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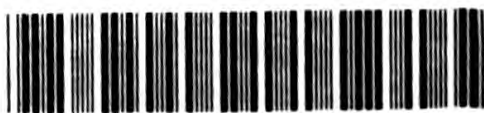
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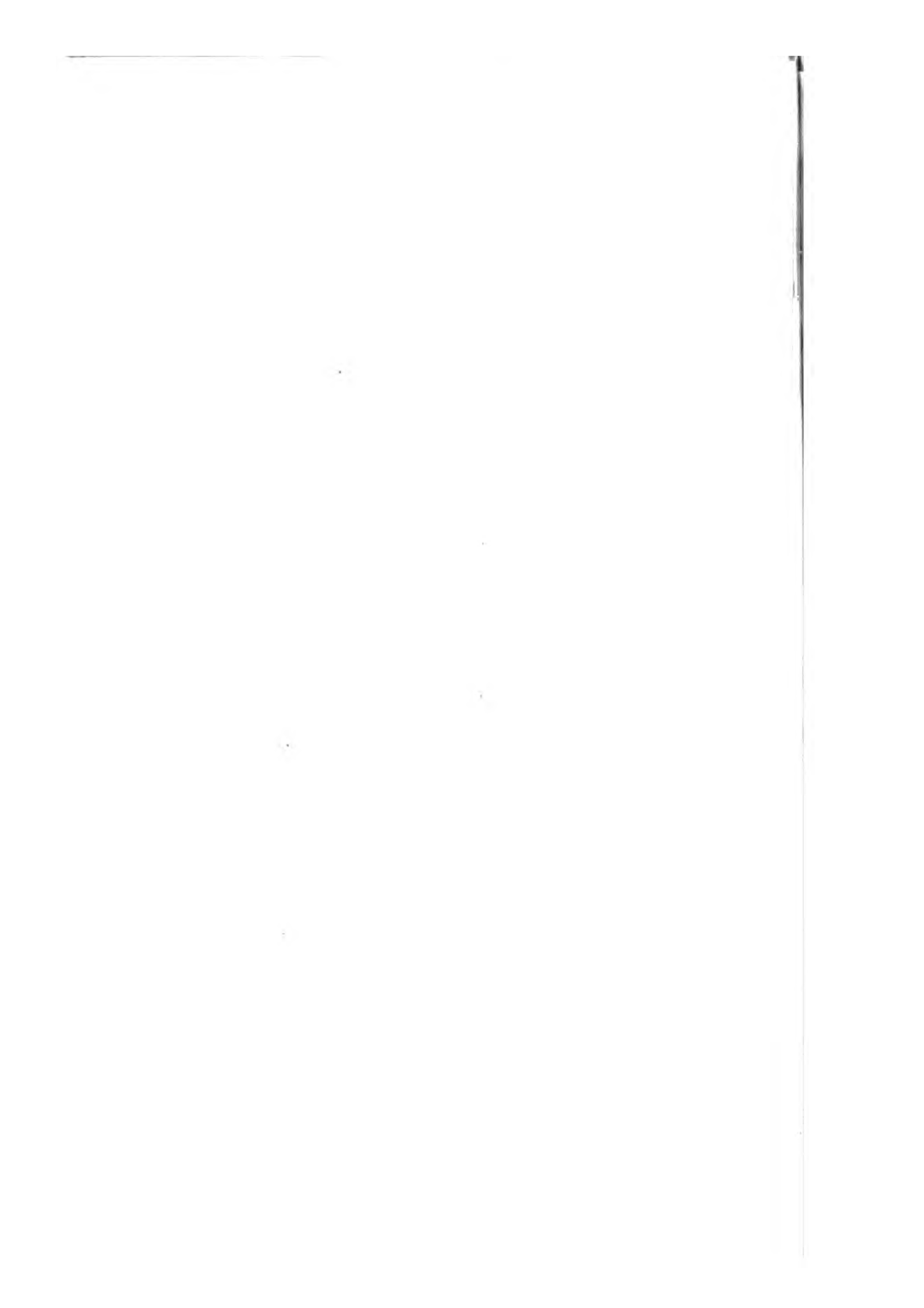
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A GRAMMAR  
OF THE  
ARABIC LANGUAGE,

TRANSLATED

From the German of Caspari,

AND EDITED,

WITH NUMEROUS ADDITIONS AND CORRECTIONS,

BY

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*Second Edition, Revised and greatly Enlarged.*

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VOL. II.

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## PREFACE.

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IN re-editing the second volume of my translation of Caspari's Arabic Grammar, I have followed the same method, and availed myself of the same aids, as in the first volume. The result has been an increase in bulk of upwards of 130 pages (422 instead of 289).

I have, therefore, to economise space, generally omitted all mention of the sources from which the examples are taken. To the learner this is not of much consequence; whilst the teacher will readily perceive that they are in part the stock examples of the native grammarians, in part selected from the *Ḳor'ān*, the older poets, and a few authors of later date.

For the same reason, but with more regret, I have suppressed a chapter upon the native metrical system; and have contented myself with referring the student to some standard works on the subject. To the books mentioned in the note on p. 377 may be added Coupry, *Traité de Versification Arabe* (Leipzig, 1875). The more advanced student may also consult with advantage two works of



wider range, namely, Garcin de Tassy, *Rhétorique et Prosodie des Langues de l'Orient Musulman* (2<sup>d</sup>e édit., Paris, 1873), and Rückert, *Grammatik Poetik und Rhetorik der Perser*, neu herausgegeben von W. Pertsch (Gotha, 1874).

The Table of Contents and the Indexes will, I trust, be found sufficient for the wants of the diligent student.

W. WRIGHT.

CAMBRIDGE,

*20th January, 1875.*

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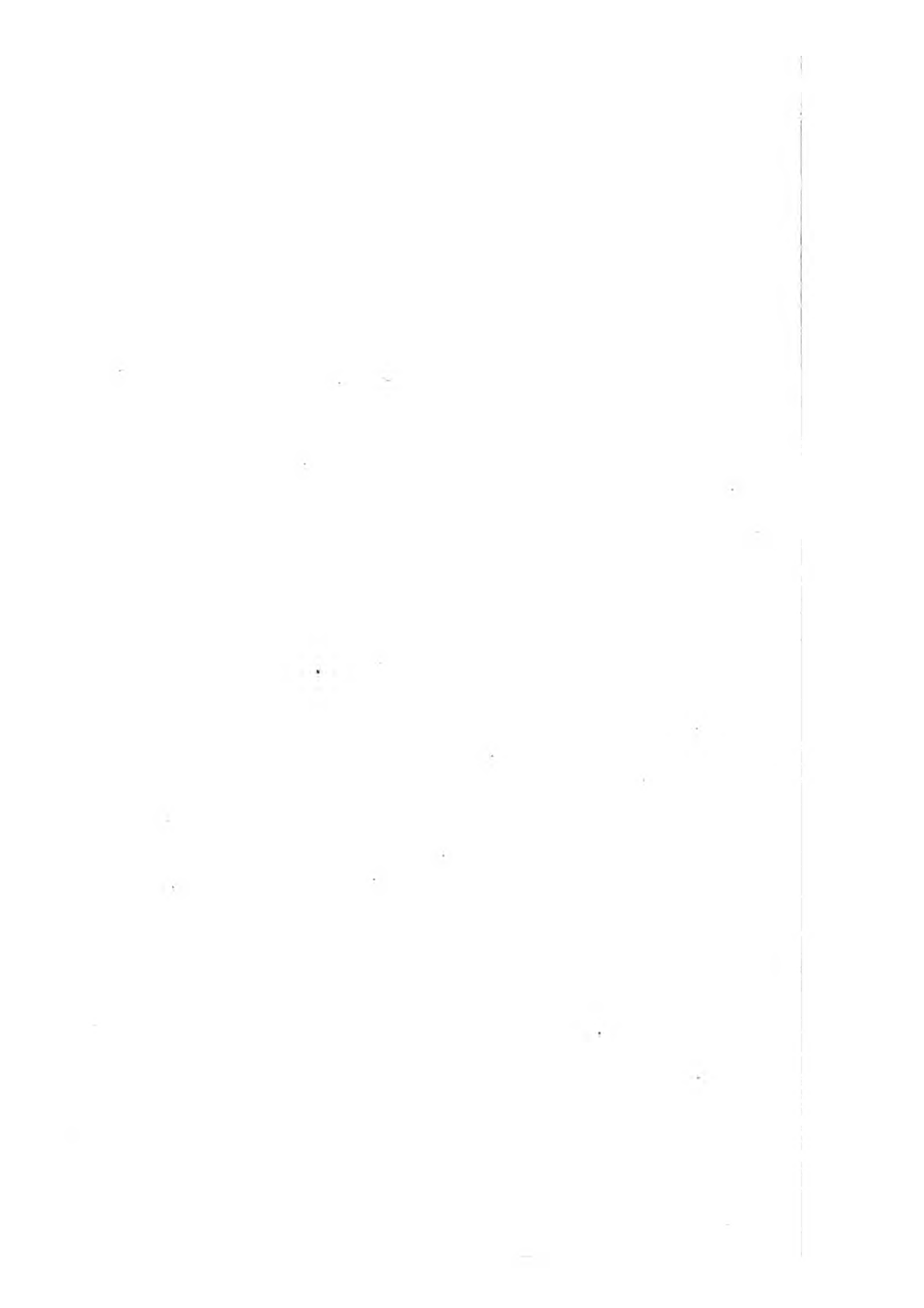
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## PART THIRD.

### SYNTAX.

#### I. THE SEVERAL COMPONENT PARTS OF A SENTENCE.

##### A. THE VERB.

###### 1. The States or Tenses.

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

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

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

c) A past act, of which it can be said that it often took place or still takes place—a use of the perfect which is common in proverbial expressions, and which the Greek aorist also has; as  
رَوَى الرَّوَاةُ *relaters say (have handed it down by oral tradition from one to another)*; اِتَّفَقَ الْمَفْسِرُونَ *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 <sup>كُنْ</sup> <sup>وَصَلِّ</sup> <sup>بِ</sup> <sup>اللَّهِ</sup> <sup>أَنْشَدْتُكَ</sup> *I conjure thee by God*; <sup>هَذَا</sup> <sup>بِعَتِّكَ</sup> *I sell thee this.*

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 <sup>لَا</sup> *not*, especially in oaths or asseverations; as <sup>فَاعْطِنَا</sup> <sup>الْأَمَانَ</sup> <sup>عَلَيْ</sup> <sup>خَلْتَيْنِ</sup> <sup>إِمَّا</sup> <sup>أَنْتَ</sup> <sup>قَبِلْتَ</sup> <sup>مَا</sup> <sup>أَتَيْنَاكَ</sup> <sup>بِهِ</sup> <sup>وَأَمَّا</sup> <sup>سَتَرْتَ</sup> <sup>وَأَمْسَكَتَ</sup> <sup>عَنْ</sup> <sup>أَذَانَا</sup> <sup>حَتَّى</sup> <sup>نُخْرَجَ</sup> <sup>مِنْ</sup> <sup>بِلَادِكَ</sup> *give us, therefore, an assurance of safety on one of two conditions, either that thou wilt accept (lit. hast accepted) what we propose to thee (lit. that wherewith we are come to thee), or that thou wilt keep (it) secret and refrain (lit. hast kept it secret and refrained) from doing us any harm, till we get out of thy country; بِمَكَّةَ <sup>وَاللَّهِ</sup> <sup>لَا</sup> <sup>أَقْمَتَ</sup> <sup>بِمَكَّةَ</sup> *by God, I shall certainly not remain in Mèkka; أَلَيْتَ <sup>لَا</sup> <sup>خَامَرْتَنِي</sup> <sup>الْخَمْرَ</sup> <sup>مَا</sup> <sup>عَلَّقْتُ</sup> <sup>رُوحِي</sup> <sup>بِجَسْمِي</sup> *I swear (that) wine shall not make me intoxicated, as long as my soul remains in my body.***

REM. When a clause commencing with <sup>لَا</sup> is connected with a previous clause beginning with <sup>مَا</sup> followed by the perfect, or <sup>لَمْ</sup> followed by the jussive, in that case <sup>لَا</sup> 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 <sup>إِنِّي</sup> <sup>مَا</sup> <sup>قَتَلْتُ</sup> <sup>أَبْنَاكَ</sup> <sup>سَهْوًا</sup> <sup>وَلَا</sup> <sup>عَمْدًا</sup> <sup>وَلَا</sup> <sup>جَعَلْتُ</sup> <sup>هَامَتَهُ</sup> <sup>لِسَيْفِي</sup> <sup>عِمْدًا</sup> *I have not killed thy son either inadvertently or designedly, nor have I made his skull a sheath for my sword; بَلَوْتُ <sup>مِنْ</sup> <sup>الْعَجَائِبِ</sup> <sup>مَا</sup> <sup>لَمْ</sup> <sup>يَرَهُ</sup> <sup>الرَّأَوُونَ</sup> <sup>وَلَا</sup> <sup>رَوَاهُ</sup> <sup>الرَّأَوُونَ</sup> *I have experienced such wonderful things as neither seers have seen, nor narrators have narrated.**

f) Something which we hope may be done or may happen. Hence the perfect is constantly used in wishes, prayers, and curses; as رَحِمَهُ اللهُ تَعَالَى may God (who is exalted above all) have mercy on him! جَعَلَتْ دَامَ مَلِكُهُ may his reign be long! جَعَلَتْ أبيت اللعن may I be made thy ransom! أبيت اللعن mayest thou avoid execration (a formula used in addressing the ancient Arab kings)! لَعْنَكَ اللهُ God curse thee! The proper signification of the perfect in this case is, "if it be as I wish, God has already had mercy on him;" &c. The perfect has this sense also after لَا; as لَا لَقَيْتُمْ مَا بَقَيْتُمْ ضَرًا may you never meet with harm, as long as you live! لَا فَضَّ فُوكَ may thy teeth (lit. mouth) not be broken!—When a conditional clause precedes the optative, the particle فَ must be prefixed to the latter, in order that the influence of the conditional particle in the former may not extend to it; as إِنْ كُنْتَ ابْنُ هَمَّامٍ فَحَيِّتْ بِأَكْرَامٍ if thou art 'Ibn Hammām (lit. the son of Hammām), mayest thou be saluted with honour!

REM. After the name of God, such perfects as تَبَارَكَ تَعَالَى, تَبَارَكَ تَعَالَى, تَبَارَكَ تَعَالَى, and the like, are not optative but declarative or assertory; as قَالَ اللهُ تَبَارَكَ تَعَالَى God (who is blessed and exalted above all) hath said—

2. The perfect is often preceded by the particle قَدْ (vol. I., §. 362, r). 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 <sup>قَدَ ذَكَرْنَا</sup> <sup>وَزَارَةَ جَدِّهِمْ خَالِدِ بْنِ بَرْمَكٍ فِي أَيَّامِ الْمَنْصُورِ وَنَذَكَرْهَا هُنَا</sup> <sup>وَزَارَةَ الْبَاقِينَ</sup>  
*we have already spoken of the vizirate of their grandfather Hālid 'ibn Barmèk in the reign of 'el-Mansūr, and we will here speak of the vizirates of the rest* (in this example the just completed act is contrasted with the future one); <sup>قَدَ قَامَتِ الصَّلَاةُ</sup> *the (time of) prayer is come*; <sup>إِنَّ ابْنَتَكَ قَدَ مَاتَتْ</sup> *thy daughter is, as was expected, dead, or thy daughter is just dead*; <sup>أَمَّا الْوَلَايَةُ فَقَدْ</sup> <sup>وَلَيْتَ ابْنَكَ مِصْرَ</sup> *as regards the post of governor, I appoint thy son governor of Egypt* (§. 1, *d*); <sup>قَالَ لَهُ وَعَدْتَهُ هَذَا فَقَالَ قَدَ وَفَيْتَ</sup> <sup>وَالْمَوْعُودُ</sup> *he said to him, Thou didst promise this, and he replied, I now really fulfil what I promised.*

REM. *a.* <sup>قَدَ</sup> immediately precedes the verb, as in the above examples, and can be separated from it only by an oath or asseveration; as <sup>قَدَ وَاللَّهِ أَحْسَنْتَ</sup> *by God, thou hast done well*; <sup>قَدَ لَعَمْرِي بِتَ</sup> *by my life, I have passed the whole night awake.*

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

3. The *Pluperfect* is expressed : —

a) By the *simple perfect*, in relative or conjunctive clauses,\* that depend upon clauses in which the verbs are in the perfect; as *عرض عليهم ما امر به المأمون* he laid before them what *ال-Ma'mūn* had ordered; *جلس حيث جلس أبوه* he sat where his father had sat; *فلما وصل الثور إلى الموضع فولى هارباً* and after the bull had come to the place, he turned his back in flight; *إنهم لما قتل أهل بيته* he fled after his kinsmen had been killed.

b) By the *perfect* with the particle *قد*, preceded by *و* or without it, provided the preceding clause is one which has its verb in the perfect; as *وأخرجته وقد عمى* he led him out blinded (lit. and he had been blinded); *بكر إلى الفضل فوجده قد بكر إلى دار الرشيد* he went early in the morning to *ال-Faḍl*, and found that he had gone still earlier to the palace of *'ar-Rašīd* (lit. and found him, he had already gone early). The clauses with *قد* and *وقد* are clauses expressing a state or condition (حَال).

c) By the verb *كان* *to be*, prefixed to the *perfect*; as *مات الرشيد بطوس وكان خرج إلى خراسان لمحاربة رافع بن الليث* *ar-Rašīd* died at *Tūs*, after he had set out (lit. and he had set

\* 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.

out) for *Horūsān* to combat *Rāfi' ibn ʿl-Lèit*. These clauses also express the state (الْحَالُ).

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

REM. When one of two or more pluperfects is anterior to the rest in point of time, it is indicated by means of the particle *قَدْ*, the others having merely *كَانَ*; as *مَاتَ الرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَّاسَانَ* *'ar-Rasīd* died at *Tūs*, after he had set out for *Horūsān* to combat *Rāfi' ibn ʿl-Lèit*, who had rebelled (lit. and this *Rāfi'* had already rebelled), and cast off his allegiance, and taken forcible possession of *Samarḳand*.

4. a) If two *correlative* clauses follow the hypothetical particles *لَوْ* if, *لَوْ أَنَّ* if that, *لَوْلَا* and *لَوْلَمْ* if not (vol. I., §. 367, m),\* the verbs in both clauses have usually the

\* The protasis of a sentence, when introduced by *لَوْلَا*, although

signification of our pluperfect subjunctive or potential, though occasionally too of our imperfect subjunctive or potential.

For instance : <sup>لَوْ كَانَتْ فِيهِمَا إِلَهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا</sup> if there had been in them (heaven and earth) gods besides God, they would surely have gone to ruin ; <sup>لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً</sup> if thy Lord had chosen, He would surely have made (all) mankind one people ; <sup>وَلِيَخْشَى الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَةً ضِعَافًا خَافُوا عَلَيْهِمْ</sup> 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) ; <sup>وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا</sup> and if the people of those towns had believed and feared (Us), We would have surely bestowed upon them blessings from heaven and earth ; <sup>لَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ</sup> had it not been for the goodness of God towards you and His mercy, ye would surely have followed Satan, (all) save a few ; <sup>لَوْلَا عَلِيٌّ لَهْلَكَ عَمْرٌ</sup> had it not been for 'Alī, 'Omar would surely have perished ; <sup>لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ</sup> had it not been for you, we would surely have been believers ; <sup>لَوْلَا لَكَ هَذَا الْعَامَ لَمْ أَحْجِجْ</sup> had it not been for thee, I would not have gone on pilgrimage this year (أحجج in rhyme for أحجج).

—b) Occasionally <sup>كَانَ</sup> is placed between <sup>لَوْ</sup> and the perfect in

it may not have a verb actually expressed, yet includes a verbal idea, viz. that of the verb <sup>كَانَ</sup>.

the protasis of the sentence, and sometimes كَانَ is repeated before the perfect in the apodosis. If this be the case, the signification of the verbs in both clauses is always and necessarily that of the pluperfect; as لَوْ كُنْتُ عَلِمْتُ ذَلِكَ لَوْ كَانُوا if I had known this, I would have beaten thee; لَوْ كَانُوا لَوْ كَانُوا لَوْ كَانُوا لَوْ كَانُوا if they had known it, they would not have crucified the Lord of glory.—c) If the verb of the protasis be an imperfect, and that of the apodosis a perfect, both must be translated by the imperfect subjunctive or potential; as لَوْ نَشَاءُ أَصْبَنَاهُمْ بِذُنُوبِهِمْ if we pleased, we could smite them for their sins; لَوْ نَشَاءُ جَعَلْنَاهُ آجَا if we pleased, we could make it salt water.

REM. The apodosis of لَوْ (جَوَابُ لَوْ) the answer, complement, or correlative of *lau*) is frequently omitted, when the context readily suggests it; as لَوْ أَنَّ قُرْآنًا سِيرَتْ بِهِ الْجِبَالُ أَوْ قَطِيعَتٌ بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ الْمَوْتَى and if the mountains could be made to move by a *Kor'an*, or the earth be cleft in pieces by it, . . . . (scil. it would be by this *Kor'an*); لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوَى إِلَىٰ رُكْنٍ شَدِيدٍ I were a match for you in strength, or could have recourse to a powerful clan or party, or to a mighty chieftain, . . . . (scil. I would resist you); إِنَّمَا تَوَقَّعْتُ حَتَّىٰ تَرَىٰ مِقْدَارَ حَرْبِنَا وَصَبْرِنَا وَلَوْ كُنَّا بِبَوَاطِينِنَا 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), . . . . (scil. we should have defeated you long ago); وَلَوْ لَمْ يَكُنْ لَهَا مِنَ الشَّرَفِ إِلَّا مَوْضِعُ الشَّرَفِ الْمُقَابِلِ لَهَا الْمَطْلُ عَلَيْهَا الْمَشْهُورِ 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, لَكْفَى or لَكْفَاهَا).

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 أَجِيْتُكَ إِذَا أَحْمَرُ الْبُسْرُ I will come to thee when the unripe dates become red; اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ respond to God and to the Apostle, when he calls you to that which can give you life.—Consequently, if the particle إِذَا or مَا إِذَا be followed by two correlative clauses, the first of which extends its conversive influence to the verb of the second, the verbs have in both clauses either a present or a future signification. For example: فَإِذَا جَاءَ وَعَدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا and when the promised term of the future life comes (or is come, or shall have come), we will bring you all together (to judgment); إِذَا مَا وَقَعَ أَمْنُكُمْ بِهِ إِذَا مَا وَقَعَ أَمْنُكُمْ بِهِ when it (the punishment) falls (upon you), will ye believe it then? إِذَا رَأَى يَحْيَى الْأَمْرَ ذَلَّتْ صَعَابُهُ when Yahyā 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 protasis or apodosis; as وَإِذَا تَتْلَى عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا

and when our verses are read to them, they say, *We have heard;*  
 أَنْاسٌ إِذَا تُدْعَى نَزَالٌ إِلَى الْوَعْيِ رَأَيْتَهُمْ رَجُلِي كَانُمْ رُكْبٌ  
*men whom, when the shout of 'Alight for the fray' is raised, you see*  
*on foot (looking as tall) as if (they were) riding (رُكْبٌ in rhyme*  
*for رُكْبٌ);* وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ; *and when thou seest*  
*them, their bodies make thee marvel.* Occasionally too the  
 imperfect occurs in both clauses; as *وَإِذَا تَتَلَّى عَلَيْهِمْ آيَاتُنَا*  
*and when our verses*  
*are read to them as clear proofs, thou discernest displeasure in the*  
*faces of those who disbelieve;* فَإِذَا تَزُولُ تَزُولُ عَنْ مَتَخِطٍ يُخْشَى  
*and when it (ill fortune) departs, it departs*  
*from a proud hero, whose sudden fits of passion are dreaded by*  
*his rivals;* وَإِذَا تَرَدَّ إِلَى قَلِيلٍ تَقْنَعُ; *and when it (the soul) is*  
*reduced, or restricted, to a little, it is content.* — If a clause  
 dependent on إِذَا is introduced by such a perfect as كَانَ or صَارَ,  
 or stands in the middle of a narrative of past events, the verb  
 governed in the perfect by إِذَا is likewise a historical perfect;  
 e. g. *وَإِذَا تَكَلَّمَ أَبْلَغَ كَانِ* *when he spoke, he spoke eloquently.*

REM. a. The use of إِذَا as a conjunction arises in reality out of  
 its original meaning as a temporal demonstrative (see vol. I., §. 367, b).  
 Like *وَإِذَا*, *وَإِذَا*, *وَإِذَا*, etc. (see §. 78), إِذَا 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 إِذَا, and of the clause defined by it, are

such as would be appropriately expressed by the imperfect indicative. These two clauses being in correlation, and that which is logically primary (the defined clause) becoming syntactically secondary (the apodosis), either action may — without reference to their temporal relation to one another or to other actions — be regarded either  $\alpha$ ) 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 إِذَا is often almost identical in meaning with a conditional clause introduced by إِنْ (see §. 6); but it is very rare to find إِذَا construed with the jussive like إِنْ (§§. 13 and 17, *c*), as وَإِذَا تُصِيبَكَ خَصَاصَةٌ فَتَجَمَّلْ and *when poverty befalls thee, bear it patiently* (تَجَمَّلْ in rhyme for تَجَمَّلْ).

REM. *c*. It has been said that when إِذَا or مَا إِذَا is immediately preceded by حَتَّى *until*, and followed by two correlative clauses, the verbs of which are in the perfect, these perfects take the sense of historical past tenses, expressing a state which closes the action of a previous perfect. This exception to the so-called conversive influence of إِذَا or مَا إِذَا does not, however, hold good. حَتَّى is construed with the perfect to indicate a simple temporal limit, or the effect or result of an act or series of acts; with the imperfect indicative, when this effect or result is regarded not as something actually past, but as yet



in progress, as a historical present (see §. 15, c, β). This view it is which the Arabic language has chosen to adopt in the case of two correlative clauses, introduced by *إِذَا*, after *حَتَّى*. For example:

هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنتُمْ فِي الْفَلَكِ وَجَرِينِ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُطِغِقُوا *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; وَحَشْرَ سُلَيْمَانَ جُنُودَهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ حَتَّى إِذَا أَتَوْا عَلَى وَادِي النَّمْلِ قَالَتْ نَمْلَةٌ* and unto Solomon were gathered his hosts, of jinn and of men and of birds, and they were marched on in order, until, when they arrive at the Valley of Ants, an ant says—

In this second example the meaning would be substantially the same, if we rendered it by *until, when they arrived at the Valley of Ants, an ant said*, but the translation would be less close. In the next two examples, on the contrary, the repetition of the act justifies us in the use of the past. *وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا يُوحَىٰ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى . . . . حَتَّى إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا* 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; فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ* 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 <sup>اِنْ</sup> *if* (vol. I., §. 367, e), and after many words which imply the conditional meaning of <sup>اِنْ</sup> (معنى اِنْ or معنى الشرط), the perfect is also said to take a future sense, the condition being represented as already fulfilled. In English it may usually be rendered by the present. Such words, for instance, are: <sup>اَي</sup> and <sup>مَنْ</sup> *who*, <sup>مَنْ</sup> *whoever*, <sup>اَيَمَنْ</sup> *whosoever*, <sup>مَا</sup> *what*, <sup>اَيَمَا</sup> *whatsoever*, <sup>مَهْمَا</sup> *whatever*, <sup>كَمَا</sup> *as often as*, <sup>حَيْثُ</sup> *where*, <sup>حَيْثُمَا</sup> *wherever*, <sup>مَتَى</sup> *when*, <sup>مَتَمَّا</sup> *whenever*, <sup>اَيْنَ</sup> *where*, <sup>اَيْنَمَا</sup> *wherever*, <sup>كَيْفَ</sup> *how*, <sup>كَيْفَمَا</sup> *however*, <sup>اَيَّ</sup> *in whatever way*, <sup>اَيَّ</sup> *however*, <sup>اَيَّ</sup> and <sup>اَيَّ</sup> *when, whenever*, <sup>اَيَّ</sup> *whenever*. Examples: <sup>اِنِّي</sup> <sup>اَخَافُ</sup> <sup>اِنْ</sup> <sup>عَصَيْتُ</sup> <sup>رَبِّي</sup> <sup>عَذَابَ</sup> <sup>اَذْمَا</sup> *whenever*. *I fear, if I rebel (lit. have rebelled) against my Lord, the punishment of a great (i. e. terrible) day; and slay them wherever you find them (lit. have found them);* <sup>وَهُوَ</sup> <sup>مَعَكُمْ</sup> <sup>اَيْنَمَا</sup> <sup>كُنْتُمْ</sup> *and he is with you wherever you are.* The same remark applies to the perfects before and after <sup>اَوْ</sup> *or*, in such phrases as: <sup>سَوَاءٌ</sup> <sup>غَابُوا</sup> <sup>اَوْ</sup> <sup>حَضَرُوا</sup> *it is all the same whether they are absent or present; سَوَاءٌ <sup>عَلَيَّ</sup> <sup>قَمْتٌ</sup> <sup>اَوْ</sup> <sup>قَعَدْتِ</sup> *it is all one to me whether thou standest or sittest; اَكْرَمُ <sup>الضَيْفِ</sup> <sup>اَكْرَمُ</sup> <sup>اَوْ</sup> <sup>فَقِيرًا</sup> *honour a guest, whether he be rich or poor.—***

b) If the words <sup>اِن</sup>, <sup>اَي</sup>, <sup>مِن</sup>, &c., be followed by two clauses, the first of which expresses the condition, and the second the result depending upon it, then the verb in both clauses is put in the *perfect*, both the condition and the result being represented as having already taken place. For example:

<sup>اِن</sup> <sup>فَعَلْتَ</sup> <sup>ذَلِكَ</sup> <sup>هَلِكْتَ</sup> *if you do this, you will perish*, lit. *if you shall have done this, you have perished or will perish*

(§. 1, e); <sup>مِن</sup> <sup>كَتَمَ</sup> <sup>سِرَّهُ</sup> <sup>بَلَغَ</sup> <sup>مَرَادَهُ</sup> *he who (=if one) keeps (has kept) his own secret, attains his object*;

<sup>اَلْحِكْمَةُ</sup> <sup>ضَالَّةُ</sup> <sup>اَلْمُؤْمِنِ</sup> *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 it).* — c) If the perfect after

<sup>اِن</sup>, <sup>اَي</sup>, <sup>مِن</sup>, &c., is to retain its original meaning, then <sup>كَانَ</sup>, or one of the <sup>اَخْوَاتُ</sup> <sup>كَانَ</sup> *the sisters of the verb kāna* (such as <sup>صَارَ</sup> *to become*, <sup>ظَلَّ</sup> *to be by day*, <sup>بَاتَ</sup> *to be by night*, <sup>اَصْبَحَ</sup> *to be in the morning*, <sup>اَمْسَى</sup> *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 <sup>فَ</sup>. For example: <sup>اِن</sup> <sup>كَانَ</sup>

<sup>اِن</sup> <sup>كُنْتُمْ</sup> <sup>اٰمَنْتُمْ</sup> <sup>بِاللّٰهِ</sup> <sup>فَعَلَيْهِ</sup> <sup>تَوَكَّلُوْا</sup> *if his shirt is (has been) torn in front, she has spoken the truth*;

*if ye have believed in God, place your trust in Him*;

<sup>فَمَهِّدِ</sup> <sup>اَلْعَذْرَ</sup> *accept my excuse readily or*

(at least) be indulgent, if I have committed a crime or a fault.—

d) But if the perfect after these words is to have the historical sense (English past tense, §. 1, a), the verb كَانَ, or one of its “sisters,” must be prefixed to the correlative clauses; e. g. كَانُوا إِن بَالِغُوا بَلَّغُوا if they exerted themselves to attain an object, they attained it; though it is also sufficient that the correlative clauses should be dependent upon others that are historical; as إِنَّمَا أُدْرِكْتُ الْعِلْمَ بِالْحَمْدِ فَكَلَّمَا فَهِمْتُ قُلْتُ الْحَمْدُ لِلَّهِ I attained knowledge only by praising (God), for, whenever I understood (anything), I said, Praise belongs to God.

REM. a. What has been said of the temporal إِذَا in §. 5, rem. a, is also applicable to the conditional إِنْ, for إِنْ is also originally a demonstrative (compare إِنْ, 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 completed action, and not as one in progress. On the alternative use of the Jussive, see §§. 13 and 17, c.

REM. b. The apodosis of إِنْ (جَوَابُ إِنْ), like that of لَوْ (§. 4, rem.), is frequently omitted, when the context readily suggests it; as إِنْ شَهِدَ لَكَ عَدْلَانِ مِنَ الْمُسْلِمِينَ وَالْأَسْتَوْفِ مِنْهُ الْيَمِينِ if two just men of the Muslims bear witness in thy favour, (good and well); but if not, demand of him the oath; إِنْ تَبَتَّ وَرَجَعْتَ عَنْ قَوْلِكَ وَالْأَمْرُ الْعَبِيدَ بِسُلْخِكَ 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.

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

7. After the particle **مَا**, as long as, whilst, as often as (vol. I., §. 367, n), the perfect takes the meaning of the imperfect (present or future); as **لَا لَقَيْتُمْ مَا بَقَيْتُمْ ضَرًّا** may you never meet with harm (§. 1, f), as long as you live! **النَّاسُ الْغَافِلُونَ فِي الْحَيَاةِ الدُّنْيَا** men are careless, as long as they live in this world (lit. remain in the life of this world); **لَا أَنْسَاكَ مَا ذَرَّ شَارِقُ** I will not forget thee, as long as a sun rises; **مَا دَعَاكَ أَجَابَ** care answers, as often as (or whenever) you call it. If this imperfect is to be historical, the rule laid down in §. 6, d, must be observed. The negative as long as not is always expressed by **مَا لَمْ** with the jussive (see §. 11).

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

8. The Imperfect Indicative (**المضارع المرفوع**) does not in



its abbreviated form *س* (vol. I., §. 361, b), in the end, is prefixed to the verb; as *ومن يفعل ذلك عدواناً وظلماً فسوف نصليه ناراً* and whoever does this maliciously and wrongfully, we will burn him with hell-fire; *سنبينه في موضعه* we will explain it in its (proper) place; *ستكفي من عدوك كل كيد* thou shalt be protected (through God's grace) from every machination of thy enemy.

REM. *سوف* may have the asseverative *ل* prefixed to it, as *ولسوف يعطيك ربك فترضى* and verily thy Lord will give thee (abundance) and thou wilt be content; and it may be separated from its verb by a verb which is void of government, as in the verse *وما أدري وسوف أخال أدري أقوم آل حصن أم نساء* and I do not know, but I shall (I think) know, whether the family of *Ḥiṣn* are a band of men or women.—Rare forms are *سَف*, *سَو*, and *سَي*.

d) An act which was future in relation to the past time of which we speak. When this is the case, the imperfect is simply appended to the preceding perfect without the intervention of any particle, and forms, with its complement,\* a secondary, subordinate clause, expressing the state (*الْحَالُ*) in which the subject of the previous perfect found himself, when he completed the act expressed by that perfect; as *أتى إلى عين ماءٍ جاء إليه يعوده* he came to him to visit him; *ثم استوى على* he came to a spring of water to drink;

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

وَرَسَّوْهُ صَرْسَرًا then He seated Himself on the throne to administer the rule (of the Universe); أَرْسَلَ يَرْسُلُهُ بِذَلِكَ he sent to inform him of this.

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

REM. a. After the negative particle لَا, the imperfect retains its general idea of incompleteness and duration; as خَرَجَ لَا يَعْلَمُ أَيْنَ هُوَ he went out, not knowing, or without knowing, where he was; لَا يُكْرِمُ السَّخِيَّ الْبَخِيلَ the liberal (man) does not respect the stingy.— After the negative particle مَا it takes the meaning of the present;



as *مَا يُزَكِّي الْإِنْسَانَ بِشَهَادَةِ أَهْلِ بَيْتِهِ* a man is not declared righteous by the evidence of his own household; *مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ* the 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; *إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ* they who hide the book which God hath sent down, and buy with it something of small price, these swallow down into their bellies nothing but fire, and God will not speak to them on the day of judgment.

REM. b. According to the Arab grammarians, the imperfect indicative is used *لِلْحَالِ*, to indicate present time (الزَّيْمَانُ الْحَاضِرُ), and *لِلْأَسْتِقْبَالِ*, to indicate future time (الْمُسْتَقْبَلُ), less correctly *لِلْمُسْتَقْبَلِ*.

9. To express the imperfect of the Greek and Latin languages, *كَانَ* is frequently prefixed to the imperfect; as *كَانَ يُحِبُّ الشَّعْرَ وَالشُّعْرَاءَ* he was fond of poetry and poets; *كَانَ يَرْكَبُ فِي كُلِّ يَوْمٍ عِدَّةَ مَرَارٍ* he used to ride out every day several times; *وَكَانَ يَكُونُ بِهَا قَائِدًا فِي أَلْفِ رَجُلٍ* and there used to be (stationed) in it (the city) a general with a thousand men. If this signification is to be attached to several imperfects, it is sufficient to prefix *كَانَ* to the first alone.— If one or more perfects precede the imperfect, or if the context clearly shows that the verb in the imperfect has the sense of the Latin imperfect, *كَانَ* need not be prefixed to it; as *وَاتَّبَعُوا مَا تَتْلُو*

وَاتَّبَعُوا الشَّيَاطِينَ عَلَىٰ مَلِكِ سُلَيْمَانَ and they followed what the evil spirits read (or recited, or followed) in the reign of Solomon; قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلِ النَّبِيِّينَ؟ Here تَقْتُلُونَ and تَقْتُلُونَ stand for كُنْتُمْ تَقْتُلُونَ and كَانَتْ تَقْتُلُونَ.

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

11. The Subjunctive of the imperfect (الْمَضَارِعُ الْمَنْصُوبَةُ) has always a future sense after the adverb لَنْ not (vol. I., §. 362, x), and the conjunctions أَنْ that, لَا أَنْ or أَلَا that not, كَيْلَا and لِكَيْلَا that not, حَتَّىٰ till, until, and لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ that; as none shall enter Paradise except those who are Jews or Christians;



13. After <sup>اِنْ</sup> and the various words that have the sense of <sup>اِنْ</sup> the jussive has the same meaning as the perfect (§. 6); as <sup>اِنْ تَخْفُوا مَا فِي صُدُورِكُمْ اَوْ تَبْدُوهُ يَعْلَمَهُ اللهُ</sup> whether ye hide what is in your breasts, or disclose it, God knoweth it; <sup>مَا تَفْعَلُوا مِنْ خَيْرٍ</sup> whatever good ye do, God knoweth it; <sup>اِنْ تَعْمَلْ فِي</sup> if, now that thou hast become a Muslim, thou doest a good work, thou wilt be rewarded for it; <sup>اِنْ تَنْصِفُونَا يَا آلَ مَرْوَانَ نَقْتَرِبُ اِلَيْكُمْ</sup> if ye do us justice, O family of Mèrwān, we will draw near to you; <sup>اَيْنَمَا تَكُونُوا يَدْرِكْكُمْ الْمَوْتُ</sup> wherever ye are, death will overtake you; <sup>مَتَى اَضَعُ الْعِمَامَةَ تَعْرِفُونِي</sup> when I lay aside the turban, ye recognize me. 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 <sup>اِنْ</sup>; e. g. <sup>قَالُوا كُونُوا هُودًا اَوْ نَصَارَى تَهْتَدُوا</sup> they said, Become Jews or Christians, (and) ye will be guided aright. Here <sup>كُونُوا</sup> is equivalent to <sup>اِنْ تَكُونُوا</sup>, if ye become Jews or Christians, ye will be guided aright. See §. 17, c.

14. The Energetic forms of the imperfect have always a future sense; as <sup>اِنْ لَنْ اُجِيتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ</sup> if thou deliverest us from this (danger), verily we will be of (the number of) the grateful; <sup>وَاللّٰهِ لَاضْرِبَنَّ عُنُقَكَ</sup> by God! I will cut thy head off (lit. strike thy neck). See §. 19.

2. *The Moods.*

15. The *Subjunctive* mood occurs only in subordinate clauses. It indicates an act which is dependent upon that mentioned in the previous clause, and future to it in point of time (see §. 11); and hence it mostly corresponds to the Latin subjunctive after *ut*. It is governed by the following particles.

a)  $\alpha$ . By  $\text{أَنَّ}$  *that*, after verbs which express inclination or disinclination, order or prohibition, duty, effect, effort, fear, necessity, permission, &c.;  $\text{لَا أَوْ أَلَّا}$  *that not*; and  $\text{لَنْ}$  (for  $\text{لَا يَكُونُ}$  or  $\text{لَا يَكُونُ}$  *it will not be or happen that*) *certainly not, not at all*. For example:  $\text{أَرَدْتُ وَأَحْبَبْتُ أَنْ أَبَيِّنَ لَهُمْ طَرِيقَ التَّعْلِيمِ}$  *I wished and desired to make plain to them the path of learning*;  $\text{لَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ}$  *let no one who can write, refuse to write*;  $\text{يَنْبَغِي أَنْ يَنْزِيَّ الْمُتَعَلِّمُ بِطَلْبِ الْعِلْمِ رِضَاً لِلَّهِ}$  *it behoves the learner to strive by his seeking after knowledge to please God*;  $\text{قَالَ فَاهْبِطْ مِنْهَا}$  *it may be the accusative*;  $\text{يَجُوزُ أَنْ يَكُونَ النِّصْبُ}$  *He (God) said, Get thee down then from it (Paradise), for it is not for thee to behave with pride in it*;  $\text{أَنْتِي أَخَافُ أَنْ يَتْرُكَنِي}$  *I am afraid he will not leave me, or, in accordance with a particular idiom of the language, I am afraid he will leave me*;  $\text{مَا مَنَعَكَ أَنْ تَسْجُدَ}$  *what hath hindered thee from worshipping (him)?*  $\text{لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً}$  *the fire (of hell) shall certainly not touch us save for (shall*

certainly touch us only for) a certain number of days;

لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى none shall enter

Paradise save those who are Jews or Christians; فَلَنْ أَبْرَحَ

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

β) But if the verb to which أَنْ is subordinate, does not indicate any wish, effect, expectation, or the like,—and the verb which is governed by أَنْ has the meaning of the perfect or present,—the indicative of the perfect or imperfect is used after أَنْ; as اِعْجَبْنِي أَنْ قَمْتِ it pleased me that thou stoodest up; اَعْلَمُ أَنْ يَنَامَ I know that he said; اَعْلَمُ أَنْ يَنَامَ I know that he is asleep. As اَنْ quod, ὅτι, with a pronoun (أَنَّهُ, etc.), is more usual in such clauses, the native grammarians designate أَنْ, when it has the same meaning as اَنْ and governs the indicative, by the name of اَنْ اَلْمُخَفَّفَةُ مِنَ اَلثَّقِيْلَةِ the اَنْ that is lightened from the heavy form, or, more shortly, اَنْ اَلْمُخَفَّفَةُ the lightened اَنْ; but when it is equivalent to the Latin ut, they call it اَنْ اَلذَّائِبَةُ the اَنْ that governs the subjunctive (اَلْمَضَارِعُ اَلْمَنْصُوبَةُ). After verbs of thinking, supposing, and doubting, when they refer to the future, اَنْ may govern the indicative of the imperfect, as اَلْمُخَفَّفَةُ, or the subjunctive, as اَلذَّائِبَةُ; e. g. ظَنَنْتُ أَنْ يَقُومَ I think he will get up.

REM. a.  $\text{أَنَّ}$  is in these cases  $\text{مصدرية}$ , that is to say,  $\text{أَنَّ}$  with the following verb is equivalent in meaning to the *maṣdar* or infinitive of that verb; e. g.  $\text{وَأَنَّ تَصُومُوا خَيْرٌ لَكُمْ}$  and *that ye fast is better for you* ( $\text{أَنَّ تَصُومُوا} = \text{صِيَامُكُمْ}$ );  $\text{أُرِيدُ أَنْ أَزُورَكَ}$  *I wish to visit thee* ( $\text{أَنَّ أَزُورَكَ} = \text{أَعْجَبَنِي قِيَامُكَ} = \text{أَعْجَبَنِي أَنْ قَمَتَ زِيَارَتِكَ}$ ).

REM. b. The omission of  $\text{أَنَّ}$  before the subjunctive is very rare; as  $\text{مَرَّةً يَحْفَرُهَا}$  *order him to bury it*;  $\text{قَبْلَ يَأْخُذَكَ}$  *seize the thief before he can seize thee*; and in the verses  $\text{أَلَا أَيُّهَا ذَا الزَّاجِرِ أَحْضِرِ الْوَعَى}$  *O thou that hinderest me from being present in battle, and from taking part in amusements, canst thou make me live for ever?*  $\text{وَأَنْ أَشْهَدَ اللَّذَاتِ هَلْ أَنْتَ مُخَلِّدِي}$  *and the wearing of a coarse cloak, and that my eye be cool (not heated with tears), is more pleasant to me than the wearing of fine garments.* —The grammarians tell us that some of the Arabs construed  $\text{أَنَّ}$  always with the imperfect indicative, as  $\text{أُرِيدُ أَنْ تَقُومَ}$  *I wish thee to stand up*; whilst others let it govern the jussive, as in the half-verse  $\text{تَعَالَوْا إِلَى أَنْ يَأْتِيَ الصَّيْدُ مَحْطَبٍ}$  *come, until the game comes (or is brought) to us, let us gather firewood.*

b) By  $\text{لِ}$  *that, in order that* (originally a preposition, vol .I., §. 366, c);  $\text{لِكَ}$ ,  $\text{لِي}$ , and  $\text{لِأَنَّ}$  *that, in order that*;  $\text{كَيْلَا}$ ,  $\text{لِكَيْلَا}$ , and  $\text{لَلَّا}$  *that not, in order that not*; particles which indicate the intention of the agent and the object of the act. For example:  $\text{تُبْ لِيُغْفِرَ لَكَ اللَّهُ}$  *repent, that God may forgive thee*;  $\text{يَنْبَغِي أَنْ يَسْتَلِمَ اللَّهُ تَعَالَى الْعَافِيَةَ لِيُصَوِّدَهُ عَنِ الْبَلَايَا}$  *it behoves the Muslim to ask God (who is exalted above all) for*

health, that He may preserve him from misfortunes; **إِنَّا**  
**حَفَظْتُمْ شَيْئًا فَعَلَقَهُ كَيْ تَعُودَ إِلَيْهِ عَلَى التَّابِيدِ** when you learn  
 anything, write it down, so that you may constantly refer to it;  
**تَعَلَّمُوا لِكَيْ تَعَلِّمُوا** that I may prepare them; **كَيْمَا أَعِدَّهُمْ**  
 that ye may teach; **وَأَمَرْتُ لِأَنَّ أَكُونَ أَوَّلَ الْمُسْلِمِينَ** and I am  
 ordered (this) in order that I may be the first of the Muslims  
 (of those who surrender themselves to Him); **لِكَيْمَا تَعَلِّمَنِي**  
**صَادِقًا** that thou mayest know me to be speaking the truth;  
**لَمْ نَشْتَغَلْ بِذِكْرِ ذَلِكَ كَيْلًا يَطُولَ الْكِتَابُ** we have not occupied  
 ourselves with giving an account of this, in order that the book  
 might not become too long; **كَيْلًا يَكُونَ دُولَةٌ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ**  
 it (the spoil) may not be a thing taken by turns among the rich  
 of you; **لِكَيْلًا تَأْسَوْا عَلَى مَا فَاتَكُمْ** that ye may not grieve over  
 what escapes you; **إِنَّمَا قَالَ ذَلِكَ لِئَلَّا يُسْتَخَفَ بِالْعِلْمِ** he said this  
 only in order that learning might not be disparaged.

REM. a. After **لِ** the grammarians assume the ellipse of **أَنَّ**, which always appears before the negative, **لَيْلًا**. The insertion of **أَنَّ** is allowable, as **لِأَنَّ أَقْرَأَ**, or **جِئْتُكَ لِأَقْرَأَ**, I am come to thee to read (whence some translate **وَأَمَرْتُ لِأَنَّ أَكُونَ أَوَّلَ الْمُسْلِمِينَ** by *and I am ordered to be the first of the Muslims*); except when it is the **لَامُ الْجُحُودِ** or **لَامُ** of denial, i. e. when it is the predicate of **مَا كَانَ** or **مَا كَانَ** as **مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ**, *God was not one to chastise*





expectation on the part of the agent, it is followed by the perfect or the indicative of the imperfect. For example:

سَارُوا حَتَّى طَلَعَتِ الشَّمْسُ they journeyed till the sun rose;  
 وَفِيهِرَبَ حَتَّى أَبْعَدَ and so he fled till he got a great way off;  
 لَا يَرْجُونَ لَهُ مَرَضًا حَتَّى لَا يَرْجُوهُ he is so ill that they have no hope of his  
 living; خَيْرُ النَّاسِ رَجُلٌ فِي شَعْفَةٍ فِي غَنِيمَةٍ لَهُ يَعْبُدُ اللَّهَ حَتَّى يَأْتِيَهُ الْمَوْتُ  
 the best of men is a man on a hill-top, amid a small flock of his own, who serves God until death comes to him.

REM. a. After حَتَّى the grammarians assume the ellipse of أَنْ, and say that it is equivalent in meaning to إِلَى or كَيْ, as اضْرِبِ اللِّصَّ حَتَّى يَتُوبَ beat the thief until (إِلَى أَنْ) he repents or that (كَيْ or لِكَيْ) he may repent.

REM. b. In some cases the regimen may be doubtful; as وَزَلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصَرَ اللَّهُ until the apostle said (يَقُولُ), or so that the apostle said (يَقُولُ), and those who believed with him, When (will) the help of God (come)? — In fact, after حَتَّى four constructions are possible, which may be exemplified thus: سِرْتُ إِلَى الكُوفَةِ حَتَّى ادْخَلْتُهَا I journeyed to el-Kūfa that I might enter it (= كَيْ ادْخَلْتُهَا); سِرْتُ حَتَّى ادْخَلْتُهَا I journeyed to it till I entered it (hist. imperfect, حِكَايَةٌ حَالٍ مَاضِيَةٍ); سِرْتُ حَتَّى ادْخَلْتُهَا I have journeyed to it till I am (now) entering it (= حَتَّى أَنَا ادْخَلْتُهَا الآنَ); and سِرْتُ حَتَّى دَخَلْتُهَا I journeyed till I (actually) entered it.

d) By فَ, when this particle introduces a clause that

expresses the result or effect of a preceding clause (فَاءُ السَّبَبِ, فَاءُ السَّبَبِيَّةِ, or فَاءُ الْجَوَابِ). 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 ف in all these cases is equivalent to that of حَتَّى. For example: *إِغْفِرْ لِي يَا رَبِّ فَادْخُلِ الْجَنَّةَ* pardon me, O my Lord, so that I may enter Paradise; *رَبِّ انصُرْنِي فَلَا أَخْذَلْ* O my Lord, help me, so that I be not forsaken; *تَقَدَّمْ إِلَيْهِ فَيَخِيْطُهُ* order him to sew it; *يَا نَاقَ سِيرِيْ عَنَّا فَسِيحَا إِلَى سُلَيْمَانَ فَنَسْتَرِيحَا* O camel, go at a far-stretching gallop to Sulèimān, that we may find rest (فَسِيحَا and فَسِيحَا in rhyme for نَسْتَرِيحَا and نَسْتَرِيحَا); *لَا تَوَاخِذْنِي فَاهْلِكْ* do not punish me, so that (or lest) I perish; *اللَّهُمَّ لَا تَكِلْنَا إِلَى أَنْفُسِنَا* O God, hand us not over to ourselves, lest we be too feeble (for the charge), nor to (other) men, lest we perish; *وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي* and do not exceed therein, lest my wrath alight upon you (or become due to you); *لَيْتَ لِي مَالًا فَاتَصَدَّقَ مِنْهُ* would that I had money, that I might give part of it away in alms; *يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَافُوزَ فَوْزًا عَظِيمًا* O would I had been with them, that I might have won great gain; *لَعَلِّي أَحْمِ فَارُورِكَ* perhaps I may go on pilgrimage so as to visit thee; *هَلْ زَيْدٌ فِي الدَّارِ فَاَمْضِ إِلَيْهِ* is Zeïd at home, that I can

go to him (=tell me whether Z. is at home, so that &c.)?  
 هَلْ لَنَا مِنْ شَفَعَاءَ فَيَشْفَعُوا لَنَا have we then any intercessors to  
 intercede for us? يَا ابْنَ الْكِرَامِ أَلَا تَدْنُو فَتَبْصُرَ مَا قَدْ حَدَّثُوكَ O  
 son of the noble, wilt thou not draw near, that thou mayest see  
 what they have told thee? هَلَّا تَدْرُسُ فَتَحْفَظُ why dost thou not  
 study, that thou mayest learn by heart? رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى  
 أَجَلٍ قَرِيبٍ فَأَصْدُقَ لَا يَقْضَىٰ عَلَيْهِمْ لَا يَقْضَىٰ عَلَيْهِمْ  
 sentence is not passed upon them, that they die;  
 مَا تَأْتِينَا فَنُحَدِّثُكَ مَا تَأْتِينَا فَنُحَدِّثُكَ thou never comest to us to tell us something.

REM. The imperative must be pure or real (مَحْضٌ), not an interjection like صَهْ, nor a verbal noun in the accusative. You say فَاحْسِنُ إِلَيْكَ hold your peace and I will treat you kindly; هَشْوًا وَسُكُوتًا فَيَنَامُ النَّاسُ hush, and the people will go to sleep. The negative clause must also be pure, not restricted by أَلَّا, nor followed by another implied negative; e. g. مَا أَنْتَ إِلَّا تَأْتِينَا فَنُحَدِّثُكَ thou dost nothing but come to us and tell us something; مَا تَزَالُ تَأْتِينَا فَنُحَدِّثُكَ thou never ceasest coming to us and (never ceasest) telling us something. Consequently we may say مَا تَأْتِينَا فَنُحَدِّثُكَ, if we understand the words to mean thou dost not come to us and (dost not) tell us something (=فَمَا نُحَدِّثُكَ).

e) By وَ, under the same circumstances as فَ, when the governed verb expresses an act subordinate to, but simultaneous with, the act expressed by the previous clause; as

۞  
 أم حسبتم أن تدخلوا الجنة ولما يعلم الله الذين جاهدوا منكم ويعلم  
 الصابرين *do ye think that ye shall enter Paradise without God's*  
*knowing those of you who have fought (for Him), and knowing*  
 the patient? لا تنه عن خلقي وتأتي مثله *do not restrain (others)*  
*from any habit, whilst you yourself practise one like it;*  
 وقلت ادعى وادعو إن انذى لصوت ان ينادى داعيان  
 (to her), Call, and I will call (at the same time), for it makes the  
 sound go farther, if two persons call out together; ألم اك جاركم  
 وبينكم المودة والاخاء *was I not your neighbour, there*  
*being (all along) between me and you love and brotherly affection?*  
 هل تأكل السمك وتشرب اللبن *do you eat fish and drink milk*  
*at the same time? The Arab grammarians call و, thus used,*  
 و او الجمع, or و او المصاحبة, *the wāw of simul-*  
*taneousness, and explain it by مع ان*

f) By او, when it is equivalent either to الا ان *unless that,*  
 or to الى ان *or حتى until that;* as لاقتلن الكافر او يسلم *I*  
*will certainly kill the unbeliever, unless he becomes a Muslim;*  
 وكنت اذا غمزت قناة قوم كسرت كعوبها او تستقيما  
*and when I*  
*squeezed the spear of a tribe, I broke its knots, unless it stood*  
*straight;* لالزمك او تعطينى حقي *I will stick to you till you*  
*give me my due;* لا تستسهل الصعب او ادرك المنى *I will*  
*deem everything difficult easy, until I attain my wishes;*

فَقُلْتُ لَهُ لَا تَبْكِ عَيْنَكَ إِنَّمَا نَحْوُلُ مَلِكًا أَوْ نَمُوتُ فَتَعْذِرًا 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 آتِيكَ أَوْ يَرْجُبُ الْقَارِظُ 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 إِذْنًا or إِذْنٌ 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 imme-  
 diate juxtaposition to إِذْنًا, or, at least, separated from it only  
 by the negative لَا, or by an oath, or, according to some, by  
 a vocative. For example, one may say أَنَا آتِيكَ غَدًا I will  
 come to thee tomorrow; and the reply may be إِذْنًا أَكْرِمَكَ well  
 then, I will treat thee with respect, or إِذْنًا لَا أَهِينُكَ well then, I  
 will not insult thee, or إِذْنًا وَاللَّهِ أَكْرِمَكَ well then, by God, I  
 will &c., or إِذْنًا يَا عَبْدَ اللَّهِ أَكْرِمَكَ (though many prefer in this  
 case أَكْرِمَكَ). If the particle وَ or فَ be prefixed to إِذْنًا, the  
 verb may be put in the indicative as well as the subjunctive, e. g.  
 وَإِذَا لَا يَلْبَثُونَ (var. يَلْبَثُوا) خَلْفَكَ إِلَّا قَلِيلًا  
 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. أَحَبُّكَ *I am fond of thee*, اذِنَ اظنُّكَ (or اِخَالُكَ) صَادِقًا *well, I think thou speakest the truth* (where the verb refers to present, and not to future time); اذِنَ زَيْدٌ يَكْرِمُكَ *I will visit Zeid, well then, Zeid will treat thee with respect* (where زَيْدٌ separates اذِنَ from the verb); اذِنَ اذِنَ وَاللَّهِ لَتَنْدَمَ *I will visit thee, then, by God, thou shalt assuredly repent it* (where لَ is interposed), or اذِنَ اذِنَ اَكْرِمُكَ *I will treat thee with respect in that case*, or اذِنَ اذِنَ اَكْرِمُكَ *I in that case will treat thee with respect*; وَاللَّهِ اذِنَ لَا اَفْعَلُ *by God, then, I will not do it*; اذِنَ اذِنَ اَتِيكَ *if thou comest to me, in that case I will come to thee* (in which four examples اذِنَ does not commence the clause, or is dependent upon a preceding condition).

REM. Owing to the Hebrew having lost the final vowels of the imperfect, the form which it employs after such particles as אֲשֶׁר, כִּי, וְ, &c., can no longer be distinguished from that which expresses the indicative. The same remark applies to the Syriac; but the Æthiopic has introduced another distinction, using, for example, the form ጸገገር: *yěnágěr* (root ገገር: *nagára*, 'to speak') for the indicative, and ጸገገር: *yěngěr* for the subjunctive.

16. Since, in Arabic, the subjunctive is governed only by the conjunction اِنْ, *that*, and other conjunctions that have the

meaning of <sup>ك</sup>ان, 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 <sup>ك</sup>اعطاني ما اكل <sup>ك</sup>لا يدري he gave me what I was to eat; لا يدري سيدخلهم جنات <sup>ك</sup>يخلدون فيها he does not know where he is to go; سيدخلهم جنات <sup>ك</sup>يخلدون فيها 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 <sup>و</sup>لام الامر <sup>ل</sup> the *lām of command* prefixed, instead of the imperative; as <sup>و</sup>لينفق ذو سعة من سعته <sup>و</sup>ليقض علينا <sup>و</sup>ربك let the owner of abundance spend of his abundance; ليقض علينا <sup>و</sup>ربك let thy Lord make an end of us. If the particle <sup>و</sup> or <sup>ف</sup> be prefixed to <sup>ل</sup>, as is often the case, then <sup>ل</sup> usually loses its vowel; as <sup>و</sup>على الله فليتوكل المؤمنون <sup>و</sup>ان حدث بي حادث فلتبع ولتقسم على سبيل كذا <sup>و</sup>من اراد ان يترك علمنا هذا in God, then, let the believers trust; ان حدث بي حادث فلتبع ولتقسم على سبيل كذا <sup>و</sup>من اراد ان يترك علمنا هذا if anything happens to me, let it be sold and (the proceeds) divided in such and such a way; من اراد ان يترك علمنا هذا



سَاعَةً فليتركه الساعة 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 رُومُوا فَلَاصِلِ لَكُمْ وُلْتَحْمِلِ خَطَايَاكُمْ rise and let me pray for you; and let us bear your sins.

REM. a. The particle ل is rarely omitted in classical Arabic, except in poetry; e. g. قُلْتُ لِبَوَّابٍ لَدَيْهِ دَارُهَا تَأْتُنِي فَأَنِي حَمُوَهَا وَجَارُهَا I said to a porter in whose charge was her house, Admit (me), for I am her father-in-law and her neighbour (an instance of the 2nd pers.); مُحَمَّدٌ تَقَدِّ نَفْسَكَ كُلِّ نَفْسٍ Muhammad, let every soul be a ransom for thine; وَلَكِنْ يَكُنْ لِلْخَيْرِ مِنْكَ نَصِيبٌ but let there be (granted to me) from Thee a share in good (deeds); اَهْلُ قَلْعَةِ مَارِدِينَ الضُّعَفَاءُ let the feeble people of the fortress of Māridīn know—. Some passages of Kor'an, however, admit of being viewed in this way; as قُلْ لِعِبَادِي الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيَنْفِقُوا مِمَّا رَزَقْنَاهُمْ let them observe prayer and spend (in alms) of that which we have bestowed upon them; but the jussive may here be explained in accordance with what follows under c, β.

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

b) After the particle لَا not (لَا النَّهْيُ the lā of prohibition), in connection with which it expresses a prohibition or a wish

that something may not be done ; as *لَا تَحْزَنُ إِنْ أَلَّفَهُ مَعَنَا* *be not*  
*grieved, for God is with us ; رَبَّنَا لَا تَوَاخِذْنَا إِنْ نَسِينَا* *O our Lord,*  
*punish us not if we forget ; لَا يَأْخُذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ* *let*  
*not believers take unbelievers as friends ; إِذَا مَا خَرَجْنَا مِنْ دِمَشْقَ*  
*وَإِذَا مَا خَرَجْنَا مِنْ دِمَشْقَ* *when we go forth from Damascus, let us not return.*

c) α. In the protasis and apodosis of correlative conditional clauses, which depend upon *إِنْ* or any particle having the sense of *إِنْ* (§§. 6, b, and 13). It stands in the protasis, when the verb is neither a perfect, nor an imperfect preceded by *كَانَ*, but a simple imperfect ; and in the apodosis, when the verb is likewise a simple imperfect, and not separated from the protasis by the conjunction *فَ* (for if this latter be the case, the indicative must be used). For example *إِنْ تَعْجَلْ* *if thou art hasty, thou wilt repent it ; مَنْ يَعْصِ*  
*مَنْ يَعْصِ* *من يعمل سوءاً يجز به* *he who doth evil, shall be recompensed for it ; مَتَى تَأْتِهِ تَعَشُوا إِلَيَّ*  
*مَتَى تَأْتِهِ تَعَشُوا إِلَيَّ* *when thou comest to him,*  
*making for the light of his fire, thou findest the best of fires, be-*  
*side which is the best of kindlers ; حَيْثُمَا تَسْتَقِمْ يَقْدِرْ لَكَ اللَّهُ*  
*حَيْثُمَا تَسْتَقِمْ يَقْدِرْ لَكَ اللَّهُ* *wherever (or whenever) thou shalt pursue a*  
*right course, God will decree thee success in the time to come ;*  
*أَيْنَمَا يَرْبَحِ الرِّيحُ تَمِيلُهَا تَمِيلُهَا تَمِيلُهَا تَمِيلُهَا* *whithersoever the wind bends it, it*  
*bends ; كَيْفَمَا تَخْرُجْ تَصَادِفْ خَيْرًا* *however thou settest out, thou*

*wilt meet with good fortune ;* خَلِيلِي أَنِي تَاتِيَانِي تَاتِيَا أَخَا غَيْرِمَا  
*my two friends, however ye come to me, ye come*  
*to a brother who will never do anything but what pleases you ;*  
 أَيَانَ نَوْمِنَكَ تَامِنَ غَيْرِنَا وَإِذَا لَمْ تُدْرِكِ الْأَمْنَ مِنَّا لَمْ تَزَلْ حَذِرًا  
*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 ;* وَمَا تَعَدَّلَ بِهِ الرِّيحُ يَنْزِلُ *and whenever the*  
*wind turns it aside, it descends ; but* مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ  
*whosoever chooses the tillage of the life to come, to*  
*him will we give an ample increase in his tillage ;* إِنْ يَسْرِقْ فَقَدْ  
*if he steals, (why,) a brother of his has*  
*stolen before ;* وَمَنْ يَوْمِنَ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا  
*and whosoever*  
*believes in his Lord, shall not fear a diminution (of his reward)*  
*nor wrong. — β. The jussive also stands in the apodosis, when*  
*the protasis contains a verb in the imperative ; as* عَشْ قَنَعًا تَكُنْ  
*live contented (and) thou wilt be a king ;* وَأَوْفُوا بِعَهْدِي أَوْفٍ  
*be faithful to (your) covenant with me, (and) I will be*  
*faithful to (my) covenant with you. In this way may be ex-*  
*plained the passage from the Kor'an quoted under a, rem. a,*  
*viz. by supplying after* آمَنُوا *the words* وَأَقِيمُوا الصَّلَاةَ وَانْفِقُوا *and*  
*regarding* وَيُقِيمُوا الصَّلَاةَ وَيَنْفِقُوا *as the apodosis to* قُلْ . — γ. The

jussive is used in a protasis that is dependent upon <sup>ع</sup>إِنْ, &c., because, when anything is supposed or assumed, an order is, as it were, made that it be given or take place. That this is the correct account of the matter, is evident from the fact of the jussive being employed in the apodosis as well of an imperative as of a conditional protasis. The use of the jussive in the apodosis, again, has for its reason, that, when a thing takes place or is assumed, whatever depends upon it takes place or is assumed at the same time; and, consequently, when the one thing is ordered, the other too seems to be ordered at the same time.

REM. a. It appears, then, that in two correlative conditional clauses several modes of expression are possible; viz. α) perfect × perfect, as <sup>ع</sup>إِنْ قُمْتَ قُمْتُ if thou standest, I stand; β) jussive × jussive, as <sup>ع</sup>إِنْ تَكْسَلْ تَخْسَرْ if thou art slothful, thou wilt suffer loss; γ) jussive × perfect, as <sup>ع</sup>إِنْ تَصْبِرْ ظَفِرْتَ if thou art patient, thou wilt prevail; δ) perfect × jussive, as <sup>ع</sup>إِنْ صَبَرْتَ تَظْفِرْ, in which case the imperfect indicative is also admissible, with or without <sup>ع</sup>فَ, as <sup>ع</sup>وَإِنْ أَتَاهُ خَلِيلٌ يَوْمَ فِ and if a friend comes to him on a day (when he has need) of asking, he says (<sup>ع</sup>يَقُولُ instead of <sup>ع</sup>يَقُلُ), *My camels are neither absent (or my property is neither hidden) nor withheld (from thee)*. The third form of expression is rarer than the others.

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

REM. c. 1) When we have in an apodosis a verb in the jussive,



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

REM. If the particle *لَمْ* 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. *لَمْ يَكُنْ يَعْرِفُ يَسْبَحُ* he did not know (how) to swim. See §. 12, and §. 8, d, e.

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

a) With the particle *لَ* truly, verily, surely, prefixed to it, both in simple asseverations and in those that are strengthened by an oath; as *وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سَبِلًا* and those who have striven in our (holy) cause, we will surely guide in our paths; *لَتَرَوُنَّ الْجَحِيمَ* ye shall surely see hell-fire; *عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ* verily within a short time they will repent it; *وَاللَّهِ لَاؤَدَّبُنْكُمْ غَيْرَ هَذَا الْأَدْبِ* by God! I will teach you manners

different from these; *فَبِعِزَّتِكَ لَاغْوِينَهُمْ أَجْمَعِينَ* then, by Thy glory, I will surely lead them all astray.

b) In commands or prohibitions, wishes, and questions; as *فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ* so do not die unless ye have become (or without having become) Muslims; *لَيْتَكَ تَرْجِعُنَّ* would that thou wouldst come back! *لَا يَرْكُنُ إِلَّا تَنْزِلُنَّ* why dost thou not come down? *لَا يَرُكُنُ أَحَدٌ إِلَى الْإِحْجَامِ يَوْمَ الْوَعْدِ مُتَخَوِّفًا لِحِمَامٍ* let no one incline to hang back on the day of battle, fearing death; *فَلَا تَحْرِمْنِي نَائِلًا* do not then refuse me a gift, after I have come from such a distance.

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

d) In the protasis of a sentence after *إِمَّا* (= *إِنْ مَا* if); as *إِهْبَطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنْ بَيْنِ يَدَيْهِمْ سَكَابِعٌ فَاصْطَبُوا مِنْهَا جَمِيعًا فَمَا يَأْتِيَنَّكُمْ مِنْ بَيْنِ يَدَيْهِمْ سَكَابِعٌ فَاصْطَبُوا مِنْهَا جَمِيعًا فَمَا يَأْتِيَنَّكُمْ مِنْ بَيْنِ يَدَيْهِمْ سَكَابِعٌ فَاصْطَبُوا مِنْهَا جَمِيعًا* 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** **تَتَّقْنَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مِنْ خَلْفِهِمْ** and if thou capture them in battle, then put to flight, by (making an example of) them, those who are behind them; **فَمَا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي** and if thou shouldst see any one of mankind, say, Verily I have vowed a fast unto the God of mercy; **فَمَا نَذَرْتُ لِلرَّحْمَنِ صَوْمًا** and if we take thee away (by death), we will surely avenge ourselves on them.

20. No negative particle can be placed before the imperative. Consequently, when a prohibition is uttered, the jussive must be used; as **أَمْكُتْ شَهْرَيْنِ وَلَا تَعْجَلْ فِي الْأَخْتَلَافِ** remain two months, and be not in a haste to run from one 'imām to another; **فَلَا تَعْدِلِي بَيْنِي وَبَيْنَ مَغْمَرٍ** do not then place me on a level with (compare me with) one who is inexperienced.—The energetic forms of the imperative serve to increase its force; as **تَعَلَّمْنَ أَنْ طَوَّلَ اللَّهُ أَصْرَهُنَّ** strike, by God! **تَعَلَّمْنَ أَنْ طَوَّلَ اللَّهُ أَصْرَهُنَّ** learn that length of life is a punishment or torment (**تَعْدِيْبٌ** in rhyme for **تَعْدِيْبٌ**); **الْكِبْرِيَاءُ لِرَبِّنَا صِفَةٌ لَهُ**; **مَخْصُوصَةٌ فَاجْتَنِبْنَهَا وَأَتَّقِي** glory belongs to God (alone), as an attribute peculiar to Him; therefore keep thyself afar from it, and fear (Him).



3. *The Government of the Verb.*

21. The verb may govern either *a*) the *accusative* of a noun, or *b*) a *preposition with the genitive* of a noun, which takes the place of the accusative and gives greater precision and accuracy to the expression. — This government is not restricted to the finite tenses of the verb, but extends to the *nomen verbi* or *actionis*, the *nomina agentis* and *patientis*, and other verbal substantives and adjectives, whenever and in so far as these different kinds of nouns contain 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. دَعَا لَهُ *he called him*, دَعَا بِكَذَا *he prayed that he might receive something as a blessing*, دَعَا عَلَيْهِ *he cursed him*. 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. عَلِقَ *to adhere to, to attach oneself to*, and لَحِقَ *to adhere to, to overtake*, are construed indifferently with the accusative of the person or with بِ and the genitive. More rarely the converse is the case, the accusative being the later and less correct construction; e. g. فَرَغَ *to have finished, to be done with*, is construed with مِنْ, and اِحْتَاَجَ *to have need of, to be in want of*, with إِلَى, whereas in modern Arabic both take the accusative.

REM. a. Transitive verbs are called by the Arab grammarians الأفعال المتعدية، 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 الأفعال المتعدية بأنفسها *the verbs that pass on (to an object) through themselves* (and not by help of a preposition), and the latter as الأفعال المتعدية بغيرها *the verbs that pass on (to an object) through something else than themselves* (viz. بحرف جر *through a preposition*). For example, بَلَغَ *to reach, to arrive* (of a message, &c.), is a فعل متعدٍ بنفسه, because we say بلغني الخبر *the news reached me*; but قَدَرَ *to have power, to be able*, is a فعل متعدٍ بغيره, because it is

construed with *عَلَى*, and we say *قَدَرَ عَلَى شَيْءٍ* *he was able to do something.*

REM. *b.* Only careful study and the use of the dictionary can teach the learner whether a verb is construed with the accusative, or with a preposition, or with both; and, if more than one construction be admissible, what are the different meanings that the verb assumes. Here we merely remark that verbs signifying *to come*, which are construed in Latin and English with prepositions, admit in Arabic also the accusative; as *جَاءَنَا عَامِرٌ* *Amir came to us*; *انَّ الْعَرَبَاءَ وَأَوْلَادَ الْكِبَرَاءِ يَأْتُونَنِي مِنْ أَقْطَارِ الْأَرْضِ* *strangers and the sons of the great come to me from (all) quarters of the earth* (compare in Hebrew אָבָא with the accusative, e. g. Ps. c. 4, Prov. ii. 19, Lament. i. 10). Hence these verbs have in Arabic a *personal passive*, so that we may say *أَتَى بِشَيْءٍ* *he was come to with a thing*, i. e. it was brought to him, the active construction being *أَتَاهُ بِشَيْءٍ* *he came to him with a thing*, i. e. he brought it to him.

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 likewise a causative

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meaning. For example: عَلَّمَهُ عِلْمَ الْهَيْدَةِ he taught him the science of astronomy; زَوَّجْتُ زَيْدًا ابْنَةَ أَخِي I gave Zèid my brother's daughter in marriage; أَعْلَمَنِي الْأَمْرَ he informed me of the thing (lit., he made me know it); مَلَأَ الدَّلْوُ مَاءً he filled the bucket with water; أَشْبَعَهُ خُبْزًا he let him eat as much bread as he could (شَبِعَ خُبْزًا he ate as much bread as he could); أَطْعَمَهُ السِّيفَ he let him taste the sword (ran him through with it); سَقَوْا زَيْدًا خَمْرًا مَسْمُومَةً they gave Zèid poisoned wine to drink; أَعْطَاهُ الْكِتَابَ he gave him the book; رَزَقَهُ اللَّهُ الْعَمْرَ God gave him his life; وَفَاهُ اللَّبْنَ he gave him milk in abundance; وَعَدَنَا اللَّهُ الْحَيَاةَ الْآبِدِيَّةَ he recited a poem to me; أَنْشَدَنِي شِعْرًا God has promised us everlasting life; حَرَمَهُ اللَّهُ بَرَكَةَ الْعِلْمِ God has deprived him of the blessing of learning; قِنَا عَذَابَ النَّارِ preserve us from the punishment of hell-fire (قِ imperative of وَقَى, vol. I. §. 178); اسْأَلِ اللَّهَ الْعَفْوَ ask pardon of God.—

b) To the second class belong α) verbs which mean to make, appoint, call, name, and the like; and β) those verbs which are called by the Arab grammarians أفعال القلوب verbs of the heart, i. e. which signify an act that takes place in the mind, or أفعال اليقين والشك أو الرجحان or preponderance (of probability), such as رَأَى to see, think,

know, عَلِمَ to know, وَجَدَ to find, perceive, دَرَى to know; خَالَ to think, imagine, ظَنَّ to think, believe, حَسِبَ to think, reckon, suppose, زَعَمَ to think, deem, عَدَّ to count, reckon, حَجَّأَ to think, opine, جَعَلَ to believe, think, تَوَهَّمَ to imagine, fancy, قَالَ in the sense of to think, and the imperatives تَعَلَّمْ learn, know, and سَبِّحْ suppose, think. For example:  $\alpha$  الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا *who hath made the earth a bed for you*; صَيَّرْتُ الطِّينَ اِبْرِيْقًا *I have made the clay (into) a jug*; وَاتَّخَذَ اللَّهُ اِبْرَاهِيْمَ خَلِيْلًا *and God took Abraham (for) a friend*; وَهَبْنِي اللَّهُ فِدَاكَ *may God make me a ransom for thee!* فَفَرَدَّ شَعُوْرَهُنَّ اِسْوَدًا بِيْضًا *and it (Fate or Fortune) turned their black hair white*; دَعَوْتُهُ مُحَمَّدًا *I called him Muhammad*; وَاسْمَيْتُهُ تَعْلِيْمَ الْمُتَعَلِّمِ طَرِيْقَ التَّعَلُّمِ *and I named it (my book) 'The Instruction of the Learner in the Path of Learning'*;  $\beta$  اِنَّهُمْ يَرَوْنَهُ بَعِيْدًا *they indeed think it far off*; رَاَيْتُ اَحَقَّ الْحَقِّ حَقَّ الْمَعْلَمِ *I think the duty we owe to a teacher the greatest of duties*; رَاَيْتُ اللّٰهَ اَكْبَرَ كُلِّ شَيْءٍ مَّحَاوَلَةً *I know that God is the greatest of all in power of will*; عَلِمْتُكَ الْبَاذِلَ الْمَعْرُوْفَ *I know that thou art liberal in the exercise of bounty*; وَاِنْ وَجَدْنَا اَكْثَرَهُمْ لِفَاسِقِيْنَ *and verily we found most of them evil-doers*; وَجَدْتُهُ شَيْخًا حَلِيْمًا *I found him*

a mild, or gentle, old man ; إِخَالُ زَيْدًا أَخَاكَ I think Zèid is thy brother ; وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً and I do not think the hour (of judgment) is at hand ; حَسِبْتُ التَّقَى وَالْجُودَ خَيْرَ تِجَارَةٍ رِبَاحًا I deemed piety and generosity the best merchandise in respect of profit ; وَلَا تَحْسِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا and do not deem those dead who have been slain on God's path (i. e., fighting for their religion) ; فَلَا تَعُدُّ الْمَوْلَى شَرِيكَكَ فِي الْغِنَى do not then reckon the maulā (or client) a sharer with thee in (his time of) affluence ; قَد كُنْتُ أَحِبُّوْا أَبَا عَمْرٍو أَخًا ثِقَةً I supposed 'Abū 'Amr to be a trusty friend ; وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادٌ and they believe the angels, who are the servants of the Merciful, (to be) females ; I thought he was a slave, and so I abused him ; أَجْهَالًا تَقُولُ بَنِي لُؤَيٍّ لِعَمْرٍو by thy father's life, dost thou think the sons of Lu'ay are ignorant, or (only) pretending to be so? (in rhyme for مَتَجَاهِلِينَ) ; فَتَعْلَمُ شِفَاءَ النَّفْسِ قَهْرَ عَدُوِّهَا ; (مَتَجَاهِلِينَ) فَقُلْتُ أَجْرِنِي أَبَا and I said, Protect me, O 'Abū Mālik, and if not, deem me a lost man (in rhyme for هَالِكًا) ; فَهَبْنِي لَكَ صَدِيقًا suppose me a friend of thine.

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

REM. *b*. When verbs like *رَأَى* and *وَجَدَ* are mere *أفعالُ الحسِّ* or *verbs of sense*,—i. e. express nothing but acts of the external organs of sense,—they may still be connected with two accusatives, but the second accusative is no longer a *مفعولٌ ثانٍ* or *second object*, but a *حَالٌ* or *circumstantial accusative*, i. e. an accusative expressing a state or condition of the object in actual connection with those acts; e. g. *رَأَيْتَكَ نَائِمًا* *I saw thee sleeping*, *وَجَدْتَهُ مَرِيضًا* *I found him sick* (in a state of sleep, of sickness). In these and similar phrases, *رَأَى* and *وَجَدَ* may often be translated by the very same words, whether they are *أفعالُ القلبِ* or *أفعالُ الحسِّ*; 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 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 *أأنت تقولُ عمراً منطلقاً*, but *عمرو منطلقٌ* in the nominative.

REM. *d*. The fourth form of the *أفعالُ القلبِ* governs three accusatives; e. g. *يُرِيكُمُ أَعْمَالَكُمُ خَبِيثَةً* *he will make you think your actions bad*; *أَرَى اللهُ النَّاسَ أَيُّوبَ صَابِرًا وَأَعْلَمَهُمْ إِيَّاهُ صَدِيقًا* *God has made*

men think Job patient and know him to be most veracious. Similarly *أَخْبَرَ* or *خَبَرَ*, *حَدَّثَ* and *أَنْبَأَ* or *نَبَأَ*, to tell or inform.

REM. e. The *أَفْعَالُ الْقَلْبِ* may also be construed so as to exercise no grammatical influence upon the clause which is immediately dependent upon them. This happens 1) when the verb is inserted parenthetically, in which case the accusative is preferable, as *زَيْدًا ظَنَنْتُ جَاهِلًا*, or *زَيْدٌ ظَنَنْتُ جَاهِلًا*, *Zèid is, I think, a fool*; 2) when it is put at the end of the sentence, in which case the nominative is preferable, as *زَيْدٌ صَادِقٌ ظَنَنْتُ*, or *زَيْدًا صَادِقًا ظَنَنْتُ*, *Zèid is truthful, I think*; 3) when it is placed at the beginning of the sentence, but the dependent clause is either negative, or interrogative, or else an affirmative clause introduced by the particle *لَ* truly, as *ظَنَنْتُ مَا زَيْدٌ* *I think Zèid is not truthful*, *مَا عَلِمْتُ أَزَيْدٌ عِنْدَكَ أَمْ عَمْرُو* *I do not know whether Zèid is in thy house or 'Amr*, *عَلِمْتُ أَيُّهُمَ أَبُوكَ* *I know which of them is thy father*, *ظَنَنْتُ لَزَيْدٌ قَائِمٌ* *I think Zèid is standing up*. In the last example *لَزَيْدٌ قَائِمٌ* is virtually in the accusative, for if another object be added, without the particle *لَ* being prefixed to it, it is put in the accusative, as *ظَنَنْتُ لَزَيْدٌ قَائِمٌ وَعَمْرًا مُنْطَلِقًا* *I think Zèid is standing up and 'Amr going away*. — In the first two cases the infinitive *ظَنَّ* may be used in the accusative instead of the finite verb, as *زَيْدٌ ظَنَنْتُكَ ذَاهِبًا* *Zèid is, as thou thinkest, going away*, *زَيْدٌ ظَنَنْتُ مَقِيمًا*, *زَيْدٌ أَخُوكَ ظَنَنْتُ*. — In modern Arabic the particle *أَنَّ* is interposed between the *فِعْلُ الْقَلْبِ* and a dependent interrogative clause; as *مَا لَا يَدَّ أَنْ يَبِينَنَّ أَوْلَا أَنْ الْأَسْمَاءُ مَا هُوَ لَمْ أَدْرِ أَنَّهُ مَتَى يَجِيءُ*, *عَلِمْتُ أَنَّ أَيُّهُمَ جَاءَ* *it must be first explained what the noun is*.



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. <sup>وَسِّمَ عِلْمَ الْهَيْئَةِ</sup> *he was taught the science of astronomy*; <sup>تَمَّ طَعْمَ السِّيفِ</sup> *he was made to taste the sword (was stabbed with it)*; <sup>وَسَّقَى الْوَزِيرَ مَاءً مَسْمُومًا</sup> *the vizir was given poisoned water to drink, or poisoned water was given to the vizir to drink*; <sup>تَمَّ رِزْقَ الْعَمْرِ</sup> *life was granted him*; <sup>وَأُنشِدْتُ</sup> *a poem by another (author) was recited to me*; <sup>وَحُرِّمَ</sup> *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 <sup>وَسَّيْتُ زَيْدَ ابْنَةَ أَخِي</sup> *Zèid was given my brother's daughter in marriage or my brother's daughter was given in marriage to Zèid*. If both are accusatives of the thing, that one becomes the nominative which designates the thing that is affected by, or receives or passes into the other, or the reverse; as <sup>وَمَلَأْتُ</sup> *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. <sup>وَجَعَلْتُ لَكُمْ الْأَرْضَ فِرَاشًا</sup> *the earth has been made a bed for you*; <sup>وَصَيَّرَ الطِّينَ إِبْرَيْقًا</sup> *the clay has been made into a jug*; <sup>وَتَمَّ مِظُونَ شَجَاعًا</sup> *Zèid is thought brave*;

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دُرِيتَ الْوَفِيَّ الْعَهْدِ يَا عَرُو ۖ وَوُحِسِبُوا أَمْوَاتًا  
*they are deemed dead*; *thou art known as the faithful keeper of thy promise, O 'Orwa*  
*(for يَا عَرُو).*

REM. a. As the verb *آتَى*, *to come*, is construed with the accusative of the person (§. 23, rem. b), its fourth form (*آتَى*) becomes doubly transitive, and takes an accusative both of the person and of the thing; e. g. *آتَى مُوسَى بَنِي إِسْرَائِيلَ الْكِتَابَ* *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 *آتَى*, we should expect it to become the nominative when the verb passes into the passive (*أُوتِيَ*); but the reverse is the case, because the person is of greater importance than the thing. We say therefore *أُوتِيَ بَنُو إِسْرَائِيلَ الْكِتَابَ* *the (holy) book was brought to the children of Israel*, and not *أُوتِيَ الْكِتَابَ بَنِي إِسْرَائِيلَ*.

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. *أَعْلِمَ زَيْدٌ عَمْرًا قَادِمًا* *Zèid was informed that 'Amr was approaching*; *وَكُنْتُ أَرَى زَيْدًا كَمَا قِيلَ سَيِّدًا* *and I used to think Zèid, as was (commonly) said, a lord*; *نَبِّئْتُ لَيْلَى* *I was told (that) Lèilā was sick in el-'Irāk*; *إِذَا أَخْبَرْتَنِي* *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 deverbals nouns of the

classes *nomina vicis* and *nomina speciei* (vol. I., §§. 219, 220), as objective complements in the accusative. This may be the case either when they have no other objective complement or complements, or when they have one or more; and the verbal noun may either stand alone, or it may be connected with an adjective or demonstrative pronoun, a noun or pronoun in the genitive, or a descriptive or relative clause. For example: ضَرَبَ ضَرْبًا lit. *he struck a striking*, نَامَ نَوْمًا *he slept a sleep*, سَارَ سَيْرًا *he journeyed a journey*; ضَرِبَ ضَرْبًا lit. *he was struck (with) a striking*; ضَرْبَةً ضَرْبَةً وَضَرْبِنِي ضَرْبَتَيْنِ أَوْ ضَرْبَةً ضَرْبَةً *I struck him one stroke, and he struck me two or more strokes*; ضَرَبَ زَيْدًا رَأْسَهُ ضَرْبًا lit. *he struck Zèid (as to) his head (with) a striking*; ضَرْبَةً ضَرْبًا شَدِيدًا or, omitting the nomen verbi, ضَرْبَةً شَدِيدًا *I gave him a violent beating\**; فَرِحَ فَرِحًا *he rejoiced (with) a great joy*; ضَمَّتْنِي إِلَى صَدْرِهَا ضَمًّا شَدِيدًا *she clasped me tightly to her breast*; مَشَى مَشْيَةً حَسَنَةً *he walked (with) a graceful gait*; ضَرَبَنِي هَذَا الضَّرْبَ *he beat me in this*

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

manner, lit. (with) this beating; <sup>يَحْفَظُونَ</sup> <sup>أَسْرَارَهُمْ</sup> <sup>هَذَا</sup> <sup>الْحِفْظَ</sup> they keep their secrets (with) this keeping (i. e. so carefully); <sup>ضَرَبَهُ</sup> he beat him as a cruel oppressor does, or <sup>ضَرَبَ</sup> <sup>الْمُؤَدِّبِ</sup> as a teacher does; <sup>خَافَ</sup> <sup>خَوْفَ</sup> <sup>الْجَبَانِ</sup> he feared as a coward fears; <sup>نَظَرْتُ</sup> <sup>إِلَيْهِ</sup> <sup>نَظْرَةَ</sup> <sup>الْغَضَبِ</sup> I looked at him (with) the look of an angry (man); <sup>إِذَا</sup> <sup>زَلَزَلَتِ</sup> <sup>الْأَرْضُ</sup> <sup>زَلْزَالَهَا</sup> when the earth shall quake (with) her quaking; <sup>ضَرَبَنِي</sup> <sup>ضَرْبًا</sup> <sup>أَوْجَعَنِي</sup> he beat me so as to hurt me much, lit. he beat me (with) a beating which pained me; <sup>ضَرَبَنِي</sup> <sup>الضَّرْبَ</sup> <sup>الَّذِي</sup> <sup>لَا</sup> <sup>يَخْفَى</sup> <sup>عَلَيْكَ</sup> he gave me a good beating, as you know well, lit. he beat me (with) the beating which is not concealed from you. — This objective complement, which is called by the Arab grammarians <sup>المفعول المطلق</sup>, the absolute object,\* or <sup>المصدر</sup> (see vol. I., §. 195, rem.), is used in the two following ways.

a) When it stands alone and undefined (<sup>مبهم</sup>), it is employed <sup>لِلتَّكْيِيدِ</sup> for strengthening, or <sup>لِلتَّعْظِيمِ</sup> for magnifying, i. e. to add greater force to the verb; e. g. <sup>عَدَّ</sup> <sup>عَدَّهُم</sup> <sup>عَدًّا</sup> He hath numbered them (with) a numbering (i. e. with an exact numbering); <sup>إِذَا</sup>

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\* 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.

رَجَّتِ الْأَرْضُ رَجًّا وَبَسَّتِ الْجِبَالُ بَسًّا when the earth shall be shaken (with) a shaking (i. e. shaken violently), and the mountains be crumbled (with) a crumbling (i. e. crumbled to dust); وَاسْتَكْبَرُوا and they disdain (with) a disdain (i. e. are haughtily disdainful); رَضَّ عِظَامَهُ رَضًّا 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, as إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا when the earth shall be crushed (with) crushing, crushing.

REM. b. 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. ضَرَبَنِي ضَرْبَيْنِ can only mean *he beat me on two different occasions*; and in general the dual or plural is only admissible in the case of a maṣdar used لِلنَّوْعِ (see the end of the section), when there is a difference of kinds, as سَرَتْ سِرِّي زَيْدِ الْحَسَنِ وَالْقَيْحِ I went the two paces (or courses) of Zèid, the good and the bad; أَحْبَبْتُكَ أُحْبَبْتُكَ 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).

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 <sup>مفعول المطلق</sup> be a nomen vicis, it is used <sup>للتعداد</sup> for enumeration; and if it be a nomen speciei, or have an adjective, &c., connected with it, it is used <sup>للنوع</sup> to indicate the kind, for specification, or <sup>للتبيين</sup> or <sup>للتمييز</sup> 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 <sup>أَقْتَلُوا قَاتِلًا</sup> *ye do not advance boldly* (IV. and II.); <sup>وَتَبَتَّلَ شَدِيدًا</sup> *they fought with one another (VIII.) a hard fight* (III.); <sup>وَتَبَتَّلَ شَدِيدًا</sup> *and devote thyself* (V.) *to Him (with) an (exclusive) devotion* (II.); <sup>أَعَذَّبَهُمْ عَذَابًا</sup> *أَحَبَّهُ مَقَّةً*, <sup>جَلَسَ قُعُودًا</sup>; <sup>تَوَضَّأَ وَضُوءًا</sup>, <sup>أَغْتَسَلَ غَسَلًا</sup>; <sup>أَنْهَزَمُوا هَزِيمَةً شَنِيعَةً</sup> *I will chastise them (with) a sore chastisement*, <sup>أَحْبَبَكَ</sup> *they fled a shameful flight*, <sup>رَجَعَ الْقَهْقَرَى</sup> *he retired backwards*, <sup>حَبِينٌ</sup> (see above, a, rem. b), <sup>شَيْئُهُ بَعْضًا</sup>. — Sometimes a specificative term may be interposed, as <sup>فَلَا تَمِيلُوا كُلَّ الْمِيلِ</sup> *do not incline wholly away* (from one of them), <sup>جَدَدْتُهُ</sup> *عرفته بعض المعرفة* *I knew it in part*, <sup>جَدَدَاتٍ</sup> *جَلَسْتُ أَحْسَنَ الْجُلُوسِ* *I gave him three whippings*, <sup>جَلَسْتُ أَحْسَنَ الْجُلُوسِ</sup> *I sat most comfortably*; or the maṣdar may be omitted, and its place supplied by another word, as <sup>جَلَدْتُهُ ثَلَاثًا</sup> (for <sup>ثَلَاثَ جَلَدَاتٍ</sup>), <sup>ضَرَبْتُهُ سَوْطًا</sup> *I beat him (with) a whip* (for <sup>ضَرَبَ سَوْطًا</sup>).

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 *ضَرْبٌ ضَرْبٌ شَدِيدٌ*, *سَيْرٌ سَيْرٌ طَوِيلٌ*, *سَيْرٌ سَيْرٌ الْبَرِيدِ*, and not merely *سَيْرٌ*, *ضَرْبٌ*.

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

a) If only the objective complement of the act (and not likewise its subject) be expressed, it is put after the nomen actionis in the genitive;\* unless it be separated from the nomen actionis by one or more words, in which case it is put in the accusative, because the genitive can never be divided from the word that governs it. For example :

*ضَرَبَ مِنْهُمْ مَنْعَهُمْ مِنْ قَوْلِ الْحَقِّ* he hindered them from saying what was right; *لَا يَسَامُ الْإِنْسَانَ مِنْ دَعَاءِ الْخَيْرِ* a human being is never weary of praying for weal; *أَوْ إِطْعَامِ فِي يَوْمِ ذِي مَسْغَبَةٍ يَتِيمًا* or to feed in a day of famine an orphan; *بِضَرْبِ السَّيْفِ رُؤُوسَ* by cutting off with swords the heads of some people.

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

In like manner, the object is put in the accusative, when the nomen actionis is defined by the article, because a noun, when so defined, cannot take a genitive after it; as <sup>ضَعِيفٌ</sup> *feeble in harming his enemies*; فلم <sup>أَنْكَلْ عَنِ الضَّرْبِ</sup> *and I did not desist from striking Mismá.*

REM. If there be two or more objective complements, they are usually all put in the genitive; but sometimes only the first is put in the genitive and the others in the accusative, as <sup>كَرِهْتُ أَكْلَ</sup> *I am sick of eating bread and meat, for* <sup>وَاللَّحْمِ</sup> *قَدْ كُنْتُ* *I had taken her in lieu of my debt from Hassán, for fear of (his) becoming poor and delaying payment, where وَاللَّيْنَا is in rhyme for وَاللَّيَانَ, instead of وَاللَّيَانَ.*

b) If both the subject and the objective complement of the act be expressed, three constructions are permitted. α) The subject may be put in the genitive, and the objective complement in the accusative; as <sup>كَانَ قَتْلُ الْخَلِيفَةِ جَعْفَرًا</sup> *in this year the chalif put Ga'far to death (lit., the chalif's killing G. was in this year);* <sup>فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ</sup> *then remember God as ye remember your fathers;* <sup>بَاكِئًا لَضَرْبِ الْمُؤَدِّبِ إِيَّاهُ</sup> *crying because of the tutor's having beaten him;* <sup>مَا ظَهَرَ مِنْ كُفْرِكَ النِّعْمَةَ عِنْدَكَ</sup> *what is apparent of thy ingratitude for favours bestowed upon thee;* <sup>لِمَا كَانَ مِنْ أَهْلَاكِ</sup> *قتيبة بن مسلم الباهلي كتبتم وقتله هرابذتهم واحراقه كتبهم وصحفهم*



because of *Ḳotèiba 'ibn Muslim ʔl-Bāhīlī's* killing their writers, and massacring their priests, and burning their books and writings.

β) The objective complement may be put in the genitive and the

subject in the nominative; as *سَفَتَهُمْ رِيحُ الْفَنَاءِ سَفَى الرِّمَالِ* the wind of annihilation swept them away, as the hand of the west wind sweeps away the sands; *تَنَفَى يَدَاهَا الْحَصَى*

her fore-feet scatter the gravel every midday, as the money-changers scatter the dirhams

whilst selecting them; *لِرُومٍ مَا عَلِمْتُ بَبَابِ دَارِي لِرُومِ الْكُهْفِ*

fixed at the door of my house, as long as I know, as the Companions of *ar-Raḳīm* (the Seven Sleepers) kept to the

cave; *مَنَعَ النَّاسَ كَافَّةً مِنْ مُخَاطَبَتِهِ أَحَدٌ بِسَيِّدِنَا* he gave orders to the entire people against any one's addressing him by the title of "our Lord." γ) The subject may be put in the

nominative and the objective complement in the accusative;

as *عَجِبْتُ مِنْ ضَرْبِ زَيْدٍ عَمْرًا*, or *مِنْ ضَرْبِ عَمْرٍا زَيْدٍ*, I wonder at

Zèid's beating 'Amr; *بَلَّغَنِي الْقَتْلَ مَحْمُودَ أَخَاهُ* I have heard

that *Maḥmūd* has murdered his brother; *بَلَّغَنِي تَطْلِيْقَ الْيَوْمِ زَيْدٍ*

I have heard that Zèid has today divorced *Hind*;

*أَعْجَبَنِي أَنْتَظَارَ يَوْمِ الْجُمُعَةِ مُحَمَّدَ عَمْرًا* I am surprised at *Muḥammad's*

expecting 'Amr on Friday. The first of these three

constructions is the most usual. The second is not uncommon,

especially when the objective complement is a pronoun. The

third, in which the nomen actionis may be accompanied by the article, or by a specification of the time or place of the act in the genitive, is of comparatively rare occurrence.

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

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

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: *أَسْلِمَ إِنَّ مُصَابَكُمْ رَجُلًا أَهْدَى السَّلَامَ تَحِيَّةً ظَلَمَ* *O Sulëim, verily your afflicting a man, who has given the salâm as a salutation, is (an act of) tyranny* (*مُصَابٌ = أَصَابَةٌ*); *يَعِشْرَتِكَ الْكِرَامَ تُعَدُّ مِنْهُمْ* *through thy associating with the noble, thou wilt be reckoned one of them* (*مُعَاشَرَةٌ = عِشْرَةٌ*); *مِنْ قَبْلَةِ الرَّجُلِ زَوْجَتَهُ الوُضُوءُ* *ablution is (rendered*

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\* *حُبُّ* is, strictly speaking, an *مَصْدَرٌ*, and not an actual *مَصْدَرٌ* (see §. 26); but it is used, instead of *أَحْبَابٌ*, as the *maşdar* of *أَحَبَّ* (IV. of *حَبَّ*) *to love*. See rem. c.

necessary) by a man's kissing his wife (تَقِيلُ = قَبْلَةٌ); وَبَعْدَ عَطَاكَ الْمِائَةَ (عَطَاءٌ = عَطَاةٌ); and after thy giving the hundred grazing (camels) (الرِّثَاعَا in rhyme for الرِّثَاعِ); (الرِّثَاعِ) أَنْظِرْ إِلَى طَاعَةِ هَذَا الْوَلَدِ أَمْرَ اللَّهِ; observe this child's obedience to the command of God (طَاعَةٌ = طَاعَةٌ); وَعِيدُ أَحَادِيثُ (إِعَادٌ = وَعِيدٌ); the bustard's threatening the falcon (تَحْدِيثَاتٌ = أَحَادِيثُ); what the hyæna tells to its — (تَحْدِيثَاتٌ = أَحَادِيثُ); 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), = بَحَيْثُ يَلْحَسُ الْبَقَرُ أَوْلَادَهَا.

REM. d. What has been said of the nomina actionis of singly transitive verbs, applies equally to those of doubly transitive verbs. The only difference is, that the latter take an accusative after the objective genitive, or even add a second accusative to the first. For example: تَعْلِيمُ الْمُتَعَلِّمِ طَرِيقَ التَّعَلُّمِ the instruction of the learner in the path of learning; مَا أَسَدَاهُ إِلَيْهِ مِنْ تَوَلِيَّتِهِ إِيَّاهُ الْعِرَاقِ the favour which he conferred upon him by his appointing him governor of ʿl-ʿIrāk; إِنَّ النَّاسَ كَرِهُوا إِطْعَامَ مُحَمَّدٍ عَمْرًا خَبْرًا مَسْمُومًا Muhammad's giving Amr poisoned bread to eat.

REM. e. The complement in the genitive may also be expressed, when it represents the subject of the act, by مِنْ; when it represents the object, by لِ (see §. 29); and when it indicates time or place, by فِي; e. g. حَبِيْبِهِ, in rem. b, by لِي مِنْهُ (الْحَاصِلُ) the love (which accrues) from me to him; سَفَى الرِّمَالِ يَدُ الدَّبُورِ, in §. 27, b, β, by فِي; and اِنْتَظَرُ يَوْمَ الْجُمُعَةِ, ibid., γ, by فِي اِنْتَظَرُ يَوْمَ الْجُمُعَةِ.

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

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 اللَّامُ لِتَقْوِيَةِ الْعَامِلِ *the lām that strengthens the regent* (the nomen actionis or the verbal power which it possesses); for, since the verbal force which dwells in the nomen actionis is less than that in the finite verb, the language helps the former to exercise its influence upon its object by annexing to it a preposition expressing the direction of the action towards

the object. This construction with **لِ** is used in the following cases.

a) When the nomen actionis immediately precedes the object and is undefined (see §. 27, a); as **مِنْ غَيْرِ تَامِلٍ** *without considering what was false and what true in it*, instead of **خَطَاةً وَصَوَابَهُ**. This is especially the case when the nomen actionis is in the adverbial accusative (see §. 44); as **أَقُومُ لَهُ تَعْظِيمًا لِإِسْتَانِي** *I stand up in his presence to shew respect to my teacher*; **إِنَّمَا قَالَ ذَلِكَ إِكْرَامًا لَهُ** *he said this only to do him honour*; **أَمْسَكَ عَنْهُمْ أَنْتَظَارًا لِلْمُهَاجِرِينَ** *he refrained from (attacking) them, awaiting the Muhāgīrūn*; **وَالَّذِينَ آمَنُوا أَشَدَّ حُبًّا لِلَّهِ** *but those who believe are stronger in love of God*.

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

c) When the genitive of the subject is interposed between the nomen actionis and the object (see §. 27, b); as **فَبَقِيَ أَنَّ تَسْخِينَ الشَّمْسِ لِلْأَرْضِ إِنَّمَا هُوَ عَلَى سَبِيلِ الْإِضَاءَةِ** *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*

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by the way of his light), for <sup>سُكَّرَ</sup> <sup>وَسُكَّرَ</sup> <sup>لِي</sup> <sup>لِمَطَالِبَةِ</sup> <sup>أَعْدَائِي</sup> <sup>لِي</sup> <sup>لِ</sup> <sup>الْأَرْضِ</sup> because of  
 my enemies' persecuting me, for <sup>رَوَى</sup> <sup>لِلَّهِ</sup> <sup>إِيَّايَ</sup> his seeing God;  
<sup>تَبْلِيغِي</sup> <sup>لَكَ</sup> <sup>إِلَى</sup> <sup>مَذَاكُ</sup> my enabling you to attain your wishes;  
<sup>أَنْظُرِي</sup> <sup>إِلَى</sup> <sup>هَذِهِ</sup> <sup>الْوَالِدَةِ</sup> <sup>الشَّفِيقَةِ</sup> <sup>الرَّحِيمَةِ</sup> <sup>وَإِطَاعَتِهَا</sup> <sup>لِأَمْرِ</sup> <sup>اللَّهِ</sup> 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 <sup>نَزَلَ</sup> <sup>إِلَى</sup> <sup>مَصَارِعِ</sup> <sup>أَصْحَابِهِ</sup> <sup>وَمَقْتَلِ</sup> <sup>أَهْلِ</sup> <sup>هَمْدَانَ</sup> <sup>لِابْنِ</sup> <sup>أَخْتِهِ</sup> he went down to the places where his comrades had fallen, and to the spot where the people of Hamadān had killed his sister's son.

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

REM. a. In more modern Arabic <sup>إِلَى</sup> is often used <sup>لِتَقْوِيَةِ</sup> <sup>الْعَامِلِ</sup> instead of <sup>لِ</sup>; as <sup>إِدْكَارِي</sup> <sup>إِلَيْهِ</sup> my bearing him in mind; <sup>رَدِّي</sup> <sup>إِلَى</sup> <sup>الْجَوَابِ</sup> my returning an answer.

REM. b. This use of <sup>لِ</sup> to designate the objective complement of the verb is common in Chaldee and Syriac, rare in Hebrew and Æthiopic (see Dillmann's Gr., §. 179). See §. 31, rem.

30. The nomina agentis or participles, which hold a middle position between the verb and the noun, and partake of

the force of both, may, like the *nomina verbi*, follow the government either of the verb or the noun, or of both. The following rules are to be observed regarding them.

a) If the *nomen agentis* has but *one* objective complement, this may be put either in the accusative or in the genitive; as *سَارَعُوا إِلَى جَنَّةٍ أُعِدَّتْ لِلْمُتَّقِينَ وَالْكَاطِمِينَ الْغَيْظَ* *vie with one another in hastening to a garden (Paradise), which is prepared for the God-fearing and those who restrain their wrath;* *وَالْمُؤْتُونَ الزَّكَاةَ* *and those who pay the poor-rate;* *الْقَائِمَاتُ* *the slate-coloured pigeons* (*الْحَمَامِ* by poetic license for *الْحَمَامِ*) *which inhabit the sacred House (i. e. the Ka'ba), never quitting it (and) domiciled in Mekka (أَوَالِفًا for أَوَالِفَ);* *هَدِيًّا بِالْبَيْتِ الْكَعْبَةِ* *an offering coming, or (actually) brought, to the Ka'ba;* *طَلَابُ الْعِلْمِ* *seekers after knowledge;* *كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ* *every soul is a taster of death (tastes or shall taste death);* *رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ* *our Lord! Thou wilt be an assembler of (wilt assemble) mankind;* *الَّذِينَ يظنون أنهم ملائقون ربهم* *who think that they shall be meeters of (shall meet) their Lord;* *إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ* *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*

(المُضَارِعُ, historical imperfect, present, future). As the genitive connexion is in this case غير الحَقِيقِيَّةِ, improper or representative (see §. 75, rem.), the governing word may be defined by the article: قَاتِلُ النَّاسِ, or قَاتِلٌ النَّاسَ, one who kills people; الْقَاتِلُ النَّاسِ, or الْقَاتِلُ النَّاسَ, he who kills people = الَّذِي يَقْتُلُ; as, according to another reading, كُلُّ الْوَاهِبِ الْمِائَةِ الْهَجَانِ (see above); نَفْسٍ ذَائِقَةِ الْمَوْتِ and وَالْمَقِيمِ الصَّلَاةِ those who perform the (prescribed) prayers; إِلَّا أَيُّهَا الْبَاغِي الْبِرَازِ O thou that desirest single combat, draw nigh. When, on the contrary, the nomina agentis of directly transitive verbs have the meaning of the perfect (perfect, pluperfect, aorist, and future-perfect), they approach more nearly to the nature of the noun that springs from them (as كَاتِبٌ, writing, a writer), and hence are construed, like this latter, with the genitive only. Further, since this genitive connection is حَقِيقِيَّةِ, proper or real (see §. 75, rem.), the governing word cannot be defined by the article: قَاتِلُ النَّاسِ (and not الْقَاتِلُ النَّاسِ or الْقَاتِلُ النَّاسَ) one who killed, has killed, had killed, or shall have killed people, = الَّذِي قَتَلَ, or الَّذِي قَتَلَ; as فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ 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: لَائِمِي

= أَحَدٌ يَلُومُنِي one who reproaches me, and الَّذِي = الَّذِي

أَيْهَا الشَّاتِمِي لِتُحَسَّبَ مِثْلِي he who reproaches me, as

O thou who revilest me, in order that thou mayest be thought my equal; but he who reproached or has reproached me,

الَّذِي لَائِمِي, is لَائِمِي, not اللَّائِمِي. — If the nomen agentis be

undefined, it governs the accusative only in the following cases. α) 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.

زَيْدٌ ضَارِبٌ عَمْرًا, or إِنْ زَيْدًا ضَارِبًا عَمْرًا, Zèid is beating (or will

beat) 'Amr; زَيْدٌ ضَارِبٌ أَبَوَهُ أَخًا لِي Zèid's father (lit. Zèid, his father) is beating (or will beat) a brother of mine;

مَرَرْتُ بِفَارِسٍ طَالِبٍ تَارِ أَبِيهِ I passed by a horseman (who was)

seeking revenge for (the murder of) his father; كَمْ مَالِي عَيْنِيهِ

how many a one fills (or sates) his eyes with what

belongs to others, = كَمْ شَخْصٍ مَالِيهِ

like a buck which was one day butting a rock to break it, = كَرَعَلٍ

جَاءَنِي عَمْرٌو طَالِبًا أَدْبًا; نَاطِحٍ 'Amr came to me seeking instruction.

β) After an interrogative or negative particle, when it is the attribute of a preceding or (less usually) following subject;

e. g. هَلْ مَكْرَمٌ أَنْتَ زَيْدًا wilt thou treat Zèid with respect?

*The Verb.*—3. *Government of the Verb.*—a) *The Accusative.* 69

كَوْنُكُمْ وَعْدًا وَتَقْتَبِهِ  
 will ye fulfil a promise on which I  
 relied? مَا أَنْتَ بِتَابِعِ قِبَلَتِهِمْ  
 thou dost not follow (or adopt) their  
 kibla; مَا مَجِيرٌ أَحَدَ عَدُوِّ أَحِبَّائِهِ  
 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 O  
 (thou who art) climbing a hill! = يَا صَارِفًا عَنِّي; يَا رَجُلًا طَالِعًا  
 O (thou who art) turning away from me (thy) love!

REM. a. The nomen agentis in the singular number, when  
 followed by a substantive in the genitive, can take the article only  
 when that substantive is itself defined by the article or governs  
 another substantive that is so defined; e. g. الضَّارِبُ الْعَبْدِ he who beats  
 the slave; الضَّارِبُ رَأْسَ الْعَبْدِ he who beats the slave on the head (lit.,  
 beats the head of the slave); but we cannot say الضَّارِبُ عَبْدٍ nor  
 الضَّارِبُ زَيْدٍ, nor even الضَّارِبُ عَبْدٌ زَيْدٌ or الضَّارِبُ عَبْدُهُ. The reason of this  
 seems to be that a certain equipoise may be preserved between the  
 governing word, الْمُضَافُ, and the governed word, الْمُضَافُ إِلَيْهِ. On  
 the other hand, the article may be prefixed to the dual or the pluralis  
 sanus masc., even when the following genitive is not defined in  
 either of the above ways; because, after the rejection of the termi-  
 nations نِ and نَ (vol. I., §. 315, b, c), الْمُضَافُ and الْمُضَافُ إِلَيْهِ  
 become more closely connected, and grow, as it were, into one  
 word, like the nomen agentis when defined by the article and  
 followed by a pronominal suffix. Hence we may say الضَّارِبِيَا عَبْدٍ,  
 الضَّارِبِيْنَ عَبْدَهُ, الضَّارِبِيْنَ عَبْدِيَّ, as well as الضَّارِبَانِ عَبْدًا, الضَّارِبِيْنَ

ٱلشَّاتِيْنَ ٱلضَّارِيْنَ عِنِّي ٱلْمُسْتَوْتِنَا عَدْنِ ; ٱلضَّارِيْنَ عِبْدَهُ ٱلضَّارِيُونَ عِبْدَ زَيْدٍ وَزَيْدًا  
*if the two who reside at 'Adèn can dispense with me (or do without me) ; ٱلشَّاتِيْنَ*  
*ٱلضَّارِيْنَ عَرَضِيْ وَلَمْ أَشْتِمَهُمَا the two who revile my character, without my having*  
*reviled them ; ٱلْمُسْتَقْلُوْ كَثِيْرٍ مَا وَهَبُوْا those who deem small the great*  
*(sums) they have given away. There is even a third form of ex-*  
*pression admissible, arising out of a combination of these two, viz.*  
 ٱلضَّارِيْ عِبْدَهُ ٱلضَّارِيُوْ عِبْدَ زَيْدٍ ٱلضَّارِيُوْ زَيْدًا ٱلضَّارِيَا عِبْدًا  
 in which the rejection of the terminations ٱن and ٱن serves only to indicate the  
 close logical connection, as in the phrase جَاءَ ٱلْأَمِيْرُ ٱلْقَاتِلَا أَخَوَاهُ مُحَمَّدًا  
*the 'amir came, whose two brothers killed Muḥammad, in which*  
 another substantive (أَخَوَاهُ) is actually inserted, as the subject,  
 between the nomen agentis in the dual (ٱلْقَاتِلَا) and its object (مُحَمَّدًا).  
 — When a pronoun is annexed as object to the dual or pluralis  
 sanus masc. of a nomen agentis which is defined by the article, three  
 forms of expression are likewise admissible; viz. 1) ٱلضَّارِيُوْ ٱلضَّارِيَاهُ ;  
 2) ٱلضَّارِيُونَ لَهُ or ٱلضَّارِيُونَ إِيَّاهُ ٱلضَّارِيَانِ لَهُ or ٱلضَّارِيَانِ إِيَّاهُ ;  
 and 3) ٱلضَّارِيَانِهِ ٱلضَّارِيُونَهُ. 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, the Arabs regard the pronominal object  
 as an accusative, and not as a genitive, using نِي instead of يَ for  
 the 1st pers. sing. ; e. g. لَيْسَ ٱلْمُوَافِيْنِي لِيُرْفَدَ خَاتِبًا he who comes to me  
 to obtain a gift is not disappointed ; وَلَيْسَ بِمُعِيْنِي and he is not a too  
 heavy burden for me ; هُمْ ٱلْأَمْرُونَ ٱلْخَيْرَ وَٱلْفَاعِلُونَ it is they who order  
 what is right, and who do it themselves.

REM. b. When the nomen agentis is followed by two or more  
 objects connected by وَ, it not rarely happens that the first alone is

put in the genitive, and the others in the accusative, the nominal force of the nomen agentis passing, because of the distance of the complements, into the verbal; as جَاعِلُ اللَّيْلِ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا *He who appoints the night for rest, and the sun and moon for the reckoning (of time)*; أَلَوَاهِبِ الْمَائَةِ الْهَجَانِ وَعَبْدَهَا *of him who gives a hundred fine white (camels) and their attendant (either وَعَبْدَهَا or وَعَبْدِهَا)*; هَلْ أَنْتَ بَاعْتُ دِينَارًا لِحَاجَتِنَا أَوْ عَبْدَ رَبِّ *wilt thou send Dinār 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 كَاسِي زَيْدًا ثَوْبًا فَخِيرًا *I will dress Zèid in a splendid robe*; اَنَا مَعْطِي زَيْدٍ دِرْهَمًا, or مَعْطِي دِرْهَمٍ زَيْدًا, *I will give Zèid a dirham*; هَلْ أَنْتَ ظَانٌّ عَمْرًا عَاقِلًا, or هَلْ أَنْتَ ظَانٌّ عَمْرًا عَاقِلًا, *dost thou think 'Amr intelligent?* هَذَا مَعْلِمٌ زَيْدٍ عَمْرًا مُنْطَلِقًا *this (man) informs Zèid that 'Amr is going away.*

REM. a. If the objective complements of the nomen agentis of a doubly transitive verb be pronouns, both may be appended to it as suffixes; e. g. مَعْطِيكَ *he who gives it to you*; مَعْطِيهَا *he who gives me it to eat.*

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. *مَنْعُ فَضْلِهِ مِنَ الْفُقَرَاءِ* whilst others than thou withhold their benefits from the needy; *فَلَا تَحْسِبَنَّ اللَّهُ مَخْلَفًا وَعْدَهُ رَسُولِهِ* 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 *الْفُقَرَاءِ* into the rhyme; in the latter, which is taken from the *Ḳor'ān*, xiv. 48, the preferable reading is *مَخْلَفًا وَعْدَهُ رَسُولُهُ*.

31. What has been said in §. 29 regarding the use of the proposition *لِ* after *nomina verbi* is equally applicable to *nomina agentis*. a) *لِ* is used when the *nomen agentis* immediately precedes the object and is undefined; as *مُعْجِبٌ لَكَ* making thee wonder; *وَهِيَ مُجَانِبَةٌ لَهُ* whilst she was avoiding him (in which example the undefined *nomen agentis* is the predicate of a *جُمْلَةٌ حَالِيَّةٌ* or circumstantial clause); *وَالْحَيْلَةُ لَا تَجُوزُ إِلَّا إِذَا كَانَ الْخَصْمُ مُتَعَنِّتًا لَا طَالِبًا لِلْحَقِّ* 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; as *وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ* and believe in what I have sent down, confirming that which is with you (the Scriptures which ye have already received); *نَزَلَ عَلَى الْمَدِينَةِ مُحَاصِرًا لَهَا* he halted before the city to besiege it; *وَكَفَى بِلَذَّةِ الْعِلْمِ دَاعِيًا وَبَاعِثًا* the sweetness of knowledge is a sufficient inducement and

*incentive to the intelligent.* b) ل is also used when the nomen agentis immediately precedes the object, and is defined by the article; as الْحَافِظُونَ لِحُدُودِ اللَّهِ those who keep the ordinances of God; الْمَفْسُورُونَ لِهَذِهِ الْآيَاتِ the expounders of these verses; أَقْوَى السَّبَابِ الْجَالِبَةِ لِلرِّزْقِ إِقَامَةُ الصَّلَاةِ بِالتَّعْظِيمِ one's devotions with reverence is the surest means of procuring one's daily bread; وَبَقِيَ يَتَفَكَّرُ فِي ذَلِكَ الشَّيْءِ الْمُصْرَفِ لِلْجَسَدِ and he continued meditating about that thing which governs the body. c) Finally, ل is used when a genitive is interposed between the nomen agentis and the object; as مَطْعَمَهَا لِي he who gave it to me to eat.

REM. ل must be used instead of the accusative, when the object of the nomen agentis is rhetorically transposed and placed before it; as مَا كُنَّا لِلْغَيْبِ حَافِظِينَ and they worshipped us; وَكَانُوا لَنَا عَابِدِينَ we did not know what was hidden (in the future); أَنَا لَهُ لِحَافِظُونَ verily we will take care of him; الْمَرْءُ مَا لَمْ تُزِرَّهُ لَكَ مُكْرِمٌ a man, as long as thou dost not unjustly disparage him, treats thee with respect. — So also with the finite verb, إِنْ كُنْتُمْ لِلرُّوْيَا تَعْبُرُونَ if ye can explain a dream. If the transposed object be a pronominal suffix, أَيَّا (vol I., §§. 188, 189) may be employed instead of ل; as أَيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ thee we worship and to thee we cry for help; خَالَهُمْ أَيَّاهُ يَعْنُونَ he thinks they mean him (in rhyme for يَعْنُونَ). 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 <sup>زید</sup> <sup>معطى</sup> <sup>عبدہ</sup> <sup>درہما</sup>, *Zèid's servant* (lit. *Zèid, his servant*) *is given a dirham*; <sup>زید</sup> <sup>مظنون</sup> <sup>ابوہ</sup> <sup>قائما</sup>; *Zèid's father is thought to be standing up*; <sup>زید</sup> <sup>معلم</sup> <sup>ابوہ</sup> <sup>عمرا</sup>; *Zèid's father is informed that 'Amr is going away*. See §§. 24, 25.

33. Verbal adjectives of those forms which differ in meaning from the nomina agentis only in being *intensive*, may govern, like the nomina agentis, either the accusative or the preposition *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 <sup>فَعَالٌ</sup> and <sup>فَعُولٌ</sup> (vol. I., §. 232, and rem. *d*, §. 233); more rarely to other forms, such as <sup>فَعِيلٌ</sup> (§. 232), <sup>فَعَلٌ</sup> (id.), and <sup>مِفْعَالٌ</sup> (§. 233, rem. *b*). Examples with the accusative: <sup>أَخَا</sup> <sup>الْحَرْبِ</sup> <sup>لِبَاسًا</sup> <sup>إِلَيْهَا</sup> <sup>جَلَالَهَا</sup> *inured to (lit. a brother of) warfare, constantly wearing the garments suited for it*; <sup>مَقْدِمًا</sup> <sup>إِلَى</sup> <sup>الْمَوْتِ</sup>; *rushing upon death, wading in search of it through the ranks* (<sup>الْكَتَائِبَا</sup> in rhyme for <sup>الْكَتَائِبَ</sup>); <sup>مَحَلَّةٌ</sup> <sup>طَرِيقِ</sup>; *adorned with a ring, which is not an amulet, nor manufactured by a moulder of a dirham*

with his hands; ضُرُوبٌ بِنَصْلِ السَّيْفِ هَامَاتِ الرِّجَالِ smiting  
 with the edge of the sword the heads of men; **إِنهَا عَلَى الشُّوقِ**  
**إِخْوَانَ الْعِزَاءِ هَيَّوْجٌ** verily she stirs up the patient (or continent)  
 to desire (excites desire in them, **هَيَّوْجٌ** in rhyme for **هَيَّوْجٌ**);  
**فَخِرٌ** ready to forgive their sin, not boastful (in rhyme for **فَخِرٌ**);  
**فَتَاتَانِ أَمَا مِنْهُمَا فَشَبِيهَةٌ هَلَالًا** two maidens,  
 (one) of them resembling a new moon (in beauty); **إِنَّ اللَّهَ سَمِيعٌ**  
**دُعَاءَهُ مِنْ دُعَاةِ** God hears the prayer of him who calls upon Him;  
**حِذْرٌ أَمْوَالًا لَا تَضِيرُ** on his guard against things that cannot injure  
 (him); **أَتَانِي أَنَّهُمْ مَزَقُوا عِرْضِي** it has come to me (to my hearing)  
 that they are defaming (lit. tearing in pieces) my character;  
**أَنَّهُ لَمِنَاحِرِ بَوَائِكِهَا** he is a slaughterer of the fat ones among them  
 (the she-camels); **شَمٌّ مَهَاوِينَ أَيْدِيَهُنَّ الْجَزُورِ** haughty, looking with  
 disdain on the limbs of the slaughtered camel. Examples with  
**لِلسَّحْتِ لِكَلْبِ الْكَلْبِ لِكَلْبِ الْكَلْبِ** hearers of falsehood, eaters  
 of what is unlawful; **كُلُّ كَفَّارٍ عَنِيدٌ مَنَاعٍ لِلْخَيْرِ** every hardened  
 infidel, a hinderer of good; **جَمَاعَةٌ لِلْكِتَابِ** a great collector of  
 books; **قَوْلٌ لِمَا قَالَ الْكِرَامُ فَعُولٌ** ready to say what the noble say,  
 and to do (it); &c.

34. Verbal adjectives of the form **أَفْعُلٌ**, corresponding to  
 our comparative and superlative (vol. I., §. 234), when





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REM. b. Verbal adjectives of the form *أَفْعُلُ*, derived from *intransitive* verbs, require the same preposition after them as those verbs; as *هُذَا أَهْوَنُ عَلَيَّ* *this is lighter, or easier, for me*; *هُوَ أَزْهَدُ فِي* *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 *أَقَامَ*, IV. of *أَقَامَ* *this confirms the evidence still more* (from *أَقَامَ*, IV. of *أَقَامَ* *to stand*); *وَلَكِنْ خُمُولُ الْمَرْءِ لِلدِّينِ أَسْلَمُ* *but the obscurity of a man preserves his religion better* (from *أَسْلَمَ* or *سَلِمَ*, II. or IV. of *سَلِمَ* *to be safe*); *قَتْلُ الْكُفَّارِ أَعَزُّ لِلْإِسْلَامِ وَأَهْيَبُ لِمَنْ وَرَاءَهُمْ* *the slaying of unbelievers increases the power of el-'Islām and strikes greater terror into those who are behind them*; *ذَلِكَ أَجودُ لِجَمَلِهَا وَأَصْفَى لِدهْنِهَا* *this improves its crop and makes its oil clearer*; *غَيْرُ الدَّجَالِ أَخَوْفَنِي عَلَيْكُمْ* *another besides the anti-Christ fills me (accus.) with greater fear on your account (than he does)*; *هُوَ أَحْوَجُ إِلَيَّ مِنْنِي إِلَيْهِ* *he has more need of me than I have of him* (from *أَحْتَاَجُ*, VIII. of *حَاَجَ*, *to have need of*). See vol. I., §. 235.

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

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

as *المفعول المطلق* (§. 26). For example: *فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَفْتُمُوهُمْ فَشُدُّوا الرِّبَاطَ فَأَمَّا مَنَّا* *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* *ضَرْبَ الرِّقَابِ = إِضْرِبُوا الرِّقَابَ* *فندلا زريق المال; تفدون فداءً = فداءً* *and تمنون منا = منا* *ضربا* *فندلا زريق المال* *carry off camels, O Zuraik, as foxes carry off (their prey), where* *ندلا المال = اندل المال* *جزعا* *be patient and do not give way to immoderate grief, i. e.* *إصبر صبورا ولا تجزع* *gently! softly! i. e.* *أمهلا مهلا* *جزعا* *may God give thee rain! i. e.* *سقاك الله سقيا* *may God keep thee! i. e.* *رعيا لك* *mayest thou stumble! i. e.* *رعاك الله رعيا* *shall I be ungrateful after thou hast averted death from me? i. e.* *اكفرا بعد رد الموت عني* *تعتت تعسا* *اتوانيا* *دost thou delay (or loiter), seeing that grey hairs have already come upon thee? i. e.* *اتوانى اتوانيا* *سبحان* *the absolute glory of God! or* *سبحانه* *His absolute glory! scil.* *اسبح* *I praise (which is an* *إخبار* *or statement of fact), or* *اسبح* *, &c., praise thou, &c. (which is an* *إنشاء* *, a command*

or wish);  $\text{مَعَاذَ اللَّهِ}$  *God forbid!* i. e.  $\text{أَعُوذُ بِمَعَاذِ اللَّهِ}$  *I seek the refuge of God*;  $\text{يَا رَبِّ يَا رَبِّ حَنَانِيكَ}$  *have mercy on me, O my Lord!* i. e.  $\text{عَلَىٰ حَنَانًا}$  ( $\text{تَحَنُّنًا}$  or  $\text{حِنًا}$ )  $\text{لَبَيْكَ اللَّهُمَّ}$ ;  $\text{حِنًا}$  *I wait intent upon Thy service, O God!* i. e.  $\text{أَلْبَ لَكَ = أَلْبَ لَكَ لَبًّا}$   $\text{الْبَابَا}$  *hearing and obeying, or to hear is to obey,* i. e.  $\text{أَسْمِعْ سَمْعًا وَأَطِيعُ طَاعَةً}$ ;  $\text{أَسْمِعْ سَمْعًا وَأَطِيعُ طَاعَةً}$  *welcome!* i. e.  $\text{قَدِمْتَ خَيْرَ مَقْدِمٍ}$  *thou art arrived the best of arrivals.*

REM. a. In the cases of command, wish, and reproach, the Arab grammarians regard the verbal noun, not as a  $\text{مَصْدَرٌ مُؤَكَّدٌ}$  (§. 26), but merely as  $\text{بَدَلٌ مِّنَ الْفِعْلِ}$  *a substitute for the verb*, or  $\text{نَائِبٌ مِّنَابٌ}$  *supplying the place of the verb*; so that, according to them,  $\text{نَدَلًا الْمَالَ}$  is simply =  $\text{أَنْدَلِ الْمَالَ لَكَ}$ ,  $\text{سَقَاكَ اللَّهُ = سَقِيَا لَكَ}$ , and  $\text{أَكْفَرَا = أَكْفَرُوا}$ .

REM. b. In such cases as  $\text{حَنَانِيكَ}$  and  $\text{لَبَيْكَ}$  the dual is regarded as being used, not  $\text{لِلتَّثْنِيَةِ}$  *to express two occasions*, but  $\text{لِلتَّكْرِيرِ وَالتَّكْثِيرِ}$  *to indicate repetition and frequency.*

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 :—

α) Phrases expressive of wish, salutation, and the like; as  $\text{جَدَعَا لَكَ}$  *may thy nose be cut off!*  $\text{تَبَا لَكَ}$  *perdition to thee!*





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. *يَحْنِي عَنِ الشَّرِّ وَنَحِّ الشَّرِّ عَنِّي* *keep me from evil!* scil. *يَحْنِي عَنِ الشَّرِّ وَنَحِّ الشَّرِّ عَنِّي*; *يَحْنِي عَنِ مُشَاهَدَةِ حَذْفِ الْأَرْنَبِ وَنَحِّ الْأَرْنَبِ* *preserve me from seeing any of you throw at (or shoot at) a hare!* scil. *يَحْنِي عَنِ مُشَاهَدَةِ حَذْفِ الْأَرْنَبِ وَنَحِّ الْأَرْنَبِ*; *إِذَا بَلَغَ الرَّجُلُ السِّتِينَ فَأَيَّاهُ وَإِيَّا الشَّوَابِ* *when a man reaches sixty, let him avoid the young women* (where observe the irregular use of *إِيَّا* with a substantive).

γ) Various phrases, of which the following may serve as examples. We may say to a hunter, *الْكِلَابَ عَلَى الْبَقَرِ* *the dogs at the antelopes!* scil. *أَرْسَلْ* *let loose*; or of a person who is aiming at a target, *الْقِرْطَاسَ وَاللَّهِ* *the target, by God!* scil. *يُصِيبُ* *he will hit*; or if we hear people shouting at the first appearance of the new moon, *الْهَيْلَالَ وَاللَّهِ* *the new moon, by God!* scil. *أَبْصَرُوا* *they have seen*; or to one who tells us a dream, *خَيْرًا وَمَا سَرَّ* *what is good and cheering*, scil. *رَأَيْتَ* *thou hast seen or dreamed*; or to a man who has done something mean, *أَكَلْتَ هَذَا بَخَالًا* *all this out of stinginess?* scil. *فَعَلْتَ* *hast thou done?*

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

الِإِخْتِصَاصِ <sup>و</sup> 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 made refers. It is to be explained by an ellipsis of اعْنَى <sup>ع</sup> I mean, or اِخْصَى <sup>ع</sup> I specify. Examples: نَحْنُ الْعَرَبُ أَسْخَى مِنْ بَدَلٍ <sup>ع</sup> we Arabs—lit. we, (I mean) the Arabs,—are the most liberal among the generous; نَحْنُ الصَّعَالِيكُ لَا طَاقَةَ بِنَا عَلَى الْمَرْوَةِ <sup>ع</sup> we, the miserably poor, have not the ability to be generous as becomes men; نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُوْرَثُ <sup>ع</sup> we, the band of prophets, have no heirs (among men); بِنَا تَمِيمًا يَكْشِفُ الضَّبَابَ <sup>ع</sup> by us, Tēmīm, the mist is swept away; إِنَّا بَنِي مَنْقَرٍ قَوْمٌ ذُوو حَسَبٍ <sup>ع</sup> we, the Bēnū Minḳar, are a people of high worth; أَلَمْ تَرَ أَنَا بَنِي دَارِمٍ <sup>ع</sup> seest thou not that Zurāra, the father of Ma'bēd, is one of us, the Bēnū Dārim? (مَعْبِدٍ in rhyme for <sup>ع</sup>); أَنْتُمْ الْمُؤْمِنِينَ لَا تَجْزَعُوا <sup>ع</sup> ye, (I mean) the believers, grieve not ye; بِكَ اللَّهُ نَرْجُو الْفَضْلَ <sup>ع</sup> in Thee — God — we hope for bounty; سُبْحَانَكَ اللَّهُ الْعَظِيمِ <sup>ع</sup> (I assert) Thy absolute glory — the great God.

REM. a. This kind of إِخْتِصَاصِ is only a species of the نَسَبٌ عَلَى <sup>ع</sup> or accusative of praise, blame, reproach, and pity; e. g. الْحَمْدُ لِلَّهِ الْحَمِيدِ <sup>ع</sup> praise belongs to God, the praiseworthy;





kingdom belongs to God, (the Being) entitled to kingdom; *وَأَمْرَاتُهُ حَمَّالَةَ الْحَطَبِ* and his wife, the (miserable) carrier of firewood; *أَتَانِي زَيْدٌ الْفَاسِقُ الْحَبِيثُ* Zeid came to me, the base wicked wretch; *مَرَرْتُ بِهِ الْمَسْكِينِ الْبَائِسِ* I passed by him, the poor wretch; in all of which examples the word *أَعْنِي*, I mean, may be supplied.

REM. b. In such phrases as *هَآكَ يَدِي* there it is for you! *هَآكَ نَظْمًا* here then is a poem for you! *هَآكَ السِّيفَ* take the sword! the accusative is used, because *هَآكَ* and *هَآكَ* (vol. I., §. 368, rem. d) are in point of sense equivalent to *خُذْ* take (*خُذْ يَدِي* or *خُذْهَا إِلَيْكَ*). Similarly, in the phrases *عَلَيْكَ زَيْدًا*, *دُونَكُمْ مَوْءُ*, *دُونَكُمْ*, take him! the accusative does not depend upon *أَنْ تَأْخُذَ* (that thou shouldst seize), to be supplied after the preposition, but upon an imperative, such as *خُذْ* or *النِّزْمَ*, implied in the preposition itself. The literal meaning is: seize Zeid, who is in front of, beside or close by you. So also in the phrases *حَيْهَلِ الثَّرِيدِ* come quickly to the *tèrid* (a sort of hash or stew), where the interjection is equivalent to *زَيْدًا*; *زَيْدًا* *تَيْدًا* gently with Zeid! treat Zeid gently! = *أَمَهْلَهُ*; *بَلَهُ* or, with the genitive, *بَلَهُ* let alone Zeid, say nothing of Zeid = *أَتْرَكْهُ* or *دَعَهُ*; and *رَوَيْدًا*, or *رَوَيْدًا*, treat Zeid gently! = *أَرُوْدَهُ* or *أَمَهْلَهُ*. In the case of *بَلَهُ* and *رَوَيْدًا* with the accusative, the *fèṭḥa* is a *بِنَاءٌ* or indeclinable ending (as in *أَيْنَ* where?); whereas with the genitive, it is the termination of the construct accusative of *بَلَهُ* = *تَرَكْتُ* leaving, letting alone, and *رَوَيْدًا*, the diminutive of *رَوْدٌ*, slow and gentle motion, gentleness. We may

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also say *تَيْدَكَ زَيْدًا*, *روَيْدَكَ زَيْدًا*, *softly! gently!* *تَيْدَكَ زَيْدًا*, *روَيْدَكَ زَيْدًا*, *gently with Zeid!* *رَوَيْدَكَ مَعِي*, *رَوَيْدَكَ مَعِي*, *رَوَيْدَكَ مَعِي*, etc., *gently with me!* the agent (كَ, etc.) being in the genitive.

36. The adverb *إِنَّ* *truly, certainly*, and the conjunction *أَنَّ* *that*, as likewise the conjunctions compounded with these two words, such as *لَكِنَّ*, or *وَلَكِنَّ*, *but, yet*, *كَأَنَّ* *as if, as though*, and *لِأَنَّ* *because* (see vol. I., §. 362, *f*, and §. 367, *f, k*), take a following substantive or pronoun (which, according to our idiom, ought to be in the nominative, as the subject of a nominal or verbal proposition) in the accusative, because the force of the verb *to see* (*رَأَى*) is embodied in these particles.\* This takes place both when the subject immediately follows *إِنَّ*, &c., and when it is separated from them by a portion of the predicate of *إِنَّ*, &c., consisting of an adverb of time or place, or a preposition with its complement. In the former case, the affirmative particle *لَ* may be prefixed to the predicate of *إِنَّ*; in the latter, to its subject. If, however, the predicate be negative, or consist of a verb in the perfect, not preceded by *قَدْ*, the particle *لَ* ought not to be prefixed to it. Examples: *إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ* *God is mighty over all* (lit. *see God, He is mighty over all*); *إِنَّ الْحَدَاثَةَ لَا تَدْوُمُ*

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

youth does not last; <sup>اِنَّ</sup> <sup>اللّٰهَ</sup> <sup>لَغَفُوْرٌ</sup> <sup>رَحِيْمٌ</sup> God is forgiving,  
 merciful; <sup>وَاِنَّ</sup> <sup>فَرِيْقًا</sup> <sup>مِّنَ</sup> <sup>الْمُؤْمِنِيْنَ</sup> <sup>لَكَارِهُوْنَ</sup> and a part of the  
 believers were averse; <sup>لَعَمْرُكَ</sup> <sup>اِنَّهُمْ</sup> <sup>لَفِي</sup> <sup>سَكْرَتِهِمْ</sup> <sup>يَعْمَهُوْنَ</sup> by thy  
 life, they were bewildered in their intoxication; <sup>اِنَّكُمْ</sup> <sup>لَتَشْهَدُوْنَ</sup>  
 do ye testify that there are other gods with  
 the (true) God? <sup>اِنَّ</sup> <sup>بِالشَّعْبِ</sup> <sup>الَّذِي</sup> <sup>دُوْنَ</sup> <sup>سَلْعٍ</sup> <sup>لَقَتِيْلًا</sup> in the ravine  
 that is below Sela (there lies) a murdered man; <sup>اِنَّ</sup> <sup>فِي</sup> <sup>ذٰلِكَ</sup>  
 in this there is an example (or warning) to  
 those possessed of insight; <sup>اِنَّ</sup> <sup>فِي</sup> <sup>قَتْلِكَ</sup> <sup>اِيْهَا</sup> <sup>الشَّيْخَ</sup> <sup>لصَّالِحًا</sup>  
 in putting thee to death, old man, there is a benefit to  
 the Muslims; <sup>وَفِي</sup> <sup>الْحَدِيْثِ</sup> it is  
 narrated that one of the kings of India had a wife; <sup>اِنَّ</sup> <sup>رَجُلًا</sup> <sup>قَالَ</sup> <sup>يُرْسُوْلُ</sup> <sup>اللّٰهِ</sup> <sup>اِنَّ</sup> <sup>اُمِّي</sup> <sup>اَفْتَلَتَتْ</sup> <sup>فَجَاةً</sup>  
 — or collection of traditions — (we read) that a man said, O  
 apostle of God! my mother has died suddenly; <sup>كَانَ</sup> <sup>فِي</sup> <sup>اٰذْنِيْهِ</sup>  
 as if in his ears (were) hardness of hearing; <sup>كَانَهَا</sup> <sup>كُوْكَبٌ</sup>  
 as if it were a glittering star; <sup>وَهٰذَا</sup> <sup>لَاَنَّ</sup> <sup>العِلْمَ</sup> <sup>نُوْرٌ</sup> <sup>وَالرُّضُوْءُ</sup> <sup>نُوْرٌ</sup>  
 and (he did) this because knowledge is a light and the ablution  
 (before prayer) is a light; <sup>وَلٰكِنَّ</sup> <sup>الْمُنَافِقِيْنَ</sup> <sup>لَا</sup> <sup>يَفْقَهُوْنَ</sup> but the  
 hypocrites do not understand.

REM. a. These particles, along with those mentioned in rem. f,

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are named by the grammarians *إِنَّ وَأَخَوَاتُهَا* 'inna and its sisters, or *الْحُرُوفُ الْمَشْبَهَةُ بِالْفِعْلِ* the particles which resemble the verb in having a certain verbal meaning and force, *لَوْجُودٍ مَعْنَى الْفِعْلِ فِيهَا* or *لِأَنَّ مَعَانِيَهَا مَعَانِيَ الْفِعْلِ مِثْلَ أَكَدْتُ وَشَبَّهْتُ وَاسْتَدْرَكْتُ وَتَمَنَيْتُ وَتَرَجَيْتُ*. The word governed by them is called their *إِسْمٌ* or *noun*, and the predicate is called their *خَبْرٌ* or *predicate*.

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

REM. c. A second subject after *إِنَّ*, *أَنَّ*, and *لَكِنَّ*, may be put in the nominative, if the common predicate has been already expressed; as *إِنَّ زَيْدًا جَالِسٌ وَبَشْرًا*, or *وَبَشْرٌ*, *verily Zeid is sitting, and Bishr* (i. e. *وَبَشْرٌ جَالِسٌ* or *(وَبَشْرٌ كَذَلِكَ*); *عَلِمْتُ أَنَّ زَيْدًا جَالِسٌ وَبَشْرًا*; *I know that Zeid is sitting, and Bishr*; *لَكِنَّ عَمْرًا مُنْطَلِقٌ وَخَالِدًا*, or *وِخَالِدٌ*, *but Amr is going away, and Hālid*; *إِنَّ الْخِلَافَةَ وَالنَّبُوَّةَ فِيهِمُ* *verily the califate and the office of prophet are in them (in their tribe), and noble deeds and chiefs of spotless character*.

REM. d. When *مَا* is appended to *إِنَّ*, *أَنَّ*, *كَأَنَّ*, and *لَكِنَّ*, it hinders their regimen, or, to speak more correctly, their governing power does not extend beyond itself (*مَا الْكَافَّةُ* the *hindering mā*), and hence their noun is put in the nominative; as *إِنَّمَا الرِّبَا فِي النَّسِيئَةِ* *verily usury is in the delay (of payment)*; *إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ* *the*

obligatory alms are only for the poor (أَنَّمَا is usually restrictive, see §. 185, and vol. I., §. 362, g); وَأَنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ it is only revealed to me that your God is one God; وَاعْلَمُوا أَنَّمَا آموَالِكُمْ وَآوَالَادِكُمْ وَفِتْنَةٌ and know that your wealth and your children are a temptation; كَأَنَّمَا شُعْلُ الْكَبْرِيتِ مَنظَرُهَا as if flames of sulphur were its face; كَأَنَّمَا عِمَامَتُهُ بَيْنَ الرَّجَالِ لَوَاءٌ as if his turban were a standard among men. The same influence is exercised by the ضَمِيرُ الشَّانِ or ضَمِيرُ الْقِصَّةِ or ضَمِيرُ الْقِصَّةِ (vol. I., §. 367, f); as إِنَّهُ أَمَةٌ اللَّهِ ذَاهِبَةٌ verily the handmaiden of God is departing; إِنَّهُ مَن يَأْتِنَا نَاتِهِ verily, whoever comes to us, we will go to him; أَنَا أَنَا اللَّهُ verily I am God.

REM. e. If the lightened (مُخَفَّفٌ) forms كَانٌ, أُنْ, and لَكِنْ, be used, their government is likewise hindered, and their noun is put in the nominative. — أُنْ is in this case always followed by لَ, as إِنَّ زَيْدًا مِّنْطَلِقٌ verily Zèid is going away; إِنَّ هَذَانِ لَسَاحِرَانِ verily these two are sorcerers; وَإِنَّ كُلَّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ and verily all, gathered together (مَا مَزِيدَةٌ لِلتَّأْكِيدِ), shall be brought before Us. — As to كَانٌ, the grammarians assume an ellipse of the ضَمِيرُ الشَّانِ, as أَنَا أَعْلَمُ أَنَّ زَيْدًا مِّنْطَلِقٌ I know that Zèid is going away, i. e. أَنَّهُ or أَنَّهُ; وَكُلُّ مَن يَحْفَىٰ وَيَسْتَعِلُّ وَبِئْسَ عِلٌّ أَنَّهُ هَالِكٌ كُلُّ مَن يَحْفَىٰ وَيَسْتَعِلُّ they know that every one who is barefooted and shod, will die (alike). We find also such examples as أَنَا أَعْلَمُ أَنَّ زَيْدًا مِّنْطَلِقٌ I know that Zèid is going away, i. e. أَنَّهُ or أَنَّهُ; وَأَنَّكَ رَيْعٌ وَغَيْثٌ مَّرْبِيعٌ (they know) that thou art autumnal showers and a plenteous rain, for أَنَّكَ; and even إِنَّكَ لَمَّا لِيُوفِيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ and verily thy Lord will

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repay every one (according to) their works (مَا مَزِيدَةٌ لِلْفَصْلِ), where others read *وَأَنَّ كُلًّا*. — Examples of *كَانَ تَدْيَاهُ حُقَّانَ* : *كَانَ* as if its breasts were two round ivory caskets; *كَانَ ظَبِيَّةً تَعْطُو إِلَى وَارِقِ السَّلَمِ* like a gazelle which stretches (her head) to the leafy sèlèm-tree; where others read *كَانَ تَدْيِيهِ*, and *كَانَ ظَبِيَّةً*, or (regarding *أَنَّ* as redundant) *كَانَ ظَبِيَّةً* in the genitive. — Examples of *لَكِنَّ* : *لَكِنَّ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ* but the wrong-doers are this day in manifest error; *لَكِنَّ الرَّاْسِخُونَ فِي الْعِلْمِ مِنْهُمْ* but those of them who are firmly rooted in knowledge.

REM. f. The words *لَيْتَ*, *utinam*, *would that* —! and *عَلَّ* or *لَعَلَّ*, perhaps, are construed in the same way as *إِنَّ*, &c.; as *يَا لَيْتَ بَيْنَكَ وَبَيْنِي بَعْدَ الْمَشْرِقَيْنِ* O that there were between thee and me the distance of east from west! and *وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ* and what lets thee know (whether) perchance the hour (of the resurrection) is near? If *مَا* be added (see rem. d), the government of *عَلَّ* or *لَعَلَّ* is hindered, as *لَعَلَّمَا أَنْتَ حَالِمٌ* perchance thou wilt behave with calmness (or moderation); but the noun of *لَيْتَمَا* may be put either in the nominative or in the accusative, as *قَالَتْ أَلَا لَيْتَمَا هَذَا الْحَمَامُ لَنَا* she said, O would that these doves were ours! *يَا لَيْتَ مَا أُمْنَا شَالَتْ نَعَامَتَهَا* O would that our mother took her departure! — These words seem, as has been already remarked in vol. I., §. 364, rem. b, to be verbs; and if so, they govern the accusative by their own force and not by that of an omitted or implied verb. *لَعَلَّ*, however, sometimes takes a genitive; as *لَعَلَّ أَبِي الْمِغْوَارِ مِنْكَ قَرِيبٌ* perhaps 'Abu 'l-Migwār may be near thee; *لَعَلَّ اللَّهُ فَضَّلَكُمْ عَلَيْنَا بِشَيْءٍ* perhaps God may have given you some superiority over us.

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... يَا لَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ خِدْيِي الْقَرِينِ، (الفرقة)

REM. g. With the suffixes of the 1st person we say أَنَّنِي, أَنَّنِي, or أَنَّنِي, and so with أَنَّنِي, أَنَّنِي and أَنَّنِي; but لَعَلِّي is more usual than لَعَلَّنِي, whilst conversely لَعَلَّنِي is very rare. The corresponding Hebrew particle to أَنَّنِي, viz. הִנֵּה, also governs the accusative, as appears from the forms הִנֵּנִי and הִנֵּנִי, *ecce me*.

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

37. If the conjunction وَ connects two nouns in such a way that the second is subordinate to, and not coordinate with, the first, it governs the second in the accusative; as مَا زِلْتُ أُسِيرُ زَيْدًا وَطَرِيقًا *Zèid went along the road*; مَا زِلْتُ أُسِيرُ نَيْلًا وَنَيْلًا *I did not cease going along the Nile*; فَاجْمَعُوا أَمْرَكُمْ *decide then upon your affair with your companions*; مَا صَنَعْتَ وَآبَاكَ *what hast thou done, together with thy father?* مَا شَانِكَ وَزَيْدًا *I went together with Zèid*; مَا لَكَ وَزَيْدًا *what hast thou to do with Zèid?* مَا لَكَ وَنَيْدًا *what hast thou to do with loitering about Nègd?* مَا حَسْبُكَ وَزَيْدًا *a dirham is enough for thee together with Zèid*; مَا حَسْبُكَ وَالسَّيْفَ مَهْدًا *a sword of*

good steel is enough for thee with (when thou meetest) *ad-Dah-hāk*; *وَالْحَمِّ وَشَانِكَ* do as thou pleasest (§. 35, b, β) about the pilgrimage (= *عَلَيْكَ شَانِكَ مَعَ الْحَمِّ*); *وَإِمْرًا وَنَفْسًا* let a man alone (= *دَعَهُ مَعَ نَفْسِهِ*). This *وَ* is called by the grammarians, like the *وَ* that governs the subjunctive (§. 15, e), *وَإِوَالِ الْمَعِيَةِ*, or *وَإِوَالِ الْجَمْعِ* the *wāw* of simultaneousness, and *وَإِوَالِ الْمَصَاحِبَةِ* the *wāw* of association or concomitance.\*

REM. This accusative is termed *الْمَفْعُولُ مَعَهُ* or *the object in connection with which something is done*. It occurs, though but rarely, in Hebrew, as Esther, ch. iv. 16, *נָם-אֲנִי וְנַעֲרֹתַי אֲצִיּוּם כֵּן*, *I too, with my maidens, will fast so*.

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

a) Of the first seven of these particles the most common are *أَ، يَا، أَيَا*. They require after them a noun not

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\* 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.



defined by the article, which is put sometimes in the nominative, sometimes in the accusative.

α) The *nominative* — in the singular always without the *tənwīn* — 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 <sup>يَا مُحَمَّدٌ</sup> *O Muhammad* (nom. مُحَمَّدٌ); <sup>يَا أَعْمَارُ</sup> *O 'Ammār* (nom. أَعْمَارُ); <sup>يَا عَمْرُو</sup> *O 'Amr* (nom. عَمْرُو, vol. I. §. 8, rem b); <sup>يَا طَلْحَةَ</sup> *O Talḥa*; <sup>يَا سَيْبَوِيَهْ</sup> *O Sībawèih*; <sup>يَا تَابَطْ شَرَا</sup> *O Ta'abbata Šarran*; <sup>يَا فَاطِمَةَ</sup> *O Fāṭima*; <sup>يَا زَيْنَبُ</sup> *O Zèinèb*; <sup>يَا رَقَاشُ</sup> *O Rakāš*; <sup>يَا ضَبِّي</sup> *O man of the tribe of Dabba* (ضَبَّة); <sup>يَا رَجُلُ</sup> *O thou man*; <sup>يَا سَيِّدُ</sup> *O sir*; <sup>يَا عَيْنُ</sup> *O eye*; <sup>يَا جَارِيَةٌ مَا أَسْمُكَ</sup> *what is thy name, girl?* <sup>يَا رَجُلَانِ</sup> *ho you two men*; <sup>يَا رِجَالُ</sup> *ho you men*; <sup>يَا نَبِيِّنَ</sup> *O prophets*; <sup>يَا هُوَلَاءُ</sup> *يا هُوَلَاءُ*, <sup>يَا هَذَا</sup> *يا هَذَا*, *you there!*

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

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أَمَّا عَرَضَتْ فَبَلِّغْنَا نَدَامَايَ مِنْ نَجْرَانَ أَنْ لَا تَلْقِيَا *O rider, if thou fallest in with (them), tell my comrades of Nègrān that there is no meeting (for us).* 2) When it is directly addressed by the speaker, but has an explanatory term appended to it, namely, either a genitive, or an objective complement, or a preposition with its complement, or a determinative or limiting term; as يَا عَبْدَ اللَّهِ *O 'Abdu-'llāh*; يَا سَيِّدَ الْوَحُوشِ *O lord of the wild beasts*; يَا أَبَا الْحَصِينِ *O father of the little fortress (an epithet of the fox)*; يَا صَاحِبَيَّ *O ye two companions of mine*; يَا مُوقِدَيَّ نَارِي *O ye two kindlers of my fire*; يَا بَنِي إِسْرَائِيلَ *O children of Israel*; الْإِخْوَانَنَا *O brethren of ours*; يَا مُعْطَى كُلِّ خَيْرٍ *O thou that art ascending a hill*; يَا رَفِيقًا بِالْعِبَادِ *O thou that art gifted with every good thing*; يَا خَيْرًا مِنْ زَيْدٍ *O thou that art kind towards men*; يَا حَسَنًا وَجْهًا *O thou that art handsome in face*; يَا مَضْرُوبًا غَلَامَةً *O thou whose slave has been beaten.*

The simple نَدَاءٌ, 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, خِطَابٌ, to a definite individual. In the compound نَدَاءٌ 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 *tènwīn* 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. *عِتْبَانُ* *O 'Itbān*; *ذَا الْعَرْشِ* *O Lord of the Throne*; *خَلِيلِيَّ* *O my two friends*; *أَحْبَابَ أَنْفُسِنَا* *beloved of our souls!* *أَحِبَّتْنَا* *O friends of ours!* *يُوسُفُ أَعْرِضْ عَن هَذَا* *Joseph, turn away from this (leave it alone, take no further notice of it)*; *أَصْبَحَ لَيْلٌ* *become morning, O night*; *إِنْتِدِ مَخْنُوقٌ* *ransom thyself, O throttled one*. With pronouns this omission is very rare; as *ذَا أَرْعَوَاءَ* *thou there, refrain (from folly)*, for *يَا ذَا*; *يَا ذَا لَوْعَةٍ وَغَرَامٍ* *through the like of thee, thou (man) there, (comes) heartache and torment (or ruin)*; *بَعْدَ هَذَا أَنْتُمْ هَوَاءٌ تَقْتُلُونَ أَنْفُسَكُمْ* *thereafter ye, ye men there, were slaying your own selves*; *مَنْ لَا يَمُوتُ أَرْحَمَ مَنْ يَمُوتُ* *O Thou that diest not, have mercy upon him who is dying*.

REM. *b*. The suffix of the first person singular, *ي*, is generally shortened in the vocative into *kèsra*, *ـ* (see above, at the end of the section); as *يَا رَبِّ* *O my lord*; *رَبِّ أَرِنِي* *my Lord, show me*; *يَا نَفْسِ* *O my soul*; *يَا عِبَادِي*, or *يَا عِبَادِ*, *O my servants*; *أَخْلَاءَ* *my friends!* *يَا بُنَيَّ* *O my dear son*. This remark does not, of course, apply to words ending in *ي* or *ـ*, from radicals tert. *و* et *ي*; as *يَا فَتَاىَ*, from *فَتَى* *a youth*, *يَا قَاضِيَّ*, from *قَاضٍ* *a judge*. Other forms



مَسْكِينُ، مَنْصُورُ، مَرْوَانُ، عَثْمَانُ، يَا جَعْفُ، يَا مِسْكُ، يَا مَنْصُ، يَا مَرْوُ، يَا قَنُو، يَا مَجِي، يَا مُحْتَا; but in other cases it must be retained, as يَا غَرْنِي، يَا فِرْعَوُ، يَا غَرْنِي، يَا فِرْعَوُ، for مُخْتَارُ، مَجِيدُ، قَنُورُ، فِرْعَوْنُ، and غَرْنِيْقُ، though some admit the forms يَا فِرْعَ and يَا غَرْنَ. Words not ending in َ may also be inflected without regard to the portion dropped; as يَا حَارُ، يَا جَعْفُ، instead of حَارِ، جَعْفِ، and ثَمُو (for حَارِثُ، جَعْفَرُ، and ثَمُودُ); and the same thing is admissible when the termination َ is not of the fem. gender, as يَا مَسْلَمُ، instead of مَسْلَمَ، for مَسْلَمَةٌ (a man's name). Proper names compounded with a genitive (as عِبْدُ شَمْسٍ), or forming a complete proposition (as تَابَطُ شَرًّا، بَرَقَ نَحْرُهُ) do not admit of any abbreviation, though we occasionally find such examples as يَا تَابَطُ، dropping شَرًّا; but if they belong to the class called مُرَكَّبٌ مَرْجِيٌّ (vol. I., §. 264), they are shortened by the rejection of the second word, as يَا مَعْدِي، يَا سَيْبُ، for مَعْدِي كَرِيْبُ، 3) To these may be added some rarer cases, as يَا صَاحُ O companion, for صَاحِبُ، as صَاحِ شَمْرٍ وَلَا تَنْزَلْ ذَاكِرَ الْمَوْتِ friend, gird up thy dress, and cease not to be mindful of death; and كَرًا، for كَرَوَانُ، in the proverb كَرًا أَطْرُقُ crouch down quietly, O bustard (or partridge); as well as the words يَا رَجُلُ = يَا هُنُ (for فُلَانُ) and يَا هُنُ. These last are inflected as follows:—

Plur.	Dual.	Sing.
يَا فُلُونُ	يَا فُلَانِ	يَا فُلٌ M.
يَا فُلَاتُ	يَا فُلْتَانِ	يَا فُلَةٌ (فُلَاةٌ، فُلٌ) F.
يَا هُنُونُ	يَا هِنَانِ	يَا هُنٌ M.
(يَا هُنُونَاهُ)	(يَا هِنَانِيهِ)	(يَا هِنَةٌ، يَا هِنَاهُ)
يَا هِنَاتُ	يَا هِنْتَانِ	يَا هِنَةٌ، يَا هِنْتُ F.
(يَا هِنَاتُوهُ)	(يَا هِنْتَانِيهِ)	(يَا هِنْتَاهُ)

REM. *d.* We have said above that the noun which immediately follows these interjections does not admit the article. One exception is the name of *God*, **اللَّهُ**, from which we may say **يَا اللَّهُ** or, irregularly retaining the *hèmza*, **يَا اللَّهُ**.\* Another is produced by the insertion of the pronoun **ذَا** or **هَذَا** between the interjection and the vocative; as **يَا هَذَا الرَّجُلُ**, **يَا هَوْلَاءَ الرِّجَالِ**, instead of **يَا رَجُلٌ**, **يَا رِجَالٌ**; **يَا ذَا الخَوْفِنا**; **يَا هَذَا الرَّجُلُ** *O thou there, who terrifiest us with the murder of thy chief.* But cases like **يَا الأَسَدُ شِدَّةً** *O (thou who art like) the lion in strength*; **يَا أَجَلِكِ يَا أَلَّتِي تَيْمَتِ قَلْبِي** *because of thee (for أَجَلِكِ)*, *O thou who hast enslaved my heart*; and **يَا العُلَمَانِ اللَّذَانِ فَرَا** *and O ye two slaves, who have fled*; are very rare.

REM. *e.* If a vocative, expressed by the nominative, be simply repeated, or another word be substituted for it (**الْبَدَلُ**, see §. 139, rem. *b*, 2), or it be connected with another vocative by a conjunction (**عَطَفَ النَّسِقِ**, see §. 139, rem. *b*, 3), the ordinary rules are followed; as **يَا زَيْدٌ** *O Zèid, Zèid*; **يَا رَجُلٌ زَيْدٌ** *O thou man there — Zèid*; **يَا زَيْدٌ وَعَمْرُو** *O Zèid and 'Amr*; **يَا رَجُلٌ وَزَيْدٌ** *O thou man and Zèid*; **يَا زَيْدٌ** *O Zèid or 'Amr*; but **يَا زَيْدٌ عَبْدُ اللَّهِ** *O Zèid — (I mean) 'Abdu 'llāh*; **يَا زَيْدٌ وَعَبْدُ اللَّهِ** *O Zèid and 'Abdu 'llāh*. If, however, the connected word (**الْمَنْسُوقُ**) has the article, both the nominative and

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\* The more usual form, however, is **اللَّهُمَّ**, without any interjection prefixed, though we find occasionally in verse **يَا اللَّهُمَّ**. The origin of the termination **م** is uncertain.

accusative are admissible; as *وَالْحَارِثُ*, *يَا عَمْرُو وَالْحَارِثُ*, or *وَالْحَارِثُ*, *O Amr and el-Hārit*; *وَالْغَلَامُ*, *يَا زَيْدُ وَالْغَلَامُ*, or *وَالْغَلَامُ*, *O Zeid and the slave*; *يَا جِبَالَ أُوبَى*, *وَالطَّيْرُ*, *وَالْمَعْدُ وَالطَّيْرُ*, or *وَالطَّيْرُ*, *O mountains, repeat ye (the praises of God) with him, and ye birds.* — Should a vocative be repeated in such a way that the repetition is necessarily put in the accusative by a following genitive, then the accusative may be used in the first instance as well as the nominative. For example, *يَا سَعْدُ*, or *يَا سَعْدُ سَعْدُ الْأَوْسِ*, *O Sād, Sād of (the tribe of) el-'Aus*; *يَا تَيْمُ*, or *يَا تَيْمُ تَيْمُ عَدِيٍّ*, *O Teim, Teim of (the tribe of) 'Adi*; *يَا زَيْدُ زَيْدُ الْيَعْمَلَاتِ الذُّبَلِ*, *O Zeid, Zeid of the high-bred camels of slender make.* The grammarians explain the accusative by saying either that the second accusative is *مَقْحَمٌ* *arbitrarily inserted*, or that the genitive has been dropped in the first instance. In the one case the original construction is *يَا سَعْدُ الْأَوْسِ*; in the other, *يَا سَعْدُ الْأَوْسِ سَعْدُ الْأَوْسِ*.

REM. f. If a vocative, expressed by the nominative, be connected with another substantive by a *عَطْفُ التَّوَكِيدِ* (see §. 139, rem a) or a *عَطْفُ الْبَيَانِ* (see §. 139, rem. b, 3), the appositive may be put either in the nominative or the accusative; as *يَا تَمِيمُ أَجْمَعُونَ*, or *أَجْمَعِينَ*, *O (tribe of) Temim, all of you*; *يَا مُحَمَّدُ النَّبِيُّ*, or *النَّبِيُّ*, *O Muhammad the prophet*; *يَا هَذَا زَيْدٌ*, or *زَيْدًا*, *O thou man there, Zeid*; *يَا رَجُلُ زَيْدٌ*, or *زَيْدًا*, *id.*; *يَا غُلَامُ بَشْرٌ*, or *بَشْرًا*, *O slave, Biśr*; unless it has a genitive after it, when it must be in the accusative; as *يَا تَمِيمُ كَلَّكُمْ*, *O (tribe of) Temim, all of you*; *يَا إِبْرَاهِيمُ خَلِيلَ اللَّهِ*, *O Abraham, the friend of God*; *يَا زَيْدُ ذَا الْحَيْلِ*, *O Zeid, skilled in wiles*; *أَزِيدُ أَخَا وَرْقَاءَ*, *O Zeid, brother of Warkā*; *يَا زَيْدُ ابْنَ أَخِي*, *O Zaid, my brother's son*; *يَا هِنْدُ*

أَبْنَةُ عَمِّنَا *O Hind, our uncle's daughter.* — If the word ابْنُ stands between the names of son and father, it loses its prosthetic ا (vol. I., §. 21, b), and the name of the person addressed may be put either in the nominative or the accusative; as يَا زَيْدَ بْنَ عَمْرٍو, or يَا زَيْدَ, *O Zeid, son of 'Amr*; مَرَّةً يَا مَرَّةً ابْنُ تَلِيدٍ *Murra, O Murra, Murra son of Telid*; وَتَبْنِي الْمَجْدَ يَا عُمَرَ بْنَ لَيْلَى *and thou buildest up glory, O 'Omar son of Lèilā.* The same construction holds with ابْنَةُ; as يَا هِنْدُ ابْنَةُ; يَا هِنْدَ, or يَا هِنْدَ, *O Hind, daughter of 'Ašim.*

REM. g. An adjective in connection with a vocative, expressed by the nominative, may likewise be put either in the nominative or the accusative; as يَا زَيْدُ الْعَاقِلُ, or يَا زَيْدَ الْعَاقِلَ, *O Zeid the intelligent*; يَا هَذَا الْعَاقِلُ, or يَا هَذَا الْعَاقِلَ, *O thou there, the intelligent*; يَا زَيْدُ الْكَرِيمِ الْآبِ, or يَا زَيْدَ الْكَرِيمِ الْآبِ, *O Zeid, whose father is noble*; فَمَا كَعَبُ بْنُ مَامَةَ وَأَبْنُ سَعْدَى بِأَجْوَدَ مِنْكَ يَا عُمَرُ الْجَوَادَا *not Ka'b 'ibn Māma nor 'Ibn Su'dā was more bountiful than thou, O 'Omar the bountiful.*

REM. h. The interjection يَا is sometimes prefixed to an imperative, as يَا أَسْجُدُوا *O, prostrate yourselves*; يَا أَسْلَمَى يَا دَارَ مَيِّ عَلَى *O be thou safe, O house of Maiya, despite (all) wear and tear, or during wear and tear*; يَا صَبْحَانِي قَبْلَ غَارَةِ سِنْجَالٍ *O bring me a morning-draught before the attack on Singāl*; to the optative لَيْتَ (see §. 36, rem. f), as يَا لَيْتَ شِعْرِي *O would that I knew*; يَا لَيْتَنِي *O would that I had been with them*; and to a nominal or verbal proposition, as يَا بُؤْسَ لَزَيْدٍ *O, woe to Zeid*; يَا لَعْنَةُ اللَّهِ وَالْأَقْوَامِ كُلِّهِمْ *O, the curse of God and of all the peoples*





and of the just be upon Sim'an as a neighbour; يَا قَلَّ خَيْرَ الْغَوَانِي <sup>يَا قَلَّ</sup> *O, little is the good of the women.* In these cases some grammarians assume an ellipse of the <sup>مَنَادَى</sup> or *person called*, as يَا قَوْمَ بُوْسٍ لِيَزِيدٍ, whilst others regard يَا merely as a <sup>حَرْفُ تَنْبِيْهِ</sup> or *particle used to excite attention.*

b) يَا أَيُّهَا (or يَا أَيُّهَا) require after them a noun, singular, dual or plural, defined by the article, and in the nominative case; as يَا أَيُّهَا النَّاسُ <sup>يَا أَيُّهَا</sup> *O people*; يَا أَيُّهَا الْمَلِكُ <sup>يَا أَيُّهَا</sup> *O king*; يَا أَيُّهَا الْمَرْأَةُ <sup>يَا أَيُّهَا</sup>, or أَيُّهَا الْمَرْأَةُ <sup>أَيُّهَا</sup>, *O woman*; يَا أَيُّهَا النَّفْسُ <sup>يَا أَيُّهَا</sup> *O soul*; أَيُّهَا الْعِيرُ <sup>أَيُّهَا</sup> *O caravan*; يَا أَيُّهَا الَّذِينَ آمَنُوا <sup>يَا أَيُّهَا</sup> *O ye who believe*; أَيُّهَا الْمُؤْمِنُونَ <sup>أَيُّهَا</sup> *O believers.* The demonstrative ذَا is also admissible; as يَا أَيُّهَا ذَا أَقْبَلَ <sup>يَا أَيُّهَا</sup> *thou there, come forward!* يَا أَيُّهَا ذَا الْبَاخِ الْوَجْدِ نَفْسَهُ <sup>يَا أَيُّهَا</sup> *O thou there, whose soul passion (or grief) is killing*; يَا أَيُّهَا ذَا النَّابِجِ السَّيْدِ <sup>يَا أَيُّهَا</sup> *O thou there, who barkest at (revilest) the Bēnū 's-Sīd.*

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

c) *وَأَ*, which is used to express sorrow or pain, and is hence called *حرف الندبة*, the particle of lamentation, follows the same rules as *يَا*; e. g. *وَأَ مُحَمَّدٌ* *alas Muhammad!* *وَأَ عَبْدُ اللَّهِ* *alas 'Abdu-'Ulāh!* Generally, however, the termination *أَ*, in pause *أَهْ*, is added, which usually effaces the final vowels; as *وَأَ زَيْدًا*, or *وَأَ زَيْدَاهُ*, *alas Zèid!* *وَأَ مَعْدَى كَرِيْبًا*, *alas for the commander of the faithful!* Similarly with *وَأَ عَمْرُو بْنُ* *son*, *وَأَ الزُّبَيْرَاهُ* *alas for 'Amr the son of 'Ēz-Zubèir!* But as to an adjective, there is a doubt, some admitting *وَأَ زَيْدٌ الْكَرِيْمَاهُ* *alas for the noble Zèid*, and others not.

REM. a. *وَأَ* can be prefixed only to a proper name or a definite word; we cannot say *وَأَ رَجُلًا* or *وَأَ هَذَاهُ*. Nor can it precede *الَّذِي*; though it may be prefixed to *مَنْ*, as *وَأَ مَنْ حَفَرَ بَيْتَ زَمْزَمَاهُ* *alas for him who dug the well of Zènzèm!*

REM. b. *يَا* may also be used *لِلنَّدْبَةِ*, as *يَا عَمْرُو عَمْرَاهُ* *O 'Amr, 'Amr!*

REM. c. Words ending in the *ëlif maḳṣūra* (ـِى) usually reject that termination before adding *أَهْ*, as *وَأَ مُوسَاهُ*, from *مُوسَى* *Moses*, though *وَأَ مُوسِيَاهُ* 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 *وَآ عَبْدِيَا*, or *وَآ عَبْدَا*, *O my servant!* *وَآ ظَهْرَاهُ* *O my back!* *يَا حَسْرَتِي* or *يَا حَسْرَتَا*, *وَآ حَسْرَتَا*, *وَآ حَرِيَا*, *يَا اَسْفَى* or *يَا اَسْفَا*, *وَآ اَسْفَا*, *O my grief!* — The suffixes of the 2nd pers. sing. fem. and the 3rd pers. sing. masc. retain their vowels in a lengthened form, to prevent confusion : *وَآ غُلَامَكَاهُ*, *alas for thy slave*, is masc., the fem. being *وَآ غُلَامِكِيه* ; whereas *وَآ غُلَامَاهَا* is fem., the masc. being *وَآ غُلَامُوهَا*. Compare certain forms of *يَا هُنَّ* under *a*, rem. *c*, 3.

REM. *e*. In verse the form *يَا هُنَّ* is occasionally used, even out of pause ; as *يَا هُنَا* *O thou there* ; *يَا مَرْحَبَاهُ بِحِمَارِ عَفْرَا* *O welcome is the ass of 'Afrā*.

39. *a*) When the negative *لَا* is immediately followed by an indefinite object, of which it absolutely denies the existence, it governs that object in the accusative ; and as the whole weight of the sentence falls upon the negative particle, the substantive is abbreviated, when possible, by the omission of the *tènwīn*. If there be a predicate expressed, it must be likewise indefinite, but in the nominative case. For example : *لَا رَجُلٌ فِي الدَّارِ* *there is no man in the house* ; *لَا إِلَهَ إِلَّا اللَّهُ* *there is no god but God* ; *ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ* *this book, there is no doubt regarding it* ; *لَا أَحَدٌ خَيْرٌ مِنْكَ* *there is no man standing ;* *لَا إِلَهَ إِلَّا هُوَ* *there is no one better than thou* ; *لَا إِلَهَيْنِ* *there are not two Gods* ; *لَا مُسْلِمِينَ فِي الْمَدِينَةِ* *there are no men here* ;

are no Muslims in the city; لَا نَاصِرِينَ لَكَ there are no helpers for thee; لَا مُسْلِمَاتٍ عِنْدَنَا there are no Muslim women in our possession; لَا لَذَاتٍ لِلشَّيْبِ there are no pleasures for grey hairs; دَوَابُّ الْمَاءِ الَّتِي لَا رِئَاتِ لَهَا the aquatic animals which have no lungs. But if the negative be separated from its object, it is put in the nominative; as لَا فِي الدَّارِ رَجُلٌ there is no man in the house; لَا فِيهَا غَوْلٌ in it (viz. the wine of Paradise) there is no injurious force.

REM. a. The rule regarding the retention of the terminations ن and ن in the dual and plural may seem to be contradicted by such examples as لَا يَدِي لَكَ بِالظُّلْمِ (lit. thou hast not two hands for wrong); لَا أُذُنِي لَهَا she has no ears; قَمِيصٌ لَا كُمِّي لَهُ a shirt without sleeves; لَا نَاصِرِي لَكَ thou hast no helpers; but in these cases the grammarians say that the preposition ل 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 لَا أَبَا لَكَ, thou hast no father, and لَا أَخَاهُ لَهُ, he has no brother, which are generally used instead of لَا أَبَاكَ and لَا أَخَاهُ. The form أَب is, however, also used before ل, as لَا أَبِي إِلَّا سِوَاهُ, as el-'Islām is my father, I have no father but it; and if any transposition takes place, the ن of the dual and plural must of course be restored, as لَا لَكَ فِي هَذَا يَدَانِ thou hast nothing to do with this matter.

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

REM. c. The interrogative  $\text{أ}$  may be prefixed to  $\text{لَا}$ , either to ask a simple question or to convey a reproach, more rarely to express a wish; as  $\text{أَلَا أَمْطَبَارٌ لِّسَلْمَى}$  has *Sèlmā no patience?*  $\text{أَلَا أَرْعَوَاءَ لِمَنْ وَلَّتْ شَيْبَتُهُ}$  has *one no self-restraint, whose youth is on the wane?*  $\text{أَلَا عَمْرٍو لِي مُسْتَطَاعٌ رُجُوعُهُ}$  is *there no life, the return of which is possible, after it has passed away? (would that a life, which has once passed away, could possibly return!)*

b) If a genitive be attached to the substantive after  $\text{لَا}$ , the accusative must of course be used in its construct form, as  $\text{لَا غَلَامٌ رَجُلٍ حَاضِرٍ}$  *there is no slave of any man present*;  $\text{لَا صَاحِبَ صِدْقٍ مَوْجُودٍ}$  *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 *tènwin* is retained (compare §. 38, a,  $\beta$ , 2); as  $\text{لَا طَالِعًا جَبَلًا ظَاهِرًا}$  *there is no one ascending a hill visible*;  $\text{لَا رَاكِبًا فَرَسًا فِي الطَّرِيقِ}$  *there is no one riding a horse on the road*;  $\text{لَا خَيْرًا مِن زَيْدٍ عِنْدَنَا}$  *there is no better (man) than Zeid in our opinion*;  $\text{لَا نَاطِقًا بِخَيْرٍ عِنْدَنَا}$  *there is no one who speaks good with us*;  $\text{لَا حَسَنًا فَعَلَهُ مَذْمُومًا}$  *no one whose deeds are good is blame-worthy*;  $\text{لَا حَافِظًا لِلْقُرْآنِ عِنْدَكُمْ}$  *there is no one among you who knows the Kor'ān by heart*.

REM. Nomina agentis, however, when they take their objective complement by means of the preposition  $\text{لِ}$  (§. 31), constantly

reject the *tènwin*; as *إِنْ يَمَسَّكَ اللَّهُ بَصْرٍ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ رَادٌّ لَفَضَّلَهُ* if God touch thee with trouble, there is none to remove it but He, and if He seek thee with good, there is none to keep back His bounty; *لَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ* none can change the words of God.

c) If an adjective be immediately annexed to an accusative after *لَا*, it may either take the same form without the *tènwin*, or it may retain the *tènwin*, or, lastly, it may be put in the nominative with the *tènwin*; as *لَا رَجُلَ ظَرِيفٍ فِيهَا*, or *لَا رَجُلَ ظَرِيفًا*, or *لَا رَجُلٌ ظَرِيفٌ*, 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 *لَا رَجُلٌ فِيهَا ظَرِيفٌ*, or *ظَرِيفًا*, there is no witty man in it, but not *ظَرِيفٌ*.

d) If another substantive be connected with the accusative by the conjunction *وَ*, the particle *لَا* may be repeated or not.

α) If *لَا* be repeated, the first substantive may be put in the accusative without the *tènwin*, and the second either in the accusative, with or without the *tènwin*, or in the nominative; as *لَا حَوْلَ وَلَا قُوَّةَ (قُوَّةٌ، قُوَّةٌ) إِلَّا بِاللَّهِ* there is no power and no strength save in God: or the first substantive may be put in the nominative, and the second either in the accusative without the *tènwin* or in the nominative; as

لَا حَوْلَ وَلَا قُوَّةَ (قُوَّةٌ) إِلَّا بِاللَّهِ. β) If لَا be not repeated, the first substantive is put in the accusative without the *tènwīn*, and the second either in the nominative or in the accusative with the *tènwīn*; as لَرَجُلٌ وَامْرَأَةٌ (وَامْرَأَةٌ) فِي الدَّارِ there is neither man nor woman in the house. Examples: لَا نَسَبَ وَلَا مَوَدَّةَ وَلَا مِلَّةَ وَلَا حِلَّةَ وَلَا خِلَّةَ there is no kinship today and no friendship; لَا أُمَّ لِي إِنْ كَانَ ذَلِكَ وَلَا أَبًا and no father; لَا أَبًا وَابْنًا مِثْلَ مَرْوَانَ وَابْنِهِ and no son like Marwān and his son; وَلَا لَغْوًا وَلَا تَأْتِيمًا فِيهَا وَلَا حِينَ 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; لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ a day in which there shall be no bartering, nor friendship, nor intercession.

REM. a. The particle لَا, when used as above, is called by the grammarians لَا نَافِيَةَ الْجِنْسِ, or لَا لِنَفْيِ الْجِنْسِ, the *lā* that denies the whole genus. The substantive in the accusative is called *اسْمُ لَا*, the noun of *lā*, and the predicate لَا خَبْرٌ لَا, the predicate of *lā*. The predicate may be omitted, when it has already been sufficiently indicated; as when one asks هَلْ عِنْدَكَ رَجُلٌ is there a man in thy house? and you reply لَا رَجُلٌ there is no one (scil. عِنْدِي); or هَلْ مِنْ رَجُلٍ قَائِمٌ is there any one standing up? and you say لَا رَجُلٌ no one (scil. قَائِمٌ). The omission of the noun, on the contrary, is very rare; as

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لَا عَلَيَّكَ, for لَا بَأْسَ عَلَيْكَ, there is no fear for thee or no harm will befall thee.

REM. b. The noun of لَا should, according to the grammarians, be always indefinite (نَكْرَةً). Apparent examples to the contrary, as لَا أَبَا حَسَنِ لَهَا, a disputed case, and no 'Abū Ḥasan for it (to decide it), are explained to mean وَلَا مُسَمًّى بِأَبِي حَسَنِ, and no one named 'Abū Ḥasan, or وَلَا مِثْلَ أَبِي حَسَنِ, and no one like 'Abū Ḥasan; لَا هَيْتَمَ اللَّيْلَةَ لِلْمَطِيِّ there is no Haiṭam tonight for the beasts that carry us; لَا أُمَيْيَةَ بِالْبِلَادِ there is no 'Umèiya in the land. An adjective added to any of these names would be indefinite, as وَلَا أَبَا حَسَنِ حَنَّانًا لَهَا and no compassionate 'Abū 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 —

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

41. The verb كَانَ, to be, to exist, when it supplies the place of the logical copula, requires the predicate, to which the being or existence of the subject refers, to be put in the accusative; as إِنَّ كَانَ الْبَلَاءَ مُقَدَّرًا وَيُصِيبُهُ لَا مَحَالَةَ if the



calamity is decreed (or fated), it will befall him without doubt ;  
 وَكَانَ هُوَ وَآخُوهُ مَعْلَمِينَ بِالطَّائِفِ he and his brother were teachers  
 in *Et-Tā'if* ; لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا  
 that ye may be witnesses against mankind, and (that) the Apostle  
 may be a witness in regard to you ; وَمَنْ يَكُنِ الشَّيْطَانَ لَهُ قَرِينًا  
 and whoever hath Satan as his companion, a bad  
 companion is he ! فَإِنْ يَتُوبُوا يَكْ خَيْرًا لَهُمْ and if they repent,  
 it will be well for them ; إِنْ يَكُنْهُ فَلَنْ تَسْلُطَ عَلَيْهِ وَإِنْ لَا يَكُنْهُ فَلَا  
 if it be he, thou wilt not be able to overcome  
 him ; and if it be not he, there is no good to thee in killing him ;  
 بِبَدَلٍ وَحِلْمٍ سَادَ فِي قَوْمِهِ be ye stones or iron ; وَكَوْنُوا حِجَارَةً أَوْ حَدِيدًا  
 by liberality and mildness a man  
 becomes a chief among his people, and thy becoming so is easy  
 for thee ; وَمَا كُلُّ مَنْ يَبْدِي الْبَشَاشَةَ كَأَنَّ أَخَاكَ and not every one  
 who shows a cheerful face is thy brother. But if كَانَ has only  
 a subject connected with it, to which the idea of existence  
 inherent in the verb is attributed, that subject is put,  
 like every other, in the nominative ; as كَانَ تَاجِرًا وَكَانَ لَهُ بَنُونَ  
 there was (or lived) a merchant, and he had (lit. there  
 were to him) three sons (كَانَ تَاجِرًا would mean he was a  
 merchant) ; وَمَنْ كَانَ لَهُ مَالٌ كَثِيرٌ but he who has (lit. to whom there  
 is) much property ; وَالْمَقْدُورُ كَائِنٌ what is fated will come to pass.

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

REM. a. The subject is called *إِسْمُ كَانَ*, the noun of *kāna*, and the predicate *خَبْرُ كَانَ* the predicate of *kāna*. The natural sequence of the three is verb, subject, predicate, as *كَانَ زَيْدٌ قَائِمًا*; but we may also say *وَكَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ* and it was Our duty (it behoved Us) to succour the believers; *وَلَمْ يَكُ لَكَ كُفُوًا* and there is none equal unto Him; and even *كَانَ زَيْدٌ قَائِمًا*, especially in interrogative and alternative sentences, as *أَكْرِمِ أَوْ فَقِيرًا* honour a guest, whether he be rich or poor. This inversion is, however, in some cases impossible; for example, *كَانَ أَخِي رَفِيقِي* my brother was my companion must be expressed by *كَانَ رَفِيقِي أَخِي* because *كَانَ رَفِيقِي أَخِي* would naturally mean *my companion was my brother*.

REM. b. *كَانَ* may sometimes be omitted, especially in alternative conditional clauses; as *سَوْفَ تُجَازَىٰ إِنْ خَيْرًا وَإِنْ شَرًّا* thou wilt be recompensed either with good or with evil (i. e. *إِنْ كَانَ جَزَاؤُكَ خَيْرًا وَإِنْ*); *قَدْ قِيلَ مَا قِيلَ إِنْ صِدْقًا وَإِنْ كَذِبًا*; *كَانَ شَرًّا* be it true or false; *مَعْنَاهُ الْمُبَالِغَةُ فِي الشَّيْءِ كَأَنَّمَا كَانَ إِنْ خَيْرًا وَإِنْ شَرًّا* its meaning is 'to do one's utmost in a thing,' be it what it may,

whether good or bad; *مِنْ لَدُّ شَوْلًا فَآلِي إِتْلَآئِهَا* from the time they were pregnant, till their young were following them (i. e. *مِنْ لَدُنَّ كَانَتْ*); *(الْنِّيَاقُ شَوْلًا)*; *إِيتِنِي بِدَابَّةٍ وَلَوْ حِمَارًا*; bring me a beast (to ride), even if it be an ass.

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

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

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

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or *continuity*, as in *دَامَ* to *continue, to last*, construed in the perfect with the *مَا الدِيمُومَةُ* (see §. 7, and vol. I., §. 367, n), *بَقِيَ* to *remain, to last*; *زَالَ*, *بَرِحَ*, *فَتَى*, *انْفَكَ*, to *cease*, construed, in the perfect or imperfect, with a negative particle; b) the idea of *change or conversion*, as in *صَارَ*, *عَادَ*, *رَجَعَ*, and *أَضَّ*, to *turn out, to become*; c) the idea of *time*, as in *ظَلَّ* to *be or do during the whole day*, *بَاتَ* *during the whole night*, *أَسْفَرَ* at *daybreak*, *غَدَا* or *أَصْبَحَ* in the *morning*, *أَضْحَى* in the *forenoon*, *رَاحَ* or *أَمَسَى* in the *evening*, all of which verbs are often used as simple synonyms of *كَانَ*, without any regard to the secondary idea of time; or, d) the idea of *negation*, by which that of existence itself is absolutely denied, as in *لَا طِيبَ لِلْعَيْشِ مَا دَامَتِ مَنْغَصَةٌ* *not to be*. Examples: *لَا طِيبَ لِلْعَيْشِ مَا دَامَتِ مَنْغَصَةٌ* there is no pleasure in life, as long as its joys are troubled by the recollection of death and old age; *لَا تَعُدُّ نَفْسَكَ مِنَ النَّاسِ مَا دَامَ الْغَضَبُ غَالِبًا عَلَيْكَ* do not count thyself among men, as long as anger has the mastery over thee; *لَا يَزَالُ اللَّهُ مُجَسِّنًا إِلَيْكَ* may God never cease being beneficent to you; *لَا تَزَلْ ذَاكِرَ الْمَوْتِ* never cease bearing death in mind; *قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ* they said, we will not cease standing by it (worshipping it); *صَارَ الطِّينُ خَزْفًا* the clay

became pottery; *وَكَانَ يَرَى الْمَاءَ يَصِيرُ بخَارًا وَالْبخَارَ يَصِيرُ مَاءً* and he  
 thought that the water became vapour, and the vapour became  
 water; *فَانَكَ قَدْ شُرَيْتَ فَعَدْتَ عِبْدًا بِمَكَّةَ* and thou hast been  
 sold, and hast become a slave in Mèkka; *وَمَا الْمَرْءُ إِلَّا كَالسِّرَاجِ*  
*وَضَوْعُهُ يَعُودُ رَمَادًا* man is like nought but the lamp and its light,  
 which becomes ashes; *أَصْ سَوَادٌ شَعْرُهُ بِيَاضًا* the blackness of his  
 hair became whiteness; *مَا يَرْجِعُ الْعَدُوُّ مَا يَرْجِعُ صَدِيقًا* an enemy never  
 becomes a friend; *ظَلَّ وَجْهُهُ مَسْوَدًا* his face became black;  
*وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا* and those who pass the night  
 prostrating themselves unto their Lord and standing up (in  
 prayer); *وَعَدُوا عَلَى حَرْدٍ قَادِرِينَ* and they went out in the  
 morning with settled purpose; *أَصْبَحْتُمْ بِنِعْمَةِ اللَّهِ إِخْوَانًا* through  
 the grace of God ye are become brethren; *تَمَنَيْتَ أَنْ تَمْسِيَ فُقَيْبًا*  
*مُنَظِّرًا* thou wishest to become a lawyer skilled in disputation;  
*لَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا* say not to one who  
 gives you the salutation, Thou art not a believer; *فَلَيْسَ سَوَاءً*  
*عَالِمٌ وَجَاهِلٌ* one who knows and one who does not know are not  
 on an equality; *قَضَى اللَّهُ يَا أَسْمَاءُ أَنْ لَسْتَ زَائِلًا أَحْبَبْتُ*  
 God hath decreed, O 'Asmā, that I should not cease to  
 love thee.

REM. a. To the above verbs may be added *أَتَى*, *جَاءَ*, and *قَعَدَ*; as

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فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا and *throw it on my father's face, (and) he shall become seeing (recover his sight, explained by يَرْجِعُ بَصِيرًا)*; أَرْهَفَ (or أَنَّى) جَاءَ the *building became strong or firm*; أَرْهَفَ he *sharpened his knife till it became like a javelin (i. e. حَرْبَةٍ مِثْلَ حَرْبَةٍ)*. — Of these verbs three, viz. لَيْسَ, فَتَى, and زَالَ, are always نَاقِصَةٌ; the others may be either نَاقِصَةٌ or تَامَةٌ (see §. 41, at the end).

REM. b. The verbs زَالَ, بَرِحَ, فَتَى, and انْفَكَّ, must always be accompanied by a negative, expressed (as in the above examples with بَرِحَ and زَالَ) or implied, as وَأَبْرَحُ مَا أَدَامَ اللَّهُ قَوْمِي بِحَمْدِ 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* (فَقُلْتُ لَهَا وَاللَّهِ أَبْرَحُ قَاعِدًا; (مُجِيدًا in rhyme for مُجِيدًا); لَا أَبْرَحُ for أَبْرَحُ) and *I said to her, By God, I will not cease sitting still.*

REM. c. The verb وَجِدَ, *to be found, be extant, exist*, is often reckoned one of the كَانَ أَخَوَاتُ, but erroneously; for it is either = كَانَ التَّامَّةُ, and has no predicate, or it is the passive of وَجِدَ, which governs two accusatives, and therefore naturally retains the second object (المفعول الثاني); as لَا يُوْجَدُ مِنْهَا شَيْءٌ صِرْفًا *not one of them is found pure (in a pure state)*, where صِرْفًا is a حَالٌ or circumstantial accusative, or we (Fr. *on*, Germ. *man*) *do not find one of them pure*, where صِرْفًا is the second object.

REM. d. The negative particles مَا and لَا, when مُشَبَّهَاتَانِ بِلَيْسَ, or used بِمَعْنَى لَيْسَ in the signification of *lèisa*, are also construed with the accusative of the predicate, provided

1) that the predicate is placed after the subject, 2) that the exceptive particle  $\text{إِلَّا}$  is not interposed between them, 3) that the corroborative particle  $\text{إِنَّ}$  is not added to  $\text{مَا}$ , and 4) that the subject and predicate of  $\text{لَا}$  are both undefined; e. g.  $\text{مَا هَذَا بَشَرًا}$  *this is not a human being*;  $\text{وَمَا هُمْ أَوْلَادَهَا}$  *and they are not its children*;  $\text{مَا هُنَّ أُمَّهَاتِهِمْ}$  *they are not their mothers*;  $\text{تَعَزَّ فَلَآ شَيْءٌ عَلَى الْأَرْضِ بَاقِيًا وَلَا وَرَرٌ مِمَّا قَصَى اللَّهُ وَأَقِيًا}$  *take comfort, for there is nothing on earth enduring, and no fortress can protect (one) from what God hath decreed*;  $\text{نَصَرْتُكَ إِذْ لَآ صَاحِبٌ غَيْرَ خَازِلٍ}$  *I aided thee when thou hadst no companion who was not faithless*; but on the contrary,  $\text{مَا إِنَّا لَطِبْنَا جِنَّةً}$  *our habit is not cowardice*;  $\text{بَنِي غُدَانَةَ مَا إِنَّا لَأَنْتُمْ ذَهَبٌ وَلَا صَرِيْفٌ وَلَكِنْ أَنْتُمْ الْحَرَفُ}$  *ye Bènu Gūdāna, ye are neither gold nor pure silver, but ye are pottery*. The fourth restriction is violated in such verses as:  $\text{وَحَلَّتْ سَوَادَ الْقَلْبِ لَآ أَنَا بَاقِيًا}$  *and she dwelt in my heart's core, I desired no other than her and relaxed not in my love of her* ( $\text{أَنَا}$  being definite);  $\text{فَلَآ الْحَمْدُ مَكْسُوبًا وَلَا الْأَمْالُ بَاقِيًا}$  *then neither is praise won nor does the money remain*. — If  $\text{مَا}$  has a second predicate, connected with the first by an adversative particle, such as  $\text{بَلْ}$  or  $\text{لَكِنْ}$ , then the second must be put in the nominative, as  $\text{مَا زَيْدٌ قَائِمًا بَلْ قَاعِدٌ}$  *Zeid is not standing but sitting*, i. e.  $\text{بَلْ هُوَ قَاعِدٌ}$ ; but in any other case, the accusative is preferable to the nominative, as  $\text{مَا زَيْدٌ قَائِمًا وَلَا قَاعِدًا}$  or  $\text{لَا قَاعِدٌ}$ . — This government of  $\text{مَا}$  and  $\text{لَا}$  is peculiar to the dialect of  $\text{ēl-Higāz}$ , and hence they are called  $\text{مَا لِلْحِجَازِيَّةِ}$  and  $\text{لَا لِلْحِجَازِيَّةِ}$ .

REM. e. The above construction of  $\text{مَا}$  and  $\text{لَا}$  is also extended to

لَات (vol. I., §. 182, rem. b), and to *إِنِ النَّافِيَةُ* or the negative 'in' (see §. 158); as *إِنَّ هُوَ مُسْتَوَلِيًّا عَلَى أَحَدٍ* he rules over nobody; *إِنَّ ذَلِكَ* *إِنَّ الْمَرْءَ مَيِّتًا* this cannot profit thee nor harm thee; *لَا ضَارَكَ* *إِنَّ الْمَرْءَ مَيِّتًا* 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); *وَلَاتَ حِينَ مَنَاصٍ* but it was no time of escape; *لَاتَ سَاعَةً مِّنْكُمْ* it was not an hour for repentance. The government of *لَاتَ* seems to be restricted to nouns denoting time, and either its subject or predicate is omitted, usually the former (*لَاتَ حِينَ مَنَاصٍ* = *لَيْسَ الْحِينُ حِينَ مَنَاصٍ*).

REM. f. Instead of the accusative, the *أَخَوَاتُ كَانَ* may take after them a verb in the imperfect, following the construction of *كَانَ*, §. 9, or §. 8, e; e. g. *كَانَ لَا يَزَالُ نَائِمًا مَا دَامَ الْحَدَّادُ يَعْمَلُ شُغْلًا* he used never to cease sleeping as long as the blacksmith continued working at any work; *وَصِرَتْ أَقْدُو* *وَقَبِي يَنْظُرُ إِلَيْهَا* and he continued looking at them; *عِنْدَهُ وَأَطِيلُ الْحَدِيثِ مَعَهُ* and I sat down by him and conversed with him at great length; *صَارَ يَتَفَكَّرُ فِي كَذَا* he became speechless; *صَارَ لَا يَتَكَلَّمُ* he began to reflect upon such and such a subject; *وَفَطَلْتُمْ يَتَفَكَّرُونَ* and ye would be marvelling; *فَبَاتَا يَأْمَلَانِ مِيَاءَ بَدْرِ* and they were all night hoping for (or longing for) the waters of Bèdr; *فَأَصْبَحَ يُقَلِّبُ كَفِيهِ* and he began wringing his hands; *تَاللَّهِ تَفَتَوْنَا نَذْكُرُ يُوسُفَ* by God, thou wilt not cease thinking (or speaking) of Joseph (rem. b); *تَنفَكُّ تَسْمَعُ مَا* *تَنفَكُّ تَسْمَعُ مَا* thou wilt never cease, as long as thou livest, to hear of some one being dead, until thou art he (until thy own turn comes).



REM. *g.* With the construction of the *أَخَوَاتُ كَانَ*, mentioned in rem. *e*, we may connect that of the *أَفْعَالُ الْمَقَارِبَةِ* or *verbs of approximation*. These are principally of two kinds: such as indicate the simple proximity of the predicate, and such as imply a hope of its occurrence. — 1) To the first class belong *كَادَ*, *أَوْشَكَ*, and *كَرَبَ*.  
*a)* *كَادَ* (1st p. sing. perf. *كَدْتُ*, rarely *كُدْتُ*), imperf. *يَكَادُ*, particip. *كَادٌ*, was originally construed with the accusative of the predicate, as *فَأَبْتُ إِلَىٰ فِهِمْ وَمَا كِدْتُ أَكْبَا* 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 *إِنْ كَادَ لِيُضِلَّنَا عَنْ* *إِن كَادَ لِيُضِلَّنَا عَنْ* *مِنْ بَعْدِ مَا* *verily he was nigh leading us astray from our gods; مَا* *كَادَ تَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ* *after the hearts of a part of them had well nigh swerved; وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا* *he found before them (the two barriers or hills) a people who could scarcely understand speech; وَمَا كَادُوا يَفْعَلُونَ* *then they sacrificed her (the cow), but they were nearly not doing it; إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا* *when he stretches out his hand, he can hardly see it; rarely the subjunctive with أَنْ*, as *مَا كِدْتُ أَنْ أُصَلِّيَ الْعَصْرَ حَتَّىٰ كَادَتِ الشَّمْسُ أَنْ* *as أَنْ* *تَغْرُبَ* *I was nearly not praying the 'asr (or afternoon prayer) till the sun was nearly setting; كَادَتِ النَّفْسُ أَنْ تَفِيضَ عَلَيْهِ* *my soul was nearly expiring over him (for grief). β) أَوْشَكَ*, little used in the perfect, generally takes *أَنْ* with the subjunctive, more rarely the imperf. indic.; as *وَلَوْ سُئِلَ النَّاسُ الشَّرَابَ لَأَوْشَكُوا إِذَا قِيلَ هَاتُوا أَنْ يَمْلُوا* *and if men were asked for the (very) dust, when it was said 'Give here,' they would well nigh be disgusted and refuse; فَمَوْشَكَةٌ*

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أَرْضُنَا أَنْ تَعُودَ خِلَافَ الْأَنْبِيَاءِ وَحُوشًا يَبَابًا and our land is nearly becoming, after our friend's departure, a desolate wilderness; يُوْشِكُ مَنْ فَرَّ مِنْ مَنِيَّتِهِ; 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 يُوْشِكُ زَيْدٌ يَجِيءُ (as in the third of the above examples), or يُوْشِكُ زَيْدٌ أَنْ يَجِيءَ (as in the first), or يُوْشِكُ أَنْ يَجِيءَ (where the real subject of يُوْشِكُ is the following clause). The form يُوْشِكُ is a vulgarism. كَرِبَ (rarely كَرَبَ) is only used in the perfect, and is construed with the imperf. indic., rarely with أَنْ and the subjunctive; as كَرِبَ الْقَلْبُ مِنْ جَوَاهِ يَذُوبُ أَنْ nearly melting away from grief; وَقَدْ كَرَبَتْ أَعْنَاقُهُمْ أَنْ تَقَطَّعَا when their throats (lit. necks) were nigh being cut to pieces (with drought or thirst). To these may be added such verbs as هَلَّهَلَ يَدْرِكُهُ he was near overtaking him; أَرَادَ أَلَمْ يَفْعَلْ كَذَا he was near doing so and so; e. g. فَوَجَدَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ and they found a wall which was about to fall; أَرَادَ الْمَرِيضُ أَنْ يَمُوتَ the sick man is about to die; e. g. هَمَّ السِّرَاجُ أَنْ يَخْرُجَ هَمَّ the lamp was on the point of going out; and the like. — 2) To the second class belong عَسَى, حَرَى, and اِخْلَوْلَقَ. a) عَسَى (1st p. sing. عَسَيْتُ, rarely عَسَيْتُ), used, we may say, only in the perfect, was originally construed, like كَادَ, with the accusative, as in the half verse لَا تُكْثِرَنَّ إِنِّي عَسَيْتُ صَاحِبًا become a faster, and in the proverb عَسَى الْغَوَيْرُ أَبُو سَا perhaps the little cave may become (may bring) misfortunes, or perhaps el-Gowèir (the name of a well) may become (may bring) misfortunes; but generally it is construed with أَنْ and the subjunctive, as عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ

perhaps your Lord may have mercy on you; هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمْ perhaps your Lord may have mercy on you; هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمْ may it not be, if it were ordained you to fight, that ye would not fight? rarely with the imperf. indic., as عَسَى فَرَجٌ يَأْتِي بِهِ عَسَى perhaps God may bring some joy; عَسَى الْكَرْبُ الَّذِي أَمْسَيْتَ فِيهِ perhaps some joy may be close behind the sorrow in which thou now art. This verb, like أَوْشَكَ, is either personal, عَسَى أَنْ يَقُومَ عَسَى زَيْدٌ أَنْ يَقُومَ as in the above examples, or impersonal, عَسَى أَنْ يَقُومَ عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ زَيْدٌ perhaps ye may be averse to a thing, though it be good for you. Still another construction is possible, viz. with a pronominal suffix in the accusative, عَسَاكَ قَائِمٌ or عَسَاكَ أَنْ تَقُومَ, like لَعَلَّ (§. 36, rem. f), just as conversely لَعَلَّ may be followed by the imperf. indic. or the subjunctive with أَنْ, as وَمَا يُدْرِيكَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا and what lets thee know (whether) perchance the hour is near? لَعَلَّ أَنْ يَنْصَرِكُمْ عَلَى هَوْلَاءِ الظَّالِمَةِ perhaps He may aid you against these evil-doers. β) حَرَى, rare, with أَنْ and the subjunctive; as حَرَى أَنْ يَكُونَ ذَلِكَ حَرَى زَيْدٌ أَنْ يَقُومَ γ) اِخْلَوْلَقَ, rare, with أَنْ and the subjunctive, as اِخْلَوْلَقَتِ السَّمَاءُ أَنْ تَمُطَرَ the sky is likely to rain; اِخْلَوْلَقَ أَنْ يَأْتِيَ it is likely he may come.—3) With these two classes of verbs the grammarians connect a third, which they call أفعالُ الأَنْشَاءِ, or أفعالُ الشُّرُوعِ, the verbs of beginning. Such are: هَبَّ, أَنْشَأَ, قَامَ, أَقْبَلَ, عَلِقَ, (طَبِقَ and طَفِقَ rarely), شَرَعَ, جَعَلَ, أَخَذَ, to begin, used, we may say, only in the perfect, and followed by the imperf. indic.; as وَطَفِقًا يَخْصِفَانِ جَعَلَ يَلُومُهُ he began to reproach him; وَعَلَقَ حَوَاسِي نَعْرٍ مُكَبِّ إِذَا غَفَلْتُ and they began to sew together of the leaves of Paradise (to cover their nakedness); غَفَلْتُ إِذَا غَفَلْتُ when I was off my guard for a moment, the nightingales,

*dipping in their heads, began to drink of my cistern*; وَعَلِقْتُ أَقْسِمَ اللَّحْمِ  
 وَبَيْنَ أَهْلِ صَنْعَاءَ and *I began to divide the meat among the people of*  
*San'ā*; أَقْبَلَتِ الْحَمَامَةُ تَحُومَ فِي طَلَبِ الْمَاءِ the pigeon began to fly about  
*in search of water*; قَامَتِ الْمَرْأَةُ تَنُوحُ the woman began to wail aloud;  
 هَبَّتْ تَلُومَنِي she began to reproach me.

43. The adverbial accusative depends —

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

44. By the adverbial accusative is designated: —

a. The time in or during which an act takes place; as  
 فَرَأَى الْخَلِيفَةَ يَوْمًا يَتَوَضَّأُ رِجْلَيْهِ the caliph saw him one day  
 washing his feet; لَا يَدْرِي كَيْفَ يَمُوتُ يَوْمَ الْهَلَاكِ he knows not  
 how he shall die on his dying day; مَشَيْتُ كُلَّ الْيَوْمِ, OR بَعْضُ  
 الْيَوْمِ, I walked the whole day, or part of the day; لَمْ أَدْرِ الْأَمْسَ  
 جَاءَ إِلَى هَهْنَا أَمْ الْيَوْمِ I did not know whether he came here  
 yesterday or today; سَكَنَ فِي بَعْضِ الْقَرْيَةِ أَيَّامًا he stopped (a  
 few) days in a village; اسْتَعِذْ بِاللَّهِ مِنْهُ لَيْلًا وَنَهَارًا implore God  
 night and day to protect you from it; سَيُعْطِيكَ الْكِتَابَ غَدًا he  
 will give you the book tomorrow; وَجَاءُوا أَبَاهُمْ عِشَاءً and they

came to their father in the evening ; تَامَلْ شَهْرَيْنِ فِي اخْتِيَارِ  
 لم يبيت لم يبيت reflect two months upon the choice of a teacher ;  
 على الفراش اربعين سنة he did not pass the night on a bed for  
 forty years ; قام في خلال الدرس احيانا he stood up at times  
 whilst lecturing ; وكنت برهة من الزمان اتفكر and I continued  
 reflecting for a considerable time ; قتلت السنة الماضية I killed  
 him last year ; صمت رمضان I fasted during Ramadān ; جئت  
 I came in the winter-time ; قال حين لقيه he said at  
 the time of his meeting him (or when he met him) ; عصر حان  
 at the time when old age is drawing near ; كانهم يوم  
 يرونها لم يلبثوا الا عشية او ضحاها (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 ; جلست عنده طويلا من الدهر I sat with  
 him for a long time, i. e. زمنا طويلا .

REM. a. A *maṣḍar* is often put in the accusative of time by an  
 ellipse of some such word as وَقْت at the time of ; e. g. جاء طلوع الشمس  
 he came at sunrise, i. e. وقت طلوع الشمس ; وردت خفوق النجم I arrived  
 at the setting of the Star (the Pleiades) ; كان ذلك مقدم الحجاج this  
 happened at the time of the arrival of the caravan of pilgrims, or  
 صلوة العصر at the time of afternoon prayer, or خلافة المأمون during the  
 caliphate of *el-Ma'mūn* ; وإدبار النجوم and at the setting of the stars ;

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أَنْتَظِرُ بِهِ نَحْرَ جَزُورَيْنِ they waited for him for the space of time in which one might slaughter two camels. Examples of more violent elisions are: لَا أَكَلِمَةَ الْقَارِظَيْنِ I will not speak to him as long as the two gatherers of acacia berries (or leaves) are away (i. e. I will never speak to him), for مَدَّةَ غَيْبَةِ الْقَارِظَيْنِ; لَا آتِيَهُ الْفَرْقَدَيْنِ 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 مَدَّةَ بَقَاءِ الْفَرْقَدَيْنِ.

REM. b. Peculiar is the use of بُكْرَةَ, سَكْرَ, سُكْرَةَ, صُكْرَةَ, غُدْوَةَ, and فَيْنَةَ, as a sort of definite proper names, when they refer to the morning of a particular day or to a certain fixed time; e. g. لَقِيْتُهُ سَكْرَ I met him this morning; جَاءَ يَوْمَ الْجُمُعَةِ سَكْرَ he came on Friday in the morning; جِئْتُ يَوْمَ الْخَمِيْسِ بُكْرَةَ I came on Thursday in the morning; لَقِيْتُهُ بَعْدَ فَيْنَةٍ = الْفَيْنَةَ بَعْدَ الْفَيْنَةِ I met him time after time.

b. The local extension of an act, and, if general and indefinite, the place in which it is performed; as سَارُوا أَرْبَعَةَ أَمْيَالٍ they travelled four miles; مَشَيْتُ فَرْسَخَيْنِ I walked two parasangs; جَرَى غُلُوَّةً he ran a bowshot; نَظَرَ يَمِيْنًا وَيَسَارًا (وَشِمَالًا) he looked right and left; اِنْتَصَرَ عَلَى الْعَدُوِّ بَرًا وَبَحْرًا he conquered the enemy by land and sea; وَرَاءَ, خَلْفَ, قَدَامَ, اِمَامَ, behind; وَرَاءَ, خَلْفَ, before; وَرَاءَ, خَلْفَ, behind; وَسَطَ in the middle; حَوْلَ around; فَوْقَ above; تَحْتَ under; عِنْدَ beside, by; &c.

REM. a. When the place of the act is definitely specified, the

preposition *فِي* must be used; as *جَلَسْتُ فِي الدَّارِ* *I sat down in the house*; *صَلَّيْتُ فِي مَسْجِدِ النَّبِيِّ* *I prayed in the mosque of the prophet*; *أَقَمْتُ فِي مَقْتَلِ حُسَيْنٍ* *I stopped at the place where Hosèin was killed*; not *جَلَسْتُ الدَّارَ*, *صَلَّيْتُ مَسْجِدَ*, and *أَقَمْتُ مَقْتَلَ*. Excepted is the case when a vague noun of place, such as *مَكَانٌ* or *مَقَامٌ*, is construed with a verb conveying the idea of stopping or remaining, as *جَلَسْتُ مَكَانَ زَيْدٍ* *I sat down in Zèid's place*; and also the case when a noun of place is construed with the verb from which it is derived, as *قَعَدْتُ مَقْعَدَ زَيْدٍ*, or *جَلَسْتُ مَجْلِسَ زَيْدٍ*, *I sat down in Zèid's seat*; *قَامَ مَقَامَهُ* *he stood up in his place*, or *supplied his place*. — The nouns *جَانِبٌ*, *وَجْهٌ*, *جِهَةٌ*, *نَاحِيَةٌ*, *side*, *quarter*, *خَارِجٌ* *outside*, *دَاخِلٌ*, *جَوْفٌ*, *inside*, require *فِي*, as *نِمْتُ فِي خَارِجِ الدَّارِ* *I slept outside the house*; but in later Arabic we often find the accusatives *جَانِبَ*, *خَارِجَ*, and *دَاخِلَ*, as also *قُرْبَ* *near*, for *فِي* *فِي غَرْبِي*, *فِي شَرْقِي*, and *فِي غَرْبِي*, *فِي شَرْقِي* *on the east*, *غَرْبِي* *on the west*, for *فِي غَرْبِي*, *فِي شَرْقِي*, and the like. — Observe also such phrases as: *هُوَ مَنَاطُ الشُّرَيَّا* *he is as far from me as (the place where) the Pleiades (hang in the sky)*; *هُوَ مَنِي مَزْجَرَ الكَلْبِ* *he is as far from me as (the place to which) I would drive a dog*; *هُوَ مَنِي مَعْقَدَ الإِزَارِ* *he is as close to me as the waistband of my 'izār (or wrapper)*.

REM. b. The accusative of time and place is called by the grammarians *الظَّرْفُ* *the vessel* (see vol. I., §. 221, rem. a), or *المفعول فيه* *that in which the act is done*.

c. The state or condition, *الْحَالُ*, of the subject or object of an act, or of both, whilst the act is taking place; as *جَاءَ زَيْدٌ رَاكِبًا*

وَقَفَ عَلَى بَابِ الْمَغَارَةِ مُسَلِّمًا عَلَيْهِ قَائِلًا لَهُ  
*Zèid came riding; he stood at the entrance of the cave, saluting him (and) saying to him; and enter the gate, prostrating yourselves; who bear God in mind, standing up and sitting down; يقوم بالثِّقَافِ الْعُودُ*  
*a piece of wood can be straightened with the tīkāf (a kind of tool), while it is soft; اَخْتَلَقَ نَشَاتٌ بِهِ غُلَامًا*  
*a habit with which I grew up as a young man; كَانَتْ قُلُوبَ الطَّيْرِ رَطْبًا وَيَابِسًا*  
*(it is) as if the hearts of birds, fresh and dry, beside her nest, were the red fruit of the jujube or decaying dates; رَكَبْتُ الْقُرْسَ مَسْرُجًا*  
*I rode the horse saddled; لَقِيتُ السُّلْطَانَ عِنْدَهُ بَاكِئًا*  
*I met the sulṭān in his house, weeping; وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا*  
*and whoso shall rebel against God and his Apostle, and shall transgress his ordinances, He shall make him enter into fire, to abide in it for ever; مَرَرْتُ بِزَيْدٍ جَالِسًا*  
*I passed by Zèid, (as he was) sitting down; وَجَاءَتْ بِهِ سَبْطُ الْعِظَامِ*  
*and she brought him forth long-limbed; كُنْتُ فِي الْبَسْتَانِ زَاهِرًا*  
*I was in the garden, whilst it was in bloom; وَأَصْبَحَ عَنِّي بِالْغَمِيصَاءِ جَالِسًا فَرِيقَانِ مَسْئُولٍ*  
*and there were next morning two parties, (one) asked and another asking about me, (whilst I was) sitting at ʿl-*



Gomèisā; لَقَيْتُهُ رَاكِبِينَ I met him, (whilst we were) both riding ;  
 متى مَا تَلَقَّنِي فَرْدِينَ whenever thou meetest me, both (of us  
 being) alone ; لَقَيْتُهُ مُصْعِدًا مُنْحَدِرًا I met him, (whilst the one of  
 us was) going up (and the other) coming down.

REM. a. The حَال is, in relation to the grammatical structure of the phrase to which it belongs, a فَضْلَةٌ or *redundancy*, for جَاءَ زَيْدٌ, *Zèid came*, is a complete, intelligible sentence, without the addition of رَاكِبًا *riding*. It answers the question كَيْفَ *how?* in regard to the state or condition of the subject or object of the act.

Rem. b. The حَال depends upon a regent (عَامِلُ الْحَالِ), which may be either a verb, as جَاءَ زَيْدٌ رَاكِبًا ; or a verbal adjective (vol. I., §§. 230, 231), as زَيْدٌ ضَارِبٌ عَمْرًا قَائِمًا *Zèid is beating 'Amr standing*, زَيْدٌ مَضْرُوبٌ قَائِمًا *Zèid is beaten standing*, زَيْدٌ حَسَنٌ قَائِمًا *Zèid looks handsome standing*, زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا *Zèid looks more handsome standing than he does sitting*; or an expression that has a verbal force (مَعْنَى فِعْلٍ), as a preposition with its complement, a demonstrative pronoun, an interrogative, or a word like لَعَلَّ, لَيْتَ and كَأَنَّ, as زَيْدٌ فِي الدَّارِ قَائِمًا *Zèid is in the house standing* (where فِي الدَّارِ is equivalent to فِي الدَّارِ مُسْتَقَرًّا), فِيهَا زَيْدٌ قَائِمًا *in it is Zèid standing*, عِنْدَكَ عَمْرٌو جَالِسًا *beside thee (or in thy house) is 'Amr sitting*, هَذَا عَمْرٌو مُنْطَلِقًا *this is 'Amr (in the act of) going away* (equivalent in sense to أَنْظِرْ إِلَيْهِ مُنْطَلِقًا *look at him going away*, or أُشِيرُ إِلَيْهِ مُنْطَلِقًا *I point to him going away*), مَا شَأْنُكَ قَائِمًا *what is thy object (in) standing?* (where مَا شَأْنُكَ = مَا تَفْعَلُ *what art thou doing?*) مَا لَكَ وَأَقْفًا

*The Verb.*—3. *Government of the Verb.*—a) *The Accusative.* 125

what art thou about, standing (there)? وَهَذَا بَعْلِي سَيِّخًا and this is my husband, an old man (= and this, my husband, is an old man);  
 وَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ what then ails them that they turn aside from the warning?

REM. c. The حَال is usually 1) an adjective (وَصْف or صِفَة) expressing a transitory state (حَالٌ مُنْتَقِلَةٌ); though it may also be permanent (غَيْرٌ مُنْتَقِلَةٌ), as دَعَوْتُ اللَّهَ سَمِيعًا I called upon God as a (constant) hearer (of prayer).—It may likewise be 2) a maṣdar, substantially equivalent in meaning to a participial adjective, as أَتَيْتُهُ رَكْبًا I killed him bound (in cold blood), i. e. مَصْبُورًا; أَتَيْتُهُ رَكْبًا I came to him riding hard, i. e. رَاكِبًا; أَخَذْتُ ذَلِكَ مِنْهُ سَمْعًا I received that from him by hearing (I learned it from him by hearing him say it), i. e. سَامِعًا; طَاعَ بَغْتَةً he came into view suddenly, i. e. بَاغِتًا; لَقِيتُهُ عِيَانًا I met him suddenly or unawares, i. e. مُفَاجِئًا; لَقِيتُهُ فُجَاءَةً I met him face to face, i. e. مُعَايِنًا; كَلَّمْتُهُ مُشَافَهَةً I spoke to him face to face, i. e. مُشَافِهًا; لَقِيتُهُ كَفَّةً كَفَّةً I met him face to face (each of us hindering the other, for كَفَّةً لِكَفَّةً).—It may also be 3) a concrete substantive, as طَلَعَ الْقَمَرُ بَدْرًا the moon rose full; كَرَزِيدٌ أَسَدًا Zèid charged (like) a lion; بَعْدَ مَدَا يَدْرِهَمٍ sell it (at the rate of) a mudd for a dirham; جَاءَ الْبُرْقُفِيذِينَ the wheat is come, (at the rate of) two kafiz (for a dirham); بَعْتُ الشَّاةَ شَاءَةً وَدِرْهَمًا I have sold the sheep at a dirham apiece; بَايَعْتُهُ يَدًا بِيَدٍ I dealt, or traded, with him, hand in hand (i. e. for ready money); بَيَّنْتُ لَهُ حِسَابَهُ بَابًا بَابًا I explained his account to him item by item; هُوَ جَارِي بَيْتِ بَيْتٍ he is my nextdoor

neighbour (lit. house to house, for *بَيْتًا إِلَى بَيْتٍ* or *بَيْتًا لِبَيْتٍ*); *كَلَّمْتُهُ فَاهُ إِلَى فِيَّ* I spoke to him face to face (lit. his mouth to my mouth); *هَذَا عِنَبًا أَطْيَبُ مِنْهُ زَبِيًّا* this (fruit) is better as a grape than as a raisin; *تَفَرَّقَ الْقَوْمُ أَيَدِي سَبَا*, or *أَيَادِي سَبَا* the people dispersed (like) the bands of Sabā (for *سَبَا*). — Lastly, the *حَالٌ* may be 4) a proposition, *جُمْلَةٌ* (see §. 183). — There may be more than one *حَالٌ* referring to the subject or object of an act, or to both; e. g. *جَاءَ زَيْدٌ رَاكِبًا ضَاحِكًا* Zèid came riding (along) laughing; *هَذَا زَيْدٌ لَقِيَ ابْنِي أَخُوَيْهِ خَائِفًا مُنْحَدِرًا* this is Zèid standing talking; *وَأَقِفًا مُنْحَدِرًا* my son, in alarm, met his two brothers, coming to help him, and they won spoil; *لَقِيتُ هِنْدًا مُصْعِدًا مُنْحَدِرَةً* I, (whilst) going up, met Hind (a woman) coming down. The only case in which a difficulty can arise is when both the *hāls* are of the same gender and number, as *رَأَيْتُ زَيْدًا مَاشِيًّا رَاكِبًا* or *لَقِيتُ زَيْدًا مُصْعِدًا مُنْحَدِرًا*. Some of the grammarians say that, in this case, the first *حَالٌ* refers to the subject and the second to the object, *I, (as I was) going up, met Zèid coming down*; but others maintain that the first *حَالٌ* refers to the object and the second to the subject, *I, (as I was) riding, met Zèid walking*.

REM. *d.* The *حَالٌ* may be *مُؤَكِّدَةٌ*, *strengthening*, or *غَيْرُ مُؤَكِّدَةٍ*. As *مُؤَكِّدَةٌ* 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 *وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا* and we have sent thee to mankind as an Apostle; *وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِ* 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 زَيْدٌ أَبُوكَ عَطُوفًا *Zèid is thy father, as being affectionate*; هُوَ زَيْدٌ مَعْرُوفًا *he is Zèid, as well known*; أَنَا فَلَانٌ بَطَلًا شَجَاعًا *I am so and so, valiant (and) brave*; هُوَ الْحَقُّ بَيِّنًا *it is the truth, as manifest*; وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ *and it is the truth, as confirmatory of what is with them (of the Scriptures which they have already received)*; أَنَا عَبْدُ اللَّهِ أَكَلًا كَمَا يَأْكُلُ الْعَبِيدُ *I am the servant of God, eating as the servants (of God) eat*; أَنَا ابْنُ دَارَةَ مَعْرُوفًا بِهَا نَسَبِي *I am the son of Dāra, my lineage being well known through her*. The حَالٌ is explained in these cases by an ellipsis of أَعْرِفُهُ، أَتَبَيَّنُهُ، أَتَأَكَّدُهُ، *I know him (or it), know it to be true, know him (or it) for certain*, and the like; e. g. زَيْدٌ أَبُوكَ عَطُوفًا، زَيْدٌ أَبُوكَ عَطُوفًا، etc.

REM. e. The حَالٌ is ordinarily نَكِرَةٌ or indefinite; but it is allowable to define it by the article in cases where it may be explained as involving a condition (مَعْنَى الشَّرْطِ), as زَيْدٌ الرَّكَّابُ *Zèid, when he is riding (إِذَا رَكِبَ)*, looks more handsome than he does when walking (إِذَا مَشَى), instead of the more usual زَيْدٌ رَاكِبًا أَحْسَنُ مِنْهُ 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 حَالٌ; e. g. مَرَرْتُ بِهِ وَحْدَهُ *I passed by him by himself or alone (= مُنْفَرِدًا)*; فَفَعَلْتَ ذَلِكَ جَهْدَكَ *thou hast done this to the best of thy ability (= مُجْتَهِدًا)*; فَفَتَرَقَّ الْقَوْمُ أَيْدِي سَبَا *I spoke to him face to face (= مُشَافَهَةً)*;

(= *مَتَبَدِّينَ*, see rem. c, 3); أَتَتْنِي سُلَيْمٌ قَصَبًا بِقَصَبِهَا (*the tribe of Sulèim came to me, its gravel with its pebbles* (i. e. *small and great, one and all*, = *جَمِيعًا*); فَأَرْسَلَهَا الْعَرَاكَ and so he let them (the camels) go in a body, or a crowd, to water (= *مُعْتَرِكَةً*); جَاءُوا الْجَمَاءَ الْغَفِيرَ; (lit. *in a great mass, covering the ground*, = *جَمِيعًا*).

REM. f. The subject or object of the action to which the *حَالٌ* refers, *صَاحِبُ الْحَالِ* or *ذُو الْحَالِ*, is usual definite, *مَعْرِفَةٌ*. The principal cases in which it is indefinite, *نَكِرَةٌ*, are the following. 1) When the *حَالٌ* precedes it, as *فِيهَا قَائِمًا رَجُلٌ* *in it (the house) is a man standing*; *لِعِزَّةٍ مُوحِشًا طَلَلٌ قَدِيمٌ* *'Azza's is an ancient ruin, left desolate*; *وَبِالْجِسْمِ مِنِّي بَيِّنًا لَوْ عَلِمْتَهُ سُحُوبٌ* *and in my body there is, manifestly, if thou didst (but) know it, a sad change*; *وَتَحْتَ الْعَوَالِي وَالْقَنَا مُسْتَظَلَّةٌ ظَبَاءٌ* *and under the spearheads and shafts, seeking shelter, are gazelles (women)*. 2) When the *صَاحِبُ الْحَالِ* is followed by an adjective or a complement in the genitive, as *فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِنْ عِنْدِنَا* *in it (that night) is settled each wise thing, as a thing proceeding from us*; *ثَجَّيْتَ يَا رَبِّ نُوحًا وَاسْتَجَبْتَ لَهُ فِي فُلِكَ مَاخِرٍ فِي الْيَمِّ مَشْحُونًا* *thou didst deliver Noah, O my Lord, and didst answer his prayer, in a ship cleaving the sea heavily laden*; *عِنْدِي غُلَامٌ رَجُلٍ قَائِمًا* *in my house is a man's slave standing*; *فِي أَرْبَعَةِ أَيَّامٍ سِوَاءٍ لِلْسَّائِلِينَ* *in four days complete — (this) for inquirers*. 3) After a negative or an interrogation, as *مَا حُمِّ مِنْ مَوْتٍ حِمِّي وَأَقِيًّا* *there is no interdicted spot appointed to preserve (one) from death*; *لَا يَرْكَنَنَّ أَحَدٌ إِلَى الْأَحْجَامِ يَوْمَ الْوَعْيِ مُتَخَوِّفًا* *let no one incline to hang back on the day of battle, fearing*

death ; يَا صَاحِبَ هَلْ حُمَّ عَيْشٌ بَاقِيًا *O friend, is a life decreed as lasting?*  
— Sibawèih, however, admitted the correctness of such a phrase as  
صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدًا وَصَلَّى فِيهَا رَجُلٌ قَائِمًا  
وَرَأَى رِجَالًا قِيَامًا *the Apostle of God prayed sitting, and there prayed  
behind him (some) men standing.*

REM. g. As to the position of the *حَالٌ* in a sentence, the following remarks must suffice, in connection with what will be said elsewhere. — 1) As a rule, the *حَالٌ* is placed after the regent. It may, however, precede it, if the regent be a fully inflected (*مُتَصَرِّفٌ*) verb or verbal adjective, as *رَاكِبًا جَاءَ زَيْدٌ* *riding came Zeid* ; *ذَا رَاحِلٌ مُسْرِعًا* *in haste is this (man) departing* ; but we cannot say *زَيْدًا مَا أَحْسَنَ* *زيداً ما احسن* and *زَيْدٌ مَا أَحْسَنَ زَيْدٌ صَاحِبًا* *زيد ما احسن زيد صاحباً*, instead of *زَيْدٌ صَاحِبًا أَحْسَنُ مِنْ عَمْرٍو* *زيد صاحباً احسن من عمرو* and *أَحْسَنُ مِنْ عَمْرٍو صَاحِبًا* *احسن من عمرو صاحباً*, because neither *أَحْسَنُ* as *فِعْلٌ التَّعَجُّبِ* *فعل التعجب*, nor *أَحْسَنُ* as *أَفْعَلُ التَّفْضِيلِ* *أفعل التفضيل*, is *مُتَصَرِّفٌ* *متصرف*. An exception to the latter case is when an object in a certain state is compared with itself, or with another object, in a different state, in which case the one *حَالٌ* must precede the other, and the other follow it, as *زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا* *زيد قائماً احسن منه قاعداً* *Zeid standing looks more handsome than he does sitting*, or *زَيْدٌ مَفْرَدًا أَنْفَعُ مِنْ عَمْرٍو مَعَانًا* *زيد مفرداً ائفَع من عمرو معاناً* *Zeid alone is more useful than Amr assisted (by others)*. If the regent be a *عَامِلٌ مَعْنَوِيٌّ* (see rem. b), the *حَالٌ* must follow it, with rare exceptions in the case of a preposition and its complement. We cannot use *مُجْرَدَةً تِلْكَ هِنْدٌ* *مجردة تلك هند*, *عَطُوفًا هَذَا أَبُوكَ* *عطوفاً هذا أبوك*, *أَخُوكَ* *أخوك*, *لَيْتَ زَيْدًا أَمِيرًا* *ليت زيداً أميراً*, *هَذَا أَبُوكَ عَطُوفًا* *هذا أبوك عطوفاً*, *تِلْكَ هِنْدٌ مُجْرَدَةٌ* *تلك هند مجردة*, *رَاكِبًا كَانَ زَيْدًا أَسَدًا* *راكباً كان زيداً أسداً*, for *أَخُوكَ* *أخوك* ; nor is it usual to say *زَيْدٌ قَائِمًا عِنْدَكَ* *زيد قائماً عندك* or *زَيْدٌ قَائِمًا فِي الدَّارِ* *زيد قائماً في الدار* for *زَيْدٌ عِنْدَكَ قَائِمًا* *زيد عندك قائماً* or *زَيْدٌ فِي الدَّارِ قَائِمًا* *زيد في الدار قائماً*, though some

read in the Kor'an *وَالسَّمَوَاتِ مَطْوِيَّاتٍ بِيَمِينِهِ* and the heavens, folded together, (shall be) in his right hand, instead of *مَطْوِيَّاتٌ*, and the heavens (shall be) folded together in his right hand. — 2) The *حَالٌ* may precede the *صَاحِبُ الْحَالِ*, when the latter is the subject (nomin.) or direct object (accus.), as *ضَرَبَ مُجَرَّدَةً هِنْدًا، جَاءَ صَاحِبُكَ زَيْدٌ*; unless the *حَالٌ* be restricted by *إِلَّا*, as *وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ* and we do not send the Apostles but as announcers and warners. If the *صَاحِبُ الْحَالِ* be governed by a preposition, the *حَالٌ* must follow it, as *مَرَرْتُ جَالِسَةً بِهِنْدٍ*, not *مَرَرْتُ بِهِنْدٍ جَالِسَةً*. Only a poet could venture on an emergency to say *لَسْنُ كَانَ بَرْدُ الْمَاءِ هَيْمَانَ صَادِيًا إِلَيَّ حَبِيبًا إِنَّهَا لَحَبِيبٌ* if ever the coolness of water was dear to me when parched and thirsty, verily she is dear (to me), for *حَبِيبًا إِلَيَّ هَيْمَانَ صَادِيًا*; or *فَإِنَّ تَكُ أَذْوَادٌ وَأَصْبَنَ وَنِسْوَةٌ فَلَنْ تَذْهَبُوا فِرْعَانَ بِقَتْلِ حِبَالٍ* and though (your) herds of camels and (your) women be seized, yet ye must not let the murder of *Hibāl* pass unavenged, for *بِقَتْلِ حِبَالٍ فِرْعَانَ*. The *حَالٌ* may be dependent upon a preceding *مُضَافٌ إِلَيْهِ* (see §. 75), when the *مُضَافٌ*, or governing word, is naturally capable of being its regent (*maṣdar*, *nomen agentis*, etc., see rem. *b*), as *أَعْجَبَنِي قِيَامُ زَيْدٍ مُسْرِعًا*; *هَذَا ضَارِبٌ هِنْدٍ مُجَرَّدَةً*; *تَقُولُ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا* to God shall be your return altogether; *أَبْنَتِي إِنَّ أَنْطِلَاقَكَ وَاحِدًا إِلَى الرَّوْعِ يَوْمًا تَارِكِي لَا أَبًا لِيَا* my daughter says, Verily thy departing alone to war will one day leave me without a father; or when the *مُضَافٌ* is a part, really or tropically, of the *مُضَافٌ إِلَيْهِ*, as *وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا* and We will remove what is in their breasts of rancour as brethren (*إِخْوَانًا* dependent on the suffixed pronoun in *صُدُورِهِمْ*); *نَمَّ أَوْحِينَا إِلَيْكَ أَنْ أَتْبِعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا*; (*صُدُورِهِمْ*)

then *We revealed unto thee, Follow the law of Abraham as a hanif*, i. e. *inclining to the right state or sound in faith* (حَنِيفًا dependent on اِبْرَاهِيمَ, اِبْرَاهِيمَ being virtually a part of اِبْرَاهِيمَ, and the phrase quite clear and correct without it, اَتَّبِعْ اِبْرَاهِيمَ حَنِيفًا).

REM. h. The *عَامِلُ الْحَالِ* may be suppressed, either necessarily or optionally. It is omitted necessarily, for example, in the case of a *حالٌ مَوْكِدَةٌ لِمَضْمُونٍ جَمَلَةٌ* (see rem. d), as *زَيْدٌ اَبْرُوكَ عَطُوفًا*; in forms of salutation or congratulation, as, to one departing, *رَاشِدًا مَهْدِيًّا* *taking the right way and directed by God*, scil. *اِذْهَبْ* *go*; to one returning from the pilgrimage, *مَاجُورًا مَبْرُورًا* *rewarded and accepted*, scil. *قَدِمْتَ* *thou art arrived*, or *رَجَعْتَ* *thou art returned*; to one eating, *هَنِيئًا مَرِيئًا* *easy of digestion and wholesome*, scil. *كُلُوهُ*, *كُلِيهِ*, *كُلْهُ*, etc., *eat it*, = *may it agree with thee or you*; and in such phrases as *اِشْتَرَيْتَهُ* *فَذَهَبَ* *I bought it for a dirham and upwards*, scil. *فَذَهَبَ*; *اَلثَّمَنُ زَائِدًا*, or *صَاعِدًا*, *and the price went on increasing or went higher*; *فَذَهَبَ اَلْمَتَّصِقُ بِهِ* *I gave in alms a dinār and less*, scil. *فَذَهَبَ* *and the amount of what was given in alms went lower*. But the omission is optional in such phrases as *رَاكِبًا* *riding*, in answer to *اَنْمِيئًا مَرَّةً وَقَيْسِيًّا*; *جِئْتُ رَاكِبًا* *how didst thou come?* for *جِئْتُ رَاكِبًا*; *اُخْرَى* *a Temimite at one time, and a Kaisite at another?* scil. *اَتَّحَوَّلَ* or *اَتَّخَلَّقَ* *dost thou change, or turn, thyself into—?* or *اَتَّخَلَّقَ* *dost thou affect the nature of—?* *اَلْجَسَدُ اَلْاِنْسَانُ اَنْ لَنْ تَجْمَعَ عِظَامَهُ بَلَى قَادِرِينَ عَلَيَّ* *does man think that We shall not re-unite his bones?* *Yea, (we will re-unite them, نَجْمَعُهَا)* *being able to put together evenly the bones of his fingers*. — It may even happen that the actual *حَالٌ*



itself is suppressed, and only a word or phrase, which is dependent upon it, expressed; as <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> and the angels shall go in unto them through every gate, (saying, <sup>قَائِلِينَ</sup>) *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 <sup>هَرَبْتُ</sup> <sup>خَوْفًا</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> I fled for fear; <sup>قَعَدْتَ</sup> <sup>عَنِ</sup> <sup>الْحَرْبِ</sup> <sup>جَبْنًا</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> thou didst refrain from going forth to war out of cowardice; <sup>ضَرَبْتُ</sup> <sup>أَبْنِي</sup> <sup>تَأْدِيبًا</sup> <sup>لَهُ</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> I beat my son for the sake of correcting him; <sup>إِذَا</sup> <sup>رَأَيْتَهُ</sup> <sup>أَقُومُ</sup> <sup>لَهُ</sup> <sup>تَعْظِيمًا</sup> <sup>لِاسْتَاذِي</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> when I see him, I stand up before him to show respect to my teacher; <sup>بِئْسَمَا</sup> <sup>اشْتَرَوْا</sup> <sup>بِهِ</sup> <sup>أَنْفُسَهُمْ</sup> <sup>أَنْ</sup> <sup>يَكْفُرُوا</sup> <sup>بِمَا</sup> <sup>أَنْزَلَ</sup> <sup>اللَّهُ</sup> <sup>بِغَيَا</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> vile is the price for which they have sold their souls, that they should not believe in what God has sent down (revealed), out of envy; <sup>وَد</sup> <sup>كَثِيرٍ</sup> <sup>مِنْ</sup> <sup>أَهْلِ</sup> <sup>الْكِتَابِ</sup> <sup>لَوْ</sup> <sup>يُرِيدُونَ</sup> <sup>كَمْ</sup> <sup>مِنْ</sup> <sup>بَعْدِ</sup> <sup>إِيمَانِكُمْ</sup> <sup>كُفْرًا</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> many of those who have Scriptures would like if they could make you unbelievers again, after ye have believed, out of selfish envy; <sup>فَعَلْتُ</sup> <sup>كَذَا</sup> <sup>مَخَافَةَ</sup> <sup>الشَّرِّ</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> I did so and so for fear of harm, or <sup>مَخَافَةَ</sup> <sup>أَنْ</sup> <sup>تَلُومَنِي</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> for fear that thou shouldst reproach me; <sup>وَمِنْ</sup> <sup>النَّاسِ</sup> <sup>مَنْ</sup> <sup>يَشْرِي</sup> <sup>نَفْسَهُ</sup> <sup>أَبْتِغَاءَ</sup> <sup>مَرْضَاتِ</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> and of men there are who sell themselves (give up their lives) to win the favour of God (for <sup>مَرْضَاةَ</sup>); <sup>وَإِغْرَاءِ</sup> <sup>الْكُرِيمِ</sup> <sup>الْخَارَةِ</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> <sup>وَأَمَلَايْكُمُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup>

وَاعْرِضْ عَنِ شَتْمِ اللَّئِيمِ تَكْرُمًا *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;*  
يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ *they put their fingers in their ears on account of the claps of thunder, through fear of death.* Such an accusative is usually either indefinite or else in the construct state; definition by the article is not common, as لَا أَقْعُدُ الْجَبِينَ عَنِ الْهَيْجَاءِ *I refrain not from battle out of cowardice.*

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

e. Various other determinations and limitations of the predicate; as طَابَ الْوَرْدُ *Zèid is cheerful in spirit;* طَابَ الزَّيْدُ نَفْسًا *the rose is charming in colour;* طَابَ زَيْدٌ عَرَقًا *Zèid streamed with perspiration;* وَاشْتَعَلَ الرَّاسُ شَيْبًا *and my head glistens with hoariness;* أَحْلَامُنَا تَرِينُ الْجِبَالِ رِزَانَةً *our grave minds surpass the mountains in weight (or firmness);* أَبْرَحْتُ *thou art a marvel of generosity;* رَفَعْتُ الشَّيْخَ قَدْرًا *I raised the chief in dignity;* غَرَسْتُ الْأَرْضَ شَجْرًا *I planted the land with trees;* وَفَجَّرْنَا الْأَرْضَ عَيْونًا *and we made the earth break*

forth with springs; <sup>قُدْرَةٌ</sup> <sup>عَظِيمٌ</sup> <sup>اللَّهُ</sup> *God is great in might* ;  
 أنت أعلى منزلاً وأكثر <sup>هو</sup> <sup>حاتم</sup> <sup>جوداً</sup> *he is a Hātīm in generosity* ;  
 أنت أعلى منزلاً وأكثر <sup>فهي</sup> *thou art higher in station and richer in wealth* ;  
 كالأحجار أو أشد قسوة <sup>و</sup> <sup>ما</sup> <sup>أكرم</sup> <sup>أبا</sup> <sup>بكر</sup> <sup>أبا</sup> *and they (your hearts) were like stones,*  
 or even harder (lit. stronger as to hardness) ; <sup>نعم</sup> <sup>أكرم</sup> <sup>أبا</sup> <sup>بكر</sup> <sup>أبا</sup> *or*  
 ما أكرم أبا بكر أبا <sup>صاحباً</sup> <sup>زيد</sup> *how noble is 'Abū Bèkr as a father !*  
 نعم <sup>بئس</sup> <sup>غلاماً</sup> <sup>بشر</sup> *excellent is Zèid as a companion !*  
 بئس غلاماً بشر <sup>فنعيم</sup> <sup>الزاد</sup> <sup>زاد</sup> <sup>أبيك</sup> <sup>زادا</sup> *very*  
 bad is Biśr as a slave ! <sup>حسبك</sup> *and excellent*  
 is the provision, thy father's provision, as a provision !  
 حسبك <sup>به</sup> <sup>ناصراً</sup> *thy sufficiency is in Him (He suffices thee) as a helper* ;  
 به ناصرأ <sup>لله</sup> <sup>درة</sup> <sup>فارساً</sup> *what a man he is as a horseman !* (lit. to God  
 belongs his outflow or emanation, from none other could he  
 emanate) ; <sup>ويحه</sup> <sup>رجلاً</sup> *what a man he is !* (being here a  
 حرف تعجب or particle of surprise).

REM. a. This accusative is called <sup>التميز</sup> or <sup>المميز</sup>, *the specification*,  
 and also <sup>التفسير</sup> or <sup>المفسر</sup>, and <sup>التبيين</sup> or <sup>المبين</sup>, *the explanation*.  
 It is an indefinite substantive, <sup>اسم نكرة</sup>, placed immediately after  
 the proposition of which it limits or defines the predicate. In the  
 grammatical structure of the sentence it is a <sup>فضلة</sup>, like the <sup>حال</sup> (see c,  
 rem. a). The grammarians regard it as governed by the verb in  
 the preceding clause, of which it was the <sup>فاعل</sup> or <sup>مفعول</sup>, before its  
 transference to the place of <sup>تميز</sup> to the actual <sup>فاعل</sup> or <sup>مفعول</sup> ; or, if

the preceding clause be nominal, as having been transferred from the place of the <sup>مبتدأ</sup>. Thus طَابَ زَيْدٌ نَفْسًا is equivalent, they say, to طَابَتْ نَفْسُ زَيْدٍ to اللّٰهُ عَظِيمٌ قَدْرَةً; رَفَعَتْ قَدْرَ الشَّيْخِ to رَفَعَتْ الشَّيْخَ قَدْرًا; طَابَتْ نَفْسُ زَيْدٍ to مَالٌ زَيْدٍ أَكْثَرُ مِنْ مَالِكَ to زَيْدٌ أَكْثَرُ مِنْكَ مَالًا; قَدْرَةُ اللّٰهِ عَظِيمَةٌ. The <sup>مَنْقُولٌ مِنْ</sup> may be explained by <sup>مِنْ</sup> with the genitive when it is <sup>مَنْقُولٌ مِنْ</sup> as <sup>مَنْقُولٌ مِنْ</sup> شَجَرًا, instead of شَجَرًا; but not when it is <sup>مَنْقُولٌ مِنْ</sup> الفاعِلِ, for طَابَ زَيْدٌ مِنْ نَفْسٍ is nonsense.—The <sup>تَمْيِيزٌ</sup> may occasionally be placed, by poetic license, before the predicate which it limits, as <sup>تَمْيِيزٌ</sup> أَنْتَهَجِرُ سَلْمَى بِالْفِرَاقِ حَبِيْبَهَا وَمَا كَانَ نَفْسًا بِالْفِرَاقِ تَطِيْبٌ *will Selmā sever herself from her lover by going away (from him), though she is not cheered in spirit by going away?* وَمَا أَرَعَوَيْتُ وَشَيْبًا رَأْسِي أَشْتَعَلًا *and I did not refrain, though my head glistened with hoariness.* Such phrases as نَعِمَ صَاحِبًا زَيْدٌ and بُنْسَ غُلَامًا بِشْرٌ are no exceptions to the ordinary rule, as they stand for نَعِمَ هُوَ صَاحِبًا زَيْدٌ or بُنْسَ الرَّجُلِ غُلَامًا بِشْرٌ. The transposition of the <sup>تَمْيِيزٌ</sup> can take place only when the previous clause contains a verb which is <sup>مُتَصَرِّفٌ</sup> (see *c*, rem. *g*), as <sup>مُتَصَرِّفٌ</sup> تَطِيْبٌ and <sup>مُتَصَرِّفٌ</sup> أَشْتَعَلٌ in the above examples. Should it even happen that the <sup>مُتَصَرِّفٌ</sup> فِعْلٌ bears the meaning of a <sup>مُتَصَرِّفٌ</sup> فِعْلٌ غَيْرٌ مُتَصَرِّفٍ, no transposition can take place; we cannot say كَفَى زَيْدٌ عَالِمًا, instead of كَفَى بِهِ عَالِمًا, *there is a sufficiency in Zèid (Zèid suffices) as a scholar*, because كَفَى بِهِ عَالِمًا is here equivalent to مَا أَكْفَاهُ عَالِمًا, and a <sup>مُتَصَرِّفٌ</sup> فِعْلٌ تَعَجُّبٍ is <sup>مُتَصَرِّفٌ</sup> غَيْرٌ مُتَصَرِّفٍ.

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 <sup>مُتَصَرِّفٌ</sup> تَمْيِيزٌ العَدَدِ or *specification of number*; as أَحَدٌ عَشَرَ رَجُلًا *eleven*

men, تِسْعَ عَشْرَةَ سَنَةً nineteen years, أَحَدٌ وَعِشْرُونَ عَامًا one and twenty years, ابْنُ ثَمَانِينَ سَنَةً eighty years old (lit. a son of eighty years).

REM. c. To this class also belongs the *specification of weight* (الْوَزْنُ) and *measure* (الْمَقْيَاسُ, الْمِسَاحَةُ, الْكَيْلُ), in which the تَمْيِيزُ follows a single indefinite noun, and specifies the article of which that noun expresses the quantity; as رَطْلٌ زَيْتًا a pint of olive-oil, مَنَوَانِ سَمْنًا two manas (four pounds) of clarified butter (ghee), قَفِيزٌ بُرًّا a kafiz of wheat, ذِرَاعَانِ جُوحًا two cubits of cloth, اِشْتَرَيْتُ صَاعَيْنِ تَمْرًا I bought two sā's of dates, لِي جَرِيبٌ نَخْلًا I own a gèrib of date-trees; ذَنْوْبٌ مَاءً a bucket of water, نِجْحِي سَمْنًا a skin of ghee, رَاقُودٌ خَلًّا a jar of vinegar, حُبٌّ عَسَلًا a pot of honey; خَاتَمٌ حَدِيدًا a ring of iron, بَابٌ سَاجًا a door of teak-wood, جَبَّةٌ خَزًا a coat of silk; لَيْسَ عِنْدِي ثِقْلٌ خَرْدَلَةٍ ذَهَبًا I have not got the weight of a grain of mustard-seed in gold, مَا فِي السَّمَاءِ قَدْرُ رَاحَةٍ سَحَابًا, (مَوْضِعُ كَفِّ سَحَابًا) there is not in the sky a cloud the size of a hand; فَلَنْ يَقْبَلَ مِنْ أَحَدٍ مِلءُ الْأَرْضِ ذَهَبًا there shall not be received from any one (of them) the full of the earth in gold; عَلَى التَّمْرَةِ مِثْلَهَا زَبْدًا on each date its like in fresh butter (a piece of fresh butter of the same size). —This تَمْيِيزُ الْوَزْنِ وَالْمَقْيَاسِ is equivalent to the إِضَافَةُ (§. 75) or to the preposition مِنْ with the genitive; e. g. قَفِيزٌ بُرًّا = قَفِيزٌ بُرٍّ or قَفِيزٌ مِنْ بُرٍّ. In some cases, however, there may be a difference; e. g. ذَنْوْبٌ مَاءً means a bucket (full) of water, a bucketful of water, whereas ذَنْوْبٌ مَاءٍ may mean not only a bucket of water, but also a bucket for water, a water-bucket.

REM. d. Finally, to this class belongs the accusative after the interrogative nouns of number كَمْ and كَائِي, how much? how many?

and the indefinite كَذَا, so and so much or many.—1) كَمْ (contracted for كَمَا the like of what, = مِثْلُ مَا or قَدْرُ مَا, see vol. I., §. 351, rem.) is either اسْتِفْهَامِيَّةٌ interrogative, = أَيُّ عَدَدٍ what number? or خَبَرِيَّةٌ assertory or predicative (or exclamatory), = كَثِيرٌ much, many. a) As interrogative, كَمْ is followed by an indefinite substantive in the accus. sing., as كَمْ رَجُلًا عِنْدَكَ how many men are there in thy house? كَمْ غُلَامًا لَكَ ذَاهِبٌ how many slaves of thine are going away? كَمْ عَبْدًا سَتَشْتَرِيهِ how many slaves wilt thou buy? كَمْ مِثْلَهُ لَكَ how many like it hast thou? كَمْ غَيْرَهُ لَكَ how many besides it hast thou? كَمْ خَيْرًا مِنْهُ لَكَ how many better than it hast thou? A phrase like كَمْ لَكَ غُلَامَانًا how many slaves hast thou? is no exception to the rule, because the مُمَيِّزٌ of كَمْ has been omitted, viz. نَفْسًا, and غُلَامَانًا is in the accus. as a حَالٌ (see c, rem. b and rem. c, 3). If governed in the genitive by a preceding substantive or a preposition, the مُمَيِّزٌ may be put in the genit. as well as the accus.; e. g. رِزْقَ كَمْ رَجُلًا (رَجُلٍ) أَطْلَقْتَ the pension of how many men hast thou granted? بِكَمْ دِرْهَمٍ (دِرْهَمًا) اشْتَرَيْتَ هَذَا for how many dirhams didst thou buy this? عَلَى كَمْ جِدْعًا (جِدْعٍ) سَقَفْتَ بَيْتَكَ on how many beams hast thou placed the roof of thy house? β) As assertory or predicative (or exclamatory), كَمْ is followed by a substantive in the genitive of the singular or of the broken plural, and requires a verb in the perfect; as كَمْ غُلَامَانٍ مَلَكَتُ many a slave have I owned, or how many a slave have I owned! = كَثِيرًا مِنْ كَمْ دِرْهَمٍ أَنْفَقْتُ; الْغُلَامَانِ many a dirham have I spent, or how many a dirham have I spent! This genitive is explained by an ellipsis of



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'Ubbi '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 *كأين رجلاً رأيت* many a man (or how many a man) have I seen; but more usually by *من* with the genitive, as *وَكأين من نبي قاتل معه ربيون كثير* and how many a prophet (is there), with whom many myriads have fought! *وَكأين من آية في السموات والأرض يعرون عليها وهم عنها معرضون* and how many a sign is there in heaven and earth, by which they pass, turning away from it! *وَكأين من أسي أعين الأسي* 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 *بِكأي تباع هذا الثوب* for how much wilt thou sell this piece of cloth? (another example of the interrogative use).—3) *كذا* (sometimes written *كذى*), so and so much or many, is compounded of *ك* and the demonstrative pronoun *ذا* this. It requires after it an indefinite accus. in the singular, as *ملكْتُ كذا عبداً* I possess so and so many slaves; *عندي كذا درهماً* I have so and so many dirhams by me. It is more usually doubled, *كذا وكذا*, as *قال من الشعر كذا وكذا بيتاً* he made (lit. said) so and so many verses of poetry; *اشترى الأمير كذا وكذا جارية* the 'amir bought so and so many slave-girls; *عد النفس نعماً بعد بوساك ذاكراً كذا وكذا لطفاً به نسي الجهد* 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 *كذا وكذا* and *كذا كذا*; e. g. *على كذا كذا درهماً* means,



according to them, *I owe him so and so many dirhams*, from 11 to 19, whereas *كَذَا وَكَذَا دِرْهَمًا* means at least 21 *dirhams*.

f. An act expressed by a *nomen verbi*, with which another act, expressed by a finite tense, is compared; as *قَتَلُوهُ قَتْلَ ابْنِهِ* they killed him in the same way as his son killed their brother 'Amr; *عَذَّبَ زَيْدًا تَعْدِيبَ إِسْمَاعِيلَ* 'Abū Zayd; *عَذَّبَ زَيْدًا تَعْدِيبَ إِسْمَاعِيلَ* he tortured Zèid just as 'Ismā'īl, Zèid's father, had tortured him; *وَلَوْ يَعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَلَهُم بِالْخَيْرِ لَقَضَىٰ عَلَيْهِمْ أَجْلَهُمْ* and if God should hasten evil upon men, as they would fain hasten good, verily their end (death) would be decreed. For this accusative may be substituted *كَ* with the genitive of the *nomen verbi*, or *كَمَا* with a finite tense of the verb; e.g., in the first example, *كَمَا قَتَلَ ابْنَهُ* or *كَقَتَلَ ابْنَهُ*.

45. If an entire clause, consisting of a subject and a predicate, be annexed to another clause, to define or limit either the subject or object of the latter, then the predicate of the former is placed before its subject and put in the accusative, the subject being left in the nominative (see §. 73). For example: *وَلَّى تَمْرَلَنْكُ مَكْسُورًا أَوْ ائِلَّةً وَمَذْعُورًا أَوْ آخِرَةً* Timur-lènk (Tamerlane) turned his back, after his van had been broken and his rear struck with panic; *هُوَ الَّذِي أَنشَأَ جَنَاتٍ مَعْرُوشَاتٍ وَغَيْرَ ذَلِكَ* He it is who produceth gardens and the like.

with trellises for vines and without them, and the palmtrees and the grain, with their various edible fruits (كَأَنَّهَا = مَخْتَلِفًا أَكْلَهُ) سَاغَسِلْ عَنِّي الْعَارِبَ بِالسَّيْفِ جَالِبًا عَلَيَّ قَضَاءَ اللَّهِ; (أَكْلَهُ مَخْتَلِفًا جَالِبًا وَإِنْ = جَالِبًا عَلَيَّ) I will wipe away my disgrace with the sword, let God's decree bring upon me what it may (جَالِبًا عَلَيَّ, جَلَبَ عَلَيَّ in rhyme for جَالِبًا).

b) The Prepositions.

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

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

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

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

a) The *local point of departure*, departure from a place ; as  
 خَرَجَ مِنْ مَكَّةَ he went forth from Mèkka ; سَقَطَ مِنْ يَدِهَا it fell  
 from her hand ; سَبَّحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ  
 (I declare) the glory of Him who transported His servant by  
 night from the sacred Temple (at Mèkka). Hence it is connected  
 with verbs which convey the idea of separation, departure,  
 holding oneself or another aloof from any person or thing,  
 liberating, preserving, fleeing, frightening away, forbidding,  
 and the like ; as هُوَ الْحِصْنُ يُجِيئُ مِنْ جَمِيعِ الشَّدَائِدِ this is  
 the fortress which preserves (us) from all calamities ; أَعُوذُ بِاللَّهِ مِنْ  
 الطَّمَعِ I take refuge with God (pray God to preserve me) from  
 covetousness ; الدُّنْيَا تَمْنَعُ مِنَ الْخَيْرِ the world holds (us) back  
 from good. Hence too its use to signify, on the one hand, *by*  
 or *through*, as دَخَلَ مِنَ الْبَابِ he came in by, or through, the  
 door ; اِبْرَاجُهَا الَّتِي يَتَرَقَّى الْمَاءُ مِنْهَا its towers through which the  
 water ascends ; إِذَا نَظَرْنَا إِلَى الشَّمْسِ وَالْقَمَرِ مِنْ فَتْحِ السَّحَابِ  
 when we look at the sun and moon through an opening in the  
 clouds ; and, on the other hand, *in place of*, *instead of* (= بَدَلٌ),  
 as أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ are ye contented with the  
 life of this world instead of the next ? وَلَوْ نَشَاءُ لَجْعَلْنَا مِنْكُمْ مَلَائِكَةً  
 and if we pleased, we could place (or create) in your stead angels to succeed (you) on the earth ; وَلَمْ تَذُقْ مِنْ

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وَصَوُّوْهُ صَوُّوْهُ البَقُولِ الفِسْتَقِ and she had not tasted the pistachio-nut instead of (common) vegetables.

b) The temporal point of departure, the point at which an act or state has commenced; as عِبَادَ اللّٰهِ مِنْ شِبَابِهِ he served God from his youth; وَقْتُ التَّعْلَمِ مِنَ الْمَهْدِ إِلَى اللَّحْدِ the time of learning extends from the cradle to the grave; تَخَيَّرَ مِنْ أَوْجَانِ يَوْمِ حَلِيمَةَ they have been chosen from the times of the battle (lit. day) of Halīma.

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

REM. b. The tribe of Hudail used مَتَى in these senses as well as مِنْ; e. g. أَخْرَجَهَا مَتَى كُمِّهِ he brought it out of (مِنْ) his sleeve; شَرِبْنَ بِمَاءِ الْبَحْرِ ثُمَّ تَرَفَعَتْ مَتَى لَجَجِ خَضِرٍ لُهُنَّ نَسِيجٌ they (the clouds) drank of the sea-water, then they rose from (مِنْ) the dark-green flood with the sound of the storm.

c) The causal point of departure, the origin and source of a thing; as ذَلِكَ مِنْ نَبَأٍ جَاءَنِي this is in consequence of information that reached me; فَوَقَفَ يَتَعَجَّبُ مِنْهَا and he stood admiring it (or wondering at it, his wonder proceeding from, or being caused by, it); مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا they were drowned

because of their sins (the particle مَا is merely expletive and does not interfere with the government of مِنْ); يَغْضَى حَيَاءً; وَيَغْضَى مِنْ مَهَابَتِهِ he is silent out of modesty, and others are silent through fear of him. Hence its use after verbs meaning to sell and to give in marriage, as بَاعَ , وَهَبَ , زَوَّجَ ; e. g. بَاعَ مِنْهُ فَرَسًا he sold to him a horse; بَعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا I sold to the Apostle of God a pair of trousers; زَوَّجْتُ إِسْمَاعِيلَ ابْنَتَهُ مِنْ ابْنِ أَخِيهِ الْعَيْصِ بْنِ إِسْحَاقَ Ishmael gave his daughter in marriage to his nephew, Esau the son of Isaac.

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

REM. b. In speaking of persons مِنْ أَجْلِ , on account of, is always used instead of مِنْ , and often too in other cases; as أَلْتِي تَبْكِي مِنْ أَجْلِهَا she on whose account, or for whose sake, thou weepest; فَعَارَ ثُمَّ عَارَ it is a threefold disgrace for a man to be in misery on account of (for want of) food; مِنْ أَجْلِ كَلَامِهِ because of what he said.

d) The distance from a place, person, or thing, particularly after words which signify proximity, such as قَرُبَ or دَنَا to be near, قَرِيبٌ near, &c. (compare Lat. prope ab eo, Fr. près

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de lui, rapproché de lui); e. g. قَرَبَ الْجَيْشُ مِنْهُمْ the army was near them; دَنَا إِلَيَّ دَنَا مِنِّي he was not far from me (دَنَا إِلَيَّ would mean he came up close to me); يَنْبَغِي لِطَالِبِ الْعِلْمِ أَنْ لَا يَجْلِسَ قَرِيبًا مِنَ الْأَسْتَاذِ it behoves the student not to sit near, or close to, the teacher.

e) The difference between two persons or things which are contrasted or compared with one another; as هَلْ تَعْرِفُ الْجَيِّدَ مِنَ الرَّدِيِّ وَاللَّهُ يَعْلَمُ dost thou know the good from the bad? but اللَّهُ يَعْلَمُ مِنَ الْمَصْلِحِ مِنَ الْمَفْسِدِ مِنَ الْمَصْلِحِ him that dealeth fairly; أَيْنَ أَنْتَ مِنْ نُوحٍ وَطُولِ عَمْرِهِ what a difference there is between thee and Noah in length of life! lit. where art thou from Noah and his length of life? Hence the use of مِنْ after comparative adjectives; as هُوَ أَفْضَلُ مِنِّي he is more excellent than I; نَحْنُ أَحَقُّ بِالْمَلِكِ مِنْهُ we are more deserving of (or have a better right to) the kingdom than he.

REM. a. If an object be compared with itself in a different respect, the appropriate pronominal suffix must be attached to the preposition مِنْ; as النَّاسُ أَشْبَهُ بِزَمَانِهِمْ مِنْهُمْ بِأَبَائِهِمْ people are more like the time in which they are born than they are like their fathers; هُمْ لَلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ they were nearer unbelief on that day than belief; أَنَا مِنْكُمْ عَلَى الْعَرَبِ أَخَوْفٌ مِنِّي مِنَ الْعَرَبِ عَلَيْكُمْ I have more fears of injury to the Arabs by you than I have of injury to you

by the Arabs ; *وَلَا أَنَا أَهَمُّ بِجِرَاحِ رَسُولِ اللَّهِ مِنِّي بِجِرَاحِي* and verily I was more concerned about the wounds of the Apostle of God than I was about my own wounds ; *أَنَا أَمِيلٌ إِلَى كَوْنِهَا مِنْ هَذَا الْأَصْلِ مِنِّي إِلَى كَوْنِهَا مِنْ ذَوَاتِ النَّوْنِ* 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*. — Sometimes, in a less careful style of speaking or writing, the preposition *مِنْ* is annexed to the latter of the two objects, instead of to the person or thing which is compared with him or itself in respect of these two objects ; as *صَارَ يُقَاتِلُهُمْ بِالْعَصَا أَقْوَى مِنْ السَّلَاحِ* he began to fight them with the stick more sturdily than with the weapons (for *أَقْوَى مِنْهُ بِالسَّلَاحِ*) ; *عَلَى أَنَّ الظُّلْمَ مِنْكُمْ أَقْبَحُ مِنْ غَيْرِكُمْ* because wrong proceeding from you is worse than from others (for *أَقْبَحُ مِنْهُ مِنْ غَيْرِكُمْ*). — *مِنْ* with its complement is sometimes omitted ; e. g. *اللَّهُ أَكْبَرُ* God is most great, lit. God is greater *مِنْ غَيْرِهِ* than any other being ; *اللَّهُ أَعْلَمُ* God knows best, lit. God knows better *مِنْ غَيْرِهِ* than any other being ; *إِنَّ الَّذِي سَمَكَ السَّمَاءَ بَنَى لَنَا بَيْتًا* verily He, who reared the Heavens, hath built for us a house, the props (or pillars) of which are more glorious and taller, scil. *مِنْ بَيْتِكَ* than (those of) thy house, or *مِنْ كُلِّ بَيْتٍ* than (those of) every (other) house.

REM. b. When thus used *أَفْضَلُ* is invariable in form ; as *هِنْدٌ أَفْضَلُ مِنَ الزَّيْنَبِ* Hind (a woman) is better than Zeinèb ; *الْحُرَّتَانِ أَفْضَلُ مِنَ الصَّامِرَاتِ* the two freeborn women are better than the two female slaves ; *الْعُلَمَاءُ أَفْضَلُ مِنَ الْجُهَلَاءِ* the learned are better than the ignorant ;

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الْمُؤْمِنَاتُ أَفْضَلُ مِنَ الْكَافِرَاتِ *the (female) believers are better than the unbelievers.*

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

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

f) The relation which subsists between the part and the whole, the species and the genus, the material and the article made of it; as عِلْمُ الطِّبِّ سَبَبٌ مِنَ الْأَسْبَابِ *the science of medicine is one of the professions*; وَمِنْ تَعْظِيمِ الْعِلْمِ تَعْظِيمُ الْكِتَابِ *and respect for the book is a part of the respect due to science*; الْإِنْسَانُ مُرَكَّبٌ مِنْ نَفْسٍ وَجَسَدٍ *man is compounded of soul and body*; وَرَأَى أَنَّ الْحَيَوَانَ وَالنَّبَاتَاتِ لَا تَلْتَمِمْ حَقَائِقَهَا إِلَّا مِنْ مَعَانٍ كَثِيرَةٍ *and he saw that the natures of animals and plants are*



compounded of numerous elements ; فَصَعَبَ عَلَيْهِ لِعَدَمِ الْأَلَاتِ *and it was difficult for him, because of the want of instruments, and because those (which he had) were made only of stones and reeds ;* الَّذِي خَلَقَكُمْ مِنْ *who hath created you of one soul.*

REM. a. When مِنْ precedes a definite noun, especially in the plural, it often indicates an indefinite quantity or number, = شَيْءٌ or بَعْضٌ ; as شَرِبْتُ مِنَ الْمَاءِ *I drank some of the water ;* أَخَذَ مِنَ الدَّنَانِيرِ *he took some of the dinārs ;* قَدْ أَرَأَيْتُمْ مِنْ آيَاتِهِ *he has already shown you some of his signs.* Compare in French *de* with the article, as *du lait*, “some milk.” We here see the nominal origin of مِنْ, which is clearly a substantive, meaning *a part* or *portion*.

REM. b. After negative particles, and after interrogatives put in a negative sense, مِنْ prefixed to an indefinite noun means *none at all, not one* ; as مَا جَاءَنِي مِنْ رَجُلٍ *or* مِنْ أَحَدٍ *no one came to me ;* مَا نَذِيرٍ وَلَا بَشِيرٍ جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ *there hath come to us no bearer of good news and no warner ;* لَا يَأْتِنِي مِنْ أَحَدٍ *let no one come to me ;* مَا لَكُمْ مِنْ إِلَهٍ غَيْرِهِ *ye have no god but Him ;* مَا لَهُمْ مِنْ نَاصِرِينَ *they have no helpers (= لَا نَاصِرِينَ لَهُمْ) ;* لَا فِي الدَّارِ مِنْ رَجُلٍ *there is no man in the house (= لَا رَجُلٌ فِي الدَّارِ) ;* هَلْ مِنْ خَالِقٍ *is there any addition or increase ?* هَلْ مِنْ مَزِيدٍ *(في الدار) ;* هَلْ تَحْسِبُنِي مِنْهُمْ مِنْ أَحَدٍ *dost thou perceive any one of them ?* هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ *have we any portion of that thing ?* With مِنْ أَحَدٍ compare the Hebrew אִישׁ אֶחָד, Levit. iv. 2, Deuter. xv. 7.

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

g) The definition or explanation of a general or universal by a special or particular, the latter being one of several objects that go to make up the former; as وَكَذَلِكَ يَفْتَرِضُ عِلْمَ أَحْوَالِ and in the same way we are enjoined to take cognizance of the different states of the heart, such as trust (in God), and repentance, and fear (of Him); فَتَصَفَّحَ جَمِيعَ الْجِسَامِ الَّتِي فِي عَالَمِ الْكُونِ وَالْفَسَادِ مِنَ and he examined all the bodies which there are in this world of existence and decay, both animals, plants, and minerals; كُلُّ مَنْ هَابِيلَ وَقَابِيلَ both (of them), Abel as well as Cain; إِخْوَانِنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ these brethren of ours, the 'Anṣār (or Helpers of the Prophet); لَا يَحْصُلُ their object, namely learning, is not attained; فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ therefore avoid the abomination of idols; وَالْعَرَبُ I encountered in him a lion; وَتَحْذِفُ هَذَا الْفِعْلَ مِنْ قَالٍ وَيَقُولُ and the Arabs omit this verb *kāla yakūlu*. In this way مِنْ is constantly used after the

indefinite pronoun مَا, *what, whatever*, which cannot be construed with a genitive; as مَا ذَهَبَ مِنَ الْمَالِ *the money which has been spent*; مَا تَنْفِقُوا مِنْ خَيْرٍ يَوْفُ إِلَيْكُمْ *whatever ye lay out in charity, shall be amply made up to you*; مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنَ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا *the mercy which God sendeth forth for man, none can keep back*.

REM. a. In the language of the grammarians, مِنْ is here used لِالْبَيَانِ, or لِالتَّيْسِينِ, *to make clear or explain*, or لِالْجِنْسِ *to explain the genus*.

REM. b. مِنْ is used in vulgar Arabic, like عِنْ in Syriac and አገዳጅ: in Æthiopic, to indicate the agent in connection with the passive voice of a verb; as لَا يَصْلُحُ بَعْدَ لَيْشَىءٍ إِلَّا لِأَنْ يُطْرَحَ خَارِجًا وَيُدَاسَ مِنْ النَّاسِ *it is good afterwards for nothing but to be thrown out and trodden under foot by men*, instead of وَيُدَوِّسُهُ النَّاسُ.

49. عَنْ (with pronominal suffixes عَنِّي, عَنَّا, عَنْكَ, عَنْهُ) designates distance from, motion away from, departure from a place or from beside a person; as جَلَسَ عَنْ يَمِينِهِ *he sat at (a certain distance from) his right hand*; رَمَى السَّهْمَ *he shot the arrow from the bow*; سَافَرَ عَنِ الْبَلَدِ *thy departure from the town*; حَتَّى لَا تَحْتَاجَ إِلَى تَرْكِهِ وَالْإِعْرَاضِ 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, abstinence, self-defence, guarding and setting free, forbidding and hindering, and, in general, to express the doing of something (e. g. fighting or paying) for or in behalf of another. For example :

عَنْ قَضَاءِ اللَّهِ تَعِ غَيْرَ مَمْكِنٍ *it is impossible to flee from the decree of God Almighty* ; تَنَحَّى عَنِ الْقَبِيحِ *avoid what is disgraceful* ; يَنْبَغِي أَنْ يَجْتَنِبَ عَمَّا يَضُرُّهُ *it is necessary that he should avoid what injures him* ; يَنْبَغِي أَنْ يَصْبِرَ عَمَّا تَرِيدُهُ نَفْسُهُ *it is necessary that he should patiently abstain from what his soul desires (his passions desire)* ; تَبَرَّاتُ عَنْ وِلَائِهِمْ *I am free from all connection with them (as client)* ; يَتَخَلَّصُ عَنِ عَذَابِ الْآخِرَةِ *he is saved from punishment in the next world* ; أَطْعَمَهُ عَنِ الْجُوعِ *he fed him (to save him) from hunger* ; كَسَاهُ عَنِ الْعُرْيِ *he clothed him (to save him) from nakedness* ; أَلْهَى عَنِ الْمُنْكَرِ *the prohibition of what is wicked* ; يَنْوِبُ عَنِّي *he acts as my deputy* ; لَا يُجَادِلُ *he fights for, or to protect, him* ; عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ *do not contend, or plead, for those who act wrongly to themselves* ; لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا *(one) soul shall not make satisfaction for (another) soul at all* ; حَمَلَ عَنْهُ كَذَا وَكَذَا دِرْهَمًا *he paid so and so many dirhams in his stead, lit. he bore, or took upon himself, for him.*

b) After verbs denoting uncovering, laying bare, opening,

revealing, informing, asking and answering; for in these verbs there lies the idea of the removal of a covering, real or figurative.

For example: <sup>لَو كُشِفَ عَنِّي سِتْرُ الدُّنْيَا</sup> if the veils of this world were removed from me (from before my eyes);

<sup>انْشَقَّتْ عَنِ بَيْوتِ التَّلَالِ الَّتِي</sup> the mounds which were laid open so as to disclose chambers; <sup>اِنْ كُنْتَ تَبْغِي شَاهِدًا يَخْبِرُ عَنِّي</sup>

if thou wantest a witness who can inform thee regarding

what is hidden; <sup>سَانِدِيكَ عَنِ مَجْمُوعِيهَا</sup> I will tell thee about all

of them; <sup>هَذَا سَوَالٌ سِئِلَ عَنْهُ رَسُوْلُ اللّٰهِ صَلَّعَ فَاْجَابَ عَنْهُ</sup> this is a question about which the Apostle of God was questioned, and he

gave an answer to it; <sup>وَجَّهَ عَنْهُ اِلَى الْاَنْدَلُسِ اَبُو</sup> his father sent

to Spain to look for him; <sup>فَسَالَهُمْ عَنِّي وَقَالَ وَجِّهُوْا عَنْهُ</sup> and he

asked them about me and said, Send to look for him; <sup>فَقَصِدْتِ</sup>

and they made for the arsenals to look for

arms; <sup>كَانَمَا تَبَسُّمٌ عَنِ لَوْلُوٍ مِّنْضٍ اَوْ بَرْدٍ</sup> 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 (عَنِ) one thing because of the possession of another (بِ); because in them is implied the

notion of turning away (اَعْرَضَ). For example: <sup>يَنْبَغِي</sup>

<sup>لِلْاِنْسَانِ اَنْ لَا يَنْغَلَّ عَنِ نَفْسِهِ</sup> a man must not be neglectful

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of himself; *لِي فِي طَلَابٍ وَهُوَ غَنِيٌّ عَنْهَا* he does not require it ; *لِي فِي طَلَابٍ*  
*أَجْنِنِي* I find in study such contentment  
that I can dispense with the singing of women ; *أَجْنِنِي*  
*بِحَلَالِكَ عَنْ حَرَامِكَ* 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 :  
*شَغَلَهُ ذَلِكَ عَنِ الْفِكْرَةِ فِي كُلِّ شَيْءٍ إِلَّا فِيهِ*  
occupied him so that he could not think of anything but it ;  
*بِي حَصَرَ عَنِ ذِكْرِ كُلِّ الْمَنَاقِبِ* I am unable to mention all the  
virtues ; *إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي* I have loved the  
good (of this world) so as to neglect all thought of my  
Lord ; *يَبْخُلُ عَنْ نَفْسِهِ* he is so stingy as to deny himself  
every thing.

d) After verbs signifying to leave one behind or to surpass  
one ; as *لَا أَفْضَلْتَ عَنِّي* thou dost not surpass me in anything.  
Hence the expression *فَضْلًا عَنْ* not to mention, much more  
or much less (according to the context) ; as *فَتَبَيَّنَ لَهُ فِي أَقْلٍ*  
*الْأَشْيَاءَ الْمَوْجُودَةِ فَضْلًا عَنْ أَكْبَرِهَا مِنْ أَثَارِ الْحِكْمَةِ مَا قَضَى مِنْهُ*  
*كُلُّ الْعَجَبِ* 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; لا يوجد في الشام بأسرها فضلاً عن صفد *it is not found in the whole of Syria, not to mention (much less in) Safed.* Hence too the use of عن in comparisons (like من, §. 48, e); as أين أنت عن البيت النذر الجامع لمشبهات الثغر *where art thou (where are thy verses) in comparison with this rare verse, which contains all the things wherewith the mouth can be compared?* تعالى عما يشركون *He is exalted above whatever (gods) they join (with Him).*

e) عن also indicates the source from which something proceeds; as رضى عنه *he was satisfied with him, was gracious to him*; لا نفعل هذا عن قولك *we will not do this at your word (as it were, setting out from your word, moved by your authority)*; كانت اليهود لا تسكن مدينة مراکش عن أمر أميرها *the Jews did not dwell in the city of Marrēkuś (Morocco) by the order of its governor.* Hence it shows α) the authority for any statement, tradition, or the like; as حكى عن الشافعي *it is related on the authority of ʿġs-Sāfiʿi*; وكان استاذنا يحكى *and our teacher used to narrate on the authority of a certain shèikh*; حديث صحيح عن رسول الله *an authentic tradition of the Apostle of God*; وعن النبي أنه قال *and it is told of the prophet that he said*; and β) the cause from which an effect proceeds as its source; as اللازم

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**عَنْ** *that which necessarily follows from it*; **مَا هَلَكَ أَمْرُهُ** *no one ever perished through asking advice (of others)*.

f) Lastly, **عَنْ** is used of time as equivalent to **بَعْدَ** *after*; as **لَتُرَكَّبَنَّ طَبَقًا عَنْ طَبَقٍ** *ye shall encounter (or experience) state after state*; **كَمَا قَدْ نَمَّ عَنْ صَدَا الْحَسَامِ فَرْنَدُهُ** *as the temper of a (good) sword betrays itself (even) after it has become rusty*; **عَنْ قَرِيبٍ يَكُونُ كَثِيرًا** *in a short time it will be much*; **عَمَّا قَلِيلٍ** *after a little while* (where **مَا** is redundant, as in an example in §. 48, c).

REM. a. Observe the phrases: **مَاتَ عَنْ ثَمَانِينَ سَنَةً** *he died aged eighty*; **مَاتَ عَنْ وَلَدٍ صَغِيرٍ** *he died leaving a young child*; **قُتِلُوا عَنْ آخِرِهِمْ** *they were slain to the last man*.

REM. b. Because of their being related in meaning, **مِنْ** and **عَنْ** are sometimes used indifferently; for example, after **مَنَعَ** *to hinder*, **اجْتَنَبَ** *to avoid*, **بَرِي** *free from, clear of*, and the like. Compare §. 48, e, with §. 49, d.

REM. c. **عَنْ** is sometimes used as an indeclinable noun, signifying *side*, which is its original meaning; e. g. **مِنْ عَنْ يَمِينِهِ وَشِمَالِهِ** *on his right and his left*; **إِذَا مَا جَعَلْتُ السَّيْفَ مِنْ عَنْ شِمَالِيَا** *when I place the sword on my left side* (**شِمَالِيَا** in rhyme for **شِمَالِي**, **شِمَالِي**). Compare **لَا**, **لَا**, **لَا**.

REM. d. According to the grammarians, **عَنْ** is used **لِلْبَعْدِ وَالْمَجَاوِزَةِ** *to express distance from anything and passing away from it*.



50. The prepositions which indicate motion to or towards a place, are إِلَى *to*, حَتَّى *up to*, and لِ *to*.

51. إِلَى (with pronominal suffixes إِلَيْكَ, إِلَيْهِ) is opposed (مُعَارِضَةً) to مِنْ and عَنْ; as مِنَ الْمَهْدِ إِلَى اللَّحْدِ *from the cradle to the grave*; سِرْتُ مِنَ الْبَصْرَةِ إِلَى بَغْدَادَ *I went from el-Basra to Baḡdād*; انْقَطَعَ عَنْهُ *he severed himself from him, abandoned his cause*, but انْقَطَعَ إِلَيْهِ *he was devoted to his cause*; اِنْتَفِ بِكَ عَنِّي *stand off!* (see the end of the section). It signifies:—

a) Motion to or towards a place; as جَاءَ إِلَى الْمَدِينَةِ *he came to the city*; سَبَّحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى (see §. 49, a) *to the Temple which is most remote (at Jerusalem)*.

b) Transferred to time, the point up to which something lasts or continues; as صُمْتُ إِلَى الْمَغْرِبِ *I fasted till sunset*; تَخَيَّرْنَا مِنْ أَسْمَانٍ يَوْمَ حَلِيمَةَ إِلَى الْيَوْمِ قَدْ جُرِبْنَا كُلَّ التَّجَارِبِ (see §. 49, b) *down to the present day (and) have been tested with every sort of test*; لَا تَرَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَامَةِ *a part of my people shall not cease to hold fast the truth till the day of the resurrection*. It occurs in a



ذَلِكَ, lit. on to other than this, and إِلَى آخِرِهِ (contracted إِلَيْهِ),  
to the end of it, i.e. *et cætera*; إِلَيْكَ, lit. to thyself! and  
إِلَيْكَ عَنِّي, lit. to thyself from me! = تَنَحَّ stand off!  
هَذَا إِلَيْهِ, scil. مَسْلُومٌ or مَفْرُوضٌ, this is committed or en-  
trusted to him.

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

include the object reached or attained is evident from its being occasionally used to indicate *exceptions*, like the German *bis auf*.

REM. a. حَتَّى is scarcely ever used with pronominal suffixes ; as *فَلَا وَاللَّهِ لَا يُلْفَىٰ أَنَا أَنَسُ فَتَىٰ حَتَّاكَ يَا بَنَ أَبِي زِيَادٍ* *no, by God, men will never find a man (coming) up to thee, O 'Ibn 'Abī Ziyād ;* *أَتَتْ حَتَّاكَ تَقْصِدُ كُلَّ فَجٍّ* *she has come to thee, making for every mountain-pass.*

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

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

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

53. لِ (with pronominal suffixes لِي, لَكَ, لَهُ) is etymologically connected with إِلَى, and differs from it only in this, that إِلَى mostly expresses concrete relations, local or temporal, whilst لِ generally indicates abstract or ideal relations. Hence لِ is rarely employed لِلْإِنْتِهَاءِ (see §. 51, *b*, rem.); as وَكُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى 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 لِ indicates:—

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

REM. *a.* After the middle forms of the verb, لِ often expresses the yielding oneself up to the action of another or to the effect of a thing; as جَرُوا لَهُ الْخَاطِرَ مَا أَنْجَرَكُمْ pull his (the camel's) leading-

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 rein as long as it can be pulled by you; *مَنْ خَدَعَنَا بِاللَّهِ أَخَدَعَنَا لَهُ* if any  
 one deceives us with God (i. e. with a pretence of devoutness), we let  
 ourselves be deceived by him.

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

b) The dative α) of possession; as *الرَّجُلُ مِنَ لَهُ رَأَى*  
*صَائِبٌ* the man is he who has a right opinion or a correct  
 judgment; *الْحَمْدُ لِلَّهِ* praise belongs to God; *أَنَا لِلَّهِ* we are  
 God's; *الْمَالُ لِزَيْدٍ* the property is Zèid's; *السَّرْجُ لِلْفَرَسِ* the  
 saddle belongs to the horse; whence it is used to indicate  
 the author of a proverb, poem, &c.; as *كَمَا قِيلَ لِمُحَمَّدِ بْنِ الْحَسَنِ*  
 as has been said by Muhammad 'ibn 'el-Hasan; *أَنْشَدَ لِبَعْضِهِمْ*  
 he recited (a poem) by one of them (the poets); *أَنْشَدْتُ*  
*وَقِيلَ أَنَّهُ لِعَلِيِّ* a poem was recited to me, and I was told it  
 was by 'Alī; β) of permission; as *فَلَهُ ذَلِكَ* then this is  
 allowed him (lit. is to him); γ) of advantage, as opposed to  
*عَلَى*, which indicates injury; as *الْفِئَةُ مَعْرِفَةُ النَّفْسِ مَا لَهَا وَمَا*  
*عَلَيْهَا* learning is the soul's cognizance of what is for its good  
 and for its hurt.

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

REM. b. As the Arabs have no verb corresponding to our have, they are obliged to express it by the preposition ل with the genitive of the possessor; as كَانِ لِلْمَلِكِ زُهَيْرٍ مَائَتًا عَبْدًا king Zuhair had two hundred slaves; لَهُ فِي بَغْدَادَ سِتْمِائَةِ صَاحِبِ خَبْرٍ he had in Bagdād six hundred secret police; مَا لِي أَبٌ وَلَا ابْنٌ I have neither father nor son.

REM. c. ل is often used, instead of a simple pronominal suffix, in order to avoid rendering a noun definite; e.g. مَاتَ لِي أَخٌ a brother of mine is dead; whereas مَاتَ أَخِي would mean my (it may be, only) brother is dead.

REM. d. In pecuniary transactions ل is used to indicate the creditor, whilst عَلَى expresses the debtor; as لِي عَلَيْكَ أَلْفٌ دِرْهَمٍ thou owest me (lit. there are to me upon thee) a thousand dirhams.

REM. e. Observe the expressions of admiration: لِلَّهِ دَرَّةٌ what a man he is! لِلَّهِ دَرَكٌ مِنْ رَجُلٍ what a man thou art! لِلَّهِ أَبٌ what a man thy father was! لِلَّهِ أَنْتَ what a man thou art! لِلَّهِ الْقَائِلُ 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, וְנִינְוָה הָיְתָה עִיר גְּדוֹלָה לְאֱלֹהִים and Nineveh was a very large city). Remark also such phrases as: هَلْ لَكَ فِي الشَّرَابِ

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wouldst thou like some wine? هَلْ لَكُمْ فِي أَنْ تَفْعَلُوا هَذَا have ye a wish to do this? أَنْ تَطْعِمَنِي فَهَلْ لَكَ dost thou wish then to give me some food? where we must supply the substantive رَغْبَةً desire, wish.

c) The purpose for which, and the reason why, any thing is done (relation of the action to its purpose and cause); as  
 قَامَ لِمَعَاوَنَتِهِ he arose to help him; ضَرَبْتَهُ لِلتَّادِيْبِ I beat him to correct him; مَا الْعِلْمُ إِلَّا لِلْعَمَلِ science (or theory) is only for the purpose of being applied in practice; طَلَبَ الْجَاهَ he sought the dignity (or office) for the purpose of ordering good; وَلِهَذَا قِيلَ and for this reason it is said; لِأَنَّهُ يَضُرُّ because it does harm; عَجِبْتُ لِقَوْلِهِ I wondered at (because of) what he said; وَإِنِّي لَتَعْرُونِي لِذِكْرِكَ هِزَّةً and verily a feeling of joy comes over me at remembering thee.

REM. In this case ل is said to be used لِلتَّعْلِيلِ, or لِلْعَلَّةِ, to indicate the cause.

d) After the verb قَالَ, it often indicates the object in reference to which something is said; as وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْواتٌ قَاتِلِينَ fighting for God's cause, dead); اتَّقُوا لِلْحَقِّ لَمَّا جَاءَكُمْ do ye say of the truth, after it has come to you, Is



*this magic?* Similarly: قَالَ مَسْلَمَةُ ابْنِ عَبْدِ الْمَلِكِ يَوْمًا: *Meslèma*,  
 the son of 'Abdu'l-mèlik, said one day to Noṣaib, Didst thou  
 compose a poem in praise of so and so? meaning a man of his  
 family; he said, I did.

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 لِالْمُسْتَعَاثَةِ to ask help. If there be only one  
 مُسْتَعَاثٌ or مُسْتَعَاثٌ بِهِ, i. e. person called to aid, the preposition  
 takes the vowel fêṭḥa (just as with the pronominal suffixes, vol. I.,  
 §. 356, rem. b); as يَا لَزَيْدٍ O for Zèid! i. e. help, Zèid! 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 يَا لَزَيْدٍ وَيَا لِعَمْرٍو, or يَا لَزَيْدٍ وَلِعَمْرٍو, help, Zèid  
 and 'Amr! يَا لِقَوْمِي وَيَا لَأَمْثَالِ help, old and young! يَا لِقَوْمِي  
 help, O my family and ye who are like my family! If the name  
 of the person against whom aid is required, الْمُسْتَعَاثُ لَهُ or  
 الْمُسْتَعَاثُ مِنْ أَجْلِهِ, be expressed, it takes لِ (with kèsra) before it, as  
 يَا لَزَيْدٍ لِعَمْرٍو help, Zèid, against 'Amr! يَا لِلنَّاسِ لِلْكَاذِبِ help, people,  
 against this liar! If an adjective be annexed to the مُسْتَعَاثٌ بِهِ, it may  
 be put either in the genitive or in the accusative; as يَا لَزَيْدٍ الْكَرِيمِ  
 or الْكَرِيمِ. In the case of the مُسْتَعَاثٌ بِهِ, the vocative termination  
 ٓ (see §. 38, c) is sometimes used instead of لِ with the genitive; as  
 يَا زَيْدًا لِعَمْرٍو help, Zèid, against 'Amr! — These expressions are also

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employed **لِلتَّعْجَبِ**, to express surprise, in which case the **مُنْتَعَبٌ مِنْهُ**, or object that causes surprise, is treated in the same way as the **مُسْتَعْتَابٌ بِهِ**; e. g. **يَا لِلْعَجَبِ** *O the wonder!* **يَا لِلدَّاهِيَةِ** *O the misfortune!* **يَا لِحُسْرَانٍ طَالِبِيهِ لِنَيْلِ فَضْلِ مَنْ الْعِبَادِ** *but O the disgrace of those who seek it (learning) in order to obtain benefits from men.* — Similar forms of expression are **يَا لَهُ**, **يَا لَكَ**, etc., followed by the accus. or, more usually, by the preposition **مِنْ** with the genit. (see §. 44, e, rem. a); as **جَاءَنِي رَجُلٌ وَيَا لَهُ رَجُلًا** or **وَيَا لَهُ مِنْ رَجُلٍ**, *there came to me a man, and what a man he was!* **يَا لَهَا مِنْ لَيْلَةٍ** *O what a happy night!* **يَا لَكَ مِنْ لَيْلٍ** *O what a soft cheek!* **يَا لَكَ مِنْ خَدِّ أَسِيلٍ** *and O what a splendid night!* **يَا لَكَ مِنْ قُبْرَةٍ بِمَعْمَرٍ** *O happy lark in a meadow!* — In all these cases **لِ** seems to point out the person or thing, in reference to which the exclamation is uttered, as being the origin and cause of it.

54. The prepositions which indicate rest in a place, are **فِي** *in, into*, **بِ** *at, in, by, with*, **مَعَ** *with, along with*, **لَدُنْ**, or **لَدَى**, *at, with, in the possession of*, and **عَلَى** *over, above, upon*.

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

a) Rest in a place or during a time and motion into a place, in which latter case it corresponds to the Greek *eis* or the Latin *in* with the accusative; as **فِي الْبَيْتِ** *in the*

house; *السنة* *في* *تلك* *السنة* *في* *in this year*; *الماء* *في* *الكوثر* *في* *the water is in the jug*; *الركض* *في* *الميدان* *في* *the racing is in the mēidān*; *وقع* *في* *البئر* *في* *he fell into the well*; *وقع* *في* *ظهر* *في* *he wrote on the back of the letter*; *يوقعه* *الله* *في* *الكتاب* *في* *he wrote on the back of the letter*; *الرساتيق* *في* *God will cast him into (make him dwell in) the villages*; *ادخل* *يدك* *في* *جيبك* *في* *put thy hand into thy bosom.*  
 This 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 *في* *حال* *التعلم* *في* *in the state of pupilage*; *النجاة* *في* *الصدق* *في* *whatever good there is in it*; *ما فيه من الخير* *في* *safety lies in speaking the truth*; *بصير* *في* *صناعته* *في* *skilful in his trade*; *نظر* *في* *الكتاب* *في* *he looked into, or read in, the book*; *سعى* *في* *حاجته* *في* *he exerted himself about his business*; *يدخلهم* *الله* *في* *رحمته* *في* *he commenced studying*; *يدخلهم* *الله* *في* *رحمته* *في* *God will let them enter into His mercy.*

b) *في* is sometimes equivalent in meaning to *مع* *with*, or *بين* *among*; as *ادخلوا* *في* *امم* *قد* *خلت* *من* *قبلكم* *في* *enter with generations which passed away before you*; *اقبلت* *في* *نسوة* *من* *الحي* *في* *she came forward with (some) women of the tribe*; *توجه* *في* *خمسين* *الفا* *في* *he set out with 50,000 men.*

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c) It indicates the subject of thought or conversation, that in which these move; as تَامَلْ شَهْرَيْنِ فِي اخْتِيَارِ الاسْتَاذِ reflect two months upon the choice of a teacher; يَنْبَغِي أَنْ يَتَفَكَّرَ فِي ذَلِكَ he must meditate upon this; تَكَلَّمَ فِي ذَلِكَ he spoke about this (whereas بِذَلِكَ would mean he spoke this out, he gave utterance to this opinion). Hence it is used in stating the subject of a book or chapter; as صَنَفَ كِتَابًا فِي الْاِخْلَاقِ he compiled a book on morals; فَصَّلَ فِي مَاهِيَةِ الْعِلْمِ a chapter treating of the nature of science; كِتَابُ النُّجُومِ الزَّاهِرَةِ فِي مُلُوكِ مِصْرَ وَالْقَاهِرَةِ the book of the shining stars, treating of the kings of Misr and ʿl-Kāhira. Similarly: نَهَضَ فِيهِ he got up (to go and look) for him; وَجِهُونِي فِيهِمَا they sent me to look for them, or to fetch them; وَفَبَعَثَ فِي السُّلْطَانِ أَبِي عَبْدِ اللَّهِ 'Abū 'Abdi 'llāh.

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

e) It is employed in the comparison of two objects, governing the thing with which the other is compared; as مَا الْحَيَاةُ مَا الْحَيَاةُ *this life is merely a temporary usufruct, compared with the life to come*; مَا عِلْمُكَ فِي بَحْرِهِ إِلَّا قَطْرَةٌ *thy knowledge is only a drop compared with his ocean*; lit. when put into it, the smaller object being, as it were, placed within the larger one for the purpose of comparing the two.

f) Lastly, فِي is used to express *proportion* (e. g. length and breadth) and *multiplication*; as طُولُهُ خَمْسُونَ ذِرَاعًا فِي اثْنَيْ عَشَرَ *its length is fifty cubits, by twelve cubits in breadth* (Germ. *bei* or *auf*, Fr. *sur*); مِقْدَارُهَا عَشْرَةُ فَرَاسِجٍ فِي ثَلَاثَةٍ *its size is ten parasangs by the same*; ضَرَبَ ثَلَاثَةً فِي خَمْسَةٍ *three into five or three times five*, according to the phrase ضَرَبَ عِدَّةً فِي عِدَّةٍ *he multiplied one number by another* (lit. *struck the one into the other*).

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

56. بِ (with pronominal suffixes بِئِي, بِكَ, بِهِ) differs from فِي in this, that فِي, like the Latin and German *in*, shows that one thing is actually in the midst of another, surrounded by it on all sides; whereas بِ merely indicates that the one is close by the other or in contact with it, and corresponds

therefore to the Latin prepositions *prope, juata, apud, ad,* and the German *an* or *bei*. For example : قَرِيَّةٌ بِبَابِ الْقَاهِرَةِ a village at (close to or hard by) the gate of *el-Kāhira* ; مَرَرْتُ بِرَجُلٍ I passed by a man ; جَلَسَ بِهِ he sat beside (or by) him ; كَانَتْ بِالْمَدِينَةِ تَاجِرٌ there was at (or in, Germ. *zu*, Fr. *à*) *el-Medīna* a merchant ; قَرِيَّةٌ بِمِصْرَ a town in Egypt ; وَبِيَدِهِ سَيْفٌ with a sword in his hand ; فِيهِ دَاءٌ there is in him a disease ; اجْتَنَبْنَا دَارَنَا بِالنَّهَارِ and verily ye pass by them in the morning and at night (= لَيْلاً).

—Hence it is construed with verbs signifying to attach, connect, or adhere to (e. g. لَفَّ, وَصَلَ, لَصِقَ, عَتَقَ), seize, take, or begin (e. g. اَخَذَ, بَدَأَ), ask about, know, or be acquainted with (e. g. سَأَلَ, عَلِمَ, بَصَرَ), flee for refuge to, believe in, and swear by (e. g. عَانَ, اَمِنَ, اَقْسَمَ). For example : رُءُوسُهُمْ لَاصِقَةٌ بِاَكْتَافِهِمْ their heads adhere to their shoulders (and) they have no necks ; لِأَنَّ الدُّودَ يَتَعَلَّقُ بِالثَّمَارِ because the worms stick to the fruit ; وَصَلَ الشَّيْءَ بِالشَّيْءِ he joined the one thing to the other ; بَدَأَ بِالسَّبْقِ he began to study the lesson ; خَذَ بِالنَّخَامِ take hold of the nose-rein ; فَإِنْ تَسَلَّوْنِي بِالنِّسَاءِ فَإِنِّي بَصِيرٌ بِأَدْوَاءِ النِّسَاءِ and if ye ask me about women, truly I am skilful in the diseases

of women ; نَعُوذُ بِاللَّهِ مِنْ سَخَطِهِ we take refuge with God from His wrath ; اٰمَنْتُ بِاللّٰهِ الْوَاحِدِ I believe in the one God ; اِقْسَمْتُ بِاللّٰهِ (حَلَفْتُ) بِكَ لَا زُورَ فِي بَيْتِكَ I swear by God ; فَلَا بِيكَ مَا اُبَالِي by Thyself (I swear), I will visit Thy house ; بِرَأْسِكَ by thyself, I care not ; اِذَا lo ! see ! introducing a person or thing that comes suddenly into view (اِذَا الْمَفْجَاةُ or اِذَا الْفُجَائِيَةُ) ; اِسِيرُ اِذَا بَرِهَجٍ whilst he was going along, he suddenly perceived a cloud of dust ; اِنَا بَصَوْتٍ فَلَمَّا تَوَسَّطْتُ الدَّرْبَ اِذَا اِنَا بَصَوْتٍ عَظِيْمٍ and after I had got to the middle of the lane, I all at once heard a great noise ; اِنَا بَصَوْتٍ عَظِيْمٍ وَحَنُّ فِي الْحَدِيْثِ وَاِذَا بَصَجَةٌ and whilst we were talking, a great clamour suddenly arose at the door ; اِنَا بَرَجَلٍ يُقَالُ لَهُ السَّيِّدُ بَرَكَةٌ قَدْ اَقْبَلَ behold, a man called the *sèiyid Bèraka* came forward. Here we must supply the participle of the verb اِحْسَ to perceive, which is construed with بِ, as, for instance, in the second of the above examples, اِنَا اِنَا اِحْسَ بَصَوْتٍ عَظِيْمٍ. The same remark applies to كَانَ in such phrases as كَانَ بِيكَ تُخَادِعُنِي it seems to me that thou art trying to deceive me ; كَانَ بِيكَ قَتِيْلًا it is as if I saw thee being let down into the grave ; كَانَ بِيكَ قَتِيْلًا methinks I see thee slain ; i. e. كَانَ

كَانِي أَبْصُرُ بِكَ, or مُحِسُّ بِكَ.—From the idea of contact there arises, in the case of a superior and inferior or primary and secondary object, that of companionship and connection; as دَخَلَ عَلَيْهِ بِثِيَابِ السَّفَرِ; سَارَ بِأَهْلِهِ he set out with his household; أَشْتَرَى الْخِمَارَ بِجَاهِهِ he bought the ass together with its bridle. Under this idea are figuratively represented the following relations.

a) The relation between subject and predicate, especially in negative propositions; as أَلَمْ يَرَوْا أَنَّ اللَّهَ بِقَادِرٍ عَلَىٰ أَنْ يَحْيِيَ الْمَوْتَىٰ do they not see that God has power to bring the dead to life? أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ is not God sufficient for His servant? لَسْتُ بِعَالِمٍ I do not know; مَا رَبِّكَ بِظَلَامٍ لِلْعَبِيدِ thy Lord will not deal wrongly with His servants; مَا هُمْ بِمُؤْمِنِينَ they are not believers; وَإِنْ مَدَدتِ الْيَدَىٰ إِلَىٰ الزَّادِ لَمْ أَكُنْ بِأَعْجَلِهِمْ and if hands are stretched out to food, I am not the quickest of them (to do it); فَكُنْ لِي شَفِيعًا يَوْمَ لَا ذُو شَفَاعَةٍ بِمَعْنِي فَتَدِيلاً عَن سَوَادٍ and be an intercessor for me on the day when no (other) intercessor can avail Sèwād 'ibn Kārib in the least.

b) The relation between the act and its object. α) This is always the case after intransitive verbs, as بَخِلَ بِشَيْءٍ he was stingy of something, opposed to سَمِعَ بِهِ he was liberal of it;



especially such as indicate *motion*, e. g. أَتَى, جَاءَ to come, ذَهَبَ to go away, سَارَ, رَاحَ to depart, set out, قَامَ, نَهَضَ to get up, rise, سَمَا to be high, &c. These verbs are construed with ب 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: فَاتُوا بِسُورَةٍ مِثْلِهِ then bring (lit. come with) a sūra (chapter) like it; ذَهَبَ اللَّهُ بِنُورِهِمْ God took away (lit. went away with) their light; قَامَ بِالْحَقِّ he upheld the truth; نَهَضَ بِأَعْيَانِ الْمَمْلَكَةِ he took upon him the burden of the government; سَمَا بِهِ he lifted it up on high. 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 بَعَثَ إِلَىٰ بِهِمْ he sent them to me (lit. he performed the act of sending to me in connection with, or by means of, them, using them as the objects through which he realized that act; رَمَىٰ بِالسَّهْمِ he shot the arrow (from the bow); أَلْقَىٰ بِيَدِهِ إِلَيْهِ he gave himself up, or surrendered himself, to him; سَوَدَ الْمَحَاجِرَ لَا يَقْرَأَنَّ بِالسُّورِ dark-eyed (women), who do not read the sūras (the Kor'an). This happens particularly when the transitive verb is used in a *figurative* sense, and the preposition is then called *the figurative ب*; as كَسَرَ الْعَصَا he broke the stick, but كَسَرَ بِقَلْبِي he has broken my heart; جَبَرَ الْعِظْمَ he set the bone,

but جَبَّرَ بِقَلْبِي *he has comforted my heart*. The relation of the acts of breaking and setting to their objects, in a tropical or spiritual sense, requires a prepositional exponent, as being a less immediate relation than when they are used in their ordinary material sense.

c) The relation between the act and the instrument with which, the means by which, or the reason why, it is performed; as كَتَبْتُ بِالْقَلَمِ *I wrote with the reed-pen*; قَتَلَهُ بِالسَّيْفِ *he slew him with the sword*; يَرْزُقُهُ اللَّهُ الصَّبْرَ بِبِرْكَةِ دَعَائِهِ *God will grant him patience through the salutary power of prayer to Him*; حَجَّجْتُ بِاللَّهِ *by God's help I have performed the pilgrimage (to Mekka)*; فَبِظَلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ *and because of wrong done by those who were Jews, we have forbidden them good things, which were allowed them (before), and because of their turning away many (men) from the path of God*; فِيمَا نَقَضُوا *wherefore, because of their breaking their covenant, we have cursed them* (ما redundant, see § 49, f). — Connected herewith is the use of ب with surnames, &c., after عُرِفَ *to be known*; as also after كَفَى *to be enough, to suffice*, with the person or thing that suffices or is enough for one; e. g. حَسَنُ *Hasan 'ibn 'Alī, known by the*

name of *el-Margjīnānī*; قَرِيبَةٌ تَعْرِفُ بِبَقْوَى a village known by the name of *Baḳwā*; كَفَى بِاللَّهِ شَهِيدًا God sufficeth as a witness; كَفَى بِلَذَّةِ الْعِلْمِ دَاعِيًا وَبَاعِثًا لِلْعَاقِلِ the pleasure of knowledge is a sufficient motive and incentive to a sensible man. — The price of any article is also expressed by the preposition **بِ** after verbs signifying to buy, pay, &c., as being the instrumental means with which the act is performed; e. g. اِشْتَرَى قَلَمًا بِدِرْهَمٍ he bought a reed-pen for a dirham; بَعْتُ الثَّوْبَ مِنْهُ بِدِينَارٍ I sold the piece of cloth (or the garment) to him (see §. 48, c) for a *dīnār*; وَشَرَوْهُ بِثَمَنِ بَخْسٍ and they sold him for an insufficient (or trifling) price; اِشْتَرَوْا الضَّلَالََةَ بِالْهَدَى they have purchased error at the price of truth; لَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ theirs is a painful punishment, for having deemed (the prophet) a liar فَلَيِّتْ لِي بِهِمْ قَوْمًا إِذَا رَكَبُوا شَفَوْا الْأَغَارَةَ; (بِكُونِهِمْ = بِمَا كَانُوا) فَوَسَّانًا وَرَكَبَانًا 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 (بِهِمْ at the price of them, in exchange for them, = بَدَلِهِمْ).

REM. a. In such phrases as أَنْتَ يَا أَبِي أُمَّيْ thou art as dear to me as my father and mother, وَدِدْتُهُ يَا أَبِي مَنْ وَدِدْتُهُ dear to me as my father is one whom I love, the preposition depends upon the word مَفْدَى ransomed,

or فُدِيَ may he 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 بَاءُ التَّقْدِيمِ the ب which expresses ransom; but it is in reality the بَاءُ الثَّمَنِ or ب of price, as used after اشْتَرَى, بَاعَ, &c. (see above, no. c, at the end). In the same way are used بِرُوحِي and بِنَفْسِي. — Observe also the phrase فِيهَا وَنِعْمَتْ *good and well*, as اِنْ اَجَبْتَ وَاطَعْتَ فِيهَا وَنِعْمَتْ *if thou consentest and obeyest, good and well*; مَنْ تَوَضَّأَ لِلْجُمُعَةِ فِيهَا وَنِعْمَتْ *if one performs the wudū' for the Friday, good and well.* This is explained, by an ellipse, as equivalent to فِيهِذِهِ الْفِعْلَةُ أَوْ الْخَصْلَةُ يُنَالُ الْفَضْلُ وَنِعْمَتِ الْفِعْلَةُ أَوْ الْخَصْلَةُ هِيَ *by this act or practice is excellence attained, and good is the act or practice.* Others regard فِيهَا as equivalent to فَعَلَيْكَ بِهَا, فَعَلَيْهِ بِهَا, etc., *keep thou to it, let him keep to it*, etc. (see §. 59, rem. a); and other words, such as السُّنَّةُ *the practice of the Prophet*, or الرُّخْصَةُ *the ordinance of indulgence*, may be supplied according to circumstances.

REM. b. In phrases like مَاتَ قَبْلَ النَّبِيِّ بِقَلِيلٍ (بِيسِيرٍ) *he died a little before the Prophet*, قَدِمَ بَعْدَ ذَلِكَ بِشَهْرَيْنِ وَأَيَّامٍ *he arrived two months and some days after this*, ب is the ب of measure, and quite different in meaning from the accusative of time how long: سَافَرَ قَبْلِي يَوْمَيْنِ means *he travelled for two days before me*, profectus est biduum ante me, Germ. *er reiste zwei Tage lang vor mir*, but سَافَرَ قَبْلِي بِيَوْمَيْنِ, *he started two days before me*, profectus est biduo ante me, Germ. *er reiste zwei Tage vor mir ab.* Observe that ب with its genitive must in this case always be placed after قَبْلَ, بَعْدَ, &c.

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

REM. d. The grammarians denote the various uses of *بِ* by saying that it is used *لِللِّاصَاقِ* to express adhesion; *لِلظَّرْفِيَّةِ* time and place; *لِللَّقْسَمِ* swearing; *لِلْمَصَاحِبَةِ*, or *لِلْمَلَابَسَةِ*, companionship and connection; *لِلتَّعْدِيَةِ*, or *لِلنَّقْلِ*, to render an (intransitive) verb transitive; *لِللِّاسْتِعَانَةِ* to indicate the instrument of whose aid we avail ourselves; *لِلتَّعْلِيلِ*, or *لِلسَّبَبِيَّةِ*, to express the reason or cause; and *لِلتَّعْوِضِ*, *لِلتَّمَنِ*, or *لِلْمُقَابَلَةِ*, to state the recompense, equivalent, or price given for anything.

57. *مَعَ* (rarely *مَع*) *with, along with*, indicates association and connection in time or place (*مَكَانُ الْأَصْطِحَابِ أَوْ وَقْتَهُ*); as *سَارَ مَعِيَ* he travelled with me; *جَلَسَ مَعَهُ* he sat with him; *جِئْتُكَ مَعَ* *لَا يَصِحُّ* I came to thee with the rising of the sun; *مَعَ الْجَهْلِ* devotion cannot be real along with (is incompatible with) ignorance; *مَعَ تَكَرَّرِ مَا تَقْدَمُ مِنْهُ* with the repetition

of that portion of it which went before (repeating at the same time what had been done before); فَرِيْشِيْ مِنْكُمْ وَهَوَايَ مَعَكُمْ 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 هَلْ مَعَكَ مِجْبَرَةٌ hast thou got an inkbottle with thee? مَا مَعِيَ دِينَارٌ وَلَا دِرْهَمٌ I have neither dīnār nor dirham (neither gold nor silver) by me. — Sometimes it signifies in addition to, besides; as مَعَ كَوْنِهِ غَرِيبًا in addition to his being (besides his being) a stranger. — More frequently it means notwithstanding, despite, although; as قُتِلَ مَعَ شَجَاعَتِهِ despite his bravery he was killed; لَمْ يَكُنْ أَحَدٌ أَظُنُّ مِنَ الرَّسُولِ وَمَعَ ذَلِكَ no one was more clear-sighted than the Apostle (Muḥammad), and notwithstanding this, he was ordered to consult (others); عَجَزَ عَنِ هَدْمِ الْأَهْرَامِ مَعَ أَنَّ الْهَدْمَ أَسْهَلُ مِنَ الْبِنَاءِ he was unable to destroy the pyramids, although it is easier to destroy than to build (compare in English withal; in Heb., עִם, e. g. Nehem. v. 18, וְעִם־זָהָה, and בְּ, e. g. Job i. 22, בְּכָל־זָאת, Deut. i. 32, וּבְדִבְרֵי הָהָה, Num. xiv. 11, בְּכָל הָאֲתוֹת, and in Pers., مَعَ and مَعَ). — Lastly, مَعَ is used in comparisons, and must then be translated into English by compared to, in comparison with; as أَلْخَضِرُ مَعَهُ وَتَدُ compared with him ʿl-Ḥaḍīr, or ʿl-Ḥīḍr (Elias, the wandering Jew of the Muḥammadans), is a

*tent-peg*, i. e. fixed and motionless, an expression used of one who leads an unsettled vagabond life.

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

58. *لَدُنْ* (with suffixes *لَدُنِي*, *لَدُنَا*, *لَدُنْكَ*) or *لَدَى*, also written *لَدَا* (with suffixes *لَدَيَّ*, *لَدَيْكَ*, *لَدَيْهِ*), is a comparatively rare word, signifying *beside, near, at or by, in the possession of* (Lat. *apud*, Fr. *chez*); as *وَالْفَيَا سَيِّدَهَا لَدَا الْبَابِ* and they found her lord at the door; *إِذَا الْقُلُوبُ لَدَى الْحَنَاجِرِ* when (their) hearts shall be in (their) throats: *إِعْتَقَدَ أَنَّ النَّارَ أَفْضَلَ الْأَشْيَاءِ* he believed that fire was the most excellent of the things which were in his possession.

REM. a. *لَدُنْ* chiefly occurs in composition with *مِنْ* (see §. 70), and, like that preposition, is used *لَاِبْتِدَاءٍ الْغَايَةِ فِي زَمَانٍ أَوْ مَكَانٍ* to denote the commencement of the limit in place or time. It may be connected with a proposition, as *وَتَذَكَّرْ نِعْمَاهُ لَدُنْ أَنْتَ يَا فَعُ* and thou art mindful of His benefits since thou art grown up. — When connected with the word *غُدُوَّةٌ* morning, it usually takes it in the accus., as *لَدُنْ غُدُوَّةٍ حَتَّى دَنَّتْ لِغُرُوبِ* from morning till it (the sun) was near setting, though *غُدُوَّةٍ* is admissible. The former construction is explained by an ellipse, viz. *لَدُنْ كَانَتْ السَّاعَةُ غُدُوَّةً* since the hour, or

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*time, was morning.* If another word be connected with غَدُوَّةٌ, it may be put either in the accus. or the genit., as لَدُنْ غَدُوَّةٌ وَعَشِيَّةٌ *from morning and evening.* Some grammarians admit the nominative likewise, لَدُنْ كَانَتْ غَدُوَّةٌ, by an ellipse of كَانَ, viz. كَانَتْ غَدُوَّةٌ.

REM. b. لَدَى differs from عِنْدَ (§. 66) in being restricted to material objects which are actually with, or on the person of, the speaker. You say هَذَا الْقَوْلُ عِنْدِي صَوَابٌ *this assertion is right in my opinion*; عِنْدَ فُلَانٍ عِلْمٌ بِهِ *so and so knows about it*; not لَدَى and لَدَى فُلَانٍ. And again you say عِنْدِي مَالٌ *I have money*, whether it be about your person or not, whereas لَدَى مَالٌ means that you actually have it about you.

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

a) In its original *local* sense (لِلْإِسْتِعْلَاءِ), *to denote higher elevation*); as زَيْدٌ عَلَى السَّطْحِ *Zèid is on the roof*; فَاقْبَلَتْ تَحْوِمٌ *and it (the pigeon) began to hover over a wall*; وَجَدَ نَظَرَ عَلَى *he found a person upon the road*; عَلَى الطَّرِيقِ *he saw on the wall the figure of a man*; عَلَى *فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ* *I had on cotton clothes*; ثِيَابٌ قُطْنٍ *and when thou, and they who are with thee, are safe on board the ship.* The same sense is further exemplified in: جَلَسَ عَلَى الْمَائِدَةِ *he sat at the table* (because



a person sitting at table rises *above* the level of it) ; وَقَفَ عَلَىّ he stood by the river ; قَعَدَ عَلَىّ بَابِ دَارِهِ he sat at the door of his house ; وَقَفَ عَلَىّ رَأْسِ فُلَانٍ he stood by the head of so and so ; فِي وَقْتِ شَهْوَتِهِ فِي الرُّقُوفِ عَلَىّ خِصَائِصِ أَعْضَاءِ الْحَيَوَانَ at the time when he was very eager to investigate the peculiarities of the limbs of animals ; جَازَ عَلَيْهِ, or مَرَّ عَلَيْهِ, he passed by him ; كَانَ الْحَجَّاجُ أَمِيرًا عَلَىّ الْعِرَاقِ *el-Hagğag* was *emār* (or governor) of *el-Irāk* ; طَالَعَ عَلَىّ شَيْءٍ he contemplated or examined something ; إِطَّلَعَ عَلَىّ شَيْءٍ he became acquainted with, or acquired a knowledge of, something ; قَرَأَ عَلَيْهِ, either he (the pupil) read (a book) before him (the teacher), studied under him, or he (the teacher) read (a book) to him (the pupil) ; تَلَا الرِّسَالَةَ عَلَيْهِمْ he read the letter to them ; بَدَأَ بِكِتَابِ الصَّلَاةِ عَلَىّ مُحَمَّدٍ he began the book of (canonical) prayer before *Muhammad*, began to read it under him as his instructor. Similarly in the phrases : غَشِيَ عَلَيْهِ (عليها) he (she) fainted (lit. there was a covering of darkness over him or her) ; اَغْمَى عَلَيْهِ (عليها) do. ; مَغْشَى عَلَيْهِ (عليها) in a faint ; رَحْمَةُ اللَّهِ عَلَيْهِ God's mercy be upon you ! رَحْمَةُ اللَّهِ عَلَيْهِ (عليه) God's mercy be upon him (may God have mercy on him).

b) In a hostile sense, in which case it can generally be rendered by *against* or *upon* ; as خَرَجَ عَلَيْهِ he went

out against him (with an army), he rebelled against him;  
 هَجَمَ عَلَيْهِ he rushed upon him; فَاعِنَ عَلَيْهِ therefore give  
 aid against him; يَنْبَغِي أَنْ يَصْبِرَ عَلَى الْمَحْنِ he must bear  
 his troubles patiently (lit. must exercise patience against  
 them); كَيْلَا يَكُونَ عَقْلُهُ وَعِلْمُهُ حُجَّةً عَلَيْهِ that his intelligence  
 and his knowledge may not become an argument against him;  
 الْفِقْهُ الْفَقْهُ مَعْرِفَةُ الْنَفْسِ مَا لَهَا وَمَا عَلَيْهَا learning is the soul's  
 cognizance of what is for its good and for its hurt (see  
 §. 53, b, γ). Similarly in the phrases: صَعْبٌ (عَسِيرٌ) عَلَى difficult for me,  
 opposed to سَهْلٌ (يَسِيرٌ) عَلَى easy for me;  
 عَزِيزٌ عَلَى difficult for me, but also dear to me, opposed  
 in both senses to هَيْبٌ عَلَى; خَفِيَ عَلَى hidden from me,  
 obscure to me, opposed to جَلِيَ عَلَى clear to me. It is  
 therefore construed with verbs signifying to be angry with  
 and to incite or instigate; as عَتَبَ عَلَيْهِ he was angry  
 with him; لَمْ يَكَلِّمْهُ سَخَطًا عَلَيْهِ he did not speak to him  
 out of anger with him; أَغْرَى الْكَلْبَ عَلَيْهِ he urged on the  
 dog against him, set the dog at or upon him (بِهِ would mean  
 he made the dog attach itself to him). Frequently, however,  
 when construed with these latter verbs, it does not imply  
 a hostile movement against an object, but merely motion to-  
 wards it to get possession of it or do it; e. g. اَلْحَثَّ عَلَى

خَاطَبُوهُ وَمَحَرِّضِينَ *urging or inciting to action*; *خَاطَبُوهُ* *urging him to*  
 إِيَّاهُ عَلَى تَصْنِيفِ كِتَابٍ *they talked to him, urging him to*  
*compose a book*; *يَحْمِلُ الْإِنْسَانَ عَلَى الْخَيْرِ* *concern*  
*for the life to come induces man to do well (lit. carries*  
*him towards good)*; *مَا حَمَلَكَ عَلَى هَذِهِ الدَّعْوَى الْبَاطِلَةِ* *what*  
*induced you to set up this empty claim?* Hence too *حَرَصَ*,  
*to be greedy or covetous*, and its derivatives *حَرَصٌ*, *greed*, and  
*حَرِيسٌ*, *greedy*, are construed with *عَلَى* and the genitive  
 of the thing coveted. — The phrase *دَخَلَ عَلَى فُلَانٍ*, *to go in to*  
*one*, is used when the person sought is in his house or room,  
 so that we actually find him; *دَخَلَ إِلَى فُلَانٍ* merely means  
*to go into one's house or room*.

c) Of a debt which one owes, and a duty which is incumbent  
 upon one; as *عَلَيْهِ دَيْنٌ* *he owes a debt*, opposed to *لَهُ دَيْنٌ* *a*  
*debt is due to him*; *لِي عَلَيْكَ دِينَارَانِ* *thou owest me two*  
*dīnārs* (see §. 53, b, rem. d); *طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ*  
*the search after knowledge is an ordinance for*  
*every Muslim (every Muslim is bound by divine command*  
*to seek after knowledge)*; *عَلَيْكَ أَنْ تَفْعَلَ هَذَا* *it is incumbent*  
*upon thee to do this, thou must do this*; *عَلَيْكَ أَنْ تَتَكْرَهَ عَنِ الْغَيْبَةِ*  
*thou must refrain from slander or backbiting*.

d) Of the advantage, superiority, or distinction, which one person or thing enjoys over another; as فَضْلُ آدَمَ عَلَى الْمَلَائِكَةِ Adam's superiority over the angels; الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ who love the present life more than the life to come; أَثَرَهُ (إِخْتَارَهُ) عَلَى غَيْرِهِ he preferred it to the rest, selected in it 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, &c. (properly, the ground or basis on which he stands in these respects). For example: النَّاسُ عَلَى دِينِ مُلُوكِهِمْ people follow, or conform to, the religion of their kings; قَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ the Jews say, The Christians are not (grounded) upon anything, have nothing to stand upon; كَانَ عَلَى دِينِ الْمَسِيحِ he followed the religion of the Messiah; لَمْ يَجِدْ أَمْرًا عَلَى خِلَافٍ مَا كَانَ يَعْتَقِدُهُ nothing contrary to what he believed; سَوَاءٌ كَانَتْ عَلَى صُورَةٍ سَوَاءٌ كَانَتْ عَلَى صُورَةٍ no matter whether they be endowed with human form or not; عَشِقَ قَيْنَةً عَلَى أَوْفَرِ مَا يَكُونُ مِنَ الْجَمَالِ وَالْمَعْرِفَةِ he loved a slave-girl, endowed with the highest degree both of beauty and of knowledge of singing and instrumental music; مَا أَنَا عَلَيْهِ the state or condition in which

*I am*; كُنْتُ عَلَى أَنْ أُجِيبَ دَاعِيَ الْأَمِيرِ *I was going to comply with (the orders of) the ʿmīr's messenger*; وَكَأْسٍ شَرِبْتُ عَلَى لَذَّةٍ *many a cup have I quaffed with delight*; وَدَخَلَ الْمَدِينَةَ عَلَى *and he entered the city at a time when its inhabitants were off their guard*; عَلَى صُرُوفِ الدَّهْرِ *, or* عَلَى الْحَالَاتِ *, amid the changes, or vicissitudes, of time or fortune*; عَلَى التَّابِيدِ *always, continuously.*

f) Of the ground on which, the cause or reason why, one does a thing; as أَخَذَهُ عَلَيْهَا مَا لَا يَمْلِكُهُ *he was seized with a passion for her which he could not restrain (lit. there seized him on her account something which he could not master)*; الْحَمْدُ لِلَّهِ عَلَى مَا صَنَعَ *praise belongs to God for what He has done*; يُعَاتِبُهُ عَلَى تَرْكِ الْمَهَادَاةِ *he reproached him for having neglected to send him a present in return*; وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَيْكُمْ *and that ye glorify God for having guided you*; جَاءَ عَلَى أَنَّهُ مَلِكٌ *why am I to give you my money?* *أَتَى بَابَ الْمَلِكِ* *he came, on the ground of his being a king*; *أَتَى عَلَى أَنَّهُ أُخْتُهُ* *he came to the king's gate, pretending to be his sister*; لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا *I do not ask you for money on that account (scil. بِنَاءً عَلَيْهِ building upon it, or مَعْتَمِدًا عَلَيْهِ relying on it)*; particularly in the common phrase *بِنَاءً عَلَى أَنْ*

building upon, reckoning or relying upon, such and such a thing.

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

h) In saying that one thing happens in spite of or notwithstanding another thing, which might have prevented it; as أُعَذِّبُكَ عَلَى كِبَرِ سِنَّكَ I will punish thee, notwithstanding thy great age (lit. in thy state of great age, see f); قَتَلَ أَسَدًا عَلَى قَتْلِ اسْدَاً عَلَى he slew a lion, notwithstanding his extreme youth; أَلْحَيْلُ تَجْرِي عَلَى مَسَاوِيهَا horses run, notwithstanding their vices, or diseases; إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ verily thy Lord is merciful unto men, despite their wrong-doing (compare by, Job x. 7, xvi. 17).

i) Of the rule or standard according to which something is done; as عَلَى نِسْبَةٍ مَحْفُوظَةٍ عَلَى هَذِهِ الطَّرِيقَةِ after this manner; عَلَى مَا رَأَيْتُ فِي الْكُتُبِ according to a duly observed proportion;

according to what I have seen (stated) in books; عَلَى مَا حَكَأُ according to what he related.

j) Of the thing of which we speak, which forms, as it were, the basis of our conversation (compare *super*, Germ. *über*); as قَالَ عَلَى ذَلِكَ he said concerning this, on this matter; أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (or of) God what ye know not?

REM. a. Observe the following phrases: عَلَى بِيْهِ fetch him to me, scil. ادْخُلُوا or some similar word (see *b*, at the end); عَلَى الرَّأْسِ وَالْعَيْنِ (it is) upon the head and eye, i. e. it shall be done most willingly and promptly; عَلَى الرَّيْقِ on an empty stomach, fasting (lit. on the saliva); عَلَى حِينِ (عَهْدِ، مَلِكِ) فَلَانٍ in the time, or reign, of so and so; عَلَى يَدَيْهِ (يَدِهِ) or simply عَلَيْهِ by his means, through him, as وَأَتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ and give us what Thou hast promised us by Thy apostles, قَالَهُ عَلَى لِسَانِ رَسُولِهِ He said it by the mouth (lit. tongue) of His apostle; and the adjurations بِإِلَهِكَ، بِحَيَاتِي عَلَيْكَ، I implore thee by God, by my life (to do so and so), which are usually followed by the particle أَلَّا، lit., this oath with all its consequences be upon you, if you do not do so and so. — The phrase عَلَيْكَ زَيْدًا, seize Zèid, has already been mentioned in §. 35, *b*, *δ*, rem. *b*. In this sense عَلَيْكَ is also construed with the preposition بِ; as بِالرِّجَالِ عَلَيْكُمْ invade el-Yemāma.

REM. *b*. As being originally a substantive, عَلَى may take the preposition مِنْ before it, عَلَى مِنْ from off (lit. from upon, Heb. מֵעַל);

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as قَفَزَ مِنْ عَلَى ظَهْرِهِ he dismounted from his horse ; نَزَلَ مِنْ عَلَى فَرَسِهِ he sprang from off its back ; غَدَّتْ مِنْ عَلَيْهِ بَعْدَ مَا تَمَّ ظَمُوهَا she (the bird called *kaṭā*) left it (her young or her nest) in the morning, after her time of abstinence from water was at an end (when she could no longer abstain from drinking) ; أَنْتَ مِنْ عَلَى الْيَمِينِ وَأَنَا مِنْ عَلَى الشِّمَالِ thou on the right hand and I on the left.

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

61. مُنْذُ is derived, by assimilation of the first vowel, from مِنْ and ذُو (see vol. I., §. 340, with rem. c, and §. 347, with the rem. b and e, and compare the phrase فَيَعُودُ مِنْ ذِي قَبْلُ that he may return to his former condition). It is contracted into مُذٌ, which usually becomes in the waṣl مُذٌ (see vol. I., §. 20, d). 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 example: مَا رَأَيْتَهُ مُنْذُ مَا رَأَيْتَهُ مُنْذُ I have not seen him since last Friday (lit. the terminus a quo is Friday), or مُذُ يَوْمَانِ for the last two days, or مُذُ أَوَّلِ مِنْ أَوَّلِ مِنْ أَمْسٍ since last year, or مُذُ أَوَّلِ مِنْ أَوَّلِ مِنْ أَمْسٍ since the day before the day before yesterday ; مُذُ انْتِصَافِ اللَّيْلِ from midnight till the time when the sun has passed the meridian ; مُذُ أَوَّلِ الشَّهْرِ إِلَى مُنْتَصَفِهِ from the first



of the month to the middle of it; *أَلَمْ تَرِ مَدَّ عَامَانِ أَمْلَاكَ عَصْرِنَا* hast thou not seen, for the last two years, the kings of our time summoned by fate to death and slaughter? *أَنَا أَعْلَمُ أَنَّهُ جَائِعٌ مِّنْذُ خَمْسَةِ أَيَّامٍ* I know that he has been starving for the last five days; *مَا كَلَّمْتَهُ مَدَّ شَهْرِنَا هَذَا* I have not spoken to him since (the beginning of) this month, or *مَدَّ يَوْمِنَا*, or *مِنْذُ الْيَوْمِ*, since this morning, today.

REM. a. The lexicographers give the rare forms *مِنْدٌ* and *مُدٌ*. — *مُدٌ* may be pronounced in the wasl as *مُذٍ*, and the forms *مِنْدُ الْيَوْمِ* and *مُدُ الْيَوْمِ* are also mentioned.

REM. b. *مِنْدٌ* and *مُدٌ* are used *لِابْتِدَاءِ الْغَايَةِ فِي الزَّمَانِ* to denote the commencement of the limit in time, or, as it may be otherwise expressed, to denote *الْأَمْدُ* the starting-point, or *أَوَّلُ الْمُدَّةِ* the commencement of the period, and *جَمِيعُ الْمُدَّةِ* the whole of the period.

REM. c. *مِنْدٌ* and *مُدٌ* never take a pronominal suffix, and cannot be joined with any substantives but those which denote time. They may, however, be directly connected with propositions; as *مَا رَأَيْتُهُ مِّنْذُ خُلُقِ* I have not seen him since he was born, or *مِنْذُ رَحَلِ الْقَوْمِ* since the tribe departed; *قَدْ عِشْتُمَا مُصْطَفِيَيْنِ مِّنْذُ كُنْتُمَا* ye two have lived as companions since ye were little; *لَمْ يَنْسِنِي ذِكْرُكُمْ مَدَّ لَمْ أَلِاقِكُمْ عِيشٌ* no life (however comfortable) has made me forget you, since the time that I have not met you (since I no longer meet you); *مَا زَالَ مَدَّ عَقَدَتْ يَدَاهُ إِزَارَةً قَسِيمًا* he has not ceased to be

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*handsome from the day his hands fastened his robe*; مَا زِلْتُ أَبْغِي الْمَالَ; مُذَّ أَنْ يَأْفَعُ مُذَّا أَنَا يَأْفَعُ *I have not ceased to seek after wealth from the time I grew up.*

REM. d. The Bèdawin use مِنْ instead of مُنْذُ, as مِنْ سَنَةٍ = مُنْذُ سَنَةٍ. Compare the Kōr'ān, ix. 109, أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ *which was founded upon the fear of God from the first day.*

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

REM. a. The oath (الْقَسْمُ), whether expressed by وَ, بِ, or ت, requires a complement (جَوَابُ الْقَسْمِ), of which the following are the principal conditions. If the complement be an affirmative nominal

proposition (جُمْلَةٌ اِسْمِيَّةٌ مُشَبَّهَةٌ), it is introduced by *لَ*, as *وَاللّٰهُ لَمُحَمَّدٍ رَّسُوْلُهُ* by God, verily Muhammad is His apostle; or by *اِنَّ*, as *وَاللّٰهُ اِنَّ مُحَمَّدًا رَّسُوْلُهُ*, in which case *لَ* may be prefixed to the predicate, as *وَاللّٰهُ اِنَّ مُحَمَّدًا لَرَّسُوْلُهُ*. If the complement be an affirmative verbal proposition (جُمْلَةٌ فِعْلِيَّةٌ مُشَبَّهَةٌ), with the verb in the perfect, it requires *لَقَدْ*, as *وَاللّٰهُ لَقَدْ هَلَكَ اَبُو جَهْلٍ* by God, 'Abū Gahl is dead indeed; but if the verb be in the imperfect, it takes the energetic form, with *لَ* prefixed, as *وَاللّٰهُ لَفَاعَلَنَّ* by God, I will do it! If the complement be negative, no particle is prefixed to the ordinary negatives *مَا* and *لَا*; as *وَاللّٰهُ مَا مُحَمَّدٌ كَاذِبٌ* by God, Muhammad is not a liar; *وَاللّٰهُ مَا كَذَبَ مُحَمَّدٌ* by God, Muhammad has not lied; *وَاللّٰهُ لَا يَهْلِكُ الْمُؤْمِنُ* by God, the believer shall not perish!

REM. b. In such phrases as *مِنْ الرَّبِّ لَفَاعَلَنَّ* by the Lord, I will do it! *مِنْ رَبِّي*, or *مِنْ رَبِّي*, by my Lord! *مِنْ اَللّٰهِ*, *مِنْ اَللّٰهِ*, *مِنْ اَللّٰهِ*, and *مِنْ اَللّٰهِ*, by God! the words *مِنْ* and *مِنْ* are abbreviations of *اَيْعَنُ* oaths (see vol. I., §. 19, rem. b), which is contracted in various other ways. Some grammarians, however, regard *مِنْ* and *مِنْ* in *مِنْ رَبِّي* as being really the preposition *مِنْ* (§. 48).

63. Among the prepositions is usually reckoned *كَ* as, like. This is, however, not a preposition, but a substantive, synonymous with *مِثْلٌ* likeness. It is formally undeveloped (like *ذُو*), but may stand in any case as *مُضَافٌ*, or governing word, to a following noun in the genitive (see §. 73); as *وَعَلَى رَاسِهِ كَالْقَلْنَسُوَّةِ* and on the top of it (the pillar) is

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كُنْ يَنْهَى ; مِثْلُ الْقَلَنْسُوَةِ (something) like a pointed cap, = كُنْ يَنْهَى ; مِثْلُ الْقَلَنْسُوَةِ  
 كُنْ يَنْهَى ; مِثْلُ الْقَلَنْسُوَةِ nothing hinders oppressors (or wrongers) like  
 a lance-thrust ; كُنْ يَنْهَى ; مِثْلُ الْقَلَنْسُوَةِ no one  
 crows over thee like a feeble boaster (one who has little reason  
 to boast) ; كُنْ يَنْهَى ; مِثْلُ الْقَلَنْسُوَةِ with (a horse) like a falcon (in speed),  
 = كُنْ يَنْهَى ; مِثْلُ الْقَلَنْسُوَةِ they laugh so as  
 to show (teeth) like melting hailstones (as white as hailstones) ;  
 كُنْ يَنْهَى ; مِثْلُ الْقَلَنْسُوَةِ it makes in (at  
 the foot of) an aged tree (something) like a cell, to which it  
 resorts, = كُنْ يَنْهَى ; مِثْلُ الْقَلَنْسُوَةِ it puts forth (something)  
 like two horns. The name of preposition can be applied to it,  
 at the most, only when it virtually stands in the accusative,  
 as a صِفَةٌ, adjective or relative adjectival clause, to an infinitive  
 which is understood ; as كُنْ يَنْهَى ; مِثْلُ الْقَلَنْسُوَةِ thou camest like Zèid, i. e.  
 كُنْ يَنْهَى ; مِثْلُ الْقَلَنْسُوَةِ thou camest a coming  
 like the coming of Zèid. Or we might regard it as being a  
 حَالٌ, or conditional expression, dependent upon the pro-  
 nominal suffix of the second pers. sing. masc. in كُنْ يَنْهَى ; مِثْلُ الْقَلَنْسُوَةِ as  
 فَاعِلٌ or agent ; i. e. كُنْ يَنْهَى ; مِثْلُ الْقَلَنْسُوَةِ thou camest  
 being like Zèid.

REM. a. كَ is very rarely joined to a pronominal suffix, as وَلَا تَرَى بَعْلًا وَلَا حَلَالًا كَهُ وَلَا كَهْنًا إِلَّا حَاطِلًا

husband or wives like him and like them, save one who is jealous; and equally rare is the use of the redundant مَا after it, as *وَنَعْلَمُ أَنَّهُ كَمَا أَلَّنَّاسِ مَجْرُومٌ عَلَيْهِ وَجَارِمٌ* and we know that he is, like (other) men, sinned against and sinning (جَارِمٌ in rhyme for جَارِمٌ). In Hebrew כִּדְּם and כִּדְּהִם, or כִּדְּהִים, are used; but with the other pronominal suffixes כִּדְּמוּ = כִּמָּ is always employed, as also occasionally before substantives.

REM. b. كُ is sometimes used redundantly along with the synonymous مِثْلُ; as *لَيْسَ كَمِثْلِهِ شَيْءٌ* there is nought like Him.

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

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. *بَيْنَ*, *قَبْلَ*, *عِنْدَ*, *نَحْوَ*, *دُونَ*, *فَوْقَ*, and *تَحْتَ*.

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

66. *عِنْدَ* (the accusative of *عِنْدَ* a side or quarter) signifies beside, near, by; as *وَكَانَ يَضَعُ عِنْدَهُ دَفَاتِرَهُ* and he used to lay

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notebooks beside him ; وَيَنْبَغِي أَنْ لَا يَبْتَدِيَ الْكَلَامَ عِنْدَهُ إِلَّا بِإِذْنِهِ 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 جِئْتُكَ عِنْدَ طُلُوعِ and he said as he was dying ; فَقَالَ عِنْدَ مَوْتِهِ I came to thee at sunrise ; عِنْدَ ذَلِكَ whilst this took place or immediately after this took place, hereupon ; عِنْدَ مَا whilst, during, or immediately after. — Further, عِنْدَ, like مَعَ (§. 57), implies possession and comparison ; as مَا كَانَ عِنْدِي إِلَّا مَا عِنْدَ النَّاسِ I had only a single dīnār by me ; مَا عِنْدَ النَّاسِ what the people have or possess ; لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنَ اللَّهِ I do not say to you, With me (known to me) are the hidden things of God ; وَمُلُوكُ الْأَرْضِ عِنْدَ اللَّهِ تَرَابٌ the kings of the earth are dust compared with (lit. at the side of) God. — Lastly عِنْدَ (like the Latin *apud*, Fr. *chez*, and Persian نَزْدِيكَ) implies in one's mind, in his opinion ; as الصَّوَابُ عِنْدِي مَا فَعَلُوْهُ مَشَايِحُنَا the right thing in my opinion is what our shèikhs have done ; كَانَ عِنْدَكَ أَنْ الْقُرْآنَ مَخْلُوقٌ his opinion was that the Kōr'ān was created ; عِنْدَكُمْ يَسْتَحِيلُ أَنْ يَفْعَلَهُ according to you it is impossible that He should do it.

REM. *a.* On the phrase  $\text{عِنْدَكَ زَيْدًا} = \text{خَذْ زَيْدًا}$ , see §. 35, *b*,  $\delta$ , rem. *b.*  
—On the difference between  $\text{عِنْد}$  and  $\text{لَدُن}$  or  $\text{لَدَى}$ , see §. 58, rem. *b.*

REM. *b.*  $\text{عِنْد}$  is sometimes (in modern Arabic generally) pronounced  $\text{عِنْد}$ , rarely  $\text{عِنْد}$ . It corresponds in form to the Heb.  $\text{עִנְדָּא}$ , but in signification also to  $\text{עִנְדָּא}$ .

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

67.  $\text{بَيْن}$ , *between*, *among*, is the accusative of the substantive  $\text{بَيْن}$ , signifying *intervening space*, which may be regarded either as *uniting* or as *separating* two or more objects, whence  $\text{بَيْن}$  may be construed with verbs of either meaning; as  $\text{جَمَعَ بَيْنَنَا}$  he united us,  $\text{فَرَّقَ بَيْنَنَا}$  he parted us, lit. he united our separation and parted our connection;  $\text{أَلْفَ اللَّهِ بَيْنَ قُلُوبِكُمْ}$  God has united your hearts. — If two genitives follow  $\text{بَيْن}$ , and either or each of them is a pronominal suffix, the preposition must be repeated before the second, and the conjunction  $\text{وَ}$  inserted; as  $\text{بَيْنِي وَبَيْنَهُ}$  between me and him;  $\text{بَيْنَكُمْ وَبَيْنَ أَخِيكُمْ}$  between you and your brother. But if both are substantives, this is not usually done; as  $\text{بَيْنَ السَّمَاءِ وَالْأَرْضِ}$  between

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heaven and earth ; بَيْنَ حَرَّانَ وَالرَّهَاءِ between *Harrān* and *'ar-Ruhā* (*Edessa*) ; بَيْنَ الطُّوفَانِ وَبَيْنَ الْهَجْرَةِ between the *Flood* and the *Higra*. — Instead of the simple بَيْنَ, we often meet with مَا بَيْنَ what is between, and فِيمَا بَيْنَ in what is between ; as مَا بَيْنَ قَشْرَيْهِ وَاللَّبِّ and the kernel between its two shells ; and اِقْتَتَلُوا فِيمَا بَيْنَهُمَا they fought with each other. Both بَيْنَ and مَا بَيْنَ are often used in the sense of both — and, and of partly — partly (*tam — quam, partim — partim*) ; as مَا بَيْنَ مَعْرُوفٍ وَمَجْهُولٍ partly known and partly unknown ; جَاءَنِي مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ there came to me both rich and poor ; الْقَوْمَ بَيْنَ قَتِيلٍ وَأَسِيرٍ the tribe was partly slain, and partly taken prisoners. In such cases بَيْنَ or مَا بَيْنَ holds the place of a substantive expressing that which unites both objects as parts of one whole. — If we wish to indicate the entire interval between two places or points of time, إِلَى is used before the second substantive ; as بَيْنَ الْبَصْرَةِ إِلَى مَكَّةَ between *el-Basra* and *Mekka* ; بَيْنَ الْيَوْمِ الثَّامِنِ مِنْ اَذَارِ مِنْ شُبَّاتٍ إِلَى الْيَوْمِ الثَّانِي مِنَ اَذَارِ between the second day of *Subāt* and the eighth day of *'Adār*. — Observe the phrase بَيْنَ يَدَيْ فُلَانٍ before any one, in his presence, lit. between his hands ; as قَبْلَ الْاَرْضِ بَيْنَ يَدَيْ الْخَلِيفَةِ he kissed the ground before the caliph ; اِخْطَاةً بَيْنَ يَدَيْكَ I have sinned before thee ; اِنْهَزَامِ الذِّئْبِ بَيْنَ يَدَيْهِ the fleeing of the wolf before him (the



dog); of time, <sup>وَصَدَقًا</sup> <sup>لَمَّا</sup> <sup>بَيْنَ</sup> <sup>يَدَيْهِ</sup> confirming what was before it (or preceded it); <sup>إِنْ هُوَ إِلَّا نَذِيرٌ</sup> <sup>لَكُمْ</sup> <sup>بَيْنَ</sup> <sup>يَدَيْ</sup> <sup>عَذَابٍ</sup> <sup>شَدِيدٍ</sup> he is nought but a warner to you before a severe punishment; in the plural, <sup>وَجَعَلَ</sup> <sup>يُكْسِرُ</sup> <sup>الدَّجَاجَ</sup> <sup>وَيَضَعُهَا</sup> <sup>بَيْنَ</sup> <sup>أَيْدِينَا</sup> and he began to break up the fowls and to set them before us.

REM. From <sup>بَيْنَ</sup> are formed the conjunctive adverbs of time <sup>بَيْنَمَا</sup> and <sup>بَيْنَمَا</sup>, whilst, which naturally exercise no influence upon the following clause; as <sup>بَيْنَمَا</sup> <sup>كُنَّا</sup> <sup>نَنْظُرُهُ</sup> <sup>أَتَانَا</sup> whilst we were watching for him, he came to us; <sup>بَيْنَمَا</sup> <sup>نَحْكُمُ</sup> <sup>النَّاسَ</sup> whilst we govern the people; <sup>بَيْنَمَا</sup> <sup>كُنَّا</sup> <sup>نَتَكَلَّمُ</sup> <sup>فِي</sup> <sup>الْحَدِيثِ</sup> whilst we were conversing; <sup>بَيْنَمَا</sup> <sup>النَّاسُ</sup> <sup>فِي</sup> <sup>أَسْوَاقِهِمْ</sup> whilst the people are in their markets.

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

REM. a. <sup>تَحْتَ</sup> has a diminutive <sup>تَحْتِ</sup> a little below or under.

REM. b. Opposed to <sup>تَحْتَ</sup> is <sup>فَوْقَ</sup> (the accusative of <sup>فَوْقُ</sup> the upper part), with its diminutive <sup>فَوْقِ</sup>, signifying above, over, upon, as

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فَوْقَ مَوْرٍ مَعْبُودٍ upon a well-beaten road, فَوْقَ سَرَاةٍ أَدْهَمَ مُلْجِمٍ upon the back of a bridled black (horse); metaphorically, وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ and He is the All-powerful over His servants; وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا and (I) will place those who have followed thee above those who have not believed; زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ we will add to them a punishment in addition to the punishment for their corrupt doings; فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ and if they be females more than two; فَعَلَ بِهَا فَوْقَ مَا فَعَلَ بِحَلَبَ he treated it worse than he had treated Aleppo.

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

a) That a person or thing dwells or is situated, or that an action takes place, below some place, or near it; as دُونَ قَدَمِكَ خَدَّ عَدُوِّكَ may the cheek of thy enemy be under thy foot; إِنَّ بِالشَّعْبِ الَّذِي دُونَ سَلْعٍ لَّقَتِيلًا in the ravine that is below Sela' (there lies) a murdered man; اِلْتَقَوْا دُونَ صَنْعَاءَ they met near San'a; مِصْرَ فَمَا دُونَهَا مِنَ الْبِلَادِ Egypt and the adjacent countries.

b) That one person or thing comes near or approximates to another, especially a higher one (properly, stands under

it, does not reach it); as فَأَلْحَقْنَا بِالْهَادِيَاتِ وَدُونَهُ جَوَاحِرَهَا and he (the horse) made us overtake the foremost (of the herd), whilst near him were those of them that lagged behind; هَذَا دُونَ ذَلِكَ this is nearer than that; اِدْنُ دُونِكَ come nearer (to me)! lit. approach not far from yourself (towards me); اِدْنُ دُونِكَ زَيْدًا seize Zeid (who stands not far from you, see §. 35, b, δ, rem. b); اِدْنُ دُونِكَ الدِّرْهَمِ take the dirham; اِدْنُ دُونِكُمُ take ye him.

REM. دُونِكَ and دُونَكُمْ, as interjections, are equivalent to دُونِكَ صِرَاعِي, اَمَامَكَ (see §. 35, b, β), look out! take care! as دُونِكَ صِرَاعِي beware of wrestling with me; اِدْنُ دُونَكُمْ لَا تَقِيلُوهُمْ take care (and) give them no quarter.

c) That one space, distance, or number, does not equal or complete another; as: وَبَيْنَهُمَا دُونَ رَمِيَةِ حَجْرٍ and between them there was less than a stone's throw; لَيْسَ فِيمَا دُونَ خَمْسٍ لَيْسَ فِيمَا دُونَ خَمْسٍ there is no poor-rate (to be exacted) on what is under (or less than) five ounces.

d) That one thing is smaller or worse than another; as اَلذِّهْنُ اَلْقَاسِ اَلْفِضَّةِ وَالْحَدِيدُ دُونَ اَلنَّحَاسِ copper is of less value than silver, and iron of less value than copper; اَلَّذِي يَقُومُ بَعْدَكَ اَلَّذِي يَقُومُ بَعْدَكَ he who shall arise (as king) after thee, will be inferior to thee; وَمِنْ دُونِهِ عِزُّ الْعُلَى فِي الْمَوَاكِبِ 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 مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ <sup>بَعْضُهُمْ</sup> <sup>بَعْضُهُمْ</sup> <sup>بَعْضُهُمْ</sup> some of them are good, and some of them not so (lit. and some of them remain under that, do not attain to that quality); إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ; 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; وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ and of the evil spirits some who should dive for him (into the sea) and do work other than that. In this sense دُونَ is equivalent to غَيْرَ (see §. 82, d).

f) That a person or thing is excluded or excepted, neglected or postponed (properly, that the action affects him or it to a less degree than it does another); as يَدْعُونَ مِنْ دُونِ اللَّهِ he invokes, to the exclusion or neglect of God, what can neither injure him nor benefit him, he invokes what can neither &c., but not God; أَهْلُ هَذِهِ الْمَدِينَةِ يُعْبُدُونَ أَهْلَ هَذِهِ الْمَدِينَةِ يَعْبُدُونَ the people of this city worship idols and not God; مَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ye have no patron and no helper except God; عَمِلْتُمْ بِأَحَدِهِمَا دُونَ الْآخَرِ ye act according to one of these two (rules), but not the other; هَذَا لِي هَذَا لِي this belongs to me exclusively of thee, thou hast no



part or share in it; *يَنْبَغِي أَنْ يَخْتَارَ الْعَتِيقَ دُونَ الْمَحْدَثَاتِ* he ought to choose the old in preference to the new; *وَأَمَّاكُمْ دُونَ* and he sought you out in preference to all other men. — Here must also be mentioned *دُونَ*, and the rarer *بِدُونَ*, in the sense of *without*; as *دُونَ الْجَهْرِ مِنَ الْقَوْلِ* without speaking loudly; *لَيْسَ أَكْتَسَابَ الْمَالِ دُونَ مَشَقَّةٍ* wealth cannot be acquired without trouble; *إِنَّ الْإِسْنَادَ لَا يَتَأْتَى بِدُونَ طَرَفَيْنِ مُسْنَدٍ* the 'isnād, or relation of attribution, cannot be effected without two extremes, an attribute, or predicate, and a subject; *يَأْخُذُهَا تِجَارُ بِلَادِ الْمَعْبَرِ بِدُونَ ثَمَنِ* the merchants of the country of Malabar take them without (paying any) price (for them); *فَلَا مَجْدٌ يَبْنَى بِدُونَ الْجِهَادِ وَلَا جِهْدٌ يَغْنَى بِدُونَ الْقَدْرِ* for no glory is built up without a hard struggle, and no effort is of avail without the decree (of fate in thy favour, *الْقَدْرُ* in rhyme for *الْقَدْرُ*).

g) That one object is placed before another, either a) as a hindrance or obstacle to prevent a person from getting at it, or β) as a protection to defend it from some one; e.g. *دُونَ ذَلِكَ جَمْرُ الْغَضَا وَخَرَطَ الْقَتَادِ* before this there are the coals of the *ḡaḏā* and the stripping of the *kaṭād*, that is to say, before you can obtain this, you have many serious obstacles to surmount (the wood of the *ḡaḏā* being noted for its long retention of fire, and the *kaṭād* for the number and size of its

thorns) ; *إِنَّ مَزَارَهَا قَرِيبٌ وَلَكِنَّ دُونَ ذَلِكَ أَهْوَالٌ* the time or place for visiting her is near, but there are many terrors in the way ; *لَيْسَ دُونَهُمْ حِجَابٌ* there is no curtain or barrier in front of them ; *وَكَانَ مِجْنَى دُونَ مَنْ كُنْتُ اتَّقَى ثَلَاثَ شُخُوصٍ* my shield (or protection) against those whom I feared was three persons ; *إِنَّ امْرَأَةَ الْقَيْسِ جَرَى إِلَى مَدْيَ وَاعْتَاقَهُ حِمَامَةٌ دُونَ الْمَدْيِ* 'Imru'u 'l-Kais ran for a goal, but death intercepted him before he reached that goal ; *دُونَ النَّهْرِ جَمَاعَةٌ* before (thou reachest) the river, there is a number of men (to be encountered), = *قَبْلُ* *أَنْ تَصَلَ إِلَى النَّهْرِ*. Hence verbs signifying to shut a door against one, to fight for one, and the like, are construed with *دُونَ* (compare §. 49, a) ; e. g. *ثُمَّ ضَرَبَ إِلَى جَنْبِهَا فَبَعَثَهَا* then he struck her (the camel) on the side, and made her get up, and stood in front of her (to prevent any one from touching her) ; *قَاتَلَ دُونَهُمْ سَاعَةً* he fought for, or in defence of, them for some time ; *إِنَّ الْمَحِبَّ الصَّادِقَ يَبْذُلُ نَفْسَهُ دُونَ مَحْبُوبِهِ* a true friend gives up his life for his friend ; *اللَّهُمَّ إِلَّا أَنْ تَقْدَرَ نَارٌ* unless indeed the fire of hunger burn and stand in the way of sleep. In this case *دُونَ* is synonymous with *أَمَامَ* in front of, before. — Hence too it often denotes on this side of (cis, citra) ; as *جَمِيعُ مَا دُونَ جَيْحُونَ* all the region on this side of the Oxus ; in which case it is opposed to

وَرَاءَ behind, beyond, as مَا وَرَاءَ النَّهْرِ Transoxania (lit. what is beyond the river Oxus).

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

a) قَبْلَ, with its diminutive قَبِيلَ, before, of time; as قَبْلَ مَوْتِهِ before his death; يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا O would that I had died before this! وَأَعْلَمُ مَا فِي الْيَوْمِ وَالْأَمْسِ قَبْلَهُ and I know what happened today and yesterday before it; قَبْلَ التَّهْدِيدِ before threatening (without waiting to threaten). — Opposed to it is بَعْدَ, diminutive بَعِيدَ, after; as بَعْدَ ثَلَاثَةِ أَيَّامٍ after three days; بَعْدَ مَجِيئِكَ after thy arrival; بَعْدَهُ after him, i. e. after his departure, or after his death; قَدْ تَغَيَّرْتَ بَعْدِي thou hast become changed after me, i. e. after I parted from thee, since I last saw thee, = بَعْدَ عَهْدِي بِكَ; وَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ; بَعْدَ عَهْدِي بِكَ and what is there after the truth (when the truth is gone), but error?

b) أَمَامَ and قُدَّامَ, before, of place; as لَا يَمْشِي أَمَامَهُ that he should not walk before him; قَبْرُهُ قُدَّامَ الْبَابِ his grave is before the gate; قُتِلَ فِي حِصَارِ قَلْعَةِ سَانُورٍ قُدَّامَ الْأَمِيرِ he was killed at the siege of the castle of Sānūr before the emīr (in his presence, = بَيْنَ يَدَيْهِ); tropically, الصَّلَاةُ أَمَامَكَ the (time of) prayer is before thee; بَلَى يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ nay, but man wishes to go on in his wickedness (in the time that is) before him.

c) وَرَاءَ behind; as دَخَلَ عَنَتْرَ وَرَاءَهَا 'Antar came in behind her (her back being turned to him); فَانْبَدَوْهُ وَرَاءَ ظُهُورِهِمْ they cast it behind their backs; hence beyond (Lat. trans, ultra), opposed to دُونِ (see §. 69, g, at the end); and relating to time, after, as

وَيَكْفُرُونَ بِمَا وَرَاءَهُ *but they disbelieve in what (hath been sent down or revealed) after it (the Pentateuch); tropically, beyond, besides, more than, وَمَا وَرَاءَ ذَلِكَ بَلْغَةٌ مَجْلِسٍ to (make a show in) society; وَأَحَلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ and He hath permitted you, besides this, to seek out (wives) by means of your wealth; فَمَنْ أَبْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ but they who desire more than this, are transgressors. — Synonymous with وَرَاءَ is خَلْفَ behind, after; as وَالشَّعْرُ يُسْحَبُ خَلْفَ ظَهْرِهَا and her hair hung down to the ground behind her back; فَقُمْتُ لِأَعْدُو خَلْفَهُ and I got up to run after him; كَيْفَ مَضَيْتَ خَلْفَهَا إِلَى الشَّيْطَانِ how thou wentest after her to the bank; فَجَعَلْنَاهَا نِكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا and we made them a warning to their contemporaries and to those after them; وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا after thee but a little.*

d) حَوْلَ around; as فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ and after it (the fire) has lighted up the space around him; ثُمَّ لَنَحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًا then we will set them around Hell on their knees; طَافَ حَوْلَهُ he went round it (the temple); حَوْلَهُ جَمَاعَةٌ مِنَ الْجَوَارِي among him were a number of women. — وَسَطَ in the midst of, in, among; as وَسَطَ رَوْضَةٍ in the midst of a garden; وَسَطَ الْبَرَاعِ among the reeds; وَسَطَ الدِّيَارِ 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 مِنْ and the second part another so-called preposition, now however no longer in the accusative, but in the genitive. Such are : —



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

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

c) الَّذِينَ مِنْ قَبْلِكَ and مِنْ بَعْدِكَ; as الَّذِينَ مِنْ قَبْلِكَ *those who were before you; مِنْ قَبْلِ صَلَاةِ الْفَجْرِ before the morning prayer; ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ then we brought you again to life after*

your death ; فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ and there has come after them an evil generation. Here again مِنْ is partitive, in a portion of the space of time before or after.

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

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

f) مِنْ وَرَاءِ جِدْرِ and مِنْ خَلْفِ مِنْ وَرَاءِ جِدْرِ and مِنْ خَلْفِ walls ; أَنَّهُ جَالِسٌ مِنْ وَرَاءِ السِّتَارَةِ يَشْرَبُ he is sitting behind the curtain drinking (مِنْ partitive) ; مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ from before them and behind them (see a) ; وَنَزَلَ مِنْ خَلْفِهِ and he descended by the other side of it (the hill, see b).

g) *وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُوا مِنْ حَوْلِكَ*; *as* *مِنْ حَوْلٍ*;  
*and if thou hadst been harsh and hard-hearted, they would have*  
*dispersed from around thee*; *وترى الملكة حافيين من حول العرش*  
*and thou shalt see the angels surrounding the Throne* (*مِنْ*  
 partitive).

REM. a. We have already spoken of *مِنْ* *عَنْ*, §. 49, rem. c;  
*مِنْ* *مَعَ*, §. 57, rem.; *مِنْ* *عَلَى*, §. 59, rem. b; *مِنْ* *دُونِ*, §. 69;  
*مِنْ* *بِدُونِ*, §. 56, rem. c, and §. 69, f; *مِنْ* *غَيْرِ*, *بِغَيْرِ*, and *بِلا*, §. 56, rem. c.

REM. b. Other prepositions are occasionally found in com-  
 position, as *مُدَّ لَدُنِ الصُّبْحِ إِلَى أَنْ تَزُولَ الشَّمْسُ* *from the morning until*  
*the sun declines*; especially *إِلَى* in the compounds *إِلَى دُونِ*, *إِلَى عِنْدِ* (and  
*إِلَى عِنْدِ*) *إِلَى فَوْقِ*, *إِلَى وَرَاءِ*, and *إِلَى تَحْتِ*, 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 *كَيْفَ أَصْبَحْتَ*  
*how art thou this morning?* *خَيْرٌ* *quite well*, for *عَلَى خَيْرٍ*;  
*إِذَا قِيلَ أَيُّ* *النَّاسِ شَرِّ قَبِيلَةٍ أَشَارَتْ كَلَيْبٍ بِالْأَصَابِعِ*  
*when the question is asked, Who of mankind are worst as a tribe? the fingers point with*  
*the hands to Kulèib* (for *أَشَارَتْ إِلَى كَلَيْبٍ*); *حَتَّى تَبَدَّخَ فَارْتَقَى الْأَعْلَامِ*  
*until he became haughty, and ascended the heights (of pride)*, for  
*فَارْتَقَى إِلَى الْأَعْلَامِ*.

REM. d. The preposition is likewise very rarely separated by  
 another word from the substantive which it governs; as *إِنَّ عَمْرًا لَا خَيْرَ*  
*as for 'Amr, there is no good in 'Amr to-day*, instead of

وَلَيْسَ إِلَيْهَا النُّزُولُ سَبِيلٌ ; لَا خَيْرَ الْيَوْمَ فِي عَمْرٍو  
 and there is no way  
 (or means) to get down from it, for إِلَيْهَا النُّزُولُ مِنْهَا ; وَاللَّهِ بِدِرْهَمٍ  
 I bought it, by God, for a dirham, instead of بِاللَّهِ بِدِرْهَمٍ.

REM. e. Sometimes, by a more concise and bolder construction, the accusative is used instead of a preposition with the genitive (especially لِ); as دَخَلْتُ الْبَيْتَ I entered the house, for فِي الْبَيْتِ or فِي الْبَيْتِ فِي الدَّارِ ; سَكَنْتُ الدَّارَ ; إِلَى الْبَيْتِ I inhabited, or dwelt in, the house, for فِي الدَّارِ and many a day we met face to face Sulèim and 'Amir, for فِيهِ شَهِدْنَا فِيهِ ; خَامَ الْقِتَالِ he held back in battle (through cowardice), for فِي الْقِتَالِ ; كَمَا عَسَلَ الطَّرِيقَ الشَّعْلَبُ as the fox trots along the path, for فِي الطَّرِيقِ (see §. 44, b, rem. a) ; ذَهَبَ الشَّامَ and I he went to Syria, for إِلَى الشَّامِ وَأَخْفَى الَّذِي لَوْلَا الْأَسَى لَقَضَانِي ; إِلَى الشَّامِ and I hide (within me) that which, were it not for patience, would be the death of me, for لَقَضَى عَلَيَّ ; نَأَى عَنِّي my friends and relatives were far from me, or kept aloof from me, for نَأَى عَنِّي ; أَمَرْتُكَ الْخَيْرَ فَاَفْعَلْ مَا أَمَرْتُ بِهِ I bade thee do good, do therefore as thou wast bidden, for بِالْخَيْرِ ; أَسْتَغْفِرُ اللَّهَ ذَنْبِي I ask pardon of God for my sin, for مِنْ ذَنْبِي ; وَأَخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا ; مِنْ ذَنْبِي and Moses chose from his people seventy men, for مِنْ قَوْمِهِ ; مِنَ الَّذِي اخْتِيرَ الرِّجَالَ سَمَاحَةً ; مِنْ قَوْمِهِ of us was he who was chosen from among men for (his) generosity, for مِنْ الرِّجَالِ ; بَغَى لَهُ he sought the thing for him, for مِنْ الرِّجَالِ ; وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ; صَدَّتْ لَكَ ; صِيدًا I caught game for thee, for لَكَ ; وَلَقَدْ جَنَيْتَكَ أَكْمُوا وَعَسَافِلًا ; كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ and when they measure unto them or weigh unto them, give less (than is due), for كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ

and I have gathered for thee mushrooms of different kinds, for وَلَكِنْ رَحَلْنَاهَا نُفُوسًا كَرِيمَةً; (عَسَاقِلَ in rhyme for عَسَاقِلًا) جَنَيْتُ لَكَ but we made ready noble spirits to encounter these (calamities), for رَحَلْنَا لَهَا.

REM. f. As we have seen above, لَدُنْ and مُنْذُ or مُذُ may be directly connected with a following proposition (§§. 58 and 61). The other prepositions require the interposition of أُنَّ, أَنْ, or مَا; as عَلَىٰ أَنْ كَبُرْتُ until I grew up; عَلَىٰ أَنْ تَأْجُرَنِي ثَمَانِي حَجَّجٍ on condition that thou wilt be my hired servant for eight years; عَلَىٰ أَنْ مَسَّنِي وَعَلَا عَنْ أَنْ notwithstanding that old age hath come upon me; خَيْرٌ وَأَكْرَمٌ and He is exalted above having any equal; لِي مِنْ أَنْ أَرَىٰ مِنَّا مَعْقُودَةً لِلنَّاسِ فِي عُنُقِي (contented poverty is) better and more honourable for me than to see gifts of the base hung round my neck; مَعَ أَنْ أَلْهَمَ أَسْهَلَ مِنَ الْبِنَاءِ though it is easier to destroy than to build; بَعْدَ مَا أَفَانُ رَأْسَكَ because they used to disbelieve in the signs of God; بَعْدَ مَا قَضَىٰ نَجْبَهُ فِي مَلْتَقَى النَّاسِ هَوْبَرٌ after (Ibn) Haubar perished on the battle-field; ذَلِكَ بِمَا عَصَوْا they disobeyed; كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا as we sent an apostle to Pharaoh. — مَا is often inserted after مِنْ, عَنْ, and بِ, without affecting their regimen; as مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا they were drowned because of their sins; عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ after a little (while) they will become repentant; فِيمَا رَحْمَةٍ مِنَ اللَّهِ لَئِنْ لَمْ يَكُنْ لَكَ رَحْمَةٌ مِنْ رَبِّكَ لَبَدَّ لَكَ فَسَادًا by the mercy of God thou hast been gentle unto them. After كَ this use of مَا is very rare (see §. 63,

rem. a). Compare מו (i. e. מַה) in Hebrew; as בְּמִשְׁפַּחַת (Job ix. 30, Kēri), בְּמִשְׁפַּחַת (Ps. xi. 2), לְמִשְׁפַּחַת (Job xxvii. 14), בְּמִשְׁפַּחַת (Exod. xv. 5).

## 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 <sup>مفعول مطلق</sup> المفعول المطلق or objective complement of the verb (§. 26), and of its rection, in so far as it possesses verbal power (§§. 27—29), we have now only to remark that it is not (as might at first sight appear) rendered definite by the very nature of its idea, and, in consequence, able to dispense with the article in order to become definite; but is, on the contrary, like other nouns, indefinite, when it stands without the article.

E. g. قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنِ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ  
 قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنِ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ  
 to fight in it (one of the sacred months) is (a) great (sin), but to turn (others) away from the path of God, and not to believe in Him and (to prevent access to) the sacred mosque, and to turn His people out of it, is (a) greater (sin) in the sight of God (قِتَالٌ a fighting, not the fighting, and so with <sup>مفعول مطلق</sup> الطلاق مرتان فإمساك\* بمعروفٍ أو تسريحٍ; (كفرٌ and صدٌّ

\* Viz. فإلواجِب (هو) إمساكٌ or فإمساكٌ واجبٌ.

بِإِحْسَانٍ *the divorce may take place twice* (and the woman be taken back after each time), *but after that ye must either retain (your wives) with kindness or dismiss (them) with benefits* (الطلاق *the divorce*, اِمْسَاكٌ *a retaining*, تَسْرِيحٌ *a dismissing*); لا يَسْتَطِيعُونَ لَهُمْ نَصْرًا *they are not able to give them (any) help* (نَصْرًا = مَا نَصْرًا or مِنْ نَصْرٍ, whereas النَّصْرُ 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. الْبَاعِثُ *the exciting cause, the motive*; الْمَانِعُ *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 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.

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\* The Arab grammarians ascribe to the finite verb, in general, the

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.

a) In a clause that is *not circumstantial*, 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 ناكح ابنة غدا زبيدة *Zèid's son is to be married tomorrow to Zubèida* (the reference of ناكح to the proximate future is shown by غدا);

انا قاتلك I am going to kill him; انا قاتلك I will kill you (ego te interficiam);

هذا مقتول هذا *this man must be killed* (in these three examples the context fixes the meaning);

واعلموا انكم غير معجزى الله وان الله مخزى الكافرين *and know that ye shall not find God feeble, and that God will put the unbelievers to shame*;

الذين يظنون انهم ملاقو ربهم *who think that they shall meet their Lord*;

قد اطرق ينظر ما هم صانعون *he*

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idea of *الحدوث* the becoming new, the coming into existence of the act; to the imperfect, in particular, that of *التجدد* constant renewal or repetition (see §. 8); to the verbal noun, that of *الثبوت*, or *الثبات*, *fixedness, immobility*.



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

REM. When the perfect *كَانَ* is prefixed to a concrete verbal noun which refers to the future, the idea of futurity is transferred to a past time; as *أَمْرٌ كَانَ مَفْعُولًا* a thing which should have been done (equivalent to *أَمْرٌ كَانَ حَقِيقًا أَنْ يُفَعَلَ*); *مَا كَانَ كَأَنَّ لَوَ الْخَ* *quid futurum esset si etc.* Compare the composition of the imperfect with *كَانَ*, §. 9.

b) But if the concrete verbal noun stands in a *circumstantial* clause (*حَالٌ*), the state which it describes belongs to the same period of time as the verb in the leading clause. E. g. *كَانَ وَهُوَ مَحْبُوسٌ بِمَكَّةَ* he recited, whilst he was in prison at Mekkā, (the following verses); *جَدَّ الْمَهْدِيِّ فِي الْهَرَبِ وَقَدِمَ* *El-Mahdī fled with all speed and reached Tarābulus (Tripolis) in North Africa, whilst Ziyādētū'llāh kept constantly pursuing him;* *وَمَنْ يَسْلِمُ وَجْهَهُ إِلَى* *and whoso turns himself wholly towards God, whilst he does good, has laid hold on the surest handle.* In such subordinate clauses the imperfect is used in almost the same way as the concrete verbal noun (see §. 8, e).

74. In like manner, the concrete verbal noun refers to the same period of time as the verb with which it is connected, when it is annexed to the verb as an *adverbial accusative*. This

may happen even when the subjects are different (§. 44, c).

E. g. *سَافِرًا بَارِيًّا* *فَوَلَّى الثَّورَ هَارِبًا* *the ox turned his back fleeing* ;

*اِخْوَةَ الْقَوْسِ* *he set off whilst his brother was shaping the bow* ;

*لَقِيتُ* *خَرَجَ قَاعِدًا اِبْوَةً* *he went out whilst his father was seated* ;

*كُنْتُ* *السُّلْطَانَ عِنْدَهُ بَاكِيًا* *I met the sultan in his house weeping* ;

*فِي الْبَسْتَانِ زَاهِرًا* *I was in the garden whilst it was in bloom* ;

*وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا* *and whoso shall rebel against God and His Apostle, and shall transgress His ordinances, He shall make him enter into fire, to abide*

*in it for ever* (here the *حَال* or circumstantial term, *خَالِدًا فِيهَا*,

is not a *حَالٌ مُقَارِنٌ*, or *hāl* which indicates a state present at a

past time, but a *حَالٌ مُقَدَّرٌ*, or *hāl* which indicates a future state).

The same is the case after *بَقِيَ* *to remain*, *دَامَ* *to last, continue*,

*لَمْ يَزَلْ* *he will not cease*, and the like (see §. 42, a) ; as *لَمْ يَزَلْ*

*لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ* *he did not cease sitting* ;

*عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَامَةِ* *a part of my people shall not cease to*

*hold fast the truth till the day of the resurrection* ;

*مَا دَامَ الرُّوحُ* *as long as the spirit continues to dwell in the*

*body* ; *فَبَقِيَ مُتَحِيرًا* *he remained in amazement* ;

*ذُو الْعِلْمِ يَبْقَى* *the reputation of the learned shall continue mul-*

*tiplied (after his death)*. The Imperfect is also used after

these verbs, in many cases with this difference, that the Im-

perfect designates the constantly repeated action, the concrete verbal noun the lasting condition of the agent; as مَا زَالَ يَقْتَصِرُ عَلَى السُّكُونِ فِي قَعْرِ مَغَارَتِهِ *he did not cease to restrict himself to sitting quietly at the bottom of his cave*; وَلَمْ يَزَلْ يَنْعَمُ وَالنَّظَرَ فِيهَا *and he did not desist from investigating it carefully* (يَنْعَمُ = يَمَعِنُ). Compare §. 8, e.

REM. The concrete verbal noun is sometimes annexed, like the imperfect (§. 9), to the verb كَانَ, to express the præsens præteriti or Greek and Latin imperfect; as كَانَتْ مَرْكُوزَةً *he was dwelling*; كَانَتْ تُرْكُزُ *they (the spears) were sticking in the ground* (كَانَتْ تُرْكُزُ would mean *they were stuck into the ground*).

## 2. The Government of the Noun.

### The Status Constructus and the Genitive.

75. The idea of one noun is very often more closely determined (يَتَخَصَّصُ) or defined (يَتَعَرَّفُ) by that of another. When this is the case, the noun so defined is shortened in its pronunciation by the omission of the tènwīn, or of the terminations ن and ن (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 الْمَضَافُ *the annexed*; the determining noun, الْمَضَافُ إِلَيْهِ *that to which annexation is made or to which another word is annexed*; and the relation subsisting between them is known as الْأَضَافَةُ *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 *الأضافة الحقيقية* the proper or real annexation, *الأضافة المحضة* the pure annexation, or *الأضافة المعنوية* the logical annexation; the other, *الأضافة غير الحقيقية* the improper annexation, *الأضافة غير المحضة* the impure annexation, or *الأضافة اللفظية* 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 an indefinite *temyiz*-accusative (see §. 44, e); or that the participle active of a directly transitive verb, being used with the meaning of *المضارع* 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 (*تعريف* or *تخصيص*) 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 the quality designated by the governing word belongs, as *حكمة الله* the wisdom of God; b) the material of the form and the form of the material, as *بيضة فضة* an egg of silver, *فضة الدراهم* the silver of the dirhams (in the former case the annexation is *explicative*, *إضافة بيانية*, the original expression being *بيضة فضة*, i. e. *بيضة هي فضة*, see §. 94); c) the cause of the effect and the effect of the cause, as *خالق الارض* the

creator of the earth, <sup>قَاعَ</sup> حَرِّ الشَّمْسِ the heat of the sun ; d) the part of the whole (*partitive annexation*, <sup>تَبَعِيَّةً</sup> إِضَافَةً) and the whole as embracing the parts (*explicative annexation*), as <sup>رَأْسَ</sup> الْحِكْمَةِ the beginning of wisdom, <sup>كُلِّ</sup> الْمَخْلُوقَاتِ the totality of created things ; e) the thing possessed by a possessor and the possessor of a thing possessed, as <sup>خَزَائِنَةَ</sup> السُّلْطَانِ the treasury of the sultān, <sup>وَالْبَحْرِ</sup> سُلْطَانَ الْبَرِّ the lord of the land and sea ; and f) the object of the action and of the agent, as <sup>خَلَقَ</sup> السَّمَاءَ the creation of heaven, <sup>كَاتِبُ</sup> الرِّسَالَةِ the writer of the letter.

77. The Arab grammarians say that in the real annexation is implied the force of a preposition, which is either <sup>لِ</sup> (which also represents the accusative, §§. 29 — 34), <sup>مِنْ</sup>, or <sup>فِي</sup>. For example : <sup>غُلَامٌ</sup> زَيْدٍ Zèid's slave, = <sup>الْغُلَامَ</sup> الَّذِي لِيْزِيْدٍ the slave who (belongs) to Zèid ; <sup>كَاسٌ</sup> فِضَّةٌ a silver cup, = <sup>كَاسٌ</sup> مِّنْ فِضَّةٍ a cup (made) of silver (see §. 48, f) ; <sup>صَوْمَ</sup> الْيَوْمِ today's fast, = <sup>الصَّوْمَ</sup> فِي الْيَوْمِ the fast (held) on today (see §. 55 a).

REM. The annexation is resolved by <sup>مِنْ</sup>, when the <sup>مُضَافٌ</sup> إِلَيْهِ is the genus or material of the <sup>مُضَافٌ</sup>, as <sup>ثَوْبٌ</sup> خَزْرٍ a silk dress ; by <sup>فِي</sup>, when the <sup>مُضَافٌ</sup> إِلَيْهِ is the <sup>ظَرْفٌ</sup> (see vol. I., §. 221, rem. a) of the <sup>مُضَافٌ</sup>, as <sup>عَرَبُ</sup> الْحِجَازِ the Arabs of el-Hijāz, <sup>مَكْرُ</sup> اللَّيْلِ وَالنَّهَارِ 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: رَسُولُ اللَّهِ *the Apostle of God*; كَلِمَةٌ إِنْ *the word 'in*; مَعْنَى قَتَلَ *the meaning of (the verb) katala*; تَنْكِيرُ إِنْسَانٍ *the indefiniteness of (the substantive) 'insān* (not كَلِمَةٌ الْآنَ, &c., because words, regarded as substantives, are by their very nature definite, just like proper names, and therefore do not require the article); مَعْنَاهُ *its meaning*; هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقِهِمْ *this is the day (when) their truthfulness shall benefit the truthful*; إِلَى يَوْمٍ يَبْعَثُونَ *till the day (when) they (the dead) shall be raised*; يَوْمَ تَوَلَّتْ *the day (that) the women (setting out on their journey) turned away from us*; زَمَنَ الْحِجَابِ أَمِيرٍ *at the time (when) 'el-Haġġāġ was 'emīr*; وَقْتِ أَنْ اسْتَتَرَ *at the time (when) he hid himself, = وَقْتِ اسْتِتَارِهِ at the time of his hiding himself*; حِينَ يَرُونَ الْعَذَابَ *when they shall see the punishment*; عَصْرَ حَانَ مَشَيْبٍ *at the time (when) old age is coming on*; خَوْفَ (مَخَافَةٍ) أَنْ يَفْعَلَ كَذَا *for fear of his doing so and so*; حَتَّى سَقَتْهُ الْمَنِيَّةُ كَأْسًا وَسَقُوا مَاءً حَمِيمًا *till death made him drink the cup of "and they were given boiling water to drink"* (‘el-Kor’ān, xlvi. 17).—The *determined* noun, on the contrary, can be only a substantive; for the numerals and prepositions

(خَيْرُ الْبَرِيَّةِ *the best of (God's) creatures* (see §. 86), عَاجِلُ طَعْنَةٍ *a hurried thrust*, وَمَشَرَفُ الْآنِ بِعَالِي أَسْمِ الصَّاحِبِ أَبِي الْقَسِمِ *and honoured now by the exalted name of the Ṣāhib 'Abu 'l-Kāsim*.)

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

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

79. Not only common nouns, but also proper names, may be determined by a genitive; as رَبِيعَةُ الْفَرَسِ *Rabī'ā of the horse*; النَّابِغَةُ *en-Nābiġa of (the tribe of) Dubyān*, = النَّابِغَةُ تَغْلِبُ بْنُ وَائِلٍ *Taglib, (son) of Wā'il, for تَغْلِبُ بْنُ وَائِلٍ*; وَائِلُ حَاتِمِ طَيْئِ *Hātim of (the tribe of) Taiyī*; وَائِلُ

'Amr of the dog (because he was always accompanied by one) ;  
 حَيْرَةُ النِّعْمَنِ *el-Hīra*, (the capital of the kingdom) of *en-No'mān* ;  
 طَرَابُلُسُ الشَّامِ *Tripolis in Syria* ; طَرَابُلُسُ الْغَرْبِ *Tripoli in*  
*North Africa* ; اَقَمَ بِبَغْدَادِ الْعِرَاقِ وَشَوْقَهُ لِأَهْلِ دِمَشْقِ الشَّامِ شَوْقٌ  
 مَبْرَحٌ *he dwelt in Bagdād of (in) el-'Irāk, but his yearning for*  
*the people of Damascus of (in) Syria was a painful yearning ;*  
 عَلَا زَيْدُنَا يَوْمَ النَّقَا رَأْسَ زَيْدِكُمْ بِأَبْيَضٍ مَاضِي الشَّفْرَتَيْنِ يَمَانِي  
*our Zèid, on the day (at the battle) of en-Nakā (or the sand hill),*  
*smote the head of your Zèid with a bright (sword) of el-Yèmèn,*  
*the edges of which bit deep.*

80. It often happens, too, that a noun is qualified by the genitive of another noun, when in other languages an adjective would be employed ; as رَجُلٌ سَوِيٌّ *a bad man* ; حِمَارٌ وَحْشٍ *a wild ass* ; ثَوْبٌ صَدِيقٍ *a piece of cloth of good quality*, مَبْوَا صَدِيقٍ *a good place of abode*, صَاحِبٌ صَدِيقٍ *a good comrade* ; إِخْوَانُ الصِّفَا *the pure or sincere brethren (or brotherhood)*. This is particularly the case in specifying the material of which a thing is made ; as بَيْضَةٌ فِضَّةٌ *ovum argenteum, a silver egg* ; ثَوْبٌ حَرِيرٍ *vestis serica, a silk dress* (see §§. 76, 77). In the same way a genitive is attached to the name of a person, to express something peculiar to and descriptive of him ; as زَيْدٌ الضَّلَالِ *the erring (apostate) Zèid*, = زَيْدٌ ذُو الضَّلَالِ ; سَعْدٌ الْخَيْرِ *the good Sa'd*, =



سعد ذو الخير, to which would be opposed سعد السوء, or سعد الشر, *the wicked Sa'd*, = سعد ذو السوء or ذو الشر.

81. The Arabs also use several nouns, which convey, at least secondarily, the ideas of possession, companionship, origination, &c., in combination with a following substantive (usually expressing a quality) in the genitive, as a substitute for adjectives. These quasi-adjectives, when actually in apposition to a substantive, are placed after it, like real adjectives. They are principally the following: ذُو *the (man) of* such and such a thing, its *owner* or *possessor* (vol. I., §. 340, rem. c); صَاحِبٌ *companion, possessor*; أَهْلٌ *family, people*; أَبٌ *father*, and أُمٌّ *mother*, i. e. *originator, cause, origin, or principle* of a thing; ابْنٌ *son*, and ابْنَةٌ or بِنْتُ *daughter*, i. e. *originating from, caused by, dependent upon or related to something*; أَخٌ *brother*, i. e. *connected with or related to something*. The nouns ذُو, صَاحِبٌ, and أَهْلٌ, are constantly used in this way in ordinary prose; the others, being metaphorical, belong almost exclusively to poetry and poetical diction. For example: ذُو الْخَيْرِ *the good*, ذُو الْعِلْمِ *the learned*, ذُو فَضْلِ *gracious*, ذُو مَالٍ *wealthy*, ذُو رَحِمٍ *a relation*, أَرْضٌ ذَاتُ شَوْكٍ *a piece of land covered with thorns*, ذُووِ الْأَلْبَابِ *intelligent persons*, ذُووِ صَوَابٍ *relations*; صَاحِبُ الطَّبَعِ الْمُسْتَقِيمِ *one with good natural parts*, صَاحِبُ الْخَطِيئَةِ *the person who has*

committed a fault, *صَاحِبُ خَبْرٍ* a scout, spy, or mouchard,  
*صَاحِبُ عِلْمٍ* a man of learning, *أَصْحَابُ الْجَنَّةِ وَالنَّارِ* the inmates  
of Paradise and Hell; *أَهْلُ السَّنَةِ* those who conform to the  
practices of Muhammad, *أَهْلُ الْإِهْوَاءِ* persons of erroneous  
opinions, heretics, *أَهْلُ الْعِلْمِ* the learned, *أَهْلُ اللَّغَةِ* lexi-  
cographers; *أَبُو الْأَضْيَافِ* a hospitable man, *أَبُو الْحَيَاةِ* the father  
(supporter) of life, i. e. the rain, *أَبُو الْحَصِينِ* the father (con-  
structor) of the little fortress, i. e. the fox; *أُمُّ الْخَبَائِثِ* the  
mother (cause) of disgraceful acts, i. e. wine, *أُمُّ الطَّرِيقِ* the main  
road; *ابْنُ السَّبِيلِ* the son of the way, i. e. the traveller,  
*ابْنُ حَرْبٍ* a warrior, *ابْنُ أَوْى* the son of howling, i. e. the  
jackal; *بِنْتُ الْجَبَلِ* the daughter of the mountain, i. e. the echo;  
*أَخُو الْعِلْمِ*, the good, the laborious, the wealthy, the learned,  
*أَخُو الْغِنَى*, *أَخُو الْجَهْدِ*, *أَخُو الْخَيْرِ*, *أَخُو تَمِيمٍ* a brother of Tēmīm,  
one of the tribe of Tēmīm.

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:—

a) **كُلُّ** (Heb. כָּל, Syr. ܟܠܐ, ܟܠܐ, Æth. ክላ kwëll) *the totality, the whole* (lit. *what is rolled and gathered together*; compare **גָּל** to roll, **أَكْلِيلٌ**, **حِجْمَلٌ**, a crown, **بَلَّ** to make complete or perfect, **بَطَّلٌ** perfect, *the whole*). If the leading substantive is definite, and signifies something single and indivisible, **كُلُّ** means *whole*, as **كُلُّ** **الْبَيْتِ** *the whole house*, **كُلُّ** **الْيَوْمِ** *the whole day*; if it is definite, but a plural or a collective, **كُلُّ** means *all*, as **كُلُّ** **الْحَيَوَانَاتِ** *all the animals*, **كُلُّ** **النَّاسِ** *all mankind*; if it is indefinite, **كُلُّ** means *each, every*, as **كُلُّ** **سَوْدَاءٍ** **وَبَيْضَاءٍ** *not everything which is black is a date, and (not everything which is) white a bit of fat*; **أَكَلُ** **أَمْرٍ** **تَحْسِبِينَ** **أَمْرًا** **وَنَارٌ** **تَوَقَّدُ** *dost thou consider every man a (true) man, and (every) fire that blazes at night a (true) fire* (really deserving of the name)? **كُلُّ** **كَيْدٍ** *every stratagem*, **كُلُّ** **يَوْمٍ** *every day*, **كُلُّ** **وَاحِدٍ** *each single one*, **كُلُّ** **مَنْ** *every one who* (in which case the annexation is explicative, **أَضَافَةُ** **التَّفْسِيرِ** **وَالْبَيَانِ**, *each, viz. stratagem, &c.*). — Frequently, however, the definite primary substantive is put first, and **كُلُّ** is placed after it, in annexation to a pronominal suffix agreeing with the primary substantive, which is, as it were, repeated in the suffix; as **الْبَيْتِ** **كُلُّهُ** *the whole house*, **الْأَرْضِ** **كُلُّهَا** *the whole earth*, **النَّاسِ** **كُلُّهُمْ** *all mankind*. Instead of this construction, we sometimes find **الْكُلُّ**;

τὸ πᾶν, and even كُلُّ, which is definite, notwithstanding the tènwin, and stands, according to circumstances, for كُنَّا, وقد تجمعت الصعاليك والارامل والايتام والكل قد, &c.; and اتوا ليسقوا جمالهم والاغنام وبقوا الكل عند الماء قياما 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 وعان وفرعون واخوان لوط واصحاب الايكة وقوم; (كلهم = الكل) and 'Ad, and Pharaoh, and the brethren of Lot, and the inhabitants of the grove, and the people of Tubba', all accused the apostles of imposture (كل واحد منهم or كلهم = كل); وهبنا له اسحق ويعقوب وكلا جعلنا نبيا (كلا = Isaac and Jacob, and each of them we made a prophet) كل واحد (منهم or كل واحد منهما) كل يموت, i. e. كل احد من الناس.

REM. This last remark applies also to غَدُ tomorrow, = غَدُ الْيَوْمِ and قَابِلُ ذَلِكْ and قَابِلُ هَذَا الْعَامِ = قَابِلُ next year, and غَدُ ذَلِكَ الْيَوْمِ and قَابِلُ مَا حَوَيْتَ جَنِّي نَخْلَةً; as ارسله معنا غدا; الْعَامِ إِذَا مَا حَوَيْتَ جَنِّي نَخْلَةً; فَلَا تُقَرِّبْنَهَا إِلَيَّ قَابِلُ when thou gettest the plucking of a palm-tree, do not put it off till next year.

b) With the use of كُلُّ coincides in most points that of جَمِيعِ the totality, the whole (lit. what is collected, from جمع, connected with جم); as جَمِيعِ النَّاسِ, or النَّاسِ جَمِيعِهِمْ, all man-

kind (but also النَّاسُ جَمِيعًا, whereas النَّاسُ كُلًّا is inadmissible);  
 فَلَمَّا وَلِيَ الْمَلِكُ قَتَلَ الْجَمِيعَ الْمَدِينَةَ جَمِيعًا the whole city;  
 and after he obtained the sovereignty, he put them all to death  
 فَأِذَا هُمْ (جَمِيعُهُمْ, τὸ ὅλου, equivalent in this case to جَمِيعُهُمْ);  
 and lo, they shall be assembled before us all  
 together.

REM. Similar is the use of عَامَّةٌ the great mass or bulk, the greatest part (properly the fem. participle of عَمَّ to comprise or comprehend); as  
 وَيَجْرِي فِي سِكَكِهِمْ وَعَامَّةٌ دُورِهِمْ وَحَمَامَاتِهِمْ it (the water) runs in their streets and the greatest part of their houses and baths;  
 وَعَامَّةٌ أَبْنَتُهَا حِجَارَةٌ and the greatest part of its buildings are (of) stone;  
 الْجَيْشُ عَامَّتُهُ the great bulk of the army;  
 قَرَأَ الْعَامَّةُ عَلَى الْفِعْلِ الْمَجْهُولِ فِيهِمَا most (readers of the Kor'ān) read according to the passive voice in both (words);  
 جَاءَ الْقَوْمَ عَامَّةً the people came in a body. — The word سَائِرٌ the rest, the remainder (properly the participle of سَرَّ to be over, to be left, Heb. שָׁרַר), is incorrectly used by later writers in the sense of all; as  
 قَدِمَ سَائِرُ الْحَاجِّجِ all the pilgrims have arrived; أَسْتَوْفَى سَائِرَ الْخَرَاجِ the whole of the property-tax has been collected.

c) بَعْضٌ a part, a portion, is used with the genitive of a plural or a collective to signify some one or more, a certain one, some one, one; as  
 خَاطَبَ بَعْضُ التَّلَامِيذِ مُحَمَّدَ بْنَ الْحَسَنِ one of his pupils addressed Muhammad the son of 'el-Hasan;  
 فِي بَعْضٍ فِي بَعْضِ الْأَيَّامِ in a certain cave; أَنشَدَ one day;

لِبَعْضِهِمْ he recited (the following verses) composed by one of them (one of the poets, by a certain poet); واحذرهم ان يفتنوك عن بعض ما انزل الله إليك 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 بعض be repeated as a correlative, no pronominal suffix is added to it in the second place; as بعض الشر أهون من بعض some evils are easier to be borne than others; ولو كان بعضهم لبعض ظهيراً the one of them should aid the other; ان يعد الظالمون بعضهم بعضاً the wicked make to one another only vain (or deceitful) promises; ظلمات بعضها فوق بعض darknesses one upon another (darkness upon darkness). In modern Arabic the second بعض is often omitted.— Lastly, البعض is sometimes used instead of بعض with the genitive; as اذا قام به البعض في بلدة سقط عن الباقيين when some (people) in a town observe it, it is not required of (lit. it falls off from) the rest; وقد خالفهم البعض في ذلك some opposed them in this matter.

d) غير 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*, *other*, *et cætera*, and the like. For

example: <sup>كسوة</sup> الشجاعة والقوة *kings and others*; <sup>كسوة</sup> الكسوة والشجاعة والقوة *bravery, strength, clemency, and other qualities*;  
<sup>كسوة</sup> وجاء الوزراء والقضاة وغيرهم *there came the vizirs, judges, etc.*;  
<sup>كسوة</sup> أفغير دين الله تبغون *do ye then seek another religion than that*  
<sup>كسوة</sup> of God? <sup>كسوة</sup> من إله غير الله يأتكم به *what god is there but God,*  
<sup>كسوة</sup> who would bring it (back) to you? <sup>كسوة</sup> غير مخلوق *uncreated*;  
<sup>كسوة</sup> غير المخلوق *the uncreated*;  
<sup>كسوة</sup> غير ممكن *impossible*;  
<sup>كسوة</sup> غير العرب *not*  
<sup>كسوة</sup> Arabs; <sup>كسوة</sup> وجهه إلى غير مصر *his face was not turned towards*  
<sup>كسوة</sup> Egypt; <sup>كسوة</sup> فنزل على غير ماء *and he halted away from water, or*  
<sup>كسوة</sup> without access to water.—<sup>كسوة</sup> الغير is very rarely used instead of  
<sup>كسوة</sup> غير with the genitive; as <sup>كسوة</sup> تصافحها أكف الغير *the hands of*  
<sup>كسوة</sup> others clasp them (= غيرهم).—When in the accusative, <sup>كسوة</sup> غير,  
which always remains a substantive, often requires to be  
translated by a preposition or conjunction, such as *except, but*;  
e. g. <sup>كسوة</sup> قام القوم غير أبى بكر *the people stood up, except 'Abū Bèkr*;  
<sup>كسوة</sup> لا ترى غير جاهل *thou wilt never seem (or be thought) but a fool.*  
— On <sup>كسوة</sup> بغير and <sup>كسوة</sup> من غير, *without*, see §. 56, rem. c. The  
expressions <sup>كسوة</sup> لا غير and <sup>كسوة</sup> ليس غير are used in the sense of *not*  
*otherwise, nothing more*; as <sup>كسوة</sup> المستعمل ظرفا لا غير *that which is*  
<sup>كسوة</sup> used as an accusative of time, *not otherwise*;  
<sup>كسوة</sup> بالرفع لا غير *in the*  
<sup>كسوة</sup> nominative, *not otherwise*; <sup>كسوة</sup> عندي درهم ليس غير *I have a*

dirham about me, nothing more; i. e. لَيْسَ غَيْرَ، لَا غَيْرَ ذَلِكَ، ذَلِكَ.

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

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

e) *سِوَى* (rarely *سِوَى* and *سِوَاءٌ*), another (besides so and so), likewise runs through all the cases; as *وَسِوَاكَ مَانِعٌ فَضْلَهُ الْمُحْتَاجِ* whilst others than thou withhold their benefits from the needy (see §. 30, b, rem. b); *فَسِوَاكَ بَائِعُهَا وَأَنْتَ الْمُشْتَرِي* then another than thou is the seller and thou art the buyer; *وَكَفِّنِي بِفَضْلِكَ* and suffice me with Thy bounty, so that I may have no need of any other but Thee; *دَعَوْتُ رَبِّي أَنْ لَا يَسْلُطَ عَلَيَّ أُمَّتِي* I have prayed to my Lord that He would let no enemy conquer my people, that belonged to another race



ولا يَنْطِقُ الْفَحْشَاءَ مِنْ كَانَ مِنْهُمْ إِذَا جَلَسُوا مِنَّا and no one of them speaks a foul word, either when they sit with us or with others than us; وَإِنْ سِوَاكَ مِنْ يَوْمَلَةٍ and he who places hope in any other than thee is wretched.

— When in the accusative, it must often be translated by *besides* (compare *غَيْر* in *d*); as *سِوَى الْعِلْمِ* besides science; *سِوَى كَوْنِهِ رَوْنَقُ الْمَجْلِسِ* besides its being an ornament in society.

*f*) *مِثْل*, plur. *أَمْثَال*, likeness, as an adjective, *like*, also runs through all the cases; as *ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا* this because they say, Selling is merely like usury; *إِنْ أَنْتُمْ إِلَّا لَهَا أَجْنَحَةٌ مِثْلُ الْخَفَاشِ* ye are nothing but men like us; *عَلَى التَّمْرَةِ مِثْلَهَا زَبْدًا* they have wings like (those of) bats; *عَلَى التَّمْرَةِ مِثْلَهَا زَبْدًا* on each date the like of it in butter (a piece of butter of the same size); *لَيْسَ كَمِثْلِهِ شَيْءٌ* there is nothing like unto Him; *لَئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ* if mankind and the ginn united to produce the like of this *Kor'an*, they could not produce the like of it; *كَذَلِكَ قَالَ لَوْ أَنْفَقَ أَحَدُكُمْ* similarly, those who have no knowledge say the like of their saying (of what they say); *كُلُّ يَوْمٍ مِثْلُ أَحَدٍ ذَهَبًا* if one of you spent every day the like of

(the hill of) 'Oḥod in gold (a quantity of gold as large as the hill of 'Oḥod); لَوْ كَانَ السَّبَاعُ مُصَوِّرِينَ مِثْلَ بَنِي آدَمَ if the wild beasts were painters like men; لِي مِثْلًا مَا لَكَ I have twice as much as thou; يَرَوْنَهُمْ مِثْلِيهِمْ they thought them twice as many as themselves; وَبِهَا قُرُودٌ بَيْضٌ كَأَمْثَالِ الْكِبَاشِ الْكِبَارِ and in it are white apes, like (as big as) large rams; أَمْرَانِ يُعْطَى عَشْرَةَ أَمْثَالِ مَا سَأَلَ he ordered that he should be given ten times as much as he asked.

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

REM. b. Similar is the use of شِبْهٌ likeness, the like, قَدْرٌ, or مِقْدَارٌ, measure, size, quantity, worth, and زُهَّاءٌ computation (by conjecture), which last may usually be translated by about; as وَخَتَّ الْأَوَّلُونَ فِي الْجَبَلِ شِبْهَ دَرَجٍ يُصْعَدُ عَلَيْهِ in the mountain (something) like steps (or a stair), by which one can ascend; صَنِمَ قَدْرَ الرَّجُلِ الْمَعْتَدِلِ الْحَلِيقَةِ a statue the size of (as tall as) a well-proportioned man; طَوَاوِسُ رِقَطٌ وَخَضِرٌ قَدْرَ النَّعَامِ الْكِبَارِ peacocks, speckled and green, as big as large ostriches; نَحَتْ الرِّمَانَةَ عُنُقَ مِقْدَارِ under the knob is a neck (or shaft) measuring six fingers; هُوَ مَاءٌ كَثِيرٌ قَدْرًا مَا يُدِيرُ حَرِيٌّ it is a large body of water, as much as would turn a mill; فِي بَارِضِ الْهِنْدِ بَحِيرَةٌ مِقْدَارُ عَشْرَةِ فَرَاسِخٍ فِي مِثْلِهَا in the country of India is a lake, measuring ten parasangs (in length) by the same (in breadth); يَجْتَمِعُ مَائِهَا فِي غَدِيرٍ مِقْدَارِ غَلْوَةِ سَهْمٍ فِي غَلْوَةِ سَهْمٍ

its water collects in a pond, measuring a bowshot by a bowshot; رَأَى فِي الْمَاءِ سَمَكَةً مِقْدَارَ ذِرَاعٍ he saw in the water a fish, measuring a cubit (in length); اجْتَمَعَ لَهُ فِي أَيَّامِ الْأَمْوُونِ مِنْهُمْ زُهَاءٌ ثَلَاثَةَ آلَافِ غُلَامٍ there were collected of them by him, in the days of *el-Ma'mūn*, about 3000 slaves; لَعَلَّهُ يَكُونُ عَلَى الصِّمْتِ مِنْهَا زُهَاءٌ أَلْفِ ذِرَاعٍ perhaps there may be on each corpse about 1000 ells of it; إِلَى زُهَاءٍ نِصْفِهَا to about the half of it; يَكُونُ طُولُ الصَّنَمِ زُهَاءً ثَلَاثِينَ ذِرَاعًا the length (height) of the image is about thirty cubits. This last word is sometimes construed with مِنْ, as نَحْنُ زُهَاءٌ مِنْ خَمْسِ مِائَةِ رَجُلٍ we were about 500 men in number.

g) نَحْوٌ properly signifies *direction*, *quarter*, and is used in the accusative as a preposition (see §. 65). But more usually نَحْوٌ is employed, in all its cases, as a substantive or adjective, to signify *such as*, *like*; as رَجُلٌ نَحْوُ زَيْدٍ a man like Zèid; وَكَذَلِكَ فِي سَائِرِ الْأَخْلَاقِ نَحْوِ الْجُودِ وَالْبَخْلِ and similarly in regard to the other moral qualities, such as liberality and niggardliness; كَالصَّلَاةِ وَالصَّوْمِ وَنَحْوِهِمَا as prayer, fasting, and the like; تَكَلَّمَ تَكَلَّمَ نَحْوُ تَكَلَّمَ زَيْدٍ (i. e. تَكَلَّمَ نَحْوُ زَيْدٍ) he spoke like Zèid. As a substantive it also means *about*, in which case it may be followed (like زُهَاءٌ in *f*, rem. *b*) by مِنْ; as وَالشَّمْعُ مِنْ نَحْوِ مِائَةِ شَمْعَةٍ and the wax-candles were about a hundred; لَمْ يَفْلِتْ مِنْ أَهْلِهَا إِلَّا نَحْوُ ثَلَاثِينَ رَجُلًا there escaped of its inhabitants only about thirty men; كَانَ فِي نَحْوِ أَرْبَعَةِ آلَافٍ he

was at the head of about 4000; عَلَى نَحْوِ سِتِّ مَرَّاحِلَ at (a distance of) about six marches; فِيهَا حَيَاتٌ صَغَارٌ نَحْوِ الشَّبِيرِ in it are small snakes, about a span (long); صَادَ سَمَكَةً نَحْوَ الشَّبِيرِ he caught a fish about a span (long); هِيَ فِي الْكَبْرِ نَحْوِ مِنْ فَيْدٍ it is about the size of Fèid; وَهُمْ نَحْوُ مِنْ أَرْبَعِ مِائَةِ رَجُلٍ and they were about 400 men (in number); رَوَى نَحْوًا مِمَّا ذَكَرْنَا he handed down nearly the same (story) as we have mentioned.

83. كِلَانٍ, fem. كِلْتَانٍ, both, a pair (compare Heb. כְּלָאִים two things of different kinds, Æth. ክለኤ : k'lē, fem. ክለኤቲ : k'lētū, two), is always construed with the genitive dual of a definite noun or pronoun, or, it may be, with the gen. sing. or plur. of a pronoun, when it is to be taken in the sense of the dual; as كِلَا الرَّجُلَيْنِ both the men; كِلْتَا الْجَنَّتَيْنِ both the gardens; أَحَدُهُمَا أَوْ كِلَاهُمَا one of the two or both of them; وَيَعْلَمُ أَنَّ سَيَلْقَاهُ كِلَانَا and He knows that both of us will meet Him (at the judgment); إِنَّ لِلْخَيْرِ وَاللِّشْرِ مَدَى وَكِلَا ذَلِكَ وَجْهٌ وَقَبْلٌ both good and evil have their limit, and both are plain and clear (قَبْلٌ in rhyme for قَبْلٌ). This word is not inflected except when it is connected with a pronominal suffix; as رَأَيْتُ كِلَا أَخَوَيْكَ I have seen thy two brothers (not كِلَى); مَرَرْتُ بِكِلتَا أُخْتَيْكَ I passed by thy two sisters (not بِكِلْتَى); but إِنَّ الْمَعْلَمَ

وَالطَّبِيبَ كِلَيْهِمَا *the teacher and the physician, both of them* ;  
 مَرَرْتُ بِزَيْنَبَ وَفَاطِمَةَ كِلْتَيْهِمَا *I passed by Zèinèb and Fāṭima,*  
*both of them.* Although dual in form, it takes the predicate in  
 the singular ; as كَلَانَا غَنَى عَنْ أَخِيهِ حَيَاتَهُ *each of us can*  
*dispense with his brother, all his life long* ; كَلَانَا إِذَا مَا نَالَ شَيْئًا  
 كَلْتَا *when either of us obtains anything, he lets it slip* ;  
 الْجَنَّتَيْنِ اتَّتْ أَكْلَهُمَا *each of the gardens produced its fruit* ;  
 هَهُنَا رَجُلَانِ كِلَاهُمَا إِلَيْكَ بَغِيضٌ *here are two men, both of whom*  
*are hateful to you.* — In poetry it is sometimes joined to two  
 singular genitives, as كِلَا أَخِي وَخَلِيلِي وَأَجِدِي عَضُدًا فِي  
 النَّائِبَاتِ *my brother and my friend both find me a help in*  
*misfortunes* ; but in prose we cannot say كِلَا زَيْدٍ وَعَمْرٍو *both*  
*Zèid and 'Amr*, instead of كِلَاهُمَا زَيْدٌ وَعَمْرٌو or كِلَاهُمَا مِنْ  
 زَيْدٍ وَعَمْرٍو.

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

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

84. رَبُّ 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 رَبُّ رَجُلٍ كَرِيمٍ قَدْ لَقَيْتُ many a noble man have I met; رَبُّ رَجُلٍ رَأَيْتَهُ جَاهِلًا have I thought foolish; رَبُّ رَفْدٍ هَرَقْتَهُ ذَلِكَ الْيَوْمَ drinking-cup did I empty on that day; رَبُّ وِرْقَاءٍ هَتَفَ بِالْقُحَى many a cooing dove, sorrow-stricken, cries in the morning on a branch. — Sometimes the pronominal suffix ة is appended to رَبُّ, and the indefinite substantive put in the accusative, as اَعْنِي تَمَيِّزُ (§. 44, e), or by the verb اَعْنِي, I mean, understood; as وَرَبِّهِ عَطِبًا اَنْقَذْتَ مِنْ عَطْبِهِ and many a perishing (man) hast thou saved from destruction (عَطِبُهُ in rhyme for عَطْبُهُ). When the substantive is feminine, or in the dual or plural, some grammarians allow the use of the corresponding pronouns; as رَبُّهُنَّ امْرَاةٍ, or رَبُّهَا امْرَاةٍ, many a woman; رَبُّهُمْ رَجَالًا many men; رَبُّهُنَّ نِسَاءً many women.

REM. a. Other forms of this word are: رَبَّتْ, رَبَّ, رَبَّ, رَبَّ, رَبَّتْ, of which the most common are رَبُّ and رَبَّتْ; as اُمَيْمٌ هَلْ تَدْرِيْنَ اَنْ رَبُّ صَاحِبِ فَارَقَتْ يَوْمَ حُشَّاشٍ غَيْرِ ضَعِيفٍ 'Umèima, dost thou know that I parted on the day (i. e. at the battle) of Hòsàs from many a sturdy friend (ضَعِيفٌ in rhyme for ضَعِيفٌ); رَبُّ خَطْبَةٍ مُسَكَّنْفَرَةٍ

oration (in rhyme for *مُسْكِنْفِرَةٌ*). — The addition of *مَا الْكَافَّةُ* (see §. 36, rem. *d*) usually hinders the regimen of *رُبَّ* as *رُبَّمَا الْجَائِلُ الْمَوْبِلُ* as *رُبَّ* *many a large and thriving herd of camels is (to be found) among them*; but it is sometimes added without producing any effect (see §. 70, rem. *f*), as *رُبَّمَا ضَرْبَةٌ بِسَيْفٍ صَقِيلٍ* *many a stroke with a polished sword*; *رُبَّمَا غَارَةٌ* *many a raid* (see rem. *c*).

REM. *b*. From *رُبَّ* and *مَا* is formed the adverb *رُبَّمَا* *many a time, sometimes, perhaps*, which may be prefixed to either a nominal or a verbal clause; as *رُبَّمَا زَيْدٌ فِي الدَّارِ* *perhaps Zèid is in the house*; *رُبَّمَا جَاءَنِي زَيْدٌ* *many a time has Zèid come to me*; *رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا* *often will those, who have not believed, wish that they had been Muslims*; *رُبَّمَا يَقُولُ مَا لَا تَقْبَلُهُ الْعُقُولُ* *perhaps he may say something which our undertakings cannot receive (which we cannot admit)*.

REM. *c*. *رُبَّ* is the accusative of a substantive *رُبٌّ*, Heb. *רַב*, *multitude, quantity*, dependent upon the interjection *يَا* (§. 38, *a, β*), which is generally understood, though sometimes expressed; as *يَا رُبَّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٌ يَوْمَ الْقِيَامَةِ* *many a (woman who is) clothed in this world, (will be) naked on the day of the resurrection*; *يَا رُبَّ* *يَا رُبَّ خَالٍ لِي أَغْرَّ أَبْلَجًا* *many a maternal uncle have I, noble and bright of countenance* (*أَبْلَجًا* in rhyme for *أَبْلَجَ*); *يَا رُبَّ مِثْلِكَ فِي النِّسَاءِ غَرِيْبَةٍ* *many a one like thee among women, easily deceived*; *مَاوِيَّ يَا رُبَّمَا غَارَةٌ شَعْوَاءٌ كَاللَّذَعَةِ* *Māwiya, many a far extending raid is like a burn with the branding iron*. Together with its genitive it has the value of a whole

clause, to the indefinite noun in which there is added a *صِفَةٌ*, that is to say, an adjective or a clause taking the place of an adjective. This *صِفَةٌ* the grammarians call *جَوَابُ رَبِّ*, the answer or complement of *رَبِّ*.—It is curious to note that *رَبِّ* 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 *رُبَّمَا* and the Germ. *vielleicht*, *perhaps*. Hence some of the Arab grammarians say that *رَبِّ* is used *لِلتَّقْلِيلِ* to denote a small number; others, *لِلتَّكْثِيرِ* to denote a large number.

85. In consequence of the elision of *رَبِّ*, we frequently find the indefinite genitive alone after the conjunction *وَ* (*وَأَوْ رَبِّ*) the *wāw* of *rubba*, equivalent in meaning to *rubba*); as *وَكُلِّسْ* many a cup have I quaffed; *وَأَرَاكَةَ ضَرَبَتْ سَمَاءً فَوْقَنَا* many an 'arāka-tree formed a roof over us; *وَلَيْلٍ كَمَوْجِ الْبَحْرِ* many a night, like (dark as) the waves of the sea, has let down its curtain upon me; *وَتَفَاحَةٌ مِنْ سَوْسَنِ صَيْغٍ* 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 *فَ*, and still more rarely after *بَلْ*; as *فَمِثْلِكَ* many a one like thee have I visited by night, pregnant and nursing a child; *بَلْ بَلَدٍ مَلَأَ الْفَجَاجَ قَتَمَهُ* nay, many a town, the dust of which fills the wide roads (*قَتَمَهُ*)







87. The interrogative pronoun <sup>اَيُّ</sup> اَيّ, fem. <sup>اَيَّةُ</sup> اَيَّة (vol. I., §§. 349, 353), is construed with the genitive, definite or indefinite; as <sup>اَيُّ</sup> اَيّ رَجُلٍ, *which man?* <sup>اَيُّ</sup> اَيّ رَجُلَيْنِ, *which two men?* <sup>اَيُّ</sup> اَيّ الرَّجُلَيْنِ, *which of the two men?* <sup>اَيُّ</sup> اَيّ رِجَالٍ, *which men?* <sup>اَيُّ</sup> اَيّ الرَّجَالِ, *which of the men?* <sup>اَيُّ</sup> اَيّ مَنْ رَأَيْتَ اَفْضَلَ, *which of those whom thou hast seen is the better, or the best?* <sup>اَيُّ</sup> اَيّ الذِّينِ لَقَيْتَ اَكْرَمَ, *which of those whom thou hast met is the noblest?* <sup>اَيُّ</sup> اَيُّهُمَا, *which of the two?* <sup>اَيُّ</sup> اَيُّهُمَا, *which of them?* In the former case the annexation is explicative, in the latter partitive. — With a definite singular <sup>اَيُّ</sup> اَيّ can be construed only when the annexation is strictly partitive, as <sup>اَيُّ</sup> اَيّ الرِّجْلِ اَحْسَنَ, or <sup>اَيُّ</sup> اَيّ زَيْدٍ اَحْسَنَ, *what (part or feature) of the man, or of Zeid, is the most handsome?* or else when <sup>اَيُّ</sup> اَيّ itself is repeated, as <sup>اَيُّ</sup> اَيُّ وَايِكُ كَانَ, *whichever of us (two) be the bad one, may God bring him to shame;* <sup>اَيُّ</sup> اَيُّ وَايِكُمُ غَدَاةَ التَّقِيْنَا, *why dost thou not ask the people, which of us, on the morning we met, was the best and the most noble?* <sup>اَيُّ</sup> اَيُّ وَايِكُ (اَيُّ وَايِكُمُ = اَيْنَا).

88. The genitive of a verbal noun is not unfrequently resolved into a clause consisting of <sup>اَنْ</sup> اَنْ or <sup>مَا</sup> مَا and a finite form of the verb; as <sup>عَجِبْتُ</sup> عَجِبْتُ مِنْ اَنْ قَمْتِ, *I wonder at thy standing up,* = <sup>عَجِبْتُ</sup> عَجِبْتُ اِنْ اسْتَتَرَ; مِنْ قِيَامِكَ, =

وَأَمَّا سُمِّيَ طَالِبُ الْعِلْمِ مَا تَقُولُ لِكثْرَةِ مَا يَقُولُونَ ; وَقْتَ اسْتِنَارِهِ  
 فِي الزَّمَانِ الْأَوَّلِ مَا تَقُولُ فِي هَذِهِ الْمَسْئَلَةِ *the student of science*  
*was named Mā-takūlu (what dost thou say?) for no other*  
*reason than that, in the olden time, they used constantly to say,*  
*What dost thou say (mā takūlu) about this question? = لِكثْرَةِ*  
 عَجِبْتُ مِمَّا ضَرَبْتَ زَيْدًا ; قَوْلِهِمْ *I wonder at thy beating Zèid, =*  
 بِمَا نَسُوا يَوْمَ الْحِسَابِ ; مِنْ ضَرْبِكَ *because they have forgotten the*  
 وَضَاقَتْ عَلَيْكَ الْأَرْضُ بِمَا رَحَبَتْ ; بِنَسْيَانِهِمْ *day of reckoning, =*  
*and the earth became (too) narrow for you, notwithstanding its*  
*breadth. In the same way, a verbal or nominal clause is often*  
*found as the مضاف إِلَيْهِ or genitive after substantives, especially*  
*those denoting time or portions of time. Compare §§. 70,*  
*rem. f, and 78.*

REM. In this case the *أَنَّ* or *مَا* is *مَصْدَرِيَّةٌ*, because the clause which it introduces is equivalent to the *maṣdar* or infinitive of the verb.

89. Adjectives and participles may take after them a restrictive or limitative genitive; as *حَسَنُ الْوَجْهِ* handsome of face; *طَاهِرُ الْقَلْبِ* pure of heart; *شَدِيدُ الْحَرَارَةِ* very warm; *صَرِيحُ الْكَاسِ* smitten down by the wine-cup, intoxicated (compare *הַלְלוּמִי יְיָ*, Isaiah xxviii. 1); *صَرِيحُ الْغَوَانِي* smitten by (enamoured of) the fair sex; *قَلِيلُ الْحَيْلِ* having few wiles or

*shifts*; <sup>و</sup>عَظِيمِ <sup>و</sup>الْأَمَلِ <sup>و</sup>having great hopes; <sup>و</sup>كُلِّ <sup>و</sup>نَفْسٍ <sup>و</sup>ذَائِقَةُ <sup>و</sup>الْمَوْتِ <sup>و</sup>every soul shall taste death; <sup>و</sup>هُدًى <sup>و</sup>بِالْبَيْتِ <sup>و</sup>الْكَعْبَةِ <sup>و</sup>a victim which arrives at the Ka'ba (<sup>و</sup>بلغ is construed with the accusative of the object reached); <sup>و</sup>جَائِلَةٌ <sup>و</sup>الْوِشَاحِ <sup>و</sup>(a woman) whose waist-band, or girdle, fits loosely; <sup>و</sup>مَحْمُودِ <sup>و</sup>السِّيَرَةِ <sup>و</sup>one whose conduct is praised or praiseworthy; <sup>و</sup>مَرْوَعِ <sup>و</sup>الْقَلْبِ <sup>و</sup>sagacious of mind; <sup>و</sup>مُسْتَجَابِ <sup>و</sup>الدَّعَاءِ <sup>و</sup>one whose prayers are answered. Compare in Latin *aeger animi, integer vitæ scelerisque purus, &c.* This annexation is an improper one (§. 75, rem.), standing in place either of a *temyiz-accusative* (§. 44, e) or an accusative of the object. Hence the genitive, though always defined by the article, exercises no defining 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 <sup>و</sup>الْجَمَدِ <sup>و</sup>الْحَسَنِ <sup>و</sup>الْوَجْهِ <sup>و</sup>Muhammad, the handsome of face, or <sup>و</sup>الْجَمَدِ <sup>و</sup>زَيْدِ <sup>و</sup>الضَّارِبِ <sup>و</sup>رَأْسِ <sup>و</sup>الْجَانِيِ <sup>و</sup>Zeid, who smites the head of the offender; <sup>و</sup>الْجَمَدِ <sup>و</sup>الضَّارِبِ <sup>و</sup>رَأْسِ <sup>و</sup>الْجَانِيِ <sup>و</sup>Hind, whose girdle fits loosely; <sup>و</sup>الضَّارِبِ <sup>و</sup>الرَّجُلِ <sup>و</sup>he who strikes the man, <sup>و</sup>الضَّارِبِ <sup>و</sup>الرَّجُلِ <sup>و</sup>those who strike the man, <sup>و</sup>الضَّارِبَاتِ <sup>و</sup>الرَّجُلِ <sup>و</sup>those (women) who strike the man, <sup>و</sup>الضَّارِبَاتِ <sup>و</sup>غُلَامِ <sup>و</sup>الرَّجُلِ <sup>و</sup>those (women) who strike the man's slave; <sup>و</sup>الْمُقِيمِ <sup>و</sup>الصَّلَاةِ <sup>و</sup>those who perform (the rites of) prayer; <sup>و</sup>الْمَبْدُوكِ <sup>و</sup>He who created thee; <sup>و</sup>الْمَلَامِيِ <sup>و</sup>he who rebukes me (compare <sup>ו</sup>הַמְכַרְהוּ, Isaiah ix. 12); <sup>ו</sup>الْمَوْعِدِيِ <sup>ו</sup>he who threatens me.

REM. Observe, however, that the annexation may in some of these cases be a proper one, either of a partitive or an explicative character. For example, <sup>وَصَوْنٌ</sup>حَسَنُ الْوَجْهِ may possibly mean *the handsome (part) of the face*, or even *the handsome face*; <sup>مُسْتَجَابٌ</sup>الدَّعَاءِ *that part of the prayer which has been answered*; <sup>شَدِيدٌ</sup>الْحَرَارَةِ *the most intense portion of the heat* (compare §. 86, with rem. b, and §. 95). In this case the article can, of course, never be prefixed to the <sup>مُضَافٌ</sup>.

90. No word can be interposed between the noun in the status constructus and the genitive, and consequently an adjective which qualifies the former must be placed *after* the latter; as <sup>وَصَوْنٌ</sup>يَدُهُ الْيَمْنَى *his right hand*. Exceptions to this rule are very rare, and found almost exclusively in the poets, who sometimes take the liberty of interposing an oath or some other word. For example, in prose: <sup>وَوِو</sup>فَلَا تَحْسِبَنَّ اللَّهَ مُخْلَفٌ وَعَدَّةُ رَسُولِهِ *think not then that God will fail to keep His promise to His apostles* (el-Kor'an, xiv. 48, according to one reading); <sup>وَوِو</sup>وَكَذَلِكَ زَيْنٌ لِكَثِيرٍ *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); <sup>وَوِو</sup>هَلْ أَنْتُمْ تَارِكُونَ لِي صَاحِبِي *do you not leave me my companion?* (words of the Prophet, reported by 'Abū 'd-Dardā); <sup>وَوِو</sup>تَرَكْتُ يَوْمًا نَفْسِي وَهَوَاهَا سَعَى لَهَا فِي رَدَاهَا *to let your soul alone one day with its lust is an effort towards its destruction*; <sup>وَوِو</sup>إِنَّ الشَّاةَ تَسْمَعُ صَوْتَ وَاللَّهِ رَبِّهِ *the sheep hears the*

voice, by God, of its master. Again, in poetry: *لله در اليوم* *well done he who has today rebuked her!* *كما خط الكتاب* *as a book, or letter, was written one day by the hand of a Jew, writing (the lines) nearer or farther (from one another);* *فزججتها بمزجة زج القلوص ابي مزادة* *and I stabbed her with a short lance, as 'Abū Mezāda stabs a young camel* (*مزادة* in rhyme for *مزادة*); *فسقناهم سوق البغات* *and we put them to flight as falcons put to flight kites;* *يفرك حب السنبل الكنايف بالقاع فرك القطن المحالج* *they (the locusts) rub down the grains of the full ears in the fields, as the mihlāg (an iron instrument) rubs down the cotton, (clearing it of its seeds);* *وسواك مانع فضله المحتاج* *whilst others than thou withhold their benefits from the needy;* *وفاق كعب بجير* *agreement with Bugèir saves thee, Kāb, from speedy destruction and from remaining for ever in hell* (for *وفاق بجير يا كعب*); *كان برزون ابا عصام* *O 'Abū 'Isām, it is as if Zèid's hack were an ass made thin by the bridle* (by constant riding); *نجوت وقد بل المرادي سيفه من ابن ابي شيخ الاباطح طالب* *I escaped, but the Murādī ('Abdu 'r-Rahmān 'ibn Mulgam) wetted his sword with the blood of ('Alī), the son of 'Abū Tālib, the chief of the valleys (of Mèkka);* *ولئن حلفت على يديك لاحلفن بيمين*

وَأَصْدَقُ مِنْ يَمِينِكَ مَقْسِمٌ and verily, if I swear before thee, I swear with the oath of a swearer which is more truthful than thy oath (for يَمِينِكَ مِنْ يَمِينِكَ مَقْسِمٌ); وَلَا تَرْتَوِي عَنْ نَقْضِ (بِئَمِينِ مَقْسِمٌ أَصْدَقُ مِنْ يَمِينِكَ مِنْ يَمِينِكَ مَقْسِمٌ) but our desires do not refrain from breaking our resolutions; هُمَا أَخَوَا فِي الْحَرْبِ مَنْ لَا أَخَاهُ they are the brothers in war of him who has no brother. From these examples it appears that the word interposed is usually either an oath, an objective complement of the مَضَافُ, an adverbial accusative of time, or a vocative.

REM. Of the insertion of مَا الزَّائِدَةُ, or the redundant mā, after certain of the prepositions and رَبِّ we have already given some examples, §§. 70, rem. f, 84, rem. a. It sometimes occurs in other cases, as: وَيَحْمَا زَيْدٌ woe to Zeid! غَضِبْتَ مِنْ غَيْرِ مَا جَرِمَ thou art angry without any offence; أَيُّمَا الْأَجْلَيْنِ قَضَيْتَ whichever of the two terms I fulfil; يَا شَاةَ مَا قَنَصَ لِمَنْ حَلَّتْ لَهُ; O antelope of chase for him (to be chased and caught by him) for whom it is lawful; فِي كُلِّ مَا عَامٍ تَلِدُ who brings forth (for تَلِدُ) every year.

91. The relative adjectives ending in يَ (vol. I., §. 249), because standing to some extent in the place of a genitive, admit of a genitive in apposition to them; as رَأَيْتَ التَّيْمِيَّ رَأَيْتَ التَّيْمِيَّ رَأَيْتَ التَّيْمِيَّ رَأَيْتَ التَّيْمِيَّ رَأَيْتَ التَّيْمِيَّ رَأَيْتَ التَّيْمِيَّ I saw the Tèimā, (namely) of (the tribe of) Tèim ('ibn) تَيْمِ عَدِيِّ 'Adī, = رَأَيْتَ الرَّجُلَ مِنْ تَيْمِ تَيْمِ عَدِيِّ رَأَيْتَ الرَّجُلَ مِنْ تَيْمِ تَيْمِ عَدِيِّ رَأَيْتَ الرَّجُلَ مِنْ تَيْمِ تَيْمِ عَدِيِّ 'Otba 'ibn Ġazwān ėl-Māzinē, (namely) of (the tribe of) Māzin of Kāis, founded ėl-Baṣra;



يقول عبد الله بن الزبير الاسدي اسد خزيمه says 'Abdu 'lāh 'ibn  
 ʔz-Zebīr ʔl-'Asēdī, of (the tribe of) 'Asēd ('ibn) Hozēima; ولقى  
 ابن الرندانقاني بلد بين سرخس ومرو and he met 'Abū  
 'l-Fēḥ 'ibn 'ar-Rindānaḡānī, (from Rindānaḡān,) a town be-  
 tween Sēraḡs and Mērw; لما كانت الايام الناصرية محمد بن قلاوون  
 after there came the Nāṣirean days, (I mean the days of ʔl-  
 Mēlik ʔn-Nāṣir) Muḡammad 'ibn Kalā'ūn; and even with the  
 interposition of a word, ابو عبدة معمر بن المثنى التيمي بالولاء  
 'Abū 'Obēida Ma'mar 'ibn ʔl-Muḡannā, by clientship  
 of the tribe of Tēim, (namely) Tēim of Korēis.

92. In the proper annexation, if the second noun be inde-  
 finite, the first is so too; but if the second be definite, so is  
 the first likewise. For example, *بنت ملك* is a daughter of  
 a king, a king's daughter, a princess, Fr. *une fille de roi*, Germ.  
*eine Königstochter*; but *بنت الملك* is the daughter of the king,  
 the king's daughter, Fr. *la fille du roi*, Germ. *die Tochter des*  
*Königs* (either his only daughter or that daughter of his who  
 has been already spoken of).—If we wish the first noun to  
 remain indefinite, whilst the second is definite, we must sub-  
 stitute for the annexation the construction with the preposition  
*ل* (§. 53, b, rem. c); e. g. *بنت للملك* a daughter of the king;  
*مات لي أخ* a brother of mine is dead (whereas *مات أخي*  
 would mean *my brother is dead*, that is to say, either *my only*  
*brother* or *that one of my brothers of whom we have been speaking*).

—There are some nouns, however, of a wide and general signification, which may remain indefinite even when followed by a definite genitive; for instance, <sup>وَوَصْرًا</sup>نظيرة, <sup>وَوَصْرًا</sup>نحوة, <sup>وَوَصْرًا</sup>مِثْلَهُ, something like him or it; <sup>بَعْضُ</sup>بعض الفقراء some poor people; <sup>بَعْضُ</sup>بعض المغاير a cave. See §. 82, c, f, g.

REM. In such phrases as <sup>وَدُنْيَا</sup>أمر آخرة و<sup>وَدُنْيَا</sup>دنيا, a matter of this life and the life to come, the indefinite <sup>مُضَافٌ</sup>مُضَافٌ إِلَيْهِ shows that the <sup>مُضَافٌ</sup>مُضَافٌ is to be regarded as a single part, some one matter &c. 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; <sup>وَدُنْيَا</sup>أمر آخرة و<sup>وَدُنْيَا</sup>دنيا is in fact equivalent in meaning to <sup>أُمُورٍ</sup>أُمُورِ الآخرة و<sup>وَدُنْيَا</sup>الدنيا. The same remark applies to those indefinite annexations which supply the place of compound nouns or adjectives; e. g. <sup>قَصْرٍ</sup>قصر ملك, a royal castle, nearly the same as <sup>قَصْرٍ</sup>قصر من قصور الملك.

93. Nouns of the forms <sup>فَعْلٌ</sup>فعل, <sup>أَفْعَلٌ</sup>افعل, &c., 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 genitive: <sup>هُوَ</sup>هو أفضل رجلٍ he is a most excellent man; <sup>هِيَ</sup>هي أفضل امرأةٍ she is a most excellent woman; <sup>هُمَا</sup>هما أفضل رجلين they are two most excellent men; <sup>هِنَّ</sup>هن أفضل نساءٍ they are most excellent women; <sup>اللَّهُ</sup>اللَّهُ خير حافظٍ God is the best preserver; <sup>أَنْتُمْ</sup>أَنْتُمْ خير أمةٍ أخرجت للناسٍ ye are





REM. *b*. In such constructions as *أَفْضَلُ رَجُلٍ*, *أَوَّلُ يَوْمٍ*, *خَيْرُ أُمَّةٍ*, *عَالِي أَسْمِ الصَّاحِبِ*, *عَاجِلُ طَعْنَةٍ*, *خَصَلَتَيْنِ*, and *عَزِيزُ كِتَابِكُمْ*, the genitive is explicative (as in *مَدِينَةٌ بَعْدَآذٍ*, §. 95), and not, as might at first sight appear, a substitute for a *temyiz-accusative* (§. 44, *e*). *أَفْضَلُ رَجُلٍ* is not = *أَفْضَلُ رَجُلًا* *most excellent as a man* (*très distingué en tant qu'homme*); for we cannot say *هُمَا أَفْضَلُ الرَّجُلِ*, as we say *هُمَا طَوِيلَا اللَّحْيَةِ* *they are both long of beard*, instead of *هُمَا طَوِيلَانِ لِحْيَةٍ*, but, on the contrary, we must say *هُمَا أَفْضَلُ رَجُلَيْنِ*.

94. The substantive that denotes the material of which anything is made, is put in the genitive, definite or indefinite, after the substantive designating the thing; as *ثَوْبٌ حَرِيرٍ* *a silk dress*, *صَنْمُ الذَّهَبِ* *the golden image* (see §§. 76, 77, 80, and 92). Frequently, however,—and this is the older construction,—the substantive denoting the material is put in apposition to the object as a determinative of kind (*بَيَانٌ*), both being either definite or indefinite. For example: *الصَنْمُ الذَّهَبُ* *the golden image* (not *الصَنْمِ الذَّهَبِ*); *السُّلْطَانِيَّةُ الكَاسُ الْفِضَّةُ* *the silver cup*; *الصِّينِيُّ* *the porcelain (or china) dish*; *الصُّلْبَانُ الخَشْبُ* *the wooden crosses*; *عِجْلًا جَسَدًا* *a calf of red gold*; *إِتَّخَذَ ثَوْبًا دِيْبَابًا* *he made a dress of brocade*; *وَوَجَدَ فِي وَسْطِهِ حَوْضًا رُخَامًا مَطْبِقًا* *and he found in the centre of it a sarcophagus of marble, with a cover*; *وَعَلَيْهَا مِيلَانِ سَاجٌ* *and beside it are two posts of teak-wood*; *إِحْمِلْ إِلَيْهِ دِرْعِي الْحَدِيدِ* *carry to him my iron coat of mail*;



the others, حَرَامٌ, plur. حُرْمٌ, خَرَابٌ, and سَوَاءٌ, are adjectives of both genders (originally infinitives).

REM. c. Similarly, in Hebrew and Syriac, הַבְּקָר הַבְּרָזָה the brazen oxen (2 Kings, xvi. 17), זָהָבָא דִּינָרָא a golden *dīnār*.

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 سَعِيدٌ كُرْزٌ *Sa'īd (nicknamed) Kurz*, i. e. *wallet*, = سَعِيدُ الَّذِي  
 كَيْسٌ قَفَّةٌ ; هُوَ كُرْزٌ *Kais (nicknamed) Kuffa*, i. e. *dried gourd* ;  
 زَيْدٌ بَطَّةٌ *Zèid (nicknamed) Batta*, i. e. *bottle*.

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

b) To the names of towns, rivers, mountains, &c., when preceded by the words for *town*, *river*, &c. ; as مَدِينَةُ بَغْدَادٍ

the city of Baǧdād (= <sup>بَغْدَادُ</sup> الْمَدِينَةُ الَّتِي هِيَ <sup>بَغْدَادُ</sup>); نَهْرُ الْفَرَاتِ <sup>نَهْرُ الْفَرَاتِ</sup>  
 the river Euphrates; <sup>بَحْرُ النَّيْلِ</sup> the river Nile; <sup>طُورُ سَيْنِينَ</sup> mount  
 Sinai; <sup>شَهْرُ رَمَضَانَ</sup> the month of Ramadān.

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

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

e) To adjectives defined by the article in connection with substantives not so defined; as <sup>بَيْتُ الْمَقْدِسِ</sup> <sup>بَيْتُ الْمَقْدِسِ</sup> the Holy Temple (i. e. Jerusalem), = <sup>الْبَيْتُ الَّذِي هُوَ الْمَقْدِسُ</sup>, or, shortly, <sup>بَابُ الصَّغِيرِ</sup> <sup>بَابُ الصَّغِيرِ</sup> the little gate (as a name), = <sup>الْبَيْتُ الْمَقْدِسُ</sup>; <sup>رَبِيعُ الْأَوَّلِ</sup> <sup>رَبِيعُ الْأَوَّلِ</sup> the first *Rabī'*, and <sup>رَبِيعُ الْآخِرِ</sup> <sup>رَبِيعُ الْآخِرِ</sup> the last (second) *Rabī'* (names of months); <sup>عَامُ الْأَوَّلِ</sup> <sup>عَامُ الْأَوَّلِ</sup> last year; <sup>مَسْجِدُ الْجَانِبِ الْغَرْبِيِّ</sup> <sup>مَسْجِدُ الْجَانِبِ الْغَرْبِيِّ</sup> the western side, = <sup>الْمَسْجِدُ الْجَامِعُ</sup>; <sup>بَقْلَةُ الْحَمَقَاءِ</sup> <sup>بَقْلَةُ الْحَمَقَاءِ</sup> the congregational mosque, = <sup>الْبَقْلَةُ الْحَمَقَاءُ</sup>; <sup>دَارُ الْآخِرَةِ</sup> <sup>دَارُ الْآخِرَةِ</sup> the foolish herb, purslane, = <sup>الْبَقْلَةُ الْحَمَقَاءُ</sup>;



other world, the world to come, = الدَّارُ الْآخِرَةُ. In these and similar annexations some grammarians see an إِضَافَةُ الْمَوْصُوفِ إِلَى الصِّفَةِ, or annexation of the thing described to the descriptive epithet, i. e. of the substantive to the adjective; but as such an annexation is impossible (see §. 78), those grammarians are correct, who regard the adjective as having been raised to the level of a substantive. Strictly speaking, بَيْتُ الْمَقْدِسِ means the house of the holy place (taking مَقْدِسٌ, if we like, as *nomen loci* from قَدَسَ to sanctify, vol. I., §. 227); رَبِيعُ الْأَوَّلِ, the Rabī' of the first place, first in order; &c. On the other hand, in صَلَاةِ الْأَوَّلَى the annexation is an ordinary, proper one (إِضَافَةُ حَقِيقِيَّةٌ), the word سَاعَةٌ, hour, being understood; صَلَاةُ فِي السَّاعَةِ الْأَوَّلَى (see §. 77). Similarly, some grammarians consider جَانِبُ الْغَرْبِيِّ = مَسْجِدُ الْمَكَانِ الْجَامِعِ = مَسْجِدُ الْجَامِعِ, جَانِبُ الْمَكَانِ الْغَرْبِيِّ or بِقَلَّةِ الْحَبَّةِ الْحَمَقَاءِ = بِقَلَّةِ الْحَمَقَاءِ, مَسْجِدُ الْوَقْتِ الْجَامِعِ, and دَارُ الْحَيَاةِ الْآخِرَةِ = دَارُ الْآخِرَةِ. Here too the constructions عَزِيزُ كِتَابِكُمْ, عَاجِلُ طَعْنَةٍ, أَفْضَلُ رَجُلٍ, &c., find a place (see §. 78, at the end, §. 86, rem. b, and §. 93).

REM. This sort of annexation is called by the grammarians إِضَافَةُ التَّفْسِيرِ, or الْأِضَافَةُ التَّفْسِيرِيَّةُ, the interpretative annexation, as also إِضَافَةُ الْبَيَانِ, or الْأِضَافَةُ الْبَيَانِيَّةُ, the explicative annexation. The special sort mentioned under *d* is named إِضَافَةُ التَّشْبِيهِ, the comparative annexation.

## 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 <sup>سِتَّةُ رِجَالٍ</sup> *six men*, <sup>ثَلَاثُ جَوَارٍ</sup> *three girls*, <sup>ثَلَاثُنَا</sup> *we three* (women), <sup>أَرْبَعَتُهُمْ</sup> *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 <sup>جَمْعٌ</sup> *جمع* as well as a <sup>الْقَلَّةُ</sup> *القلة* (vol. I., §. 307), the former ought to be used; e. g. <sup>خَمْسَةُ أَثْوَابٍ</sup> *five pieces of cloth*, <sup>ثَمَانِيَةُ أَجْبِيَةٍ</sup> *eight sacks*, <sup>عَشْرَةُ غِلْمَةٍ</sup> *ten slaves*, <sup>ثَلَاثَةُ أَفْلَسٍ</sup> *three fèls* (a copper coin), not <sup>خَمْسَةُ ثِيَابٍ</sup>, <sup>ثَمَانِيَةُ جُرَبٍ</sup>, <sup>عَشْرَةُ غِلْمَانٍ</sup>, <sup>ثَلَاثَةُ فُلُوسٍ</sup>. — They are very rarely construed with the accusative <sup>لِلتَّمْيِيزِ</sup> (§. 44, *e*); as <sup>خَمْسَةُ أَثْوَابًا</sup>, instead of <sup>خَمْسَةُ أَثْوَابٍ</sup>.

REM. *a*. The word <sup>مِائَةٌ</sup> forms an important exception to the above rule, being always placed after the governing unit in the genitive singular, as <sup>ثَلَاثُمِائَةٌ</sup> *three hundred*. Only a poet can venture to say <sup>ثَلَاثُ مِئِينَ</sup>.

REM. *b*. Should a <sup>جَمْعٌ الْقَلَّةُ</sup> be little or not at all in use, the <sup>جَمْعٌ الْكَثْرَةُ</sup> must of course be employed; as <sup>ثَلَاثَةُ شُجُوعٍ</sup> *three shoe-strings*, because <sup>أَشْسَاعٌ</sup> and <sup>أَشْسَعٌ</sup> are rare or doubtful. Even in the Kor'an, however, we find <sup>ثَلَاثَةُ قُرُوءٍ</sup> *three menstruations*, instead of <sup>أَقْرَاءٍ</sup> or <sup>أَقْرُوٍ</sup>.

97. Of the two words **وَاحِدٌ** and **أَحَدٌ** the former is more commonly used as an adjective, the latter as a substantive; e. g. **رَجُلٌ وَاحِدٌ** *a single man, one man*, **لِلَّهِ الْوَاحِدِ** *to the one God*; **أَحَدُ النَّاسِ** *one of the people*, **أَحَدِي الثَّلَاثِ** *one (fem.) of the three*, **أَحَدُهُمْ** *one of them*. **أَحَدٌ** is used absolutely in negative and interrogative phrases in the sense of *any one*; as **لَا أَحَدٌ** *there is no one in the house*; **مَا جَاءَنِي أَحَدٌ** *no one came to me*; **هَلْ أَحَدٌ رَأَى مِثْلَ هَذَا** *has any one seen the like of this?* As applied to God, the two words are interchangeable, **هُوَ الْوَاحِدُ** or **هُوَ الْوَاحِدُ**; and also in the compound numbers 21, 31, etc., **وَاحِدٌ وَعِشْرُونَ** or **أَحَدٌ وَعِشْرُونَ**, etc. — **إِثْنَانٍ**, fem. **إِثْنَتَانِ** or **ثِنْتَانِ**, is not unfrequently placed, as an adjective, after a noun in the dual, to express the idea of duality more strongly; as **لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ** *do not take unto yourselves two gods*; **أَنْتَيْنِ** *bring into it (the ark) of every (species of animals) a pair (lit. two individuals, male and female)*; **وَالَّذِي جَعَلَ لَهُ صَلَاحُ الدِّينِ بَدَلًا مِنْ مَكْسِ الْحَاجِّ الْفَا دِينَارٍ إِثْنَانِ** *what Ṣalāḥo'd-dīn (Saladin) has assigned him in lieu of the tax levied on the pilgrims is 2000 dīnārs*; **نَازِلِينَ مِنْذُ شَهْرَيْنِ** *dwelling (in it) for the last two months*; **عَلَى مِيلَيْنِ اثْنَيْنِ** *at a distance of two miles from it*. It is very rarely prefixed to the things numbered, and then requires the genitive singular; as **حَبَّتَا ثِنْتَا حَنْظَلٍ** *two colocynth gourds*, = **حَبَّتَا**

حَنْظَلٍ حَبَّةً grain, berry, being used, like the Persian دانه, *dāna*, in counting fruit). See vol. I., §. 321, rem. c.

98. When the numeral is followed, not by the noun expressing the things numbered, but by a collective designating the whole species or genus, the relation between it and the collective is indicated, not by the simple genitive, but by the preposition *مِنْ*; as *فَخَذَ مِنْ الطَّيْرِ أَرْبَعَةً* take then four birds, = *أَرْبَعَةَ طَيُورٍ مِنَ الطَّيْرِ*; *تِسْعَةً مِنَ الرِّهْطِ* nine of the people, = *تِسْعَةَ أَشْخِصٍ مِنَ الرِّهْطِ*. Sometimes, however, the collective itself is put in the simple indefinite genitive; as *وَكَانَ فِي الْمَدِينَةِ تِسْعَةَ رَهْطٍ* there were in the city nine persons; *وَهُمْ أَرْبَعَةٌ* and they were four in number.

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 *ثَلَاثَةَ عَشْرَ رَجُلًا* thirteen men; *تِسْعَ عَشْرَةَ امْرَأَةً* nineteen women; *ثَلَاثَةَ وَسَبْعِينَ رَجُلًا* seventy-three men; *تِسْعَ وَتِسْعِينَ نَعْجَةً* ninety-nine sheep. They are very rarely followed by the accusative plural; as *وَقَطَعْنَاهُمْ* and we divided them into twelve tribes (or) nations. — As to gender, the tens (*عَشْرُونَ*, &c.) are both masculine and feminine, but the *units* conform to the gender of the noun denoting the things numbered; as *أَحَدَ عَشْرَ كَوْكَبًا* eleven stars; *أَرْبَعِينَ نَاقَةً* forty-five she-camels.

REM. بَضْعٌ (also بَضْعٌ) is construed like the numerals which it represents (vol. I., §. 319, rem. *b*, etc.), but does not vary in gender, according to the best authorities, when unaccompanied by another number and signifying from 3 to 10; as بَضْعٌ رِجَالٍ, بَضْعٌ نِسْوَةٍ, بَضْعٌ سِنِينَ, but بَضْعَةٌ بَضْعَةٌ وَتَلْثُونَ مِنَ الْمُسْلِمِينَ, بَضْعٌ عَشْرَةَ امْرَأَةً, عَشْرٌ رِجَالًا *some thirty, or thirty and odd, of the Muslims*, وَأَرْبَعُونَ سَنَةً, بَضْعٌ *some forty years or forty and odd years.*

100. If an adjective be appended to the noun denoting the things numbered, after any numeral between 11 and 99, the adjective may agree either grammatically with the noun, or logically with the cardinal number; as عِشْرُونَ دِينَارًا نَاصِرِيًّا *twenty dīnārs of ʿl-Melik ʿn-Nāṣir* (where نَاصِرِيًّا agrees grammatically with دِينَارًا, accus. sing. masc.), or عِشْرُونَ دِينَارًا نَاصِرِيَّةٌ (where نَاصِرِيَّةٌ agrees logically with عِشْرُونَ, as representing the broken plural دِنَانِيرٌ, 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 عِشْرُونَ زَيْدٍ *Zèid's twenty* (camels); ثَلَاثُونَ *your thirty* (servants). Compare §. 108.

102. The cardinal numbers from 11 to 19 may also be construed in the same way with the genitive of the possessor (except اِثْنَا عَشْرَ and its fem.). In this case they remain,

according to most grammarians, indeclinable, as <sup>خَمْسَةٌ عَشْرٌ</sup>, fem. <sup>خَمْسَ عَشْرَتِكَ</sup>, *thy fifteen* (nom., gen., acc.). According to others, the <sup>عِجْرُ</sup> or latter part of the compound is declined; as <sup>خَمْسَةٌ عَشْرٌ</sup>, gen. <sup>خَمْسَةَ عَشْرٍ</sup>, acc. <sup>خَمْسَةَ عَشْرٍ</sup>. Others still admit the declinability of the <sup>صَدْرُ</sup> or former part of the compound, and put the <sup>عِجْرُ</sup> or latter part in the genitive; as <sup>خَمْسَةُ عَشْرٍ</sup>, gen. <sup>خَمْسَةَ عَشْرٍ</sup>, acc. <sup>خَمْسَةَ عَشْرٍ</sup>.

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

REM. The accus. sing. or genit. plur. after <sup>مِائَةٌ</sup> is very rare; as <sup>إِذَا عَاشَ أَلْفِي مِائَتَيْنِ عَامًا</sup> *when a man has lived two hundred years*; <sup>وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةِ سِنِينَ</sup> *and they tarried in their cave three hundred years* (where others read <sup>مِائَةِ</sup>, and regard <sup>سِنِينَ</sup> as a <sup>بَدَلٌ</sup> or permutative apposition to <sup>ثَلَاثَ مِائَةِ</sup>).

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 <sup>بَيْنَ الْهَجْرَةِ وَبَيْنَ أَدَمَ عَلَى</sup> *between the migration and Adam*

مَقْتَضَى التَّوْرَةِ الْعِبْرَانِيَّةِ أَرْبَعَةَ أَلْفٍ وَسَبْعَ مِائَةٍ وَأَحَدِي وَأَرْبَعُونَ  
 between the Hīgra and Adam, according to the Hebrew  
 Pentateuch, there are 4741 years; بَيْنَ تَبْلِيلِ الْأَلْسِنِ وَبَيْنَ  
 الْهَجْرَةِ عَلَى اخْتِيارِ الْمُؤَرِّخِينَ ثَلَاثَةَ أَلْفٍ وَثَلْثِمِائَةٍ وَأَرْبَعِ سِنِينَ  
 between the confusion of tongues and the Hīgra, there are,  
 according to the assumption of the chronologists, 3304 years. The  
 substantive may, however, be repeated after each numeral; as  
 الْغَرْبِيَّةَ غَيْرَتَهَا الْفَا الْفِ دِينَارٍ وَمِائَةَ الْفِ دِينَارٍ وَأَرْبَعَةَ وَأَرْبَعُونَ  
 the revenue of (the province of)  
 ʿl-Garbīya (in Lower Egypt) is 2,144,080 military dīnārs. In  
 large amounts, consisting of millions, hundreds of thousands and  
 thousands, the word الْفِ must be repeated after each  
 numeral; as جَمَلَةٌ ذَلِكَ تِسْعَةَ أَلْفِ الْفِ وَخَمْسِمِائَةَ الْفِ وَأَرْبَعَةَ  
 وَثَمَانُونَ الْفَا وَمِائَتَانِ وَأَرْبَعَةَ وَسِتُّونَ دِينَارًا  
 the total of this amounts  
 to 9,584,264 dīnārs.

105. The higher cardinal numbers, as well as those from 3 to 10 (vol. I., §. 321), may be placed in apposition to the substantive denoting the objects numbered; as جَذَبَ الشَّبَكَةَ إِلَى الْأَرْضِ  
 he drew the net to land,  
 full of large fishes, a hundred and fifty-three; كَانَتْ شُعُوبُ أَوْلَادِ  
 the nations  
 sprung from the three sons of Noah were, at the time of the con-  
 fusion of tongues, seventy-two in number (the substantive denoting

the things numbered, <sup>شَعْبٌ</sup>شعب, is repeated here, because the last numeral requires it in a form different in number and case from <sup>شُعُوبٌ</sup>شعوب).

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) The numeral agrees in gender with the *singular* of the substantive denoting the things numbered; as <sup>سَبْعَ سِنِينَ</sup>سبع سنين *seven years* (sing. <sup>سَنَةٌ</sup>سنة, fem.), but <sup>سَبْعَةَ أَعْوَامٍ</sup>سبعة أعوام *id.* (sing. <sup>عَامٌ</sup>عام, masc.); <sup>ثَلَاثَةَ حَمَامَاتٍ</sup>ثلاثة حمامات *three baths* (sing. <sup>حَمَامٌ</sup>حمام, masc.); <sup>سِتَّةَ مَجَلِّدَاتٍ</sup>ستة مجلدات *six volumes* (sing. <sup>مَجَلْدٌ</sup>مجلد, masc.). This rule holds even when the substantive itself is suppressed; as <sup>صَبَّتُ خَمْسَةَ أَيَّامٍ</sup>صبت خمسة أيام *I fasted five days* (i. e. <sup>خَمْسَةَ أَيَّامٍ</sup>خمسعة أيام, from <sup>يَوْمٌ</sup>يوم, masc., *a day*); <sup>سَرَّتُ خَمْسَ لَيَالٍ</sup>سرت خمس ليالٍ *I travelled five nights* (i. e. <sup>خَمْسَ لَيَالٍ</sup>خمس ليالٍ, from <sup>لَيْلَةٌ</sup>ليلة, fem., *a night*); <sup>مِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ</sup>منهم من يمشي على أربع *among them are creatures which walk on four feet* (i. e. <sup>عَلَى أَرْبَعٍ</sup>على أربع, from <sup>رَجْلٌ</sup>رجل, fem., *a foot*); <sup>يَا عَيْنِ بَكِيٍّ عِنْدَ كُلِّ صَبَاحٍ جُودِي بِأَرْبَعَةٍ عَلَى الْجَرَاحِ</sup>يا عين بكى عند كل صباح جودي بأربعة على الجراح *O eye of mine, weep every morning* (<sup>صَبَاحٍ</sup>صباح in rhyme for <sup>صَبَاحٍ</sup>صباح); <sup>شَدَّ دُمُوعًا عَلَى أَرْبَعَةِ الشُّوَرِ</sup>شدد دموعا على أربعة الشور *shed copious tears over el-Garrāh* (lit. *weep with the four channels for tears*, <sup>أَرْبَعَةَ الشُّوَرِ</sup>أربعة الشور, from the sing. <sup>شَانٌ</sup>شان, masc., or *with the four corners of the eyes*, <sup>جَوَانِبِ الْعَيْنِ</sup>جوانب العين, from the sing. <sup>جَانِبٌ</sup>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. ثَلَاثَةُ اشْخِصٍ *three persons*, from شَخْصٍ, masc.; ثَلَاثُ اَعْيُنٍ *three individuals*, from اَعْيُنٍ, fem. But if another noun be annexed to this, which determines the real gender of the objects more precisely, the numeral agrees with the second noun; as فَكَانَ مَجْنِي دُونَ مَنْ فَكَانَ مَجْنِي دُونَ مَنْ *and so my shield against those whom I feared was three persons, two girls and a young woman* (كَاعْبٍ and مَعْصِرٍ are used only of women, vol. I., §. 297, c, rem. b; شَخْصٍ is here employed by the poet, through the exigency of the metre, instead of اشْخِصٍ, §. 96; مَعْصِرٍ stands in rhyme for مَعْصِرٍ). Again: فَاِنَّ كِلَابًا هَذِهِ عَشْرَ اَبْطَنٍ *this (tribe of) Kilāb has ten branches, but thou hast nought to do with its ten branches* (اَبْطَنٍ is a plural of بَطْنٍ, vol. I., §. 304, rem. c, which is masc., but the numeral takes the gender of the feminine substantive قَبَائِلُهُ, which immediately follows in its plural form قَبَائِلُهُ; and in the Kōr'ān, ch. vii. 160, وَقَطَعْنَاهُمْ اِثْنَتَيْ عَشْرَةَ اَسْبَاطًا اَمَّا *and we divided them into twelve tribes (or) nations* (اَسْبَاطٍ is the plural of سَبْطٍ, masc., Heb. שִׁבְטִים, but the numeral agrees with

أمة, which follows in the plural form (أمم). Sometimes, however, the numeral agrees with the real gender of the objects numbered, even when the grammatical gender of the noun used is different; as ثَلَاثَةُ أَنْفُسٍ *three persons (of the male sex)*, where ثَلَاثَةُ is masc., although أَنْفُسٍ is fem., because أَنْفُسٍ is here equivalent to رَجُلٌ or إِنْسَانٌ.

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. مِنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ امْتِثَالِهَا *he who does a good thing, shall receive a tenfold recompense for it, lit. shall receive ten (good things) like it* (عَشْرُ is fem., because امْتِثَالٌ plur. امْتِثَالٌ, though masc., is here only an epithet of حَسَنَاتٌ understood, the plur. of حَسَنَةٌ, which is fem.).

d) When the numeral is connected with the substantive by the preposition مِنْ (§. 98), it agrees in gender with the substantive; as أَرْبَعٌ مِنَ الْغَنَمِ *four sheep* (غَنَمٌ being fem., vol. I., §. 290, a, ε); ثَلَاثَةٌ مِنَ الْبَطِّ *three ducks* (بَطٌّ being masc., vol. I., §. 292, a). This is the case even when an epithet follows which fixes the real gender of the objects numbered; as أَرْبَعٌ مِنَ الْغَنَمِ ذَكَوْرٌ *four sheep, males*; ثَلَاثَةٌ مِنَ الْبَطِّ اِنَاثٌ *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 <sup>ثَلَاثُ</sup> <sup>إِنَاثٍ</sup>, <sup>أَرْبَعَةُ</sup> <sup>ذُكُورٍ</sup> <sup>مِنَ</sup> <sup>الْغَنَمِ</sup>  
<sup>مِنَ</sup> <sup>الْبَطِّ</sup>.

e) The numerals as abstract numbers (vol. I., §. 309, b, c) are of the masculine gender; as <sup>ثَلَاثَةٌ</sup> <sup>نِصْفُ</sup> <sup>الْسِتَّةِ</sup>, or <sup>ثَلَاثَةٌ</sup> <sup>نِصْفُ</sup> <sup>الْسِتَّةِ</sup>,  
*three is the half of six.*

f) In the enumeration of several groups of objects of different genders, the following rules hold. — α) The numerals from 3 to 5, inclusive, must be repeated before each substantive, and vary in gender accordingly; as <sup>لِي</sup> <sup>خَمْسَةٌ</sup> <sup>أَعْبِدُ</sup> <sup>وَخَمْسُ</sup> <sup>إِمَاءٍ</sup> (أَم) <sup>أَم</sup> I  
*have five male and five female slaves.* β) From 6 to 10, inclusive, they are not repeated, and conform in gender to the nearest substantive; as <sup>لِي</sup> <sup>ثَمَانِيَةٌ</sup> <sup>أَعْبِدُ</sup> <sup>وَإِمَاءٌ</sup> (أَم) <sup>أَم</sup> I  
*have eight male and (eight) female slaves, or, transposing the words, لِي <sup>ثَمَانِيَةٌ</sup>  
<sup>لِي</sup> <sup>ثَمَانِيَةٌ</sup> <sup>وَإِمَاءٌ</sup> (أَم) <sup>أَم</sup> <sup>وَإِعْبِدُ</sup>. γ) The compound numerals, from 11 upwards, are not repeated, and take the masculine form, when the following substantives designate rational beings; as <sup>عِنْدِي</sup> <sup>خَمْسَةَ</sup> <sup>عَشْرٍ</sup>  
<sup>عَبْدًا</sup> <sup>وَجَارِيَةً</sup> I have fifteen male and (fifteen) female slaves, or,  
<sup>عِنْدِي</sup> <sup>خَمْسَةَ</sup> <sup>عَشْرَ</sup> <sup>جَارِيَةً</sup> <sup>وَعَبْدًا</sup>. But when the substantives designate irrational objects, the numerals take the gender of the nearest substantive; as <sup>عِنْدِي</sup> <sup>خَمْسَةَ</sup> <sup>عَشْرَ</sup>  
<sup>جَمَلًا</sup> <sup>وَنَاقَةً</sup> I have fifteen male and (fifteen) female camels, or,  
<sup>عِنْدِي</sup> <sup>خَمْسَ</sup> <sup>عَشْرَةَ</sup> <sup>نَاقَةً</sup> <sup>وَجَمَلًا</sup>. If, however, in the case of irrational objects, a vague, general expression,*

such as مَا بَيْنَ (§. 67), be interposed between the numeral and the things numbered, the numeral is always of the *feminine* gender; as عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ جَمَلٍ وَنَاقَةٍ *I possess fifteen camels, male and female*, or, transposing the words, عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ نَاقَةٍ وَجَمَلٍ.

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

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

b) When the objects numbered have already been mentioned, or are supposed to be well known; as فَرَجَ السَّبْعُونَ بِفَرَحٍ *and the seventy (disciples) returned with joy*; وَقَدْ جَاوَزْتَ حَدَّ *and you have already passed the limit*; اَلْارْبَعِينَ *since I am already past forty*, scil. سِنَةٍ *years* (observe اَلْارْبَعِينَ by poetic license for اَلْارْبَعِينَ). The article is here used لِلْعَهْدِ, to indicate previous knowledge.

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

d) When the numerals, from 3 to 10, precede a definite noun in the construct state (see §. 92); as ثَلَاثَةُ الرِّجَالِ *the three men* (lit. *the triad of the men*); عَشْرَةُ الْعِلْمَةِ *the ten slaves*; عَشْرُ الْجَوَارِي *the ten female slaves*; أَرْبَعُ الْبُيُوتِ *the four houses*; خَمْسَةُ الْأَشْبَارِ *the five spans*; ثَلَاثُ الْأَثَافِي *the three stones (on which the cooking-pot rests)*. Sometimes, however, the numeral too has the article; as الْخَمْسَةُ الْأَثَابِ *the five dresses*; الثَّلَاثَةُ الْأَصْوَاتِ *the three selected airs or tunes*; هَذِهِ السِّتُّ الْمَدِينِ *these six cities*. — According to the later and now (but without case-endings) usual construction, the article is dropped before the substantive and appears only prefixed to the numeral; as الْأَرْبَعَةُ الْأَخْمَاسِ *the four-fifths*; الْخَمْسُ قَرْيٌ *the five villages*; الثَّلَاثَةُ رِجَالٌ *the three men* (vulg. *الثَّلَاثَةُ رِجَالٌ*). — The same remarks apply to مِائَةٌ and أَلْفٌ, with their derivatives and compounds; e. g. ثَلَاثَةُ أَلْفِ ثَلَاثِمِائَةِ الدِّينَارِ *the 300 dīnārs*, الثَّلَاثَةُ أَلْفِ الثَّلَاثِمِائَةِ الدِّينَارِ *the 3000 dirhams*; but also الثَّلَاثِمِائَةُ الدِّينَارِ, الثَّلَاثَةُ أَلْفِ الدِّينَارِ, and in more modern Arabic الثَّلَاثِمِائَةُ دِينَارٌ, الثَّلَاثَةُ أَلْفِ الدِّينَارِ (vulg. *الثَّلَاثِمِائَةُ دِينَارٌ*, *الثَّلَاثَةُ أَلْفِ دِرْهَمٍ*). — Those numerals which take the objects numbered in the accusative singular, must have the article prefixed to them to render them definite, as التِّسْعُونَ رَجُلًا *the 90 men*; and in the case of a compound of tens and units, the article must be prefixed to both, as

السبعون والسبعون جملاً *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 *الثلاثة عشر جملاً* *the thirteen camels*. But others allow the repetition of the article, as *قبر ياقب الحواري أحد الاثني*; *الثلاثة العشر جملاً*; *قبر ياقب الحواري أحد الاثني* *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 *الماورد* (vulg. *الماورد*) *rose-water*, for the classical *ماء الورد*; *حصا اللبان* *frankincense in grains*, for *حصا اللبان*; *الرسمال* *the capital or principal* (in speaking of money), for *رأس*; *التمر الهندي* *the tamarind* (lit. *the Indian date*), for *التمر الهندي*; *المال*.

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 *خامس عشرهم* *the fifteenth of them*; *ثم سار السلطان إلى عراز ونازلها ثالث*; *ثم سار السلطان إلى عراز ونازلها ثالث* *next the sultān proceeded to 'Azāz, and laid siege to it on the third of Du'l-Kāda, and took possession of it by capitulation on the eleventh of Du'l-Higga*; *وكان ثامن عشرى تموز* *and it was the twenty-eighth of Tēmūz* (in this example *ثامن* is in the construct state before *عشرى*, lit. *the eighth of the twenties*, and so also in the following

ones, in which, however, the modern form <sup>عَشْرِينَ</sup>عَشْرِينَ, gen. <sup>عَشْرِينَ</sup>عَشْرِينَ, acc. <sup>عَشْرِينَ</sup>عَشْرِينَ, is used instead of the classical <sup>عَشْرًا</sup>عَشْرًا, gen. and acc. <sup>عَشْرِي</sup>عَشْرِي; just as in the noun we find <sup>سِنِينَ</sup>سِنِينَ instead of <sup>سِنُو</sup>سِنُو and <sup>سِنِي</sup>سِنِي, from <sup>سِنُون</sup>سِنُون, plur. of <sup>سَنَةً</sup>سَنَةً a year, vol. I., §. 302, rem. d); <sup>فِي ثَالِثِ عَشْرِينَ تَيْسْرِي</sup>فِي ثَالِثِ عَشْرِينَ تَيْسْرِي it is the twenty-first of Tisrī; <sup>عِشْرِينَ نُوْدِي بِالْقَاهِرَةِ</sup>عِشْرِينَ نُوْدِي بِالْقَاهِرَةِ on the twenty-third of this (month) there was 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 <sup>لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ</sup>لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ *verily they are unbelievers who say, God is a third of three (is one of three);* <sup>إِذْ أَخْرَجَهُ إِتْنَيْنِ</sup>إِذْ أَخْرَجَهُ إِتْنَيْنِ *when those, who were unbelievers, drove him forth a second of two (one of two, with a single companion);* <sup>خَرَجَ زَيْدٌ سَابِعَ سَبْعَةٍ</sup>خَرَجَ زَيْدٌ سَابِعَ سَبْعَةٍ *Zeid 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 <sup>ثَانِي عَشْرَ اثْنَيْ عَشَرَ</sup>ثَانِي عَشْرَ اثْنَيْ عَشَرَ, or <sup>ثَانِي عَشْرٍ</sup>ثَانِي عَشْرٍ, *a twelfth of twelve, fem.* <sup>ثَانِيَةَ عَشْرَةِ اثْنَيْ عَشْرَةٍ</sup>ثَانِيَةَ عَشْرَةِ اثْنَيْ عَشْرَةٍ or <sup>ثَانِيَةَ اثْنَيْ عَشْرَةٍ</sup>ثَانِيَةَ اثْنَيْ عَشْرَةٍ

ثَالِثٌ ثَلَاثَةَ عَشْرٍ, or ثَالِثٌ ثَلَاثَةَ عَشْرٍ, a *thirteenth* of thirteen, fem. ثَالِثَةٌ ثَلَاثَةَ عَشْرٍ or ثَالِثَةٌ ثَلَاثَةَ عَشْرٍ; etc.

REM. Compare in old German *selbe vierde*, i. e. *mit drei andern*; *zuo rîten sâhen einen ritter selben dritten*, i. e. *mit zwei andern*; *der grâve selbe zwelfte in eine barken spranc*, i. e. *mit elf andern*.

b) In the latter case, the ordinals from third to ninth are in reality nomina agentis (compare §. 86, rem. a) from the verbs ثَلَّتْ to make (two) into three, رَبَعَ to make (three) into four, &c.; as هُوَ ثَالِثٌ اِثْنَيْنِ he makes a third, lit. he makes three of two. Hence they may also be construed with the accusative; as هُوَ رَابِعٌ ثَلَاثَةً he makes a fourth, fem. هِيَ رَابِعَةٌ ثَلَاثًا. — With the numerals from 11 to 19, we may in like manner say هُوَ ثَالِثٌ عَشْرًا اِثْنَيْ عَشْرٍ he makes a thirteenth; هِيَ رَابِعَةٌ عَشْرًا ثَلَاثَ عَشْرَةٍ she makes a fourteenth (where the cardinal number is in the accusative); though many grammarians wholly disapprove of this construction. — With the numerals compounded of units and tens, only the unit is put in the construct state, and the ten is suppressed; as هُوَ رَابِعٌ ثَلَاثَةً وَعِشْرِينَ he makes a twenty-fourth; or, with the accusative, هِيَ رَابِعَةٌ ثَلَاثًا وَعِشْرِينَ she makes a twenty-fourth.

REM. a. Examples of the ordinals used as nomina agentis, with pronominal suffixes, are: مَا يَكُونُ مِنْ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمَّ: there is no private converse of three, but He makes the fourth; سَيَقُولُونَ





الثَّانِيَةَ وَالْأَرْبَعِينَ مِنْ مَلِكِهِ *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 شَعْبَانَ* the first of *Sa'bān*; *الْيَوْمُ الرَّابِعَ عَشَرَ* the fourteenth day of the month of *Règèb*; *يَوْمَ الْخَمِيسِ الثَّانِي وَالْعِشْرِينَ لِمُحَرَّمٍ* 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 *Règèb*, which has thirty days.

1st of *Règèb*, *لِلَّيْلَةِ خَلَّتْ مِنْ رَجَبٍ*, or *لِأَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ*,  
*one night of Règèb being past.\**

2nd, *لِللَّيْلَتَيْنِ خَلَّتَا مِنْ رَجَبٍ*.

3d, *لِلثَّلَاثِ (لِثَلَاثِ لَيَالٍ) خَلَوْنَ مِنْ رَجَبٍ*; and so on up  
 to the

\* We may also say *غُرَّةٌ رَجَبٍ* or *لِغُرَّةِ رَجَبٍ* (from *غُرَّةٌ* the blaze, Germ. *Blässe*, on a horse's forehead, the new moon). The word *مُسْتَهْلٌ* (from *هَلَالٌ* the new moon) is likewise frequently used to denote the first of the month, and more rarely *أَهْلَالٌ*, *مَهْلٌ*, *هَلَّةٌ*, and *هَلٌّ*; e. g. *كَانَ أِبْتِدَاءُ الْوَجَعِ فِي مُسْتَهْلِ رَبِيعِ الْأَوَّلِ وَتُوِّفِيَ صَلَاحُ فِي الثَّانِي هَلٌّ*; e. g. *كَانَ أِبْتِدَاءُ الْوَجَعِ فِي مُسْتَهْلِ رَبِيعِ الْأَوَّلِ وَتُوِّفِيَ صَلَاحُ فِي الثَّانِي هَلٌّ*; e. g. *كَانَ أِبْتِدَاءُ الْوَجَعِ فِي مُسْتَهْلِ رَبِيعِ الْأَوَّلِ وَتُوِّفِيَ صَلَاحُ فِي الثَّانِي هَلٌّ* *the disease began on the first of the first Rabi', and he (the Prophet) died on the twelfth of that month.*

- 10th, *لِعَشْرِ خَلُونَ مِنْ رَجَبٍ*.
- 11th, *لِإِحْدَى عَشْرَةَ (لَيْلَةً) خَلَتْ مِنْ رَجَبٍ*; and so on up to the
- 14th, *لِأَرْبَعِ عَشْرَةَ خَلَتْ مِنْ رَجَبٍ*.
- 15th, *فِي أَنْتِصَافِ رَجَبٍ*, or *فِي النِّصْفِ مِنْ رَجَبٍ*, or *فِي مُنْتَصَفِ رَجَبٍ*, *in the middle of Rêgèb*.
- 16th, *لِأَرْبَعِ عَشْرَةَ (لَيْلَةً) بَقِيَتْ مِنْ رَجَبٍ*, *fourteen nights remaining of Rêgèb*; and so on up to the
- 20th, *لِعَشْرِ (عَشْرِ لَيَالٍ) بَقِيَتْ (بَقِيَيْنَ) مِنْ رَجَبٍ*; and so on up to the
- 27th, *لِثَلَاثِ بَقِيَيْنَ مِنْ رَجَبٍ*.
- 28th, *لِللَّيْلَتَيْنِ بَقِيَتَا مِنْ رَجَبٍ*.
- 29th, *لِللَّيْلَةِ بَقِيَتْ مِنْ رَجَبٍ*.
- 30th, *لِأَخْرِ لَيْلَةٍ مِنْ رَجَبٍ* *on the last night of Rêgèb*.\*

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\* Or *لِمُنْسَلَخِ رَجَبٍ*, or *لِأَنْسَلَاخِ رَجَبٍ*, or *لِسَلْخِ رَجَبٍ*. The words *سَرَارٌ* and *سَرَرٌ*, more rarely *سَرَارٌ* and *سِرْرٌ*, are also employed to denote the last day of the month.

## II. THE SENTENCE AND ITS PARTS.

### A. THE SENTENCE IN GENERAL.

#### 1. *The Parts of the Sentence: the Subject, the Predicate, and their Complements.*

112. Every proposition or sentence (جُمْلَةٌ, plur. جُمَلٌ, a *sum* or *total* of words) necessarily consists of two parts, a *subject* and a *predicate*. The latter is called by the native grammarians *المسند* that which leans upon or is supported by (the subject), the attribute; the former, *المسند إليه* that upon which (the attribute) leans, or by which it is supported, that to which something is attributed. The relation between them is termed *الاستناد*, properly the act of leaning (one thing against another), then, as a concrete, the relation of attribution.

REM. Some grammarians, however, call the *subject* *السند* or *المسند*, and the *predicate* *المسند إليه*.

113. The subject is either a *noun* (substantive or expressed pronoun), or a *pronoun implied in the verb*; the predicate is either a *noun* (substantive or adjective) or a *verb*; e. g. زيد عالم *Zèid is learned*; أنت شريف *thou art noble*; الله هو الحق *God is the truth*; مات زيد *Zèid is dead*; مات *he is dead* (in which last example the pronoun هو is implied in the verb).—Every

sentence which begins with the subject (substantive or pronoun) is called by the Arab grammarians <sup>جَمَلَةٌ اِسْمِيَّةٌ</sup> *a nominal sentence*. Whether the following predicate be a noun, or a preposition and the word it governs (<sup>جَارٌ وَمَجْرُورٌ</sup> *attracting and attracted*, §. 115, and vol. I., §. 355), or a verb, is a matter of indifference; <sup>زَيْدٌ مَاتَ</sup> *Zèid is dead*, is in their eyes a nominal sentence just as much as <sup>زَيْدٌ عَالِمٌ</sup> *Zèid is learned*, or <sup>زَيْدٌ فِي</sup> *Zèid is in the mosque*. What characterises a nominal sentence, according to them, is the absence of a logical copula expressed by or contained in a finite verb. On the contrary, a sentence of which the predicate is a verb preceding the subject (as <sup>مَاتَ زَيْدٌ</sup> *Zèid is dead*), or a sentence consisting of a verb which includes both subject and predicate (as <sup>مَاتَ</sup> *he is dead*), is called by them <sup>جَمَلَةٌ فِعْلِيَّةٌ</sup> *a verbal sentence*. The subject of a nominal sentence is called <sup>اَلْمَبْتَدَأُ</sup> *that with which a beginning is made, the inchoative*, and its predicate <sup>اَلْخَبَرُ</sup> *the enunciative or announcement*. The subject of a verbal sentence is called <sup>اَلْفَاعِلُ</sup> *the agent*, and its predicate <sup>اَلْفِعْلُ</sup> *the action or verb*.

REM. <sup>اَلْمَبْتَدَأُ</sup> is, according to the above translation, an elliptical form of expression, for <sup>اَلْمَبْتَدَأُ بِهِ</sup>. Compare vol. I., §. 190, rem. *b*.

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 <sup>أَنْ</sup> or <sup>مَا</sup>

(called الحروف المصدرية the particles which supply the place of the maṣdar or nomen verbi, vol. I., §. 195, rem.); as أن تصوموا it is good for you that ye should fast or to fast (أن تصوموا = خير لكم); (صومكم = تصوموا) it pleased me that thou wentest out, or thy going out pleased me (أن خرجت = خروجك); طال ما عادت الإسلام (معاداتك = ما عادت). Compare §§. 78 and 88.

115. The predicate may be, as mentioned in §. 113, a preposition with its genitive; as زيد في المسجد Zèid is in the mosque; زيد عندك Zèid is with thee or in thy house; نحن لله we are God's; أنا من الصادقين I am one of those who speak the truth; على دين I owe some money (lit. upon me there is a debt, see §. 59, c); أن تفعله thou mayest do it (lit. it is to thee that thou do it). When the subject is placed first, these are nominal sentences (§. 113); but when the predicate precedes it, their nature is doubtful, some grammarians holding them to be transposed nominal sentences (in which case على in على دين is a خبر مقدم or predicate placed in front, and دين a مبتدأ موخر or subject placed behind), whilst others regard them as being in reality verbal sentences, with the verb suppressed (so that على is equivalent to يستقر على there rests upon me, and دين is the فاعل or subject of this suppressed verb). A sen-

tence, of which the predicate is a preposition with a genitive indicating a *place*, is called by the Arabs *جَمَلَةٌ ظَرْفِيَّةٌ* a *local sentence* (see vol. I., §. 221, rem. *a*) ; and if the genitive indicates any other relation but that of place, it is said to be *جَمَلَةٌ جَارِيَّةٌ* a *sentence which runs the course, or follows the analogy, of a local sentence*. As, however, the expression *ظرف* is often used in the general sense of *جار ومجرور* (§. 113), any sentence commencing with a preposition and its genitive as the predicate may be called *جَمَلَةٌ ظَرْفِيَّةٌ* (see §. 127, *a*).

116. When the predicate is a preposition with its genitive, and the subject is an indefinite substantive, or a sentence compounded of *أن* and a finite verb (§. 114), the predicate must necessarily be put first; as *عِنْدَكَ رَجُلٌ* a man is with thee or in thy house ; *فِي الدَّارِ امْرَأَةٌ* a woman is in the house ; *لَكَ أَنْ تَفْعَلَهُ* thou mayest do it ; and not *رَجُلٌ عِنْدَكَ*, *امْرَأَةٌ فِي الدَّارِ*, *أَنْ تَفْعَلَهُ لَكَ*. Unless the indefinite substantive be accompanied by an adjective, expressed or implied, when either order is admissible ; as *عِنْدِي رَجُلٌ كَرِيمٌ*, or *رَجُلٌ كَرِيمٌ عِنْدِي*, a noble man is with me or in my house ; *عِنْدَنَا رَجِيلٌ*, or *رَجِيلٌ عِنْدَنَا*, there is a little man, or a mean fellow (*رَجِيلٌ = رَجُلٌ صَغِيرٌ* or *رَجُلٌ حَقِيرٌ*) with us or at our house.

117. This inversion of subject and predicate also necessarily

takes place in a nominal sentence:  $\alpha$ ) when the مبتدأ comprises a pronoun which refers to a word in the خبر, as مَلُو فِي الدَّارِ حَبِيبُهَا what an eye loves fills (or satisfies) it, حَبِيبُهَا صَاحِبُهَا its master (or owner) is in the house, not مَلُو حَبِيبُهَا;  $\beta$ ) when the مبتدأ is restricted by مَا فِي or أَلَا, as مَآ فِي الدَّارِ زَيْدٌ only Zèid is in the house, مَا لَنَا إِلَّا اتِّبَاعُ زَيْدٍ there is no one but Zèid in the house, مَا لَنَا إِلَّا اتِّبَاعُ أَحْمَدَ we have nothing (to do) but to follow 'Ahmèd (Muhammad), not مَآ فِي الدَّارِ زَيْدٌ, which would mean Zèid is only in the house;  $\gamma$ ) when the خبر is an interrogative, as مَنْ أَنْتَ who art thou? مَا هَذَا what is this? أَيْنَ زَيْدٌ where is Zèid? كَيْفَ عَمْرُو how is 'Amr?

REM. a. With the particle أَلَا under  $\beta$  we find occasional exceptions; as يَا رَبِّ هَلْ إِلَّا بِكَ النَّصْرُ يَرْجَى عَلَيْهِمْ وَهَلْ إِلَّا عَلَيْكَ الْمَعْوَدُ 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 مَا أَقِيَامُ هَلْ قَائِمُونَ الرِّجَالُ the two men are not standing; هَلْ قَائِمُونَ الرِّجَالُ, or مَا أَقِيَامُ الرِّجَالُ, are the men standing? See §. 121.

118. In verbal sentences the subject or agent must always



follow the predicate or verb; as <sup>و</sup>مَاتَ <sup>و</sup>عَمْرٌ *'Omar is dead;*  
<sup>و</sup>عَمْرٌ <sup>و</sup>مَاتَ <sup>و</sup>أَبُوهُ *'Omar's father (lit. 'Omar, his father) is dead*  
 (see §. 120).

119. When the noun (substantive or pronoun) stands first, and the verb second, the former is not a <sup>س</sup>فَاعِلٌ or agent, but a <sup>و</sup>مَبْتَدَأٌ or inchoative, of which the latter is the <sup>س</sup>خَبْرٌ or enun-  
 tiative, the whole being not a verbal but a nominal sentence (see §. 113). A sentence of this kind, consisting of an in-  
 choative and a complete verbal sentence, the agent of which is contained in the verb itself (§. 113), may be called *compound*; e.g.  
<sup>س</sup>زَيْدٌ <sup>س</sup>مَاتَ *Zèid is dead,* = <sup>و</sup>زَيْدٌ <sup>س</sup>مَاتَ <sup>و</sup>هُوَ *زَيْدٌ مَاتَ هُوَ*; <sup>و</sup>أَنَا <sup>و</sup>قُلْتُ *I have said,*  
 where the agent is <sup>و</sup>تُ in <sup>و</sup>قُلْتُ. In such sentences, the pronoun which is contained in the verb takes the place of, and falls back upon, the noun which stands before the compound verbal sentence and constitutes its inchoative.— The difference between a compound nominal sentence, such as <sup>س</sup>زَيْدٌ <sup>س</sup>مَاتَ, and a verbal one, such as <sup>و</sup>زَيْدٌ <sup>س</sup>مَاتَ, 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. <sup>و</sup>زَيْدٌ <sup>و</sup>عَمْرٌ <sup>س</sup>حَى *Zèid is dead* and *'Omar is alive,* = <sup>و</sup>زَيْدٌ <sup>و</sup>عَمْرٌ <sup>س</sup>حَى *زَيْدٌ مَاتَ وَأَمَّا عَمْرٌ فَحَى*; 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: <sup>و</sup>اِيَّاكَ نَعْبُدُ <sup>و</sup>اِيَّاكَ نَسْتَعِينُ <sup>و</sup>اِيَّاكَ نَعْبُدُ <sup>و</sup>اِيَّاكَ نَسْتَعِينُ THEE we worship and to THEE we cry for help; <sup>و</sup>ضَرَبَ زَيْدٌ رَجُلًا وَاحِدًا <sup>و</sup>ضَرَبَ زَيْدٌ رَجُلًا وَاحِدًا <sup>و</sup>ضَرَبَ زَيْدٌ رَجُلًا وَاحِدًا <sup>و</sup>ضَرَبَ زَيْدٌ رَجُلًا وَاحِدًا Zèid struck ONE man, and 'Omar struck TWO men.

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: <sup>و</sup>زَيْدٌ ابْنُهُ حَسَنٌ <sup>و</sup>زَيْدٌ ابْنُهُ حَسَنٌ <sup>و</sup>زَيْدٌ ابْنُهُ حَسَنٌ <sup>و</sup>زَيْدٌ ابْنُهُ حَسَنٌ Zèid's son (lit. Zèid, his son) is handsome; <sup>و</sup>زَيْدٌ مَاتَ أَبُوهُ <sup>و</sup>زَيْدٌ مَاتَ أَبُوهُ <sup>و</sup>زَيْدٌ مَاتَ أَبُوهُ <sup>و</sup>زَيْدٌ مَاتَ أَبُوهُ Zèid's father is dead; <sup>و</sup>زَيْدٌ قَتَلَ أَخُوهُ <sup>و</sup>زَيْدٌ قَتَلَ أَخُوهُ <sup>و</sup>زَيْدٌ قَتَلَ أَخُوهُ <sup>و</sup>زَيْدٌ قَتَلَ أَخُوهُ Zèid's brother has been killed; <sup>و</sup>زَيْدٌ جِيءَ إِلَيْهِ بِكِتَابٍ <sup>و</sup>زَيْدٌ جِيءَ إِلَيْهِ بِكِتَابٍ <sup>و</sup>زَيْدٌ جِيءَ إِلَيْهِ بِكِتَابٍ <sup>و</sup>زَيْدٌ جِيءَ إِلَيْهِ بِكِتَابٍ a letter has been brought to Zèid (lit. Zèid, there has been a coming to him with a letter). In compound sentences of this sort, there is appended to the subject of the nominal or verbal sentence, which occupies the place of the <sup>و</sup>خَبْرٌ, a pronominal suffix, called الرَّابِطُ, the binder or connector, which represents, and falls back upon, the noun forming the <sup>و</sup>مَبْتَدَأٌ. Such a sentence is said by the grammarians to be <sup>و</sup>جُمْلَةٌ ذَاتُ وَجْهَيْنِ, a sentence with two faces or aspects, because, as a whole, it partakes both of the nominal and the verbal nature.

REM. a. The pronominal suffix is sometimes omitted in cases in which the sense is perfectly clear without it; as <sup>و</sup>الْأَسْمَنُ مَنَوَانٍ بِدِرْهَمٍ <sup>و</sup>الْأَسْمَنُ مَنَوَانٍ بِدِرْهَمٍ <sup>و</sup>الْأَسْمَنُ مَنَوَانٍ بِدِرْهَمٍ <sup>و</sup>الْأَسْمَنُ مَنَوَانٍ بِدِرْهَمٍ the ghee is (at the rate of) two manās for a dirham; <sup>و</sup>الْبُرُّ كُرٌّ بِسِتِينَ <sup>و</sup>الْبُرُّ كُرٌّ بِسِتِينَ <sup>و</sup>الْبُرُّ كُرٌّ بِسِتِينَ <sup>و</sup>الْبُرُّ كُرٌّ بِسِتِينَ the wheat is (at the rate of) sixty dirhams per kurr; i. e. <sup>و</sup>مَنَوَانٍ مِنْهُ <sup>و</sup>مَنَوَانٍ مِنْهُ <sup>و</sup>مَنَوَانٍ مِنْهُ <sup>و</sup>مَنَوَانٍ مِنْهُ two manās of it, <sup>و</sup>الْكُرُّ مِنْهُ <sup>و</sup>الْكُرُّ مِنْهُ <sup>و</sup>الْكُرُّ مِنْهُ <sup>و</sup>الْكُرُّ مِنْهُ the kurr of it.

REM. *b.* A pronominal رَابِطٌ is not required when the خَبْرٌ is wider or more general in its signification than the مَبْتَدَأٌ; as زَيْدٌ نِعْمَ الرَّجُلُ *What an excellent man Zèid is!* Nor when the مَبْتَدَأٌ and خَبْرٌ are perfectly identical in meaning; as نَطَقَ اللَّهُ حَسْبِي *my utterance (is), God is my sufficiency*; قَوْلِي لَا إِلَهَ إِلَّا اللَّهُ *what I say (is), There is no god but God.*

121. *a)* If a sentence consists of a verbal adjective occupying the first place, and a noun occupying the second, it may be regarded as a verbal sentence, the verbal adjective being looked upon as a verb and the noun as its agent. E. g. خَبِيرٌ بَنُو لَيْهَبٍ *the Banū Lihb are skilled (in augury)*; فَخَيْرٌ نَحْنُ عِنْدَ النَّاسِ مِنْكُمْ *and so we are better than you in the opinion of men* (where, according to the analysis of the grammarians, خَبِيرٌ and خَيْرٌ are the مَبْتَدَأُ, and بَنُو and نَحْنُ are each a فَاعِلٌ سَادٌ مَسْدُ الْخَبْرِ or agent supplying the place of the *habar*); زَيْدٌ ضَارِبٌ غَلَامَهُ عَمْرٌ *Zèid's slave is beating 'Omar* (where غَلَامٌ is the فَاعِلٌ of ضَارِبٌ); جَاءَنِي زَيْدٌ الْحَسَنُ غَلَامَهُ *there came to me Zèid, whose slave is handsome.* — *b)* The same is necessarily the case, when the verbal adjective is preceded by an interrogative or negative particle, and put in the singular, without regard to the number of the following noun. E. g. مَا أَقَائِمٌ زَيْدٌ *is Zèid standing?* مَا ذَاهِبَةٌ هِنْدٌ *Hind is not going away* (where أَقَائِمٌ and ذَاهِبَةٌ are the مَبْتَدَأُ, and زَيْدٌ and هِنْدٌ are each a فَاعِلٌ سَادٌ مَسْدُ الْخَبْرِ); مَا أَقَائِمٌ الرَّجُلَانِ *are the men standing?* مَا قَائِمٌ الرَّجُلَانِ *the two*

men are not standing ; <sup>س</sup>زَيْدٌ <sup>و</sup>أَبَوَاهُ <sup>س</sup>أَقَائِمٌ are Zèid's parents standing? (where <sup>س</sup>أَقَائِمٌ is a transposed <sup>س</sup>خَبْرٌ, <sup>و</sup>أَبَوَاهُ its <sup>س</sup>فَاعِلٌ, and <sup>س</sup>زَيْدٌ a transposed <sup>س</sup>مَبْتَدَأٌ ; هل <sup>س</sup>مَضْرُوبٌ <sup>و</sup>بَنُوكَ <sup>س</sup> are thy sons beaten? (where <sup>س</sup>مَضْرُوبٌ is the <sup>س</sup>مَبْتَدَأٌ, and <sup>س</sup>بَنُوكَ a <sup>س</sup>نَائِبٌ <sup>و</sup>فَاعِلٌ <sup>س</sup>سَادٌ <sup>و</sup>مَسَدٌ <sup>و</sup>بَنُوكَ a <sup>س</sup>نَائِبٌ or deputy-agent supplying the place of the <sup>س</sup>خَبْرٌ). Similarly: <sup>س</sup>أَرَأَيْتَ <sup>و</sup>أَنْتَ <sup>س</sup>عَنْ <sup>و</sup>أَلِهَاتِي <sup>و</sup>يَا <sup>و</sup>إِبْرَاهِيمَ <sup>و</sup> gods, O Abraham? <sup>س</sup>أَرَأَيْتَ <sup>و</sup>أَنْتَ <sup>س</sup>عَنْ <sup>و</sup>أَلِهَاتِي <sup>و</sup>يَا <sup>و</sup>إِبْرَاهِيمَ my two friends, ye do not keep your compact with me ; <sup>س</sup>أَمِنْجَزِ <sup>و</sup>أَنْتُمْ <sup>و</sup>وَعْدَا <sup>و</sup>وَتَقْتِ <sup>و</sup>بِي <sup>و</sup> غَيْرَ <sup>و</sup>لَا <sup>و</sup>عِدَاكَ <sup>و</sup>فَاطِرِحِ will ye fulfil a promise on which I relied? <sup>س</sup>غَيْرَ <sup>و</sup>لَا <sup>و</sup>عِدَاكَ <sup>و</sup>فَاطِرِحِ thy enemies are not in play, so do thou leave off play (where <sup>س</sup>غَيْرَ <sup>و</sup>لَا = <sup>س</sup>مَا <sup>و</sup>تَارَكَ <sup>و</sup>أَمْرَكَ, i. e. <sup>س</sup>مَا <sup>و</sup>تَارَكَ <sup>و</sup>أَمْرَكَ). But if the verbal adjective agrees with the following noun in number, the sentence is regarded as nominal ; e. g. <sup>س</sup>مَا <sup>و</sup>قَائِمَانِ <sup>و</sup>الرَّجُلَانِ the two men are not standing (where <sup>س</sup>قَائِمَانِ is a <sup>س</sup>خَبْرٌ <sup>و</sup>مَقْدَمٌ and <sup>س</sup>الرَّجُلَانِ a <sup>س</sup>مَبْتَدَأٌ (موخر). See §. 117, rem. b.

REM. In the case of a singular noun, as <sup>س</sup>زَيْدٌ <sup>و</sup>أَقَائِمٌ, a double analysis is possible ; <sup>س</sup>قَائِمٌ may be regarded as a <sup>س</sup>مَبْتَدَأٌ, of which <sup>س</sup>زَيْدٌ is the <sup>س</sup>فَاعِلٌ <sup>و</sup>سَادٌ <sup>و</sup>مَسَدٌ <sup>و</sup>الْخَبْرُ, and this is the preferable view ; or <sup>س</sup>قَائِمٌ may be regarded as a transposed <sup>س</sup>خَبْرٌ, of which <sup>س</sup>زَيْدٌ is the transposed <sup>س</sup>مَبْتَدَأٌ.

122. The Arabic language, like the Hebrew and Syriac, has

no *abstract* or *substantive verb* to unite the predicate with the subject of a nominal sentence, for كَانَ is not an abstract verb, but, like all other verbs, an attributive, ascribing to the subject the attribute of existence. Consequently its predicate is put, not in the nominative, but in the adverbial accusative (§. 41). The same remark naturally applies to the أَخَوَاتُ كَانَ (§. 42).

123. If a definite noun (substantive or pronoun) and an indefinite adjective are placed in juxtaposition, the very fact of the former being defined (no matter in what way) and the latter undefined, shows that the latter is the predicate of the former, and that the two together form a complete nominal sentence; for an adjective which is appended to a noun as a mere descriptive epithet, and forms along with it only one part (either subject or predicate) of a sentence, must be defined according to the nature of the noun. E. g. يُوْسُفُ مَرِيضٌ *Joseph (is) sick*, السُّلْطَانُ مَرِيضٌ *the sultān (is) sick*, أَبُو يُوْسُفَ مَرِيضٌ, *Joseph's father (is) sick*, أَبِي مَرِيضٌ *my father (is) sick*, هُوَ مَرِيضٌ *he (is) sick*, هَذَا مَرِيضٌ *this man (is) sick*; whereas هَذَا الْمَرِيضُ would mean either *this (is) the sick (man)* or *this sick (man)*, and السُّلْطَانُ الْمَرِيضُ *the sick sultān*.

124. When both subject and predicate are defined, the pronoun of the third person is frequently inserted between them (see §. 129), to prevent any possibility of the predicate being taken for a mere apposition. This is done even when the subject is a pronoun of the first or second person. For example:

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الله هو الله هو الحي القيوم *God is the living, the self-subsisting,* الله هو الله هو الحي القيوم  
 الغنى هو القنوع *the (only true) wealth is contentment,* أولئك هم وقود النار *these are fuel for the fire,* أنا هو الرب الهك *I, that man is I,* أنا هو الرب الهك  
 أنا هو الطريق والحق والحياة *I am the way and the truth and the life,* أنا من هو أنا *who am I?* This interposed pronoun, which is equally common in the other Semitic languages, is called by the grammarians **ضمير الفصل** *the pronoun of separation* (between the مبتدأ and the خبر), **ضمير العمد** *the pronoun which serves as a prop or support* (to the sentence), or simply **الدعامة** *the prop or support*.

125. In the case of a definite subject in the accusative after **إن**, **ان**, &c. (§. 36), the **ضمير الفصل** is not required, because the predicate is sufficiently marked as such by its remaining in the nominative, as **إن الله ثالث ثلاثة** *verily God is one of three*; whereas a mere apposition would be in the same case as the subject, viz. the accusative. A pronoun may, however, be inserted, provided it be of the same person as the substantive or pronoun after **إن**, &c.; as **إن الآخرة هي دار القرار** *verily the world to come is the everlasting abode,* **أنت أنت** *Thou art the bounteous giver,* **إني أنا ربك** *I am thy Lord*. Very often the predicate after **إن**, &c., is introduced,

for the sake of greater distinctness, by the particle *لَ* (§. 36), as *إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ* verily God is good towards men ; and even here the pronoun may be introduced after *لَ*, as *وَإِنَّ اللَّهَ لَهوَ الْعَزِيزُ الْحَكِيمُ* verily God is the mighty, the wise ; *وَإِنَّ هَذَا لَهُ الْقَصَصُ الْحَقُّ* verily this is the true narrative.

REM. The noun governed by *إِنَّ*, &c., is not regarded by the Arab grammarians as a مبتدأ, but as the *إِسْمُ إِنَّ*, the noun of 'inna, &c. See §. 36, rem. a.

126. When both the subject and the predicate of a nominal sentence are indefinite, but the former consists of several words, no doubt can arise as to whether they form a complete sentence or only a part of one, because the subject, being cut off by the words annexed to it, cannot possibly form any one portion of the sentence (subject or predicate) in connexion with the noun which is separated from it by these words. For example : *كَلِمَةٌ مَعْرُوفَةٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أذى* kind words and forgiveness are better than alms followed by injury ; *وَلَا مِثْلَ مَوْمِنَةٍ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ* and verily a female slave who believes is better than an idolatress, even when she (the latter) pleases you (more).

127. The inchoative or subject of a nominal sentence cannot, according to the Arab grammarians, consist of an indefinite noun\*, or one which is not qualified by an adjective, or an

\* Indefinite (نَكْرَةٌ) is here to be taken in the sense of *not*

expression equivalent to an adjective (as *رَجُلٌ مِنَ الْكِرَامِ عِنْدَنَا* there is a man of the noble with us, = *رَجُلٌ كَرِيمٌ* a noble man); except in certain cases, of which the following are the most important.

a) When the sentence is of the class called *الجملة الظرفية* (taking this term in its widest sense, §. 115 at the end), and α) the predicate is placed first, as *رَجُلٌ فِي الدَّارِ* there is a man in the house, *تَحْتَ رَأْسِي سَرْجٌ* under my head there is a saddle, *عِنْدَ زَيْدٍ نَمْرَةٌ* there is a leopard in Zèid's possession; or β) the subject is preceded by an interrogative or negative particle, as *أَرَجُلٌ فِي الدَّارِ أَمْ امْرَأَةٌ* is there a man in the house, or a woman? *هَلْ إِنْسَانٌ فِي الدَّارِ* is there any person in the

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having a genitive after it, for such phrases as *عَمَلٌ بَرِّيزِينٌ* a pious action or good work adorns (a man), *عَدْلُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ أَلْفِ شَهْرٍ* an hour's justice is better than a thousand months' worship, *مِثْلُكَ لَا يَجُلُّ* one like thee cannot be mean, are quite admissible, and yet the governing noun is indefinite, according to §. 92. The inchoative may, however, be an indefinite verbal noun, provided that it retains the government of the verb from which it is derived; e. g. *رَغْبَةٌ فِي* *أَمْرٍ بِمَعْرُوفٍ صَدَقَةٌ وَنَهَى عَنْ مُنْكَرٍ* a desire to do good is good, *أَمْرٌ بِمَعْرُوفٍ صَدَقَةٌ وَنَهَى عَنْ مُنْكَرٍ* 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.



house? هَلْ فَتَىٰ فِيكُمْ *is there a young man among you?* مَا  
 الدَّارِ أَحَدٌ فِي الدَّارِ *there is no one in the house,* مَا خَلٌّ لَنَا *we have no*  
*friend,* مَا أَحَدٌ خَيْرٌ مِنْكَ *there is no one better than thou art.*

b) When the subject is preceded by the affirmative لَ ; as  
 لَرَجُلٌ قَائِمٌ *certainly there is a man standing.*

c) When the subject is a diminutive, because the sub-  
 stantive then includes the idea of the adjective صَغِيرٌ *small*, or  
 حَقِيرٌ *contemptible*; as رَجِيلٌ عِنْدَنَا *there is a mannikin (or a*  
*mean fellow) at our house (see §. 116).*

d) When the subject is a noun of a general signification,  
 such as كُلُّ *all*; as كُلُّ فَايٍ *all perish*; كُلُّ يَمُوتُ *all die*;  
 because كُلُّ is here equivalent to كُلُّ النَّاسِ *all mankind*,  
 or كُلُّ أَحَدٍ *every one*, and is therefore virtually definite  
 (see §. 82, a).

e) When the sentence expresses a wish or prayer; as  
 سَلَامٌ عَلَيْكُمْ *peace be upon you!* وَيْلٌ لِّزَيْدٍ *woe to Zèid!*

f) When the subject is a word which contains the con-  
 ditional meaning of the particle إِنْ *if*, such as مَنْ (§. 6);  
 e. g. مَنْ يَقُمْ مَعَهُ *if any one gets up, I will get up with him.*

g) When the subject is preceded by the وَאוُّ الْحَالِ or wāw

which introduces a circumstantial clause (§. 183), or by the conjunction *لولا* if not, or by the *فَاءُ الْجَزَاءِ*; as *سَرِينَا وَنَجْمٌ* *we travelled by night, after a star had already shone out, but from the moment thy face appeared, its light obscured every shining star* (*شَارِقٍ* in rhyme for *شَارِقٍ*); *لَوْلَا أَصْطَبَارٌ لَأَوْدَى كُلُّ ذِي مِقَّةٍ*; *were it not for patience, every lover would die*; *إِنْ ذَهَبَ عَيْرٌ فَعَيْرٌ فِي* *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 عِنْدَكَ* *who is in thy house?* and receives the reply, *رَجُلٌ* *a man*, scil. *عِنْدِي*.

i) When the subject is an adjective, agreeing with and taking the place of a suppressed substantive; as *مُؤْمِنٌ خَيْرٌ مِنْ* *a believer is better than an unbeliever*, i. e. *رَجُلٌ مُؤْمِنٌ* *a believing man*.

j) When the subject is connected with another subject, which is definite or accompanied by an adjective; as *زَيْدٌ وَرَجُلٌ قَائِمَانِ* *Zèid and a man are standing*; *تَمِيمِيٌّ وَرَجُلٌ فِي الدَّارِ* *a Tèmimite and (another) man are in the house*, where *تَمِيمِيٌّ* = *أَخُو تَمِيمٍ* (p. 282, note) or *رَجُلٌ تَمِيمِيٌّ* (above, i);

رَجُلٌ وَأَمْرَأَةٌ طَوِيلَةٌ فِي الدَّارِ a man and a tall woman are in the house.

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 جَاءَ بِكَ SOMETHING has brought thee, meaning شَيْءٌ عَظِيمٌ جَاءَ بِكَ something great or important, or equivalent to مَا جَاءَ بِكَ إِلَّا شَيْءٌ nothing has brought thee but a thing (of importance); بَقْرَةٌ تَكَلَّمَتْ an ox has spoken!

REM. b. European grammarians have often erred in their analysis of the phrase فَصَبْرٌ جَمِيلٌ in the Kor'an, ch. xii. 18, بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ. This they have translated either nay, your minds have made a thing seem pleasant unto you (and ye have done it), but patience is becoming; or mais la patience vaut mieux; or ergo pati (patientem esse) pulchrum est; according to which translations صَبْرٌ would be an indefinite مَبْتَدَأٌ and جَمِيلٌ its خَبَرٌ. Still worse is it to regard the words as an exhortation, therefore—becoming patience! (also — geziemende Geduld!), which would necessarily be فَصَبْرًا جَمِيلاً (§. 35). The Arab commentators are right in regarding the words either as a compound خَبْرٌ, i. e. فَأَمْرِي صَبْرٌ جَمِيلٌ and therefore my business (or duty) is (to show) becoming patience, or as a compound مَبْتَدَأٌ, i. e. فَصَبْرٌ جَمِيلٌ أَجْمَلٌ (أَمْثَلٌ), i. e. and therefore (to show) becoming patience is more seemly. The former of these two views seems to be the preferable one.

128. When both subject and predicate are definite, but

the former consists of several words, it is also clear, without the insertion of the *ضَمِيرُ الْفَصْلِ*, that the words form a complete sentence; as *عِنْدَ اللَّهِ الْإِسْلَامُ* *the (only true) religion in God's sight is 'l-'Islām*; *مِثْلَ الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمِثْلِ حَبَّةِ آذِنَتِ سَبْعَ سَنَابِلٍ* *the likeness of those who expend their wealth in the path (or cause) of God, (is) the likeness of a grain of corn which produces seven ears.*

129. The *ضَمِيرُ الْفَصْلِ* is also not rarely omitted in sentences in which both subject and predicate are definite, but the former consists of only one word; as *مُحَمَّدٌ رَسُولُ اللَّهِ* *Muhammad is the apostle of God*; *عَلِيٌّ وَلِيُّ اللَّهِ* *Alī is the friend of God*; *ذَلِكَ الْفَوْزُ الْعَظِيمُ* *this is the great felicity (ēl-Kor'ān, ch. ix. 90, but in verse 73 we read ذَلِكْ هُوَ الْفَوْزُ الْعَظِيمُ)*. Here a doubt might at first arise, as to whether these words form a complete sentence, or merely the compound subject of one; in which case we must only examine whether the words that follow can be taken as their predicate, without doing violence to sense and grammar, or not.

130. From the *ضَمِيرُ الْفَصْلِ*, or *pronoun of separation*, must be carefully distinguished the pronoun which is appended to the subject to give it emphasis and contrast it with another subject (*ضَمِيرُ التَّكْيِيدِ* أو *التَّوَكِيدِ*); as *كَانَ هَذَا هُوَ السَّبَبُ* *THIS*

was the reason; *وَإِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ* if THIS be the truth from Thee; *كَانَ الْمُسْلِمُونَ هُمُ الْجُنْدُ* the Muslims (and not slaves or mercenaries) formed the army; *وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ* but THEY were the doers of wrong.—This pronoun is also frequently appended (as in the other Semitic languages) to a pronominal suffix in any case, to give it emphasis; e. g. *كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ* THOU art the watcher over them; *كَانَ رَأْيُهُ هُوَ إِلَّا يَتَنَاوَلُ أَحَدٌ شَيْئًا* HIS opinion was that no one should take anything; *فَإَيْنَ نَصِيبِي أَنَا مِنْ هَذَا النَّفْلِ* where then is MY share of this booty? *لِمَنْ هَذَا الْكِتَابُ لَنَا نَحْنُ* whose is this book? OURS; *مَا مَنَعَكُمَا أَنْتُمَا مِنْ ذَلِكَ* what prevented YOU two from doing that? *إِنْ تَرَى أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا* if thou thinkest that I have less wealth and (fewer) children than thou; and more rarely to a noun in the accusative, as *وَجَعَلْنَا ذُرِّيَّتَهُ هُمْ* and we made his offspring the survivors. The emphatic *لَ* is sometimes prefixed to it, as *إِنْ كُنَّا لَنَكُنُ الصَّالِحِينَ* if WE be the righteous.

131. If, however, in a nominal sentence, a more precise indication of time and mood be necessary, the Arabs use for this purpose *كَانَ* or one of its "sisters" (§§. 41, 42). The imperfect *يَكُونُ* has in this case the usual meanings of the imperfect (§. 8): whilst the perfect *كَانَ* admits of four

significations; viz., a) of the *historical tense* or Greek aorist (§. 1, a), in which case it has, according to the Arab grammarians, the sense of *صَارَ* to become; b) of the actual *perfect* (§. 1, b); c) of the actual *imperfect*, as it were a shortening of *كَانَ يَكُونُ*, 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*, *πέφυκα*), as *إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا* verily God is a watcher over you (ch. iv. 1). The perfect *كَانَ* expresses the *present* in particular after the negative particle *مَا*, and the interrogative particles, such as *أ*; e. g. *مَا كَانَ حَدِيثًا* it (the *Kor'an*) is not a story invented (by Muhammad), but a confirmation of what (i. e. of the sacred writings which) preceded it; *مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ* they cannot enter them (lit. it is not to them that they should enter them) but with fear; *مَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ* no soul can believe except by the permission of God; *مَا كَانَ هُوَ لِيُضْرَنَا* he is not (the man) to do us any harm; *مَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ* God is incapable of letting—lit. is not (the one) to let—your belief perish (i. e. go unrewarded); *أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ* is it a wonder to men that We have made a revelation to one of them?

132. The subject of a sentence is frequently not specified, either because we do not know it, or do not choose to mention it. We have, however, the option of expressing ourselves either *personally*, by such forms as *one says, they say, people say*, Germ. *man sagt*, Fr. *on dit*; or *impersonally*, either by means of the passive voice, as *it is said*, Germ. *es wird gesagt*, or of the active voice, as *it rains*, Germ. *es regnet*, Fr. *il pleut*. The Arabs too express themselves in both ways (with the restriction stated in §. 133, rem. *b*). If they wish to use the *personal* form, they employ *a*) the third person sing. masc. of the verb with its own nomen agentis, defined or undefined by the article; as قَالَ one said, قَالَ الْقَائِلُ *id.* (lit. *he who, or every one who, was in a position to say, said*); يَقُولُ الْقَائِلُ *one says, is wont to say* (lit. *every one who is in, or gets into, a position to say, says*). The determination of the singular subject by the article expresses in such cases a distributive totality. *b*) If the undefined subject is one of a number of persons who are known to us, the suffix pronoun of the third person plural is annexed to the nomen agentis to indicate these persons; as قَالَ قَائِلُهُمْ *one of them said*. *c*) If there be several indefinite subjects, the third pers. plur. masc. of the verb may be used, as قَالُوا *they say*, زَعَمُوا *they think*; but it is more usual to employ the verb in the singular and its nomen agentis, defined or undefined by the article, in the plural, as قَالَ مَا سَمِعَ السَّامِعُونَ قَطَّ شَيْئًا أَحْسَنَ مِنْ ذَلِكَ *some said; no one has ever heard anything more beautiful than this* (lit. *those who can hear have never heard &c.*).

REM. Instead of the nomen agentis, defined or undefined, such words as رَجُلٌ *a man*, امْرَأَةٌ *a woman*, and the like, are occasionally used, with or without the article (compare 1 Sam. ix. 9); as قَالَ رَجُلٌ = يَقُولُ الْقَائِلُ, &c. For the nomen agentis with the plural suffix, the word بَعْضٌ *a part, some one*, is often employed, as قَالَ بَعْضُهُمْ = قَالَ قَائِلُهُمْ.

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; as كُتِبَ *it has been written, it is written*; سِيرَ *there was a travelling, they travelled*; اُخْتَلِفَ *it has been disputed, there has been a dispute*; يَظْمَأُ *there is thirst felt, they thirst*; مَرَّ بِزَيْدٍ *there was a passing by Zèid*; اُنزِلَ عَلَيْهِمُ *a revelation was made to them*; غَشِيَ عَلَيْهِ *he fainted* (lit. *there was a covering thrown over him*, comp. (הַתְּעוּלָה), whence الْمَغْشَى عَلَيْهِ *the person in a faint*, fem. الْمَغْشِيَةُ عَلَيْهَا (in later times incorrectly الْمَغْشِيَةُ عَلَيْهَا, and, without the preposition, الْمَغْشَى, fem. الْمَغْشِيَةُ). Verbs thus used are always of the *masculine* gender, which the Arabs frequently employ where we should use the neuter. The neuter plural of adjectives and nomina agentis and patientis is, however, always expressed by the feminine plur. san. or the plur. fract.; as الْحَسَنَاتُ *beautiful things* (not الْحَسَانُ, which means *handsome persons*), الطَّيِّبَاتُ *good things* (not الطَّيِّبُونَ, which means *good men*), الْمَوْجُودَاتُ *existing things*, الْوَاجِبَاتُ *necessary things*,



الْمُمَكِّنَاتُ possible things, الشَّدَائِدُ afflictions, calamities,  
 البَوَائِعُ exciting causes (from بَاعَثَ), المَوَانِعُ hindrances (from  
 مَانَعَ).

REM. a. The passive of directly transitive verbs may be used either personally or impersonally; as كُتِبَ it (a book or letter) was written, and the act of writing was performed. In the former case, the direct object or accusative of the active voice becomes the subject of the passive (قَائِمٌ مَقَامَ الْفَاعِلِ); in the latter, according to the Arab grammarians, the subject is the nomen actionis of the verb itself, as اُخْتَلِفَ there is a dispute, = اُخْتَلِفَ اُخْتِلَافٌ a disputing is disputed; 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 عُشِيَ عَلَيْهِ), 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 سَارَ إِلَيْهِ سِيرًا (not سِيرٌ), from the active سَارَ إِلَيْهِ سِيرًا he journeyed to him (a journeying). In either case, — whether the passive be personal or impersonal, — it is مَا لَمْ يُسَمَّ فَاعِلُهُ, 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 مَفْعُولٌ بِهِ or object of the active voice,\* converted into the subject, and so قَائِمٌ مَقَامَ الْفَاعِلِ,

\* The مَفْعُولٌ بِهِ, or object, may be either صَرِيحٌ pure, i. e. the accusative, or غَيْرٌ صَرِيحٌ impure, i. e. a preposition with the genitive (جَارٌ وَمَجْرُورٌ).

or نَائِبٌ عَنِ الْفَاعِلِ, نَائِبٌ مَنَابِ الْفَاعِلِ, *supplying the place of the agent*). If the agent is to be 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 ضَرْبٌ ضَرْبٌ, سَيْرٌ سَيْرٌ, because such an undefined maṣḍar adds nothing to the meaning of the verb (لَا فَائِدَةٌ فِيهِ); but we may say ضَرْبٌ ضَرْبٌ شَدِيدٌ, سَيْرٌ سَيْرٌ الْبَرِيدِ. The ظرف 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 رَكِبَ سَحْرًا from رَكِبَ سَحْرًا he rode early this morning, nor جَلَسَ عِنْدَكَ from جَلَسَ عِنْدَكَ he sat beside thee, nor سِيرَ وَقْتُ; but we may say سِيرَ يَوْمَ الْجُمُعَةِ Friday was travelled, صِيَمَ رَمَضَانَ Ramadān was fasted. When a passive verb is connected with a مفعول به, and a مفعول مطلق or مصدر, a ظرف, or a جار ومجرور, the مفعول به alone can, as a general rule, become the نَائِبٌ عَنِ الْفَاعِلِ; e. g. ضَرْبٌ زَيْدٌ ضَرْبًا شَدِيدًا يَوْمَ الْجُمُعَةِ. — Since the Arab uses many verbs as directly transitive, which in our idiom are only indirectly so, their passives may of course be employed in both of the above ways; e. g., جِيءَ means not only *ventum est* (impers.), but also *ventum est ad eum* (pers.). In the former case, only the third person sing. masc. is used, جِيءَ بِشَيْءٍ a thing was brought, imperf. جِيءَ; in the latter, all the numbers and persons are employed, sing. 3. p. m. جِيءَ, f. جِيئَتْ, 2. p. m. جِيئْتَ, &c., as جِيءَ بِشَيْءٍ something was brought to him (act. جَاءَهُ بِشَيْءٍ he brought him something).

REM. *b*. Our impersonal actives indicating natural phenomena, such as *it snows, it rains, &c.*, are always expressed by the Arabs

personally. They say either *تَلَجَ الشَّلْجُ* *the snow snows*, *مَطَرَ الْمَطَرُ* *the rain rains*, or *تَلَجَتِ السَّمَاءُ* *the sky snows*, *مَطَرَتِ السَّمَاءُ* *the sky rains*. In the latter of these two forms of expression the substantive *السَّمَاءُ* is sometimes suppressed, leaving only the verb in the 3d pers. sing. fem., *مَطَرَتْ*, *تَلَجَتْ*.

REM. c. In the case of words like *يَجُوزُ* *it is allowed*, *يَجِبُ* *it is necessary*, *يَنْبَغِي* *it behoves*, &c., followed by *أَنَّ* with the subjunctive, the subject naturally is the following clause, and therefore the verb does not come under the head of impersonal.

134. The complements of the subject and predicate are annexed to them either by *subordination* (the accusative or a preposition with the genitive) or *coordination* (apposition).

135. When the pronominal suffixes are attached to a substantive in the accusative, governed by a verb, or to one in the genitive, governed by a preposition annexed to a verb, they may refer to the agent of the verb, and consequently have a *reflexive* meaning, for which the Arabic, like the other Semitic languages, has no distinct pronominal form; as *انْفَقَ مَالَهُ* *he has spent his (own) money*; *قَالُوا لِأَخْوَانِهِمْ* *they said to their (own) brothers*. But a suffix attached to the verb itself, or to the preposition annexed to the verb, cannot have a reflexive meaning: to give it this, the word *نَفْسٌ* *soul*, or *عَيْنٌ* *eye, essence*, (and in later Arabic *رُوحٌ* *spirit*, *ذَاتٌ* *substance, essence*, or *حَالٌ* *state*) must be interposed; as *قَتَلَ نَفْسَهُ* *he killed himself*; *عَزَبَ نَفْسَكَ* *console thyself therewith*; *أَهْلَكَتَ رُوحِي* *I have destroyed myself*;

except in the case of the verba cordis (§. 24, *b*,  $\beta$ ), when the pronominal suffix is the first object and the second object is either a noun or a whole sentence ; as خَالَهُ مُصَابًا *he imagined himself struck* ; رَأَى يَعِصِرُ خَمْرًا *he saw himself (in a dream, it appeared to him as if he were) pressing out wine*.

REM. Compare the use, in Heb. and Aram., of נַפְשָׁא, נַחְמָא, *soul*, עֲצָמָא or נְרָמָא, عِظًا, *bone*, and גּוּפָא, *body* ; and in Æthiopic, of ርእሱ: (*re'es*) *head*.

136. The complements which are coordinated with, or placed in apposition to, the subject or predicate, are called by the Arab grammarians التَّوَابِعُ, *sequentia, followers or appositives* (sing. تَابِعٌ), and the word to which they are placed in apposition is called المتَّبوعُ, *that which is followed* (by some word in apposition). They are generally 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. الرَّجُلُ الْكَرِيمُ *a noble man*, الرَّجُلُ الْكَرِيمُ *of the noble man*, زَيْدًا الْكَرِيمَ *the noble Zeid (acc.)*, كِتَابَهُ الْعَزِيزَ *His glorious book* ; قَاعِدَةً مَرْبَعَةً *a square pedestal* ; امْرَأَتَيْنِ حَسَنَاتَيْنِ *two handsome women* ; كُنُوزًا كَثِيرَةً *great treasures (acc.)* ; جِبَالَ رَاسِيَّةٍ, or رَاسِيَّاتٍ, or رَوَاسِيٍّ, *firm mountains* ;

قوم كَرِيم, or قوم كَرِيمًا, a noble tribe or family. Collectives (see vol. I., §. 292, a) may be joined to an adjective either in the sing. masc. (as جمع), e. g. الحمام المطوق the ring-necked doves; or in the sing. fem. (as جماعة), e. g. اعجاز نخل خاوية trunks of palm-trees wormeaten and empty; or in the plur. sanus fem., as نخل باسقات very tall palm-trees; or in the broken plural, as السحاب الثقال the heavy clouds. A noun may have two or more adjectives connected with it; as بسم الله الرحمن الرحيم الكوكب النير الاحمر the bright red star, in the name of God, the compassionate, the merciful. — Sometimes a substantive is used adjectively; as جارية بكر a young woman (who is) a virgin (بِتَوْلَاهَا); مساجد عدة a number of mosques; تشمل على خيل ورجال عدة it contains a number of horses and men; سنين عددا a number of years; وذلك منه and this is a usual custom of his. This is especially the case with nomina verbi (see vol. I., §. 230, rem. c); as ويحبون المال معي رجال فرة and they love wealth with a great love; وانتم معشر زيد على مائة and ye are a band of more than a hundred; قوم رضى امرأة عدل a fasting man, a just woman, people with whom one is pleased, ضرب هبر وطعن نتر ورمى سعر a cleaving blow and a violent thrust and a burning shot. Compare,

in Hebrew, יָמִים מְסֻפָּרִים Num. ix. 20, אֲנָשִׁים מְעַט Nehem. ii. 12 ;  
and in Syriac, ܩܢܝܢܐ ܩܬܝܢܐ many gardens, ܩܢܝܢܐ ܩܬܝܢܐ  
many sons and daughters.

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 رَأَيْتُ الزَّيْدَيْنِ الْكَرِيمَ وَالْبَخِيلَ  
*I saw the two Zeïds, the liberal and the stingy* ; مَرَرْتُ بِرِجَالٍ طَوِيلٍ وَقَصِيرٍ  
*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 ذَهَبَ زَيْدٌ وَأَنْطَلَقَ عَمْرٌو  
مَرَرْتُ بِزَيْدٍ وَجَزَّتْ عَلَى عَمْرٍو الْكَرِيمَيْنِ, الْكَرِيمَانِ  
But if the two  
regents be discordant in meaning or government, the adjective  
is put either in the accusative (supplying أَعْنَى *I mean*) or in the  
nominative (as the خَبْرُ of a suppressed مُبْتَدَأٌ, viz. هُمَا) ; as جَاءَ زَيْدٌ وَذَهَبَ  
مَرَرْتُ بِزَيْدٍ وَجَاوَزْتُ عَمْرًا الْكَاتِبَيْنِ, الْكَاتِبَانِ or  
عَمْرٌو الْكَرِيمَيْنِ  
— 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 زَيْدٌ وَعَمْرٌو الْعَاقِلَيْنِ ;  
رَأَيْتُ زَيْدًا وَعَمْرًا الْكَرِيمَيْنِ  
But if the one be the subject  
and the other the object, the construction varies according to the  
relation of the regent to each in respect of its meaning ; you say  
ضَرَبَ زَيْدٌ عَمْرًا الْعَاقِلَانِ  
where the relation is different in respect  
of meaning (for Zeïd alone is ضَارِبٌ and 'Amr alone is مَضْرُوبٌ), but

زَيْدٌ عَمْرًا الْعَاقِلَيْنِ خَاصَمٌ زَيْدٌ عَمْرًا الْعَاقِلَيْنِ, where the relation is the same (for both Zèid and 'Amr are at once مُخَاصِمٌ and مُخَاصَمٌ).

REM. c. In later times a noun in the dual, whether masculine or feminine, is sometimes construed with an adjective in the *singular feminine*; as مِيلَانِ اِفْرِجِيَّةً two European miles (مِيلٌ masc.); مُتَلَاصِقَةً دَارَاهُمَا مُتَمَاقِبَةُ الْحَيْطَانِ their two houses are contiguous, the walls touching each other (دَارٌ usually fem.). 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 (الْقَطْعُ), when the latter is employed لِلْمَدْحِ وَالذَّمِّ وَالشَّمِّ وَالتَّرْحِمِ; as مَرَرْتُ بِزَيْدِ الْكَرِيمِ, or النَّحِيثِ, or الْمَسْكِينِ, supplying, in the case of the nominative, هُوَ, and of the accusative, أَعْنَى (see §. 35, b, d, rem. a).

REM. e. The pronoun مَا is often used in apposition to an indefinite noun, with a vague intensifying force (مَا الْأَبْهَامِيَّةُ); as قَلِيلٌ مَا أَعْطَانَا كِتَابًا مَا give us some book (or other); جِئْتَ لِأَمْرٍ مَا thou art come because of some matter (of importance); إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا verily God is not ashamed to invent (lit. strike, coin) some similitude (or other), a gnat and what is above it (in the scale of creation); فَتَى مَا قَتِيلٌ مَا قَتِيلُ بَنِي قُرَيْشٍ! أَيُّ فَتَى what a man! what a man to have been slain was he whom the Bènū Korèis have slain!

b) As regards the demonstrative pronouns, which are looked upon by the Arabs as substantives (vol. I., §§. 190, d, and 338), either they may be placed in apposition to the substantive, or

the substantive to them ; as هَذَا الْمَلِكُ *this king*, lit. *this (person), the king* ; زَيْدٌ هَذَا *Zèid, this (person)*, i. e. *this Zèid or Zèid here*. In both cases the apposition is a qualificative one, whence the first word in each is called by the Arabs الْمَوْصُوفُ *that which is described*, and the second الصِّفَةُ *the description or descriptive epithet*. As the demonstrative pronoun is by its nature definite, the noun in apposition to it must of course be definite likewise. If it be defined by the article, the demonstrative usually precedes, as مَتَّبِعٌ هَذَا, very rarely follows, as تَابِعٌ هَذَا الرَّجُلُ *this man*, seldom هَذَا الرَّجُلُ. But if the substantive be definite by its own nature (as a proper name or a mere word, §. 78, and vol. I., §. 292, c), or defined by having a genitive after it, the demonstrative always follows ; as هَذَا زَيْدٌ *this Zèid* (see above)\* ; اِنَّ هَذِهِ *this (word) 'idan* ; الْمَشْهُورُ فِي الْكُتُبِ هَذَا إِلَى هَذِهِ بِمَعْنَى مَعَ عِبَادِي هَؤُلَاءِ *it is well known in grammar that this 'ilā has the meaning of ma'a ; عِبَادِي هَؤُلَاءِ these my servants or these servants of mine ; إِلَى وَقْتِنَا هَذَا to this time or age of ours ; كَتَبَهُ هَذَا الْجَلِيلُ this famous book of his*. On the other hand, in such a phrase as هَذِهِ نَاقَةُ اللَّهِ لَكُمْ هَذِهِ نَاقَةُ اللَّهِ *these are the words of God to you*, the words هَذِهِ نَاقَةُ اللَّهِ are the predicate (خَبْرٌ) of هَذِهِ, and

\* If the proper name has the article, هَذَا may possibly precede, because it is to a certain extent a common noun defined by the article (see above) ; as هَذَا الْحَرْتِ, or الْحَرْتِ هَذَا, *this el-Hārit*.





لَكُمْ آيَةٌ is a circumstantial accusative, *this is the she-camel of God, (as) a sign unto you.*

137. كُلُّ, جَمِيعٌ, and less frequently عَامَّةٌ, *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 النَّاسُ كُلُّهُمْ, or النَّاسُ جَمِيعُهُمْ, *all men* (also النَّاسُ جَمِيعًا, §. 82, *b*); الْقَبِيلَةُ جَمِيعُهَا, or الْقَبِيلَةُ كُلُّهَا, *the whole tribe*; الْهِنْدَاتُ جَمِيعُهُنَّ, *all the Hinds*; الْجَيْشُ عَامَّتُهُ, *the whole army*; الْقَوْمُ جَمِيعُهُمْ, *the whole tribe or family*. If the noun be indefinite, this construction is inadmissible, for the pronominal suffix, being by nature definite, can not 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. شَهْرٌ كُلُّهُ, *a whole month*; سَنَةٌ كُلُّهَا, *a whole year*; يَا لَيْتَ عِدَّةٌ حَوْلَ كُلِّ رَجَبٍ, *O would that the number (of months) of a whole year were (all) Règèb!* Words of a vague signification, such as وَقْتُ, زَمَنٌ, حِينٌ, مَدَّةٌ, *time, a space of time, &c.*, cannot be thus construed. — After كُلُّ and its suffix we often find a second apposition, agreeing with the preceding substantive in gender, number and case, namely, the adjective أَجْمَعٌ, fem. جَمَاعَةٌ, plur. masc. أَجْمَعُونَ, fem. (see vol. I., §. 309, *a, δ*) جَمْعٌ (the dual masc. أَجْمَعَانِ, and fem. جَمْعَاوَانِ,

are not admitted by the great majority of grammarians) ; as  
 فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ and the angels all (without  
 exception) prostrated themselves. Sometimes this word is used  
 without كُلُّ ; as لَاغْوِيَنَّهُمْ أَجْمَعِينَ verily I will lead them all  
 astray ; إِذْ نَظَلَّتْ أَدْهْرًا أَبْكِي أَجْمَعًا in that case I would  
 pass all my time in weeping (أَجْمَعًا in rhyme for أَجْمَعُ) ;  
 قَدِ صَرََّتْ الْبَكْرَةُ يَوْمًا أَجْمَعًا the pulley creaked a whole day.

REM. a. Instead of using the pronominal suffix, the noun itself  
 is occasionally repeated after كُلُّ ; as in the verse of Kuṭèiyir,  
 يَا أَشْبَهَ النَّاسِ كُلِّ النَّاسِ بِالْقَمَرِ O thou most like of all men to the moon  
 (in beauty), instead of كُلِّهِمْ.

REM. b. A peculiar use of كُلُّ as an appositive is exemplified  
 by the phrases هُوَ الْعَالِمُ كُلُّهُ هُوَ الشُّجَاعُ كُلُّهُ الشُّجَاعُ he is a true hero, هُوَ الْعَالِمُ  
 هُوَ الْعَالِمُ كُلُّهُ he is a thorough scholar ; أَنْتَ الْفَتَى كُلُّهُ الْفَتَى thou art a real  
 man. Similarly, according to ʿez-Zemahšarī, هَذَا الْعَالِمُ جِدُّ الْعَالِمِ or  
 هَذَا الْعَالِمُ حَقُّ الْعَالِمِ this is a thorough scholar (جِدُّ toil, effort, pains ; حَقُّ truth,  
 reality, fact).

REM. c. To أَجْمَعُ are sometimes appended other synonymous  
 words, which form their fem. sing. and masc. and fem. plur. in the  
 same way ; viz. أَكْتَعُ , أَبْعُ , and أَبْتَعُ . The usual sequence of these  
 synonyms is exemplified in the phrase جَاءَ الْجَيْشُ كُلُّهُ أَجْمَعُ أَكْتَعُ  
 أَجْمَعُ أَبْعُ أَبْتَعُ the entire army came ; but the order of the last two may be  
 inverted, أَبْتَعُ أَبْعُ . They are scarcely ever used singly and without

كُلُّ; as جَاءَنِي الْقَوْمُ أَكْتَعُونَ the whole tribe, or people, came to me; يَا لَيْتَنِي كُنْتُ صَيًّا مَرْعَا تَحْمِلُنِي الذَّلْفَاءُ حَوْلًا أَكْتَعَا a sucking child, whom *êd-Dèlfā* (or she with the slender nose) would carry for a whole year.

138. Like كُلُّ and its synonyms are used كِلَانٍ, fem. كِلَّتَانٍ, both (§. 83), and نِصْفٌ a half. They follow the noun to which they refer, and take the appropriate pronominal suffix; as إِنَّ الْمَعْلَمَ وَالطَّيِّبَ كِلَيْهِمَا the teacher and the physician, both of them; آمَنْتُ بِطَبِيعَتِي الْمَسِيحِ وَمَشِيئَتِيهِ كِلْتَيْهِمَا I believe in the two natures of the Messiah and His two wills, both of them; الْجَيْشُ نِصْفُهُ half the army.

REM. كِلَانٍ is very rarely used in apposition to a feminine substantive, as تَمَنَّ بِقُرْبَى الزَّيْنَبِينَ كِلَيْهِمَا thou favourest (me) with the proximity of the two Zèinèbs, both of them.

139. نَفْسٌ, soul, and عَيْنٌ, eye, essence (of a thing), are often employed in the sense of *ipse, self* (compare §. 135). They are then not seldom prefixed to a noun, which they govern in the genitive; as عَيْنُ الْهَوَانِ degradation itself, utter degradation; هُوَ عِبَارَةٌ عَمَّا الثَّانِي the star itself; هُوَ عِبَارَةٌ عَمَّا الثَّانِي the star itself; فِيهِ عَيْنُ الْاَوَّلِ this is an expression for that wherein the second (term) is identical with the first; رَأَيْتُ نَفْسَهُ I have seen himself; اِزَالَةُ الْجَهْلِ عَنِ نَفْسِهِ the removing of ignorance from

himself. But more generally they are used, like كَلٌّ, as appositives to a definite noun, and are followed by the appropriate pronominal suffix; as جَاءَ زَيْدٌ نَفْسَهُ Zèid himself came; رَأَيْتُ عَمْرًا زَيْنَبٌ نَفْسَهَا Zèinèb herself came; رَأَيْتُ نَفْسَهُ I saw 'Amr himself. If the noun be in the dual or plural, the plural forms اَنْفُسٌ and اَعْيُنٌ should be employed (though êz-Zèmahsârî gives اَعْيَانٌ), as رَأَيْتُ الْاَمِيرَيْنِ اَنْفُسَهُمَا I saw the two 'amîrs themselves; مَرَرْتُ بِالْهِنْدِيَيْنِ اَنْفُسَهُمَا I passed by the two Hinds themselves; قَتَلَهُ الْوَزَرَائِحُ اَنْفُسَهُم the vizîrs themselves killed him. Some authorities admit in this case the use of the singular or the dual, as جَاءَ الزَّيْدَانِ نَفْسَهُمَا, or نَفْسَاهُمَا, the two Zèids themselves came. These words are also often connected with the nouns to which they refer by means of the preposition بِ; as جَاءَ الْاَمِيرُ بِنَفْسِهِ the 'amîr came in person; اَلْاَهْوَانُ بِعَيْنِهِ degradation itself; وَالان يَخْتَارُونَ بِاَنْفُسِهِمْ and now they are choosing in person. Occasionally, too, عَيْنٌ is appended in the form of an adverbial accusative, or by means of the preposition بِ, but without any suffix; as هَذَا هُوَ عَيْنٌ and now this is the very person (or thing).—نَفْسٌ and عَيْنٌ may be put in direct apposition to a pronominal suffix in the accusative or genitive; as مَرَرْتُ بِكَ نَفْسِكَ, مَرَرْتُ بِنَفْسِي, رَأَيْتُكَ نَفْسَكَ. But if the pronominal suffix

represent the agent, as in the verb, the insertion of a separate pronoun is a matter of necessity; as ذَهَبَ هُوَ نَفْسَهُ *he went away himself*, وَجَدُوا الْقَوْمَ حَاضِرًا هُمْ أَنْفُسَهُمْ *the people were present themselves*; قَامَتْ أَنْتَ نَفْسُكَ *thou thyself stoodest up*; قَامُوا أَنْتُمْ أَنْفُسَكُمْ *stand ye up yourselves* (whereas we can say قَامُوا كُلُّكُمْ *stand up all of you*).

REM. a. The words كُلُّ, جَمِيعٌ, عَامَّةٌ, أَجْمَعُ &c., كِلَانٍ and كِلَتَانٍ, نَفْسٌ, نَفْصٌ, and عَيْنٌ, form one division of that class of appositives, التَّوَابِعُ, which the grammarians name التَّأْكِيدُ (or التَّوَكِيدُ), *the strengthening or corroboration*, and التَّمْوِكُّدُ *the corroborative*, because they strengthen the idea of totality or of self, already contained in the مَتَّبِعُ, by the addition of their own. This class of appositives is designated by the special name of التَّوَكِيدُ المعنويُّ, *the corroboration in meaning*, to distinguish it from التَّوَكِيدُ اللفظيُّ, *the verbal corroboration*, which consists in the emphatic repetition (التَّكْرَارُ or التَّكْرِيرُ) of the word itself; as in the verse فَايْنَ إِلَى أَيْنَ النَّجَاةُ بِبَغْلَتِي أَنَاكَ أَتَاكَ الْوَالِحُونَ أَحْسِبُ أَحْسِبُ *whither, whither can I escape with my mule? The pursuers are come up to thee, come up to thee; halt! halt!* (أَحْسِبُ in rhyme for أَحْسِبُ). So also in answers, نَعَمْ نَعَمْ *yes, yes*; لَا لَا *no, no*. If a word is governed by a preposition or other particle, both must be repeated; as مَرَرْتُ بِكَ بِكَ *I passed by thee, by thee*; زَيْدٌ فِي الدَّارِ فِي الدَّارِ *Zèid is in the house, in the house*; زَيْدٌ أَنْ زَيْدًا أَنْ زَيْدًا قَائِمٌ *Zèid, Zèid is standing up*. A suffix pronoun may, however, be strengthened in this case, as well as in others, by the corresponding separate pronoun; as مَرَرْتُ بِكَ أَنْتَ *I passed by*

THEE, or **بِهِ هُوَ** by HIM; **أَنَا أَكْرَمْتَنِي** thou didst show kindness to ME; **رَأَيْتَنَا نَحْنُ** thou sawest US; **قَمَتَ أَنْتَ** THOU stoodest up. Only a poet could venture to say **إِنَّ الْكَرِيمَ يَحْلُمُ** indeed, indeed the noble man is grave or sedate.

REM. b. Besides the **تَوْكِيدٌ**, the Arab grammarians acknowledge three other classes of **تَوَابِعٌ**; viz. **الْصِّفَةُ** or **الْنَعْتُ**, the description or descriptive word, qualificative, adjective; **الْبَدَلُ**, the substitution or permutative; and **عَطْفُ الْبَيَانِ**, the explanatory apposition.—1) The **نَعْتٌ** or **صِفَةٌ** may refer to the **مَتَّبِعٌ** either directly (in which case it is a simple adjective), as **جَاءَنِي رَجُلٌ حَسَنٌ** there came to me a handsome man; or indirectly, in virtue of a following word which is connected with it, as **جَاءَنِي رَجُلٌ حَسَنٌ أَخُوهُ** there came to me a man whose brother is handsome. In this latter case the adjective belongs, as a prefixed predicate, to the following noun, which is its subject, and the two together form a **صِفَةٌ**, or qualificative clause, of the preceding substantive, with which the adjective agrees in case only by attraction; as **رَأَيْتُ رَجُلًا حَسَنًا أَخُوهُ** I saw a man whose brother is handsome, **رَأَيْتُ امْرَأَةً حَسَنًا وَجْهَهَا** I saw a woman whose face is handsome, **مَرَرْتُ بِرَجُلٍ كَثِيرٍ عَدُوَّهُ** I passed by a man whose enemies are many, **مَرَرْتُ بِرَجُلٍ حَسَنَةٍ امْرَأَتُهُ** I passed by a man whose mother is handsome. If the following noun be in the dual or plural, the adjective is still left in the singular; as **مَرَرْتُ بِامْرَأَتَيْنِ حَسَنِيَّاتِي** I passed by two women whose parents are handsome; **مَرَرْتُ بِرِجَالٍ حَسَنِيَّاتِي وَوَجْهَهُمْ** I passed by some men whose faces are handsome; **رَأَيْتُ رِجَالًا كَرِيمًا آبَاؤُهُمْ** I saw some men whose fathers are noble; though, if the noun be plural, the broken plural of the adjective is admissible, as **رَأَيْتُ رِجَالًا كَرِيمًا آبَاؤُهُ**, or **كِرَامًا آبَاؤُهُ**, I saw

a man whose forefathers are noble. If the preceding noun be defined in any way, the adjective takes the article; as <sup>رَأَيْتُ زَيْدًا الْحَسَنَ وَجْهَهُ</sup> *I saw Zeid, whose face is handsome*; <sup>حَكَى أَبُو الْفَتْوحِ الْعَجَلِيُّ الْمُتَقَدِّمُ</sup> *Abu 'l-Futūh el-Iglī, who has been mentioned before, narrates*; <sup>جَاءَ الرَّجُلُ الْفَاضِلُ أَبَوَاهُ</sup> *the man came, whose parents are excellent*; <sup>جَاءَ يَسُوعُ الْكَامِلَةُ طَبِيعَتَاهُ</sup> *Jesus came, whose two natures are perfect*, <sup>فَوَيْلٌ لِلْمُلُوكِ الْمُتَقَدِّمِ ذِكْرَهُمْ</sup> *the kings who have been mentioned before*; <sup>وَيْلٌ لِّلْقَاسِيَةِ قُلُوبِهِمْ</sup> *woe to those whose hearts are hard!* The Arab grammarians assume that every adjective contains a pronominal agent within itself, when no other agent is expressed, and they therefore call the adjective <sup>شِبْهَ الْفِعْلِ</sup> *that which is like the verb*. Consequently <sup>رَجُلٌ حَسَنٌ</sup> is with them = <sup>رَجُلٌ حَسَنٌ هُوَ</sup> = <sup>رَجُلٌ حَسَنٌ (هُوَ)</sup>; but <sup>رَجُلٌ حَسَنٌ أَخُوهُ</sup>, where another agent is expressed, is = <sup>رَجُلٌ حَسَنٌ</sup>; and so with the rest: <sup>مَرَرْتُ بِرَجُلٍ حَسَنٍ أُمِّهِ</sup> = <sup>مَرَرْتُ بِرَجُلٍ حَسَنٍ أُمِّهِ</sup>; <sup>رَأَيْتُ زَيْدًا الْحَسَنَ</sup>, <sup>رَأَيْتُ رَجُلًا كَرِيمًا أَبَاوَهُمْ</sup> = <sup>رَأَيْتُ رَجُلًا كَرِيمًا أَبَاوَهُمْ</sup>, <sup>أُمِّهِ</sup> &c. In such cases the seemingly nominal sentence is in reality a verbal sentence, serving as <sup>صِفَةٌ</sup> to the preceding substantive. On the other hand, if the substantive precedes the adjective, as in <sup>جَاءَنِي رَجُلٌ أَبُوهُ حَسَنٌ</sup>, the second substantive and the adjective which follows it form together a really nominal sentence, of which the substantive is the <sup>مَبْتَدَأٌ</sup> and the adjective the <sup>خَبَرٌ</sup>; and consequently both must remain, under all circumstances, in the nominative, and the adjective must agree regularly with the substantive, as <sup>مَرَرْتُ بِرَجُلٍ أُمِّهِ</sup>, <sup>رَأَيْتُ رَجُلًا أَخُوهُ حَسَنٌ</sup>, <sup>حَسَنَةٌ</sup>, etc. — 2) The <sup>بَدَلٌ</sup>, or *permutative*, is of four kinds. a) <sup>بَدَلٌ</sup> <sup>الْكُلِّ مِنَ الْكُلِّ</sup> *the substitution of the whole for the whole*; as

جَاءَنِي قَوْمَ الْمَدِينَةِ 'Omar, thy brother, came to me ; جَاءَنِي عَمْرًا أَخُوكَ  
 كَبْرًا وَصُغْرًا *the people of the city came to me, great and small ;*  
 لَنَسْفَعًا *to a straight path, the path of God ;* إِلَى صِرَاطٍ مُسْتَقِيمٍ صِرَاطِ اللَّهِ  
 بِالنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ *We will seize and drag (him) by the fore-  
 lock, a lying, sinful forelock ;* مَرَرْتُ بِزَيْدٍ بِهِ رَأَيْتُ زَيْدًا أَبَاهُ . A noun  
 may be substituted for the suffix pronouns of the 3d pers., as  
 عَلَى أَنَّهَا الْأَيَّامُ قَدْ صِرْنَ *visit him, Hālid,* مَرَرْتُ بِهِ زَيْدٍ رَأَيْتَهُ زَيْدًا  
 كَلَّمَا عَجَائِبَ *notwithstanding that they — the times — are all become  
 marvellous ;* but not for the suffixes of the 1st and 2nd pers., unless  
 a plurality of individuals is distinctly referred to, as تَكُونُ لَنَا عِيدًا  
 لِأَوْلَانَا وَآخِرِنَا *(which) may be a festival for us, for the first of us and the  
 last of us.* We cannot say مَرَرْتُ بِكَ زَيْدٍ رَأَيْتَكَ زَيْدًا ; nor even لِي  
 عَلَىكَ الْكَرِيمِ *to me, the poor,* رَأَيْتَكَ إِيَّاكَ *on thee, the noble.* In such  
 cases as رَأَيْتَكَ إِيَّاكَ, those are right who regard إِيَّاكَ not as a **بَدَلٌ** but  
 as a **تَوْكِيدٌ** (see rem. a). — b) **بَدَلُ الْبَعْضِ مِنَ الْكُلِّ** *the substitution  
 of the part for the whole ;* as أَكَلْتُ الرِّغِيفَ ثُلُثَهُ *I ate the loaf, the  
 third part of it, or I ate a third of the loaf ;* قَبَّلَهُ الْيَدَ *kiss him, his  
 hand ;* أَوْعَدَنِي بِالسِّجْنِ وَالْأَدَاهِمِ رِجْلِي *he threatened me, my foot, with  
 the prison and fetters.* c) **بَدَلُ الْإِشْتِمَالِ** *the comprehensive substitution,*  
 i. e. the permutative which indicates a quality or circumstance  
 possessed by or included in the preceding substantive ; as أَعْجَبَنِي  
 زَيْدٌ عِلْمُهُ *Zeid's learning filled me with surprise ;* أَعْجَبَتْنِي كَلَامُكَ  
*thy speech filled me with surprise ;* مَا أَلْفَيْتَنِي جِلْمِي مُضَاعًا  
*thou hast not found my understanding lost (or thrown away) ;* وَذَكَرَتْ تَقْتَدُ بَرْدًا  
*and she called to mind the coldness of the water of Taktud ;*  
 يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ *they will question thee about fighting in*



*the sacred month*, lit. *about the sacred month*, (*about*) *fighting in it*.

d) The fourth case is where the permutative (الْمَبْدَلُ) is wholly different from the مَبْدَلٌ مِنْهُ or word for which it is substituted (الْبَدَلُ الْمَبْدَلُ مِنَ). It is of two sorts: α) بَدَلُ الْأَضْرَابِ *the permutative of retractation* (from أَضْرَبْتُ, *to turn away from*), or بَدَلُ الْبَدَاءِ *the substitution of a new opinion, something one would like to substitute for the original statement*; as, for instance, when one says أَكَلْتُ خُبْزًا *I ate bread*, but then, preferring to state that he had eaten meat, adds the word أَكَلْتُ خُبْزًا لَحْمًا (أَكَلْتُ خُبْزًا لَحْمًا). Here, to use the words of the grammarians, يَقْصِدُ الْمَتَّبِعُ كَمَا يَقْصِدُ التَّابِعُ *the mèt'bū is designed as well as the tābi*; and this is what distinguishes it from β) بَدَلُ الْغَلَطِ وَالنِّسْيَانِ *the permutative of error and forgetfulness*, in which the مَتَّبِعُ is uttered merely by mistake, and the correct word immediately substituted for it; as when one says مَرَرْتُ بِكَلْبٍ فَرَسٍ *I passed by a dog*, (*I meant to say*) *a horse*. The بَدَلُ الْأَضْرَابِ is equivalent to the use of the particle بَلْ (أَكَلْتُ خُبْزًا بَلْ لَحْمًا). — 3) The عَطْفُ الْبَيَانِ or *explicative apposition* is the asyndetic connection of a substantive with a preceding substantive, which it more nearly defines; as أَقْسَمَ بِاللَّهِ أَبُو حَفْصٍ عُمَرُ *thy brother Zeid came to me*; يُسْقَى مِنْ مَاءٍ (عُمَرُ in rhyme for عُمَرُ); *he shall be given to drink water, watery humour (or matter)*; يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ *(which) is lighted with (the oil of) a blessed tree, an olive*. This apposition is equivalent to the use of وَهِيَ, وَهُوَ, &c. (e. g. جَاءَنِي أَخُوكَ وَهُوَ زَيْدٌ), and, being asyndetic, is opposed to the عَطْفُ النَّسْقِ, or *connection of sequence*, which takes place by means of connective particles, such as وَ, فَ, ثُمَّ, وَأَمَّا, حَتَّى, ثُمَّ, فَوَ, and أَوْ.

REM. c. One verb may be substituted for another by the **بَدَل** *بَدَل* مَنْ يَفْعَلُ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفُ لَهُ الْعَذَابُ مِنَ الْكُلِّ مِنَ الْكُلِّ as *whosoever doeth this, shall find a recompense of sin—his chastisement shall be doubled*; متى تَأْتِنَا تَلْمِمْ بِنَا فِي دِيَارِنَا تَجِدُ حَطَبًا جَزَلًا *when thou comest to us—visitest us in our country—thou shalt find firewood in abundance*; or by the **بَدَلُ الْأَسْتِمَالِ** as مَنْ يَصِلُ إِلَيْنَا يَسْتَعِينُ بِنَا يَعْنُ *whoever comes to us (and) asks help of us, is helped*.

REM. d. The word to which a **مَوْكِدٌ** is annexed is called by the grammarians **الْمَوْكِدُ** *that which is strengthened or corroborated*; that which is followed by a **صِفَةٌ** or **نَعْتٌ**, **الْمَوْصُوفُ**, or **الْمَنْعُوتُ**, *the qualified or described*; that which has a **بَدَلٌ** after it, **الْمَبْدَلُ مِنْهُ** *that for which something is substituted*; and that to which a **عَطْفُ الْبَيَانِ** is appended, **الْمَعْطُوفُ عَلَيْهِ** *the word to which (an explanatory word) is attached (by means of a virtual conjunction)*.

REM. e. In phrases like **تَقَاتَلُوا بَعْضُهُمْ لِبَعْضٍ**, *they fought with one another*, the words **بَعْضُهُمْ لِبَعْضٍ** are a permutative of the agent **هُمْ**, contained in the verb **تَقَاتَلُوا**, and serve to strengthen the idea of reciprocity belonging to that verbal form. The **لَامُ لِتَقْوِيَةِ الْعَامِلِ** in **لِبَعْضٍ**, which supplies the place of the accusative, is dependent upon **تَقَاتَلُوا**, *they fought with*, contained in **تَقَاتَلُوا**.

140. One finite verb may also be put in apposition to another. In this case either a) the first is the preparative act, introductory to the second, as **قَامَ سَجْدًا لَهُ** *he arose (and) prostrated himself before him*, **فَارْسَلَهُ بِذَلِكَ أَبَاهُ** *then he sent (and) informed his father of this*, **وَعَادَتِ الْفِتْنُ وَقَعَتْ** *and*

*disturbances broke out again*; or *b*) the second modifies the first, as <sup>اَطَالَ</sup> سَجَدَ *he continued long prostrate*, <sup>غَنَى</sup> اَحْسَنَ *he sang well*. In both cases the older and more elegant form of expression is to insert the conjunction فَ: قَامَ فَسَجَدَ لَهُ: فَ, <sup>اَسْأَلَ</sup> عَادَ فَسَأَلَ *he asked again*, <sup>اَطَالَ</sup> سَجَدَ فَاطَالَ. If the first of the two verbs be a perfect, the second must be so likewise, for the imperfect would be a <sup>مَقْدَرٌ</sup> حَالٌ (see §. 8, *d, e*), and, as such, would virtually stand in the accusative; as <sup>اَرْسَلَ</sup> يَرْسَلُ يَعْلِمُ *misit nuntiaturus, he sent to inform*. If both verbs are in the imperfect, the second may either be an apposition or a <sup>مَقْدَرٌ</sup> حَالٌ; as <sup>يَرْسَلُ</sup> يَرْسَلُ يَعْلِمُ *he sends (and) informs, or mittit nuntiaturus, he sends to inform*.

REM. The later Arabic construction, without the conjunction, is very common in Syriac, e. g. <sup>اَسْبَسَ</sup> هَبَسَ *he sent (and) seized him*, <sup>اَسْبَسَ</sup> اَسْبَسَ *they rebuilt*; and also occurs in Hebrew, e. g. <sup>אָשַׁבְתָּ</sup> אָשַׁבְתָּ *אָרְעָה אָרְעָה, Gen. xxx. 31.*

## 2. Concord in Gender and Number between the Parts of a Sentence.

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 put in the fem. sing.; as *جَاءَتْ هِنْدٌ* *Hind came*,  
*قَالَتِ امْرَأَةُ الْعَزِيزِ* *the wife of ʿl-'Azīz said*. But β) if it be  
 separated from the verb by one or more words, the verb may  
 stand in the sing. masc., although the fem. is preferable; as  
*لَقَدْ وَلَدَ* *a woman came before the judge*; *حَضَرَ الْقَاضِيَ امْرَأَةٌ*  
*a bad mother gave birth to that poor ʿl-'Aḥṭal*;  
*إِنْ امْرَأًا غَرَّاهُ مِنْكُمْ وَاحِدَةً* *a man, whom one of you (women) has*  
*deceived*.

REM. The form of expression *قَالَ فَلَانَةٌ*, *so and so said*, is men-  
 tioned by the grammarians only to be condemned.

b) If the subject be a singular substantive, which is feminine  
 merely by form or usage (vol. I., §§. 290, b, 291), the preceding  
 verb may be put either in the masculine or feminine, whether  
 the subject immediately follows it or not, though in the former  
 case the feminine is preferable, as *طَلَعَتِ الشَّمْسُ* *the sun rose*,  
*كُسِرَتِ اللَّيْنَةُ* *the brick was broken*, rather than *طَلَعَ الشَّمْسُ*,  
*كَسَرَ اللَّيْنَةَ*. In the following examples the verb is masculine:  
*فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ* *and see what was the end*  
*of those who preceded them*; *لئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ* *that*  
*the people may not have any pretext against you*; *فَمَنْ جَاءَهُ*  
*مَوْعِظَةٌ مِنْ رَبِّهِ* *and whosoever receives an admonition from his*  
*Lord*; *وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ* *even if there be in them poverty or*  
*straitness*.

c) If the feminine subject be separated from the verb by the particle <sup>ال</sup>إِلا, the verb is put in the masculine; as مَا زَكَ إِلَّا فَتَاةٌ <sup>مَا زَكَ إِلَّا فَتَاةٌ</sup> no one was innocent except the maidservant of 'Ibnu 'Alā (i. e. مَا زَكَ أَحَدٌ). The feminine is, however, admissible, especially in poetry, as in the above example, زَكَتْ.

d) The verbs نَعِمَ and بَنَسَ (vol. I., §. 183) take the masculine form in preference to the feminine, even when the subject is feminine by signification; as نَعِمَ الْمَرْأَةُ زَيْنَبُ <sup>نَعِمَ الْمَرْأَةُ زَيْنَبُ</sup> Zèinèb is an excellent woman! rather than نَعِمَتْ.

143. If the subject be a plur. sanus masc., or a plur. fractus denoting persons of the male sex, the preceding verb is usually put in the sing. masc., particularly when one or more words are interposed between it and the subject; as قَالَ الْمُؤْمِنُونَ <sup>قَالَ الْمُؤْمِنُونَ</sup> the believers said; جَاءَ ذَاتَ يَوْمٍ رِجَالٌ مِنْ مَكَّةَ <sup>جَاءَ ذَاتَ يَوْمٍ رِجَالٌ مِنْ مَكَّةَ</sup> there came one day (some) men from Mèkka; أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ <sup>أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ</sup> shall we believe as fools have believed? But قَالَتِ الرَّوَاةُ <sup>قَالَتِ الرَّوَاةُ</sup> narrators say; وَمَا ذَا تَبْتَغِي الشُّعْرَاءُ مِنِّي <sup>وَمَا ذَا تَبْتَغِي الشُّعْرَاءُ مِنِّي</sup> and what is it pray that the poets want of me? فَكَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ <sup>فَكَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ</sup> 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 trāhenen rôt; uns hazzet liute unde lant.*

REM. b. بَنُونَ, sons (pl. of ابْنٌ), and other similar words (vol. I.,

§. 302, *e*, and rem. *d*), are exceptions, being treated as plurales fracti (see §. 144), and therefore admitting the verb in the fem. sing. This remark applies, however, to *بنون* only when it is used to denote a *family* or *tribe* (compare §. 147); as *قالت بنو إسرائيل* *the Bēnū 'Isrā'il (Children of Israel) said.*

144. If the subject be a pluralis fractus, no matter whether derived from a masc. or a fem. sing., the preceding verb may be either masc. or fem.; as *ثم قست قلوبكم من بعد ذلك* *then, after this, your hearts became hard* (from *قلب*, masc.); *متى كان الحيام بذى طلوح* *when the tents are (set up) at Dū Tolūh* (from *خيمة*, fem.). See §. 143.

REM. The remark made in §. 142, *c*, regarding the particle *وَمَا*, applies here too. An example of the fem. is *وَمَا بَقِيَتْ إِلَّا الضُّلُوعُ* *and nothing remained but the low rugged ridges of hills* (from *صلع*, fem.), where a prose writer would have said *وَمَا بَقِيَ شَيْءٌ*.

145. If the subject be a collective, like *قوم* *people, tribe*, or a noun designating a whole class of animals, like *غنم* *sheep* or *goats*, *طيور* *birds* (vol. I., §. 290, *a*, *e*, and §. 292, *a*), the preceding verb may be put in the fem. sing.; as *قالت اليهود* *the Jews say, The Christians stand upon nothing* (have no foundation for their belief); *اننى ارانى* *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: *مِنْ بَعْدِ مَا جَاءَتْكُمْ* after the convincing proofs have reached you; *مِمَّا كَتَبَتْ أَيْدِيهِمْ* because of what their hands have written; *فَاصَابُهُمْ سَيِّئَاتُ مَا عَمِلُوا* the evil consequences of what they did, came upon them; *فَبَكَى بَنَاتِي شَجْوَهُنَّ* and my daughters lamented their misery; *لَإِنَّهُ قَدْ ظَهَرَ أَمَارَاتُهَا* because its signs have already appeared; *قَالَ نِسْوَةٌ فِي الْمَدِينَةِ* (some) women in the city said; *لَوْلَا هَٰذَانِ لَسَبِي نِسَاؤُهُمْ* had it not been for these two, their women would have been taken prisoners; but such instances as *إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ*, when believing women come unto you, are comparatively rare.

147. The names of the Arab tribes, which are mostly of the feminine gender, take a preceding verb in the fem. sing. (see §. 143, rem. b); but a following verb may be put in the plur. masc., because such names have the sense of collectives; e. g. *تَجَمَّعَتْ عَقِيلٌ وَقَشِيرٌ وَتَشَاكُوا مَا يَلْحَقُهُمْ مِنْ سَيْفِ الدَّوْلَةِ* (the tribes of) 'Okail and Kōsèir assembled and complained

to one another of what was being done to them by Sèifu 'd-daula.

148. In general, when once the subject has been mentioned, any following verb must agree with it strictly in gender and number; as <sup>خَرَجَ عَلَيْهِ الصَّيَادُونَ فَانْهَزَمَ مِنْهُمْ فَأَمَّا وَهُوَ فِي السَّهْلِ</sup> *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.);* <sup>يَهْتَاجُ لَهُ الْمَفَارِقُونَ كَمَا يَهْتَاجُونَ لِنُوحٍ</sup> *those parting are moved (sing.) by it as they are moved (plur.) by the mournful cooing of doves;* <sup>كَانَ فِيهِ قُبَّةٌ تَعْرِفُ بِقُبَّةِ</sup> *there was (masc.) upon it a cupola, known (fem.) by (the name of) the cupola of the air;* <sup>وَبِمَغَارَةِ الْخَضِرِ يَتْرُكُ الزُّوَارُ أَسْبَابَهُمْ</sup> *and the pilgrims leave (sing.) their baggage at the cave of ʿĪl-Hidr, and ascend (plur.,* <sup>النُّوَارُ</sup> *being a plur. fract. denoting rational beings) two miles to the top of the mountain;* <sup>لِلَّهِ مَلَائِكَةٌ يَتَعَاقَبُونَ فِيكُمْ</sup> *God has angels who watch over you in turn (plur., for the same reason as in the last example);* <sup>فَجَالَ الصَّوَارَ وَاتَّقِينَ بِقَرْهَبٍ</sup> *and the herd wheeled (masc.) and guarded (their rear) with an old buck (* <sup>إِنْتَقِينَ</sup> *fem., because, with the exception of the single buck, the rest of the herd were does);* <sup>فَابْرَزَ مِنْهُ رِقَاعًا قَدْ كَتَبْنَ بِالْوَانِ</sup> *and he took out of it scraps of paper written with (ink*



of) various colours (where كُتِبَتْ might also be used). — If irrational or inanimate objects are spoken of (for example, in fables) as persons, the plur. fractus may be followed by the verb in the plur. masc.; as كَلَابٌ مَرَّةً اَصَابُوا جِلْدَ سَبْعٍ once on a time (some) dogs found the skin of a beast of prey; وَقَالُوا لِيَلُودِهِمْ and they shall say to their skins (members), Why have ye borne witness against us? They shall answer, God hath made us speak.

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 and two young men went into the prison along with him; لَمَّا تَنَازَعَنِى الرَّجُلَانِ after the two men disputed with one another about me; بَعْدَ مَا كَانَ بَيْنَنَا مِنَ الْاَمْرِ مَا لَا يَفْعَلُ الْاِخْوَانِ after something had taken place between us, which brother and sister do not do; وَلَا يَلْبَثُ الْعَصْرَانِ يَوْمَ وَلَيْلَةَ اِذَا طَلَبَا اَنْ يَدْرِكَا مَا تَيْمَمَا the two times, day and night, when they seek (to effect anything), are never long in attaining what they aim at; وَسَمِرَتْ يَدَاوُ وَعُضْدَاوُ وَرِجْلَاوُ and his hands and arms and feet were pierced with nails; لَوْ كَانَ بَدْرٌ حَاضِرًا وَاِبْنُ حَمَلٍ مَا نَقَشَتْ كَفَاكَ like one whose feet are cut off; لو كان بَدْرٌ حَاضِرًا وَاِبْنُ حَمَلٍ مَا نَقَشَتْ كَفَاكَ had Bèdr been present and 'Ibn Hamèl, thy hands would not

have been branded (حَمَلٌ in rhyme for حَمَلٌ); لَا رَقَاتَ عَيْنَاهُ; مِنْ طُولِ الْبُكَاءِ may his eyes never cease from constant weeping; خُذْ مِنْ شَارِبِكَ حَتَّى تَبْدُو شَفَتَاكَ وَمِنْ ثَوْبِكَ حَتَّى تَبْدُو عَقِبَاكَ cut your moustache till your lips can be seen, and your dress till your heels can be seen (compare, in Hebrew, Micah iv. 11, وَكَذَلِكَ تَسْتَوِي هَاتَانِ اللَّغَتَانِ فِي الرِّجَالِ أَيْضًا; (וְהַיָּחָד בְּצִיּוֹן עֵינַיִנוּ and thus these two words (viz. יָעַר and יָלַם) are alike in their application to men also. — A following verb must, of course, agree strictly with the preceding subject in number as well as gender; as إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا when two troops among you were on the point (sing.) of behaving with cowardice (dual). But if it be a collective, designating rational beings, the masc. plur. is admissible; as وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا and if two parties of believers fight with one another, make peace between them.

REM. Sometimes, however, a preceding verb is found in actual agreement with a following subject in the dual or plural, or even in virtual agreement with a singular collective; as وَقَدْ أَسْلَمَاهُ مَبْعَدًا وَحَمِيمًا after both far and near (after every one) had abandoned him (حَمِيمًا in rhyme for حَمِيمًا); أَحْمَرَتَا عَيْنَاهُ; رَمَتَا يَدَاهُ his eyes were red; his hands threw or shot; رَأَيْنَ الْعَوَانِي الشَّيْبَ لَاحٍ بِعَارِضِي يَلْمُونَنِي فِي اشْتِرَاءِ النَّخِيلِ أَهْلِي نَصْرُوكَ قَوْمِي the women saw the white hairs which glittered in my whiskers; my family abuse me for the purchase of the palm-trees;

فَاعْتَزَلْتِ بِنَصْرِهِمْ *my people aided thee, and thou becamest powerful through their aid.* The phrase أَكَلُونِي الْبَرَاعِثُ *the fleas devoured me,* is generally cited by the native grammarians to exemplify this construction.

150. If the preceding verb has several subjects, it may be put in the plural, as جِئْنَا أَنَا وَأَنْتَ *thou and I are come;* or it may agree in number and gender with the nearest subject, as وَيَسُدُّ هَارُونَ وَبَنُوهُ أَيْدِيَهُمْ عَلَى رَأْسِهِ *and Aaron and his sons shall lay their hands upon his head;* تَكَلَّمَتْ مَرْيَمُ وَهَارُونَ فِي *Miriam and Aaron spoke about Moses.*—If the subjects precede, and are either three or more singulars, or a singular and a dual, the verb is put in the plural; if they are merely two singulars, in the dual; as الْبَطْنُ وَالرِّجْلَانِ تَخَاصَمَا *the belly and the two feet disputed with one another;* الْبَرْدُ وَالْحَرُّ تَخَاصَمَا *the cold and the heat disputed with one another;* وَالنَّجْمُ وَالشَّجَرُ *and the plants and trees worship* (not يَسْجُدُونَ, because وَحُمِلَتْ *and the mountains shall be lifted up and dashed in pieces at one stroke* (not دُكَّتْ or دُكِّنَ, الْجِبَالُ being a plur. fract.). If the subjects be of different genders, the verb is usually put in the masculine, as in the first of the above examples, or in الْكُسْلُ *indolence and excess*

of sleep remove us far from God and make us heirs of (reduce us to) poverty.

151. The verb frequently agrees in respect of gender, not with the grammatical subject, but with its complement (the genitive annexed to it), which is the logical subject; as <sup>وَلَوْ</sup> <sup>جَاءَتْهُمْ</sup> <sup>كُلُّ</sup> <sup>آيَةٍ</sup> *even though every sign should come (be shown) unto them*; <sup>يَوْمَ</sup> <sup>تَجِدُ</sup> <sup>كُلَّ</sup> <sup>نَفْسٍ</sup> <sup>مَا</sup> <sup>عَمِلَتْ</sup> <sup>مِنْ</sup> <sup>خَيْرٍ</sup> <sup>مُحَضَّرًا</sup> *on the day (when) every soul shall find the good it has done present (along with itself before God)*; <sup>إِسْتَرَخْتُ</sup> <sup>جَمِيعَ</sup> <sup>أَعْضَائِي</sup> *all my limbs were relaxed*; <sup>قَطَعَتْ</sup> <sup>بَعْضَ</sup> <sup>أَصَابِعِهِ</sup> *some of his fingers were cut off*; <sup>تَفْتَدِي</sup> <sup>مِنْهُ</sup> <sup>بَعْضُهُا</sup> <sup>بِبَعْضٍ</sup> *some of them ransom themselves from him with others (by giving up others to him)*; <sup>إِذَا</sup> <sup>بَعْضٌ</sup> <sup>كُنْتُمْ</sup> <sup>تَعْرِقْتُنَا</sup> *when some years shall have gnawed at us*; <sup>كُنْتُمْ</sup> <sup>خَيْرَ</sup> <sup>أُمَّةٍ</sup> <sup>أَخْرَجَتْ</sup> <sup>لِلنَّاسِ</sup> *ye are the best people that has been brought forth (created) for mankind*; <sup>مَشِينَ</sup> <sup>كَمَا</sup> <sup>أَهْتَزَّتْ</sup> <sup>رِمَاحٌ</sup> *they walked as spears wave, the tops of which are bent by the passing of gentle breezes*; <sup>إِنَارَةُ</sup> <sup>العقلِ</sup> <sup>مَكْسُوفٌ</sup> <sup>بِطَوَّعِ</sup> <sup>هَوَى</sup> *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 <sup>كُلُّ</sup>, <sup>جَمِيعٌ</sup>, <sup>بَعْضٌ</sup> and <sup>غَيْرٌ</sup> (see §. 82).*

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 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 <sup>عَمِيَ الْقُلُوبُ وَالْعَيْنُونَ نَاطِرَةٌ</sup> *the hearts are blind, whilst the eyes are seeing.* This latter remark applies also to the names of the Arab tribes (see §. 147); as <sup>وَبَنُو عَبَسٍ</sup> *and the Bènū 'Abs were at that time dwelling among the Bènū 'Āmir 'ibn Sa'sa'a.*

b) When the predicate precedes the subject, as happens in negative and interrogative sentences, then α) 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 <sup>كُلُّ لَهُ قَانِتُونَ</sup> *all are obeying him.* Similarly, when a verb is placed after a collective subject (see §. 148); as <sup>وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ</sup> *but the greatest part of mankind are thankless; فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ *a part of them are afraid of men.**

d) The predicate frequently agrees in gender, not with the grammatical subject, but with its complement, which is the logical subject (see §. 151); as <sup>كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ</sup> *every*

soul shall taste of death; <sup>عَمَّا وَصَّرَ</sup> اتَى الْفَوَاحِشِ عِنْدَهُمْ مَعْرُوفَةً the committing of crimes is held laudable by them.

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 <sup>هَذِهِ تَذَكُّرَةٌ</sup> إِنَّ هَذِهِ تَذَكُّرَةٌ this is an admonition (Germ. dies ist eine Erinnerung, Fr. ceci est un avertissement); <sup>تِلْكَ حُدُودُ اللَّهِ</sup> تِلْكَ حُدُودُ اللَّهِ such are God's ordinances (Germ. dies sind Gottes Regeln, Fr. ce sont-là les règles de Dieu); <sup>تِلْكَ آيَاتُ اللَّهِ</sup> تِلْكَ آيَاتُ اللَّهِ نَقَلُوهَا عَلَيْكَ بِالْحَقِّ such are God's signs, which we repeat to thee with truth.

## B. THE DIFFERENT KINDS OF SENTENCES.

### 1. Negative and Prohibitive Sentences.

153. The negative particles may, as in the Indo-European languages, deny any part of the sentence,—the predicate, the subject (e. g. <sup>لَا نَافِيَةَ الْجِنْسِ</sup> لَا نَافِيَةَ الْجِنْسِ, §. 39), the object, the *hāl* or circumstantial expression, &c.

154. The negative particle sometimes immediately precedes that part of the sentence which it denies, at other times is

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\* For the plur. fract., even when derived from a masc. sing., is construed with adjectives, personal or demonstrative pronouns, and verbs, in the fem. singular.

separated from it by some other part; as لَا يَكْرِمُ السَّخِيَّ الْبَخِيلَ  
*the liberal man does not respect the niggardly*; مَا هَذَا بَشَرًا *this  
 is not a human being* (see §. 42, rem. *d*); مَا قَالَ هَذَا *he has not  
 said this*.

155. The predicate of a simple declarative verbal sentence, which is neither asseverative nor optative (§. 1, *e* and *f*), may, when denied by لَا, be put either in the imperfect or the perfect. *a*) When put in the *imperfect*, it may be rendered into English by the present, the future, or, when connected with preceding past tenses, by the Latin imperfect (§§. 8, 9); as لَا يَكْرِمُ السَّخِيَّ الْبَخِيلَ *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  $\alpha$ ) when لَا is repeated twice or oftener in clauses connected by وَ, in which case it may be translated by the perfect or the past (§. 1, *a* and *b*), as لَا صَدَّقَ وَلَا صَلَّى *he has neither believed nor prayed, or he neither believed nor prayed*; or  $\beta$ ) when لَا is connected by وَ with a preceding negative, such as مَا, لَمْ, or لَمَّا, and merely carries on the negation of something past (see §. 1, *e*, rem., and §. 160).

156. The particle لَنْ (a contraction of لَا أَنْ), which is construed with the subjunctive of the imperfect (§§. 11 and 15, *a*,  $\alpha$ ), is a very strong negation of the future, *not at all*,

never; as *فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ* and *if ye do not do it — and ye will never do it — then dread the fire (of hell).*

REM. On *لَمْ* and *لَمَّا* see §§. 12 and 18.

157. The particle *مَا*, when joined to the perfect, denies the past; when joined to the imperfect, the present (see §. 8, e, rem. a).

158. The particle *إِنْ* 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 imperfect. For example: *إِنْ الْحُكْمُ إِلَّا لِلَّهِ* judgment belongs to God alone (lit. is not except to God); *إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ* the unbelievers are in utter deception (lit. are not except in deception); *إِنْ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي* it is for Him alone to reward me, who has created me; *ثُمَّ جَاءُواكَ يَخْلِفُونَ بِاللَّهِ إِنْ* then they will come unto thee, swearing by God (and saying), *وَلَكِنَّا زَلَلْنَا* We intended nothing but doing good; *وَإِنْ أَمْسَكْتُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ* 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); *وَأَيُّخْلِفُنَّ إِنْ* and verily they will swear, *أَرَدْنَا إِلَّا الْحَسَنَى* We meant only what is best; *إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ* they merely follow their own



*fancy*. In elevated prose style, as well as in poetry, the negative مَا is often prefixed to this إِنَّ; e. g. وَمَا إِنَّ يَجْمُ لَهَا مَا إِنَّ يَمَسُّ الْأَرْضَ إِلَّا but her pains were (all) of no avail; مَا إِنَّ مَنكَبَ مِنْهُ only one shoulder of his touches the ground; مَا إِنَّ رَأَيْتَ لَهُمْ فِي النَّاسِ امثالاً among men (امثالاً in rhyme for امثالاً); مَا إِنَّ أَتَيْتَ بِشَيْءٍ; مَا أَنْتَ تَكْرَهُهُ thou hast never seen (any) like them thou hast never done a thing which thou didst not like.

REM. This إِنَّ (called by the grammarians إِنَّ النَّافِيَةَ *the negative 'in*) is not to be confounded with the conditional particle of the same sound إِنَّ الشَّرْطِيَّةَ (*the conditional 'in*): for *a*) it admits of a nominal sentence after it; *b*) it does not govern the jussive; *c*) it lets the perfect retain its past signification; *d*) its predicate is sometimes put in the accusative, like that of مَا (§. 42, rem. *e*); and *e*) it is joined, as a corroborative, to مَا. It seems rather to be connected with the Hebrew negative אֵין, אֵינִי, and occurs itself in that language in the form אֵין.

159. The verb لَيْسَ (vol. I., §. 182) is used *a*) as the negative sometimes of كَانَ التَّامَّةُ (§. 41), e. g. لَيْسَ لَصِحِّحِ الْعَقْلِ وَالْبَدَنِ عَذْرٌ فِي تَرْكِ التَّعَلُّمِ for him who is healthy in mind and body, there is no excuse for neglecting the acquisition of knowledge; at other times of كَانَ النَّاقِصَةُ (§. 41), e. g. لَيْسَ عَالِمًا, or لَيْسَ بِعَالِمٍ, he is not learned. But it is

also employed *b*) as an indeclinable negative particle, stronger than لا, to deny some part of the sentence to which it is prefixed ; e. g. لَيْسَ لِهَذَا خُلِقَتْ وَلَا بِهَذَا أُمِرْتَ *thou wast not created for this, nor bidden to do this* ; لَيْسَ كُلُّ مَا فَاتَ يَدْرُكُ *nothing that has escaped us can be overtaken* (an opportunity once lost never recurs) ; إِنَّمَا يَجْزِي الْفَتَى لَيْسَ الْجَمَلُ *it is only the man that makes a return, not the camel* (الجمال in rhyme for الجمل) ; أَلَيْسَ قَدْ نَوَيْتَ أَنْ تَعْتِقَنِي ; (الجمل) *hast thou not formed the intention of setting me free?* In connection with an imperfect, it expresses a strongly denied present or future ; as لَسْتُ أَقْصِدُ الْحَرْبَ بَلْ جِئْتُ لِأَهْدِمَ الْكَعْبَةَ *I do not intend to make war (upon you), but I am come to destroy the Ka'ba* ; لَسْتَ تَنْالُ الْعِزَّ حَتَّى تُذَلِّهَا *you will never attain greatness till you humble it (your spirit)* ; فَلَيْسَ تَدْخُلُ بَعْدَ الْجَنَّةِ النَّارُ *for the fire (of hell) is never entered after (one has been a dweller in) Paradise* ; لَيْسَ تُرَجَى لِفَائِدَةٍ *no good is hoped of thee* (لِفَائِدَةٍ in rhyme for لِفَائِدَةٍ). It may even be governed by كَانَ, so as to express the negative imperfect of that verb ; as كَانَ النَّبِيُّ صَلَّى صَلَّى لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ *the Prophet was neither of high nor low stature.*

160. When to a clause containing one of the negative particles مَا, لَمْ, لَمَّا, or لَنْ, or the negative verb لَيْسَ, there is

appended, by means of the conjunction **وَ**, another dependent clause, then, in place of repeating the particular negative of the former clause, the general negative **لَا** is used, because the special kind of negation has already been sufficiently made known. For example: **لَنْ تَغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا** neither their goods nor their children shall avail them aught against God; **رَأَى أَنْ ذَلِكَ الْبَدَنَ لَمْ يَخْلُقْ لَهُ عِبْثًا وَلَا قُرْنًا** he saw that this body was not created for him in jest, nor connected with him for any vain purpose; **لَمْ يَبْقَ عَلَيْهِ مَشْكَالٌ فِي الشَّرْعِ إِلَّا تَبِينٌ وَلَا مَغْلُقٌ إِلَّا انْفَتْحٌ وَلَا غَامِضٌ إِلَّا اتَّضَعَ** 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; **لَسْتُ أَعْنِي بِالْقَلْبِ قَلْبَ الْجِسْمِ وَلَا الرُّوحَ الَّذِي فِي تَجْوِيفِهِ** I understand by the (term) heart neither the corporeal heart nor the spirit which dwells in its cavity. If, however, the second clause be conceived as independent of the first, and the connexion be merely an external one, the particular negative is repeated; as **هَلْ هُوَ أَمْرٌ لَمْ يَنْزَلْ مَوْجُودًا فِيمَا سَلَفَ وَلَمْ يَسْبِقْهُ الْعَدَمُ بِوَجْهِهِ مِنَ الْوُجُودِ** 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?

REM. a. When **غَيْرَ**, **بَلَا**, **دُونَ**, etc. (see §. 56, rem. c) require to be repeated, their place is supplied by **لَا**, which is followed by the

genitive governed by *غَيْرَ*, etc.; as *فَنَحَّرَهَا غَيْرَ مُحْبَسَةٍ وَلَا مُعَقَّلَةٍ* and he slaughtered them without their being shut up or bound; *هُوَ غَيْرُ غَرِيبٍ وَلَا عَجِيبٍ* this is neither strange nor wonderful (see §. 82, d, rem. a); *بِلَا حَسَبٍ وَلَا حَيَاءٍ* without honour or shame; *وَلَا فَرَقٍ* without cowardice or fear.

REM. b. *وَلَا* is sometimes repeated emphatically after a preceding negative, and requires to be rendered in English by *even*; as *وَلَا وَلَا أَحَدٌ* not even one; *وَلَا أَرَى أَنْ خَرَجَ مِنْهُمْ وَلَا وَاحِدٌ* but I do not see that there has come out even a single one of them.

161. In oaths and asseverations *لَا* is followed by the perfect with the signification of our future (see §. 1, e); as *وَاللَّهِ لَا أَصِلُّ* *وَاللَّهِ لَا فَتَحْتُ* by God, I will not disobey my Lord; *وَاللَّهِ لَا أَفْتَحُ* by God, I will not open this door; *وَحَيَاةِ فِرْعَوْنَ لَا أَرْجُو* by the life of Pharaoh, ye shall not quit this place; *لَا أَعْتَبُ عَلَيْهِ بَقِيَّةَ عَمْرِي* I will never reproach him (again) during the remainder of my life. In blessings and curses it is followed by the perfect as an optative (see §. 1, f); as *لَا كَانَ وَلَا اسْتَكَانَ* mayest thou never see (suffer) evil! *لَا رَأَيْتَ شَرًّا* may he not be (may he perish), and never come to life!

162. When verbs signifying to forbid, fear, and the like, are followed by *أَنْ* with the subjunctive, the negative *لَا* is sometimes inserted after *أَنْ* (or *لَا أَنْ*) without affecting the meaning (see §. 15, a, α); as *مَا مَنَعَكَ إِلَّا تَسْجُدَ* what pre-

vented thee from worshipping (him)? مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا؟  
 what hindered thee, when thou sawest that they had  
 gone astray, from following me? وَإِنْ خِفْتُمْ أَلَّا تَقْسُطُوا فِي الْيَتَامَىٰ  
 and if ye are afraid of being unjust towards the orphans (but if we  
 read لَا تَقْسُطُوا, is no longer redundant: if ye are afraid of not  
 being just &c.).

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, and, on the  
 contrary, be inserted in affirmation. For example, in poetry: أَقْسَمْتُ  
 بِاللَّهِ أَشْقِيهَا وَأَشْرِبَهَا حَتَّىٰ تَفْرُقَ تَرَبَ الْأَرْضِ أَوْصَالِي  
 by God I swear, I will NOT give it (to others) to drink, NOR drink it (myself), until the dust  
 of the earth separates my joints; فَالَيْتُ آسَىٰ عَلَىٰ هَالِكٍ وَأَسْأَلُ نَاحِيَةً مَا لَهَا  
 and so I swear, I will NEVER mourn for one dying, NOR ask a mourner  
 what ails her; فَقُلْتُ يَمِينَ اللَّهِ أَبْرَحُ قَاعِدًا  
 and I said, By God I swear, I will NOT cease sitting (see §. 42, rem. b); and in the Kōr'ān,  
 تَاللَّهِ تَفْتُو تَذَكَّرُ يَوْسُفَ  
 by God, thou wilt NEVER cease thinking of, or  
 speaking of, Joseph. Conversely, in the Kōr'ān: فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ  
 and I SWEAR by the places where the stars set,  
 and verily that is a great oath, if ye (only) knew (it); لَا أَقْسِمُ بِيَوْمِ  
 I SWEAR by the day of the Resurrection; لَا أَقْسِمُ بِهَذَا الْبَلَدِ  
 I SWEAR by this town.

163. The prohibitive لَا governs either the jussive or the  
 energetic. See §§. 17, b; 19, b; and 20.





whether thou hast warned them or not; *وَمِنَ الْعَجَائِبِ عَجَبٌ مَنْ*  
*one of the* *هو جاهل اهو السعيد ام الشقى ام كيف يختم عمرة*  
*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*  
*او we may use* *او* *ازيد عندك او عمرو* *is Zèid in thy house,*  
*or Amr?* *او* *اختلافهم فى نعيم الجنة اهو من جنس نعيم الدنيا او*  
*their difference of opinion in regard to the delights of Para-*  
*dise, whether they are of the same kind as the delights of this world,*  
*or of a different kind.*

REM. a. The interrogative particle is frequently omitted at the beginning of an alternative question; as *أَنَا الْمَلِكُ شِئْتُمْ أَوْ أَبِئْتُمْ* *I am king, whether ye like it or not* (for *أَشِئْتُمْ*). If both parts of the sentence be dependent upon the same verb, it is placed between them; as *صَبَاحًا جَاءَ أَمْ مَسَاءً*; (*أَغْنِيَا*) *whether he be rich or poor* (for *أَغْنِيَا*); *أَصْبَاحًا* (*أَصْبَاحًا*) *whether he comes in the morning or in the evening* (for *أَصْبَاحًا*). See §. 6, a, and §. 165.

REM. b. It is said that there is a difference of meaning between *أَمْ* and *أَوْ*. The question *أَزِيدٌ عِنْدَكَ أَوْ عَمْرُو* implies ignorance as to whether either of them is there, or not; but *أَزِيدٌ عِنْدَكَ أَمْ عَمْرُو* implies the knowledge that one of them is there, and asks which it is.

167. The interrogative particle *هَلْ* introduces questions of a more lively sort; as *هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ* *hast thou heard the tale of the armies?* *هَلْ ادلکم علی تجارة تُنجیکم من* *shall I direct you to a merchandise, which shall save*



you from sore torment? *أَمِيمٌ هَلْ تَدْرِيْنَ أَنْ رَبَّ صَاحِبِ الْخِ*  
 (§. 84, rem. a); *هَلْ أَنْتُمْ تَارِكُوْنِي صَاحِبِي* (§. 90). It may be  
 preceded by *و*, *فَ*, and *ثُمَّ*; as *وَهَلْ أَتَاكَ حَدِيثُ مُوسَى* and  
*إِنْ أَقَمْتُ إِلَى الْمَسَاءِ فَهَلْ* hath the story of Moses reached thee?  
*أَنْتَ رَائِحٌ مَعِيَ* if I stay till the evening, wilt thou go with me?  
 — *هَلْ* cannot be prefixed to a negative clause; nor to a con-  
 ditional clause; nor to *إِنْ*, *و*, *فَ*, and *ثُمَّ*; nor, in general, to  
 a nominal clause of which the predicate is a finite verb (§. 119),  
 as *هَلْ زَيْدٌ مَاتَ*. — It may be followed in an alternative clause  
 by *أَمْ* or *أَوْ*, with the former of which particles *هَلْ* is repeated;  
 as *هَلْ غَادَرَ الشُّعْرَاءُ مِنْ مَتْرَدِمٍ أَمْ هَلْ عَرَفْتَ الدَّارَ بَعْدَ تَوْهَمٍ*  
*هَلْ غَادَرَ الشُّعْرَاءُ مِنْ مَتْرَدِمٍ أَمْ هَلْ عَرَفْتَ الدَّارَ بَعْدَ تَوْهَمٍ*  
 have the poets left any place to be patched or pieced (any decaying  
 ruin to be sung of), or hast thou recognised the abode (of thy  
 beloved) after doubting (regarding it)? *سَأَلْتُ أَسِيدَ هَلْ ثَارَتْ*  
*سَأَلْتُ أَسِيدَ هَلْ ثَارَتْ* ask 'Useiyid whether I  
 have taken my blood-revenge on *Wā'il*, or whether I have cured my  
 soul of its grief? *هَلْ سَبَّ مِنْ أَحَدٍ أَوْ سَبَّ أَوْ بَخِلَ* did he revile  
 any one, or was he reviled, or was he avaricious?

REM. a. Some grammarians say that *هَلْ* is originally equivalent  
 in meaning to *قَدْ*, and that its interrogative force is really due to the  
 particle *أَ* understood. The two are sometimes combined; as *أَهْلٌ*  
*رَأَوْنَا بِسَفْحِ الْقَاعِ ذِي الْأَكْمِ* did they see us at the lower end of the plain  
*فَقَالَ مُخَاطَبًا لِنَفْسِهِ أَهْلٌ عَرَفْتَ دَارَ عَشِيقَتِكَ بَعْدَ شَكِّكَ فِيهَا*  
 with the hillocks?

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 لَكَ فِي كَذَا, see §. 53, *b*, rem. *e.* When followed by a clause commencing with أَنْ, the preposition فِي may be omitted, as هَلْ لَكَ أَنْ تَنَامَ *dost thou wish to go to sleep?* — Similarly, هَلْ لَكَ إِلَى أَنْ تَزَكَّى *wouldst thou become pure?* scil. هَلْ لَكَ مَيْلٌ إِلَى أَنْ تَزَكَّى *hast thou an inclination to becoming pure?*

168. The compound negative particle <sup>أَلَا</sup>, *nonne*, is often used to draw close attention to the certainty of the following assertion, and hence admits of being rendered into English by *truly, verily, certainly* (compare in Hebrew הֲלֵינָא = הֲלֵינָא), in which case it is frequently followed, as a farther asseverative, by <sup>أَلَا</sup>; e. g. <sup>أَلَا</sup> لَا تَنَالُ الْعِلْمَ إِلَّا بِسِتَّةٍ ; <sup>أَلَا</sup> أَنْ *certainly thou wilt never attain learning save through six things* (lit. *is it not so? thou wilt not &c.*); <sup>أَلَا</sup> أَنْ الْحِدَاثَةَ لَا تَدُومُ ; <sup>أَلَا</sup> *verily youth does not last for ever*; <sup>أَلَا</sup> أَلَيْهَا *verily these are the fools*; <sup>أَلَا</sup> أَيُّهَا ذَا النَّابِغِ السَّيِّدِ إِنِّي عَلَى نَائِبِهَا مُسْتَبْسِلٌ مِنْ وَرَائِهَا *O thou that barkest at (revilest) the Bènū'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 <sup>أَلَا</sup> قَبِحَ اللَّهُ وَجْهَكَ *may God disfigure thy face!* Here يَا is often inserted; see §. 38, *a*, rem. *h.* — The synonymous particle <sup>أَمَّا</sup> is used in the same way as <sup>أَلَا</sup>; e. g. <sup>أَمَّا</sup> وَاللَّهِ لَوْ تَعَدَيْتَهَا قَتَلْتُكَ *verily, by*

God, hadst thou transgressed it, I would have put thee to death ;  
 أما إنه لا خير بخير بعده النار *verily there is no good in prosperity*  
*which is followed by the fire (of hell) ;* أما والراقصات بذات عرق *;*  
 ومن صلى بنعمان الاراك لقد اضرمت حبك في فؤادي *by those*  
*who dance at Dāt 'Irak, and by those who pray at Na'mān*  
*abounding in 'arāk-trees, (I swear that) I have treasured up love*  
*for thee in my heart.*

169. لوما، هلا، لا (called by the grammarians  
 حروف التحريض والعرض *the particles of incitement and*  
*reproof*), are used before the imperfect to incite one to perform  
 an act, and before the perfect to rebuke the neglect of it; as  
 لا تصنف كتابا في الزهد *why dost thou not compose a book*  
*upon asceticism? equivalent to compose one, pray; but* لا  
 صنفت كتابا في الزهد *why hast thou not composed a book*  
*upon asceticism? هلا علمتني why didst thou not inform me (of*  
*it)?* يقول الذين كفروا لولا انزل عليه آية من ربه *those who do*  
*not believe, say, Why has no sign from his Lord been sent down to*  
*him? لولا يكلمنا الله او تاينا آية why does not God speak to*  
*us or a sign come unto us? كنت من لوما تاينا بالملئكة ان كنت من*  
*الصادقين why dost thou not bring the angels to us, if thou art*  
*(one) of those who speak the truth? In later times the simple*  
*ما is so used; as ما تقوم dost thou not stand up? or thou dost*  
*not stand up! equivalent to pray, stand up.*

REM. a. *أَلَا* is used in the same sense as *أَلَا*, but with less force; as *أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ* *why will ye not fight a people who have broken their oaths?* *أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ* *why do ye not like that God should forgive you?*

REM. b. Sometimes the verb is suppressed after these particles, and a substantive follows in the nom. or accus.; as *هَلَّا خَيْرًا مِنْ ذَلِكَ* *why not better than this?* scil. *تَفَعَّلُ* *dost thou do*, or *هَلَّا خَيْرًا مِنْ ذَلِكَ*, scil. *كَانَ مِنْكَ* *was from thee*; *هَلَّا التَّقَدُّمُ وَالْقَلْبُ صَحَاحٌ* *why did ye not do so before, when our hearts were sound?* scil. *هَلَّا = هَلَّا وَجَدَ التَّقَدُّمُ* *تَعْدُونَ عَقْرَ النَّيْبِ أَفْضَلَ مَجْدِكُمْ بَنِي ضَوَطْرَى لَوْلَا*; *كَانَ ذَلِكَ مِنْكُمْ سَابِقًا* *ye reckon the slaughtering of she-camels your greatest glory; ye sons of a good-for-nothing, why not the helmed warrior?* scil. *تَعْدُونَ*, i. e. *هَلَّا تَعْدُونَ مِنَ الْفَخْرِ الْكَمِيِّ الْمَقْنَعِ* *why do ye not reckon the helmed warrior something glorious?*

170. The interrogative pronouns *مَنْ* *who?* and *مَا* *what?* may stand in any one of the three cases, nominative, genitive, or accusative; as *أَنْتِ مَنْ* *who art thou?* *بِنْتُ مَنْ* *whose daughter art thou?* *مَنْ قَتَلْتَ* *whom hast thou slain?* *مَا تَقُولُ* *what is that in thy right hand?* *مَا تَقُولُ* *what sayest thou?* *فِيمَ كُنْتُمْ* *in what (state) were ye?* Even when they ought, strictly speaking, to follow another word in the genitive, they may be put first in the nominative absolute, and their proper place supplied by a pronoun which falls back upon them (رَاجِعٌ or عَائِدٌ); as *قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ*; (رَاجِعٌ or عَائِدٌ); as *قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ* (instead of *بِيَدِ مَنْ*) *Say, In whose hand is the kingdom over*

everything? But no such pronoun can be used, unless مَنْ and مَا precede in the nominative absolute. — To render the interrogation more lively, the demonstrative pronoun ذَا is appended (like the Heb. הַזֶּה) to the interrogatives مَنْ and مَا, even when the subject of the interrogative clause is introduced by the relative pronoun الَّذِي; as مَا ذَا تَقُولُ, or مَا ذَا الَّذِي, what is it (that) thou sayest? مَنْ ذَا مَنِ الَّذِي أَمَرَ, or مَنْ ذَا لِمَا ذَا وَلَيْتَ بَعْدَ, who is it that has given orders? مَجِيئِكَ إِلَى هَهُنَا (pron. *limá dhā*), why dost thou run away after thy coming hither? — The pronouns مَنْ and مَا 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.): مَنْ فَتَى, مَنْ فَارِسٌ, do not mean τίς ἀνὴρ; quisnam vir? quis eques (est ille quem vides)? but quis (est) vir? quis (est) eques? مَنْ being the subject and the following word the predicate. For example: إِذَا الْقَوْمُ قَالُوا مَنْ فَتَى خَلَّتْ أُنْبَى عُنَيْتُ I think that I am meant; لَوْ كَانَ فِي الْأَلْفِ مِنَّا وَاحِدٌ فَدَعَوْا مَنْ فَارِسٌ خَالَهْمُ إِسَاءٌ يَعْنُونَا if there were one of us among a thousand, and they cried out, Who is a horseman? he would think (that) they meant him (يَعْنُونَ in rhyme for يَعْنُونَا); مَنْ إِلَهٌ غَيْرَ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ (true) God, (that) could give you light? the words يَأْتِيكُمْ forming a relative clause in connection with the inde-

finite substantive <sup>س</sup>إِلَهُ (see §. 172). Even such a case as is represented by the words <sup>س</sup>مَنْ زَيْدًا, <sup>س</sup>مَنْ زَيْدٍ, in no way violates this rule. One person says <sup>س</sup>رَأَيْتُ زَيْدًا *I have seen Zeid*; another, repeating the exact words of the former speaker (<sup>س</sup>الْحِكَايَةُ), asks <sup>س</sup>مَنْ زَيْدًا *who is* (the person you meant, when you said “ra’èitu Zeidan,” by the word) “Zeidan”? Similarly, in the genitive, <sup>س</sup>مَرَرْتُ بِزَيْدٍ *I passed by Zeid*, <sup>س</sup>مَنْ زَيْدٍ. In general, however, the <sup>س</sup>حِكَايَةُ (*imitation, citation or quoting of the exact words of a speaker*) is neglected, and the questioner asks <sup>س</sup>مَنْ زَيْدٍ *who is Zeid?* in the nominative. The <sup>س</sup>حِكَايَةُ is allowed only when the word quoted is a proper name, and <sup>س</sup>مَنْ is not preceded by any connective particle, such as <sup>س</sup>وَ. We can only say <sup>س</sup>مَنْ زَيْدٍ *and who is Zeid?* <sup>س</sup>مَنْ غَلَامٍ زَيْدٍ *who is the slave of Zeid?* The word <sup>س</sup>مَنْ may be used by itself alone, in reference to an undefined substantive, with the inflections mentioned in vol. I., §. 352; e. g. <sup>س</sup>جَاءَنِي رَجُلٌ *there came to me a man*, <sup>س</sup>مَنْو *who?* <sup>س</sup>رَأَيْتُ رَجُلًا *I saw a man*, <sup>س</sup>مَنْا *whom?* <sup>س</sup>مَرَرْتُ بِرَجُلٍ *I passed by a man*, <sup>س</sup>مَنْي *whom?* — As an interrogative, <sup>س</sup>مَنْ is construed with the masculine singular of a verb, but occasionally admits of the feminine, when the predicate is a person of the female sex; as <sup>س</sup>مَنْ كَانَتْ أُمَّكَ *who was thy mother?* — If inquiry be made regarding the nature, qualities, social position, &c., of a person, <sup>س</sup>مَا is used, and not <sup>س</sup>مَنْ; e. g. <sup>س</sup>وَقُلْنَا لَهُ مَا أَنْتَ *and we said to him what thou art*

and we said to him, *What art thou?* مَا رَبُّ الْعَالَمِينَ *what is the Lord of created things?* وَلَمَّا رَأَتْ رَكْبَ النَّمِيرِ اعْرَضَتْ وَكُنَّ مِنْ أَنْ يَلْقَيْنَهُ حَذْرَاتٍ \* مَا كُنْتُمْ قَالِ كُنْتُ عَلَى جِمَارٍ هَزْبِلٍ وَمَعِيَ صَاحِبٌ لِي عَلَى أَتَانٍ مِثْلِهِ *tell me about thy verse: "And after she descried the cavalcade of the Numèirī, 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 حَكَايَةٌ of a proper name is inadmissible, if the name be qualified in any way, except by ابْن in a genealogical series. If one says رَأَيْتُ زَيْدَ بْنَ عَمْرٍو, you may ask مَنْ زَيْدُ بْنُ عَمْرٍو; but if one says رَأَيْتُ زَيْدًا ابْنَ الْأَمِيرِ or رَأَيْتُ زَيْدًا الْعَاقِلَ, you cannot ask مَنْ زَيْدًا ابْنَ الْأَمِيرِ or مَنْ زَيْدًا ابْنَ الْعَاقِلِ. In these cases only the nominative is allowed.

REM. b. From مَنْ is formed an adjective مَنِىٌّ, which is used in asking questions regarding صِفَاتُ الْعَلَمِ or النَّسَبَاتُ (vol. I., §. 249). E. g. زَيْدٌ جَاءَنِي زَيْدٌ *Zeid came to me*; مَنِىٌّ of which tribe? to which the answer might be الْقُرَشِيُّ of *Korèis*, as distinguished from زَيْدُ الثَّقَفِيِّ *Zeid of the tribe of Takif*.

REM. c. The interrogative مَا is very rarely used of persons; as وَلَكِنِّي أَدُلُّكُمْ عَلَى رَجُلٍ مِمَّنَا هُوَ أَقْوَمُ بِمَا دَعَوْتُمُونِي إِلَيْهِ فَقَالُوا مَا هُوَ *but I will point out to you a man amongst us, who is better able to carry*

\* مِنْ أَنْ by poetic license for مَنْ أَنْ, and حَذْرَاتٍ in rhyme for حَذْرَاتٍ.

out what ye have asked me to do; and they said, *Who is he?* *she saw a man pretending to be dead, and said, Who is this?* The conjunctive (relative) مَنْ and مَا (§. 172 and foll.) are more frequently interchanged; e. g. مِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ among them are creatures which walk on four (feet); O covey of *kaṭas* (a sort of bird) is there one (among you) who will lend (me) his wings? *Perchance I might fly to the one whom I love; فَأَنْكَحُوا مَا لِلْسَّبِيِّ* 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; وَكَوْنُوا مِمَّنْ نَكَحُوا وَالْقَتْلَ مَا وَلَدُوا* 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; وَكُلُّ مَا يَخْتَصُّ بِهِ مِنْ أَقَارِبِهِ وَذَوِيهِ* and all whom he had about him of his friends and relatives.

REM. d. On the shortening of مَا into مَ, see vol. I., §. 351, rem.

171. Regarding the interrogative pronoun أَي, of which we have spoken before (§. 87), there are here two remarks to be made. a) أَي is used, not only instead of the fem. أَيَّة, but also instead of the plur. أَيُّون; as أَيُّ قَبِيلَةٍ أَنْتَ of what tribe art thou? and مَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ and no soul knows in what land it shall die; أَيُّ النَّاسِ أَنْتَ of what people art thou? b) A nominal sentence with a nominal predicate, of which the subject (المبتدأ) is أَي with a pronominal suffix, may, as a



whole, without any change of case, supply the place of an accusative to a verb or of a genitive after a preposition; as

ثم <sup>وَع</sup> عَرَفْتُ <sup>وَع</sup> أَيَهُمْ <sup>وَع</sup> فِي الدَّارِ <sup>وَع</sup> I know which of them is in the house; ثم <sup>وَع</sup> لَنَنْزِعَنَّ <sup>وَع</sup> مِنْ كُلِّ <sup>وَع</sup> شَيْعَةٍ <sup>وَع</sup> أَيَهُمْ <sup>وَع</sup> أَشَدَّ <sup>وَع</sup> عَلَى <sup>وَع</sup> الرَّحْمَنِ <sup>وَع</sup> عَذَابًا <sup>وَع</sup> then will we take forth from every band those who have been stoutest in proud rebellion against the Merciful; <sup>وَع</sup> مَضَعَهَا <sup>وَع</sup> لِيَنْظُرَ <sup>وَع</sup> أَيُّهَا <sup>وَع</sup> أَصْلَبُ <sup>وَع</sup> he bit them with his teeth in order to see which of them was the hardest; <sup>وَع</sup> إِذَا <sup>وَع</sup> مَا <sup>وَع</sup> لَقَيْتَ <sup>وَع</sup> بَنِي <sup>وَع</sup> مَالِكٍ <sup>وَع</sup> فَسَلِّمْ <sup>وَع</sup> عَلَى <sup>وَع</sup> أَيُّهُمْ <sup>وَع</sup> أَفْضَلُ <sup>وَع</sup> when thou meetest the Bènu Mālik, salute him who is most excellent amongst them. In such cases, however, <sup>وَع</sup> أَي 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 <sup>وَع</sup> عَرَفْتُ <sup>وَع</sup> أَيُّهَا <sup>وَع</sup> هُوَ <sup>وَع</sup> فِي <sup>وَع</sup> الدَّارِ <sup>وَع</sup>. In the former case <sup>وَع</sup> أَي is treated as an interrogative, in the latter as a relative pronoun. We may also say <sup>وَع</sup> عَرَفْتُ <sup>وَع</sup> أَيَهُمْ <sup>وَع</sup> هُوَ <sup>وَع</sup>, and even <sup>وَع</sup> عَرَفْتُ <sup>وَع</sup> أَيُّهَا <sup>وَع</sup> فِي <sup>وَع</sup> الدَّارِ <sup>وَع</sup>.

REM. <sup>وَع</sup> أَي likewise serves to express astonishment, in which case it is always put in the masc. sing., and the noun which it governs in the genitive is undefined. If the preceding noun, to which <sup>وَع</sup> أَي refers, be indefinite, then <sup>وَع</sup> أَي agrees with it in case; as <sup>وَع</sup> جِئْتَنِي <sup>وَع</sup> بِرَجُلٍ <sup>وَع</sup> أَيِّ <sup>وَع</sup> رَجُلٍ <sup>وَع</sup> thou hast brought me a man, (and) what a man! = what a man thou hast brought me! But if the preceding noun be definite, <sup>وَع</sup> أَي is always put in the circumstantial accusative or *hāl*; as <sup>وَع</sup> جَاءَنِي <sup>وَع</sup> زَيْدٌ <sup>وَع</sup> أَيِّ <sup>وَع</sup> رَجُلٍ <sup>وَع</sup> Zèid came to me, (and) what a man (he is)! The

reason of this is, that the interrogative and exclamatory أَيُّ, being by its very nature indefinite, can never be in concord with a definite substantive. Instead of أَيُّ we also find أَيِّمًا; as جِئْتَنِي بِرَجُلٍ أَيِّمًا رَجُلٍ, فَأَوَّمْتُ أَيِّمَاءً خَفِيًّا لِحَبْتِ اللَّهِ عَيْنًا حَبْتِ أَيِّمًا فَتِي, جَاءَنِي زَيْدٌ أَيِّمًا رَجُلٍ and I gave a slight wink to Ḥabtar, and how keen (see §. 53, b, rem. a) were the eyes of Ḥabtar, the noble youth! — The substantive which constitutes the object of wonder may be understood, when it is virtually contained in the verb, and أَيُّ must then be put in whatever case that substantive would have stood, had it been expressed; as اِنْتَكَوْا أَيُّ نِكَايَةٍ how they have been tormented! i. e. اِنْتَكَوْا نِكَايَةً أَيُّ نِكَايَةٍ.

### 3. Relative Sentences.

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 *صِفَةٌ*, a *descriptive* or *qualificative sentence*; of the latter kind, *صِلَةٌ*, a *conjunctive sentence*; and the conjunctive noun itself is called *الاسم الموصول*, or simply *الموصول*. Examples of the *first* kind: *مررت بمرجلٍ ينام* I passed by a man, who was sleeping; *إن أول بيتٍ وضع للناس للذي ببكة* the first temple, which was founded for mankind, was that at Bèkka (Mèkka);

أَيَاتٍ مُّحْكَمَاتٍ هُنَّ أُمُّ الْكِتَابِ *firmly constructed* (i. e. unambiguous) *verses, which form the basis* (lit. are the mother) *of the Scriptures*; يَوْمَ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ *a day in which there shall be no bartering, nor friendship, nor intercession*; دِمْنَةٌ لَّمْ تَكَلِّمْ *traces of an abode, which speak not* (تَكَلَّمٌ in rhyme for نُقِلْنَا إِلَىٰ مَجْلِسٍ آخَرَ قَدْ رُشَّ بِمَاءِ الْوَرْدِ); (تَتَكَلَّمُ) *we were removed to another room, which had been sprinkled with rose-water.*

Examples of the *second kind*: الْمَلِكُ الَّذِي يَعْدُلُ *the king who is just*; دُكَّانِي الَّتِي كَانَتْ لِأَبِي *my shop, which had belonged to my father*; أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ *or (hast thou seen) the like of him who passed by a town?* الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ *those who spend their wealth (in almsgiving)*; وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ *and who does a greater wrong than he who hinders the temples of God from having His name mentioned in them?* فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ *but he to whom anything is forgiven on his brother's part*; عَرَفْنِي بِجَمِيعِ مَا يَتْرُكُهُ *he let me know all that he was leaving.*— Sometimes, however, a noun defined by the article is followed by a qualificative sentence,

when that noun indicates, not a particular individual (animate or inanimate), but any individual bearing the name; as مَا يَنْبَغِي لِلرَّجُلِ يَشْبِهُكَ *that which beseems the man who is like thee*; كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا *like the ass which carries books*;

كَالْجَمْرِ يُوضَعُ فِي الرَّمَادِ like the coal which is put among the ashes. In such phrases as نِعْمَ الرَّأْيُ رَأَيْتَ what an excellent counsel thou hast adopted! the substantive الرَّأْيُ is the first nominative after the verb of praise, and the clause رَأَيْتَ the second nominative, standing for مَا رَأَيْتَ; so that the expression is equivalent to نِعْمَ الرَّأْيُ رَأَيْتَ.

REM. a. The Arabs, like the other Semites, have no relative pronoun which they can employ when the antecedent to the relative clause is indefinite. Further, it should be observed that أَيُّ and الَّذِي are always definite, whether the latter be used substantively or adjectively; whilst مَنْ and مَا, which can only be used substantively, are either definite or indefinite, as مَنْ جَاءَ he who comes or one who comes, مَا لِي that which I have or something which I have. When employed indefinitely, مَنْ and مَا are not regarded by the Arabs as conjunctive nouns, but as indeclinable substantives (equivalent in meaning to شَخْصٌ, a person, and شَيْءٌ, a thing), to which the words that we regard as the complement of the relative pronoun, are annexed as a qualificative clause, virtually in the same case. We even find, though very rarely, a single adjective so annexed to مَنْ or مَا, and actually agreeing with them in case. When thus used, مَنْ and مَا are said to be مَوْصُوفَةٌ.

REM. b. The pronoun in the qualificative clause, which falls back upon the antecedent (الْعَائِدُ or الرَّاجِعُ), ought, strictly speaking, to be of the third person, even when the subject of the qualified substantive is a pronoun of the first or second person. In practice, however, the one is usually brought into agreement with the other; as إِنَّا لَقَوْمٌ مَا نَرَى إِنَّكُمْ قَوْمٌ تَجْهَلُونَ verily ye are a people who are foolish; إِنَّا لَقَوْمٌ مَا نَرَى



174. The conjunctive noun **الَّذِي** may be used either substantively or adjectively. In the former case, it includes the idea of a person or thing, that is to say, it is equivalent to the substantive **مَنْ** and **مَا**, when they are definite (**موصولة**), *he who, that which*. In the latter case, it agrees, like any other adjective, with its antecedent, which is always a definite substantive, in gender, number and case, and thus markedly differs from the relative pronouns of the Indo-german languages; as **أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ** *show us (those two) of the fiinn and of mankind, who led us astray, scil. أَرِنَا الشَّيْطَانَيْنِ *show us the two devils who led us astray, viz. 'Iblis and Kābīl or Cain; يَا مَنْ أَحْسَ بَنِييَ الَّذِينَ هَمَّا سَمِعِي وَطَرَفِي *O thou who sawest my two little sons, who were my hearing and my sight,—my hearing has to-day been snatched away; إِنْ أَحَدَ الرَّجُلَيْنِ الَّذِينَ لَقُوا الْإِنصَارَ حِينَ ذَهَبُوا إِلَى السَّقِيْفَةِ *one of the two men whom the 'Anṣār (or Helpers of the Prophet) met, when they went to the porch, was 'Owèim 'ibn Sā'ida; ثُمَّ أُصِيبَ جَرَجَةٌ وَلَمْ يَصِلْ صَلَاةً سَجَدَ فِيهَا إِلَّا الرَّكْعَتَيْنِ *then Ġerèga was slain, without having prayed a (single) prayer in which he prostrated himself, save those two rēk'as by praying which he became a Muslim; فَاِنَّا نَذْكُرُ الصَّوْتَيْنِ *and we shall (now) quote the two songs (or airs), which we have received from Ġahza; فِي زَمَنِ الْمَلِكَيْنِ******

الَّذِينَ تَقَدَّمَ ذِكْرُهُمَا *in the time of the two kings, who have been*  
*already spoken of*; ثُمَّ إِنَّ وَلَدَيْهِ الَّذِينَ قَتَلُوهُ فِي نَيْنَوَى هَرَبًا إِلَيَّ  
 جِبَالِ الْمَوْصِلِ *then his two sons, who had murdered him in*  
*Nineveh, fled to the mountains of Mosul.*

**REM.** Somewhat similar to this is the attraction or assimilation of the relative in Greek and in the older forms of German, as *dasint punt des allir bestin goldis, DES die vrouwen tragen woldin.*

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 *مَنْ*, *مَا*, and *أَيُّ*, and frequently with *الَّذِي*) as substantives at the beginning of an independent sentence, they form its subject or inchoative (*مبتدأ*), and are consequently in the nominative; and the same thing occurs with *الَّذِي*, when it is annexed as an adjective to any such subject in the nominative. In every other instance, they stand, it is true, at the commencement of the conjunctive sentence, but are in whatever case the preceding governing word requires, be it noun, verb, or particle; that is to say, they are in that case which, according to our idiom, pertains to the demonstrative pronoun implied in them, or to the substantive antecedent to which they refer. The syntactical place of our relative pronoun is supplied by a pronoun in the conjunctive sentence, which falls back upon the conjunctive noun and agrees with it in gender and number. This pronoun is called

by the grammarians الضمير العائد (الراجع) إلى الموصول, the pronoun which returns to, or falls back upon, the conjunctive noun, or simply العائد or 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. أَحَبُّ مِنْ يَعْدُلُ I love him who is just; مِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ among them are some who hearken to thee; نَكُنْ مِثْلَ مَنْ يَا ذَنْبُ يَصْطَجِبَانِ (if so,) we shall be like those, O wolf, who are comrades; أَخَافُ مِنَ الْمَلِكِ 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 بِرٌّ he who is pious; مِمَّا هُوَ ضَلَالٌ of that which is error; عَدْتُ الشَّيْخَ الَّذِي هُوَ مَرِيضٌ I have visited the old man who is sick. In nominal sentences of which the predicate is an adverb, or a preposition with its genitive, depending upon the idea of *being* understood, the virtually existing subject of the substantive verb suffices to connect the clauses, without any separate pronoun being expressed; as مَرَرْتُ بِمَنْ لَهُ مِنْ ثُمَّ I passed by him who is there or those who are there; فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ to Him belong those who are in heaven and upon earth, and they who dwell with Him are not too proud to serve Him; إِنَّ أَوْلَ بَيْتِ



وَصَحَّ لِلنَّاسِ لِلَّذِي بِنَكَّةٍ *verily the first temple which was founded for mankind is that which is at Bèkka (Mèkka).* The عَائِدٌ may also be omitted in a nominal sentence of more than the usual limited length, as هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ *He it is who is a God in heaven and a God upon earth,* مَا أَنَا بِالَّذِي قَائِلٌ لَكَ شَيْئًا *I am not he who says anything to thee; but this omission is rare in short nominal sentences, as مَنْ يَعْزُفُ بِالْحَمْدِ لَا يَنْطِقُ بِمَا سَفَهُ* *he who cares for praise, does not speak what is foolish.*

b) If the عَائِدٌ be an objective complement in the accusative, it is appended as a suffix to the verb; e.g. مَنْ رَأَيْتَهُ *he whom I have seen; عَرَفْتُ مَنْ عَرَفْتَهُ* *I know him whom thou knowest; السَّارِقُ الَّذِي قَتَلَهُ ابْنِي* *the thief whom my son killed.* The suffix is, however, not unfrequently omitted; as مَا تَشْتَهُ فِيهَا وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ *and yours (shall be) in it (the future life) what your souls desire (for تَشْتَهُ); الْكِتَابُ الَّذِي أَنْزَلَ اللَّهُ* *the book which God has sent down or revealed (for أَنْزَلَ).*

c) A pronominal suffix also supplies the place of our relative, when it stands in the genitive, dative, &c., or is governed by a preposition; as الطَّبِيبُ الَّذِي ابْنُهُ عِنْدِي *the physician whose son is at my house; مَنْ لَهُ مَالٌ كَثِيرٌ* *he who*

has great possessions ; مَا تَدْعُوهُمْ إِلَيْهِ that to which thou callest them. If the governing word be an active participle of the form فَاعِلٌ, referring to present or future time, the genitive suffix may be omitted ; as فَاقْضِ مَا أَنْتَ قَاضٍ doom then what doom thou wilt (for قَاضِيهِ). If the suffix be governed by the same preposition as the preceding conjunctive noun, the suffix and its preposition may be omitted ; as أَنَا عِنْدَ مَنْ أَنْتَ I am at the house of the same person as thou (for أَنْتَ عِنْدَهُ) ; مَرَرْتُ بِالَّذِي مَرَّ سُلَيْمَانُ I passed by the same person as Sulèimān did (for مَرَّ بِهِ) ; وَيَشْرَبُ مِمَّا تَشْرَبُونَ and he drinks of what ye drink (for تَشْرَبُونَ مِنْهُ) ; وَقَدْ كُنْتَ تُخْفِي حُبَّ سَمْرَاءَ thou didst conceal thy love of Sèmrā for a time, but now disclose what thou wilt of it (لَانَ by poetic license for الْآنَ, مِنْ حُبِّهَا of love of her = مِنْ حُبِّهَا of love of her, and بِأَنَّحِ for بِهِ). But this is not allowed when the preposition is used before the suffix in a different meaning from that which it has before the conjunctive noun, nor when the preceding verb is a different one ; as مَرَرْتُ بِالَّذِي مَرَّرْتُ بِهِ عَلَى زَيْدٍ I passed by him on whose account thou didst pass by Zèid (where بِ in بِالَّذِي is لِلْإِصْطِقِ, whilst in بِهِ it is لِلْسَبَبِيَّةِ, §. 56, rem. d) ; زَهَدْتُ فِي الَّذِي رَغِبْتُ فِيهِ I have

had no longing after that which thou desiredst (not **فِي** **الَّذِي رَغِبْتَ**).

REM. a. The **عَائِدٌ** after **الَّذِي** originally was, and, strictly speaking, ought to be, a pronoun of the third person, even when the preceding subject is a pronoun of the first or second person; as **نَحْنُ الَّذِينَ أَصْبَحُوا إِصْبَاحًا** *it is we who arose early*. More usually, however, the **عَائِدٌ** is brought into agreement with the word to which it refers (compare §. 172, rem. b); as **أَنَا الَّذِي سَمَّيْتِ أُمِّي حَيْدَرَةَ** *I am he whom his (lit. my) mother named Haidara (Lion)\**; **أَنَا الَّذِي يَجِدُونِي فِي صُدُورِهِمْ** *I am he whom they find (a choking morsel) in their chests or throats* (**يَجِدُونِي** for **يَجِدُونِي**); **أَلَسْتَ الْعَبْدَ الْأَسْوَدَ الَّذِي كُنْتَ تُرَاعِينَا بِمَوْضِعِ كَذَا** *art thou not the negro slave, who used to attend upon us in such and such a place?*

REM. b. On the occasional use of **أَل** in the sense of **الَّذِي** see vol. I., §. 345, rem. b.

#### 4. Copulative Sentences.

176. We have already spoken of the difference between the copulative particles **وَ** and **فَ** in vol. I., §. 366, a, b. To what has been there said, the following remarks may be added.

177. If to the subject implied in any form of the finite

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\* **سَمَّيْتِ** by poetic license for **سَمَّيْتِي**, and **حَيْدَرَةَ** in rhyme for **حَيْدَرَةٌ**. Another reading is **سَمَّيْتِي أُمِّي**.

verb, another subject be appended, the former must be repeated in the shape of a separate personal pronoun; as  
 اَتَىٰ ۙ اَنَا وَيَعْقُوبُ *I and Ya'kūb (Jacob) were present*; فَارْتَدَّ رِجْلَيْهِمَا  
 اَتَىٰ ۙ اَنَا وَيَعْقُوبُ *he and his companions came*; فَارْتَدَّ رِجْلَيْهِمَا  
 اَتَىٰ ۙ اَنَا وَيَعْقُوبُ *go therefore, thou and thy Lord*; فَارْتَدَّ رِجْلَيْهِمَا  
 اَتَىٰ ۙ اَنَا وَيَعْقُوبُ *do thou and thy wife dwell in the garden*; فَارْتَدَّ رِجْلَيْهِمَا  
 اَتَىٰ ۙ اَنَا وَيَعْقُوبُ *verily ye and your fathers have been in*  
 اَتَىٰ ۙ اَنَا وَيَعْقُوبُ *clear error. Exceptions are very rare; as, in a verse, قُلْتُ*  
 اَتَىٰ ۙ اَنَا وَيَعْقُوبُ *I said, when she and (other) fair*  
 اَتَىٰ ۙ اَنَا وَيَعْقُوبُ *(women) advanced with elegant gait (تَهَادَىٰ for تَهَادَىٰ). If,*  
 اَتَىٰ ۙ اَنَا وَيَعْقُوبُ *however, the verb has a pronominal suffix in the accusative,*  
 اَتَىٰ ۙ اَنَا وَيَعْقُوبُ *the repetition of the implied subject in a separate form is*  
 اَتَىٰ ۙ اَنَا وَيَعْقُوبُ *unnecessary; as اَكْرَمْتُكَ وَزَيْدٌ I and Zeid have shown thee*  
 اَتَىٰ ۙ اَنَا وَيَعْقُوبُ *honour; جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ gardens of everlasting*  
 اَتَىٰ ۙ اَنَا وَيَعْقُوبُ *rest, into which they shall enter and those who are righteous.—*  
 اَتَىٰ ۙ اَنَا وَيَعْقُوبُ *This form of expression may be varied by repeating the verb*  
 اَتَىٰ ۙ اَنَا وَيَعْقُوبُ *after و, but even then the separate pronoun is still usually*  
 اَتَىٰ ۙ اَنَا وَيَعْقُوبُ *employed; as اَنَا وَحَضْرَتُ يَعْقُوبُ.*

178. If a substantive be connected by و with the objective pronominal suffix of a verb, the suffix may be repeated in the form of a separate pronoun, but not necessarily; as  
 اَتَىٰ ۙ اَنَا وَيَعْقُوبُ *and keep away from me and*



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 *بنو الملك وبناته* *the king's sons and daughters*. On an exception see §. 78, rem. b; it is common in later prose writers, as *موسى يذكر أولاد وأحفاد آدم* *Moses mentions (by name) the sons and grandsons of Noah*, for *أولاد آدم وأحفاده* *a most pleasant and sweet slumber*, for *أطيب نومة وأحلاها*.

180. The negative particle *لَا*, when it follows *و*, connecting two nouns, supplies the place of a preceding negative sentence (see §. 160); as *لم يبق أبى ولا أمى* *neither my father nor my mother remains alive*, where *ولا* is equivalent to *لم يبق*; *لم تعلموا انتم ولا ابواكم* *ye have not known, nor your fathers*; *لو شاء الله ما اشركنا ولا ابوانا* *if God had pleased, we would not have given Him companions, nor our fathers*. If the two nouns be both separate words, *لَا* is sometimes prefixed to the first also, notwithstanding the negative which precedes the whole sentence; as *ما وقع بيننا لا قتال ولا كلام* *there has been neither combat nor dispute between us*. — Similarly, if two verbs are dependent upon another verb, which is preceded by a negative particle, the second of the dependent verbs usually takes the negative *لَا* with the conjunction *و*; as *ما امكنى ان اعمل شيئا* *it was impossible for me to do anything or to conclude anything*, where *ولا* is equivalent to *وما امكنى ان*.

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 *بَغَىٰ وَاعْتَدَىٰ عَبْدَاكَ*, or *بَغَىٰ وَاعْتَدَىٰ عَبْدَاكَ*, *thy two servants acted insolently and with violence*; *يُحْسِنُ وَيُسِيئُ ابْنَاكَ*, or *يُحْسِنُ وَيُسِيئُ ابْنَاكَ*, *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 ابْنَاكَ وَيُسِيئُ ابْنَاكَ وَاعْتَدَىٰ عَبْدَاكَ*. It is called by the grammarians *التَّنَازُعُ فِي الْعَمَلِ*, *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 *ضَرَبْتُ وَضَرَبَنِي زَيْدٌ* *I struck (Zèid) and Zèid struck me*. Some Arab grammarians, however, allow the first verb a pronominal complement; as *ضَرَبْتَهُ وَضَرَبَنِي* *when thou satisfiest a friend and he satisfies thee*. 2) If the verb, of which the noun is the subject, be placed first, the second verb takes a pronominal complement, and the first verb agrees with the noun according to the rules laid down in §. 141, etc.; as *ضَرَبَنِي وَضَرَبْتُهُمَا الرَّجُلَانِ*, *the two men struck me and I struck them*. The omission of the pronominal complement is rare; as *ضَرَبَنِي وَضَرَبْتُ الرَّجُلَانِ*; *at 'Okāz the sheen, or gleam, (of weapons, اَلسَّلَاحُ) dazzles the eyes of the beholders when they look at it.*

The noun may also be made the complement of the second verb, and the first verb, which has now no subject expressed, must agree with the noun in gender and number; as ضَرَبْتُ زَيْدًا وَضَرَبَنِي (Zeid) *struck me and I struck Zeid*, ضَرَبْتُ الرَّجُلَيْنِ وَضَرَبَنِي *the two (men) struck me, and I struck the two men*; ضَرَبْتُ الظَّالِمِينَ وَضَرَبُونِي *they (the evildoers) struck me, and I struck the evildoers*. All these involved forms of expression occur but seldom in classical Arabic, the usual and regular constructions being ضَرَبَنِي الرَّجُلَانِ، ضَرَبْتُ زَيْدًا وَضَرَبَنِي، ضَرَبْتُ الظَّالِمِينَ، ضَرَبْتُ الرَّجُلَيْنِ وَضَرَبَنِي، ضَرَبَنِي الظَّالِمُونَ وَضَرَبْتَهُمَا، وَضَرَبُونِي.

REM. b. In the case of a verb which must be connected with both a subject and a predicate (such as كَانَ or صَارَ), if the predicate be common to two propositions, it is expressed only once, being either entirely omitted the second time or having its place supplied by اِيَّا and a pronominal suffix. For example, we may translate *I was sick and Zeid was sick* by كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا، or كُنْتُ اِيَّاهُ، or كُنْتُ اِيَّاهُ، or lastly كُنْتُ مَرِيضًا اِيَّاهُ وَكَانَ زَيْدٌ مَرِيضًا، the first of the three forms being preferable. These involved forms of expression likewise occur but rarely in classical Arabic, the ordinary construction being وَكَانَ زَيْدٌ اِيَّاهُ، or كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا.

REM. c. Almost the same thing takes place after the verbs ظَنَّ to *think, believe*, حَسِبَ to *think, reckon, suppose*, etc., which take for their objective complement a clause consisting of a subject and a predicate (§. 24), as ظَنَنْتُ زَيْدًا عَالِمًا *I thought Zeid learned*. The predicate of the clause, which serves as complement to the فِعْلُ الْقَلْبِ، may belong to two different propositions, and consequently refer to two different subjects; whilst the noun, which is the subject of the فِعْلُ الْقَلْبِ in the one proposition, may in the other be the subject of the clause



which is dependent upon the *فِعْلُ الْقَلْبِ*. When this is the case, we may, in accordance with rem. *b*, translate such a phrase as *Zeid thought me learned and I thought him learned* by *ظَنَّنِي وَظَنَّتُ زَيْدًا عَالِمًا*, or *ظَنَّنِي وَظَنَّتُ زَيْدًا عَالِمًا*, or lastly *ظَنَّنِي وَظَنَّتُ زَيْدًا عَالِمًا*. The first of these modes of expression is the most common, but all three are rare, the natural and usual construction being *ظَنَّنِي زَيْدًا عَالِمًا وَظَنَّتُهُ إِيَّاهُ*. If the subjects differ in gender or number, the predicate must be repeated; as *أَظُنُّ وَظَنَّانِي أَخَا زَيْدًا وَعَمْرًا أَخَوَيْنِ* *I think Zeid and 'Amr two brothers (of mine), and they think me a brother (of theirs)*.

182. The Arabs, as well as the other Semites, often connect single verbs and entire sentences with one another merely by means of the particles *وَ* and *فَ*, where we should employ particles of a more definite meaning to indicate the precise relation between them. They use *وَ*, for example, where we would prefer a disjunctive or adversative particle; as *اللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ* *God knows, but ye do not know*. In such cases, however, *وَ* has in reality only a copulative force; the adversative relation lies in the nature of the 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 فَاطَالَ* *he prostrated himself and made long (his prostration)*, equivalent to *he prostrated himself for a long time*, instead of *أَطَالَ السُّجُودَ*, as we may also say (see §. 140).

183. The particle *وَ* in Arabic, like its equivalents in the

other Semitic languages, often serves to connect two clauses, the second of which describes the state or condition either of the subject or one of the complements of the first clause, or else of a new subject. This takes place in such a way that —

a) The clause descriptive of the state is nominal; as **قَامَ** **عاد إلى وهو مصقوع** *he returned to me beaten*; **جاءت من عنده وهي مخرقة الثياب باكية** *she came from his house with her clothes in tatters, crying*; **انقرض في وقته قرنان من الناس وهو حي** *two generations of men passed away in his time, whilst he still lived*; **كالذي مر على قرية وهي خاوية على عروشها** *like him who passed by a town, falling down upon its roofs (in ruins, its walls falling in upon its fallen roofs)*; **كذبتم وانتم تعلمون** *ye lied, knowing (that ye did so), ye lied wittingly*, in which example the nominal circumstantial clause has a finite verb for its predicate; **ذهب** **زيد وعمرو باق** *Zèid went away, whilst 'Amr remained*; **وقد اغتدى والطير في وكنايتها** *and sometimes I go forth early, whilst the birds are (still) in their nests*, where the circumstantial clause has a distinct subject; **ذهب زيد وعمرو يشتغل** *Zèid went away, whilst 'Amr was busy*, where the circumstantial clause has a distinct subject and a finite verb for its predicate.

REM. We sometimes find a nominal clause merely appended to the preceding proposition, without **و**, as **اهبطوا بعضكم لبعض عدو** *get*

ye down, the one of you an enemy to the other; جَاءَ زَيْدٌ يَدُهُ عَلَى رَأْسِهِ Zeid came with his hand on his head; لَقِيتُهُ عَلَيْهِ جَبَّةٌ وَشِيٌّ I met him wearing an embroidered coat; and even without a pronoun, as مَرَرْتُ بِالْبُرِّ قَفِيزٌ بِدِرْهَمٍ I passed by the wheat, (whilst) a bushel (of it was selling) for a dirham (for قَفِيزٌ مِنْهُ).

b) The clause descriptive of the state is verbal and affirmative, the verb being in the Imperfect Indicative, preceded by *وَقَدْ* as لِمَ تَوَدُّونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ; *why do ye harm me, knowing (as ye do) that I am the apostle of God unto you?* If the particle *قَدْ* be not employed, *و* must also be dropped, so that the circumstantial Imperfect is outwardly unconnected with the previous proposition; as جَاءَ زَيْدٌ يَضْحَكُ Zeid came laughing; جَاءَ الْأَمِيرُ تَقَادُ الْجَنَائِبِ بَيْنَ يَدَيْهِ the *ʿemr* came with led horses preceding him (a very common construction, see §. 8, e).

c) The clause descriptive of the state is verbal and negative, the verb being in the Imperfect Jussive, preceded by *وَلَمْ*, or the Imperfect Indicative, preceded by *وَمَا*; as أَوْ قَالَ *أَوْ قَالَ* أَوْحَى إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ or has said, 'Something has been revealed to me', whilst nothing has been revealed to him; *وَمَا* يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ but they deceive only themselves, without knowing it. In this case *و* is often dropped; as فَانْقَلَبُوا *and so they returned,* (laden) with favours and benefits from God, without any harm

having touched them. Where the negation is expressed by لا, the particle و is rarely used; as لَوْ أَنَّ قَوْمًا لَارْتَفَاعِ قَبِيلَةٍ لَا دَخَلُوا السَّمَاءَ دَخَلْتُهَا لَا أَحْجَبُ because of distinction of tribe, I would enter it without being hindered.

d) The clause descriptive of the state is verbal and affirmative, the verb being in the Perfect, preceded by وَقَدْ; as هَذَا وَقَدْ كَبُرَتْ غِنَاوَهَا وَقَدْ اسْتَأْتَمَرَتْ وَمَا لَنَا إِلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجْنَا مِنْ دِيَارِنَا وَأَبْنَانِنَا and why should we not fight in the path of God, since we have been driven out of our dwellings and (parted from) our children? Sometimes وَقَدْ is omitted, and, less rarely, either وَ or قَدْ alone; as أَوْ جَاءَكُمْ حَصْرٌ صَدُورُهُمْ أَنْ يُقَاتِلُوكُمْ الَّذِينَ قَالُوا الَّذِينَ قَالُوا لَوْ أَطَاعُونَا مَا قُتِلُوا who, having remained (at home), said of their brethren (who went out to battle), 'If they had taken our advice, they would not have been killed'; مَا كَانَ يَنْفَعُنِي مَقَالُ نِسَائِهِمْ وَقَتِلْتُ دُونَ رِجَالِهَا لَا تَبْعِدِ رَأْيُنَا قَدْ تَغْيِيرُ لَزِيدٍ وَكَانَ عَلَى جُنْدِهِ we saw him enraged against Zèid, who was in command of his army.

e) The clause descriptive of the state is verbal and negative,

the verb being in the Perfect, preceded by *وما*, or more rarely by *ما* alone; as *جَاءَ زَيْدٌ وَمَا رَكِبَ* *Zèid came without having ridden*; *مَا قَامَ أَبُوهُ*, or *جَاءَ زَيْدٌ وَمَا قَامَ أَبُوهُ*, *Zèid came without his father having stood up*.

REM. The *وَ* which introduces such a circumstantial clause, is called by the Arab grammarians *وَاوُ الْحَالِ*, *the wāw of the state, condition or circumstance*, and *وَاوُ الْإِبْتِدَاءِ*, *the wāw of commencement*. The clause itself is called *جُمْلَةٌ حَالِيَّةٌ*.

##### 5. Adversative, Restrictive, and Exceptive Sentences.

184. The principal adversative particles in Arabic are *لَكِنَّ*, *لَا*, or *بَلْ*, and *لَكِنَّ*.

a) *لَا* is opposed to a preceding affirmative proposition or a command; as *زَيْدٌ عَلِيمٌ لَا جَاهِلٌ* *Zèid is learned, not ignorant*; *خَذْ زَيْدًا لَا عَمْرًا* *Zèid came to me, not 'Amr*; *خُذْ زَيْدًا لَا عَمْرًا* *take Zèid, not 'Amr*.

b) *لَكِنَّ* or *لَكِنَّ* (also, especially in Magribī Mss., *لَاكِنَّ*, *لَاكِنَّ*), which is often preceded by *وَ*, is more particularly opposed to a preceding negative proposition or a prohibition; as *جَاءَنِي زَيْدٌ* *Zèid came to me, but 'Amr did not come*; *لَا* *مَّا ظَلَمُونَا* *do not beat Zèid, but 'Amr*; *لَكِنَّ* *عَمْرًا لَمْ يَجِي* *and they did not injure us, but they injured themselves*; *وَلَكِنَّ* *كَانُوا أَنْفُسَهُمْ يَظْلَمُونَ* *for he*

neither believed nor prayed, but deemed (the truth) a lie and turned away; *يَلُومُونَنِي فِي حُبِّ لَيْلَى عَوَازِلِي وَلَكِنِّي مِنْ* my reproachers blame me for loving Lèilā, but I am deeply smitten with love for her (*عَمِيدٌ* in rhyme for *عَمِيدٌ*); *إِنَّ ابْنَ زَرْقَاءَ لَا تُخْشَى بَوَادِرُهُ لَكِنْ وَقَائِعُهُ فِي الْحَرْبِ تَنْتَظَرُ* no errors of sudden passion are feared in 'Ibn Zarḳā, but his onslaughts in battle are looked for (with dread). When introducing a nominal clause, *لَكِنَّ* requires the subject to be put in the accusative (see §. 36), whereas *لَكِنْ* leaves it in the nominative; as *وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا* and Solomon was not unbelieving, but the devils were unbelieving; *لَكِنْ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ* but the evildoers are today in manifest error.

REM. *لَكِنَّ* and *لَكِنْ* are said to be used *لِلْإِسْتِدْرَاكِ* to rectify or emend (the previous statement).

c) *بَلَّ* is opposed either to a preceding affirmative or negative proposition, a command or a prohibition; as *قَامَ زَيْدٌ بَلَّ عَمْرٌو* Zeid stood up—not so, it was 'Amr; *مَا قَامَ زَيْدٌ بَلَّ عَمْرٌو* Zeid did not stand up, but 'Amr (stood up); *لَا تَضْرِبْ زَيْدًا بَلَّ عَمْرٌو* beat Zeid—no, 'Amr; *مَا نَرَى لَكُمْ عَلَيْنَا مِنْ* do not beat Zeid, but (beat) 'Amr; *فَضَلَّ بَلَّ نَظَنُّكُمْ كَاذِبِينَ* we do not see that ye are in any way

superior to us—nay, we think you liars; **بَلَّ** قَالُوا قُلُوبُنَا غُلْفٌ **بَلَّ** they say, ‘Our hearts are uncircumcised’—not so! God hath cursed them for their unbelief; **خَلَعُوا عَنْهُ** they stripped him of his dress, nay, also of the garment of life; **أَنْتَ رَجُلٌ أَمْ امْرَأَةٌ** فَقَالَتْ **بَلَّ** art thou a man or a woman? And she said, A woman (lit., not a man, but a woman) O my master. Sometimes it is strengthened by the addition of **لَا**; as **وَمَا** هَجَرْتُكَ **لَا** **بَلَّ** زَادَنِي شَغْفًا هَجْرًا وَبَعْدُ and I have not abandoned thee; no, on the contrary, separation and distance have increased my love.

REM. After a negative proposition or a prohibition, **بَلَّ** is said to be used **لِلْإِسْتِدْرَاكِ** (see above, *b*, rem.); after an affirmative proposition or a command, **لِلْإِصْرَابِ** to denote turning away, or digressing, from what preceded (**عَنِ الْأَوَّلِ**).

185. The particle **إِنَّمَا** is one of the most important in the language as a **حَرْفُ حَصْرِ**, particle of limitation or restriction. It stands at the beginning of a proposition, and the word or portion of the proposition which is affected by it, is always placed, for emphasis' sake, at the end (compare §. 36, rem. *b*, *d*); as **إِنَّمَا** نَحْنُ مُسْتَهْزِئُونَ we are only mocking (at them); **إِنَّمَا** الصَّدَقَاتُ لِلْفُقَرَاءِ the obligatory alms are only for the poor; **إِنَّمَا** تَلِدِينَ فِي كُلِّ عَمْرٍكَ وَاحِدًا أَوْ اثْنَيْنِ thou givest

birth in thy whole life to only one or two ; *أِنَّمَا أَخْشَى سَيْلَ تَلْعَتَى*  
*I fear the overflow only of my own streamlet.*

186. a) The most important of the exceptive particles is *إِلَّا*, compounded of *إِنْ*, *if*, and *لَا*, *not* (see vol. I., §. 367, e). The exception (*الاستثناء*) is considered to be of three kinds: *الاستثناء المتصل*, in 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*; *الاستثناء المنقطع*, in which the exception is *severed from*, or wholly different in kind from, the general term; and *الاستثناء المفرغ*, or *the empty exception*, in which the general term is not expressed. The rules for the construction of the exception are as follows.

α) 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 *قَامَ الْقَوْمُ إِلَّا زَيْدًا*  
*the people stood up, except Zèid*; *مَرَرْتُ بِالْقَوْمِ إِلَّا زَيْدًا*  
*I passed by the people, except Zèid*; *فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ*  
*and they drank of it, save a few of them.*

β) When the thing excepted is placed after the general term, and the proposition containing that term is negative, or interrogative implying a negation (*إِسْتِفْهَامٌ بِمَعْنَى النِّفْيِ*) or



(إِسْتِفْهَامٌ اِنْكَارِيّ), the exception may be put either in the accusative, or in the same case with the general term (as a *بدل* or *permutative*, or more specifically as a *بدل بعض من المستثنى* §. 139, rem. b, 2, b), but the latter construction is preferred; as *مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ* (or *الْأَزِيدَا*), *مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدٌ* (or *الْأَزِيدَا*) *let no one stand up but Zèid* (or *الْأَزِيدَا*) *hast thou passed by any one but Zèid* (or *الْأَزِيدَا*)? *they would not do it, save a few of them*; *وَمَنْ يَغْفِرُ الذَّنُوبَ إِلَّا اللَّهُ* *and who forgives sins save God*? Sometimes the place of *المستثنى منه* is occupied by a preposition and its complement (*جار ومجرور*) or the like, which does not however affect the construction of the exception; as *مَا جَاءَنِي مِنْ أَحَدٍ إِلَّا زَيْدٌ*, where *مِنْ أَحَدٍ* = *أَحَدًا*; *مَا رَأَيْتُ مِنْ أَحَدٍ إِلَّا زَيْدًا*; *أَحَدٌ*; *لَا أَحَدٌ فِي الدَّارِ إِلَّا عَمْرُو* *there is no one in the house but 'Amr*, = *مَا زَيْدٌ*, *لَيْسَ زَيْدٌ بِشَيْءٍ إِلَّا شَيْئًا لَا يُعْبَأُ بِهِ*; *لَا فِي الدَّارِ أَحَدٌ* *Zèid is nothing but a thing of no account*; *يَا ابْنِي لَبِينِي لَسْتُمْ بِيَدٍ إِلَّا أَيْدَا لَيْسَتْ لَهَا عَضُدٌ* *ye Bènū Lubèinā, ye are 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 ʿel-Ḥiḡāz; as *مَا جَاءَنِي أَحَدٌ إِلَّا حِمَارًا* *no one (i. e. no person) came to me, but an ass*; *مَا قَامَ الْقَوْمُ إِلَّا حِمَارًا* *the people did not stand up, but an ass*; but the Tēmīmites adopt the permutation, as *مَا مَرَرْتُ بِالْقَوْمِ إِلَّا حِمَارًا*, *مَا قَامَ الْقَوْمُ إِلَّا حِمَارًا*.—If the general term is not expressed, the thing excepted is put in whatever case the general term would have been, had it been expressed; as *لَمْ يَضْرِبْ إِلَّا زَيْدًا*, *مَا مَرَرْتُ إِلَّا بِزَيْدٍ*, *مَا جَاءَنِي إِلَّا زَيْدٌ* (not زيدًا), (for had the general term been expressed, we should have said *فَلَمْ يَدِرْ إِلَّا اللَّهَ*; (لم يضرب أحداً), *مَا مَرَرْتُ بِأَحَدٍ*, *مَا جَاءَ أَحَدٌ* *مَا هَيَّجَتْ لَنَا عَشِيَّةً إِنَاءَ الدِّيَارِ وَشَاهِبَهَا* *and none but God knew what (feelings the sight of) her embroidery excited in us on the evening when the abodes (of her people) were far away.*

γ) When the thing excepted is placed before the general term, it is invariably put in the accusative, if the proposition containing the general term is affirmative; as *قَامَ إِلَّا زَيْدًا الْقَوْمُ*. But if that proposition be negative, the nominative is also admissible, though the usual construction is the accusative; as *فَمَا لِي إِلَّا آلُ أَحْمَدَ شَيْعَةً وَمَا لِي إِلَّا مَشْعَبَ الْحَقِّ مَشْعَبٌ* *I have no helpers but the family of 'Aḥmād (Muḥammad), and I have no way but the way of truth*; *فَمَا زَادَ إِلَّا ضَعْفَ مَا بِي كَلَامَهَا* *but conversing with her only doubled my pain (lit. what was in me)*; but *فَانْهَمُ يَرْجُونَ مِنْهُ شَفَاعَةً إِذَا لَمْ يَكُنْ إِلَّا النَّبِيِّنَ شَافِعٌ*

and they expect from him (Muhammad) intercession, when there is no intercessor save the prophets; *مَا لِي إِلَّا أَخُوكَ نَاصِرٌ* I have no helper but thy brother; instead of *أَخَاكَ* and *النَّبِيِّينَ*.

REM. a. If several exceptions are specified, the following rules are observed. 1) If the general term, from which the exception is made, is not expressed, the regent (verb) affects one, usually the first, of the exceptions, and the others are put in the accusative; as *مَا مَرَرْتُ إِلَّا بِزَيْدٍ إِلَّا عَمْرًا إِلَّا بَكْرًا*, مَا قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا. 2) If the general term is expressed, and the exceptions precede it, they are all put in the accusative, whether the proposition containing the general term be positive or negative; as *قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا الْقَوْمَ*; *مَا قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا الْقَوْمَ*. If the exceptions follow the general term, and the proposition containing that term is affirmative, the exceptions are likewise all in the accusative, as *قَامَ الْقَوْمَ إِلَّا زَيْدًا إِلَّا عَمْرًا*; but if the proposition be negative, one of them (usually the first) is construed in the ordinary way as a permutative of *مَا قَامَ أَحَدٌ إِلَّا*, and the others are put in the accusative, as *مَا قَامَ أَحَدٌ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا* (but *إِلَّا زَيْدًا* in the accusative is rare). 3) If the exceptions be different in kind from the general term, the ordinary rule is followed for all; *مَا قَامَ أَحَدٌ إِلَّا جِمَارًا إِلَّا فَرَسًا إِلَّا جَمَلًا* in the accusative is preferable to the permutative in the nominative.

REM. b. If the repetition of *إِلَّا* be merely emphatic (لِلتَّوَكِيدِ), it exercises no influence upon the word following it, which may be connected with the preceding exception, either as a permutative or by the conjunction *وَ*; e. g. *مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ إِلَّا أَخِيكَ* I passed by no one but Zeid—but thy brother, meaning *but Zeid thy brother*, *إِلَّا زَيْدٍ* *قَامَ الْقَوْمَ إِلَّا زَيْدًا إِلَّا عَمْرًا* the people stood up, except Zeid and

except 'Amr, only slightly more emphatic than *إِلَّا زَيْدًا وَعَمْرًا* except Zeid and 'Amr; *هَلْ الدَّهْرُ إِلَّا لَيْلَةٌ وَنَهَارُهَا وَإِلَّا طُلُوعُ الشَّمْسِ ثُمَّ غِيَارُهَا* is *Time aught but night and its (following) day, and (aught but) the rising of the sun (and) then its setting?* where the second *إِلَّا* is a *لَعْوٌ* or superfluous word, which does not count in the construction; *مَا لَكَ مِنْ شَيْخِكَ إِلَّا عَمَلُهُ وَالْأَرْسِيمَةُ وَالْأَرْمَلَةُ* *thou hast nothing from thy old camel but its toil, (nothing but) its jog and (nothing but) its trot, for* *إِلَّا عَمَلُهُ* *(شَيْخِكَ by license for شَيْخِكَ, but others read شَيْخِكَ).*

REM. c. The exception after *إِلَّا* may also be expressed by a sentence, which may be introduced by *وَأَنَّ*, *وَقَدْ*, *وَأَنَّ*, etc.; as *مَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيِّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبِئْسَاءِ وَالضَّرَاءِ مَا تَسْقُطُ* *We have never sent a prophet to any city without our afflicting its people with adversity and trouble;* *مَا رَأَيْتُ أَحَدًا إِلَّا زَيْدٌ خَيْرٌ مِنْهُ* *no leaf falls but He knows it;* *فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ* *I have seen no one than whom Zeid was not better;* *مَا فِي قَلْبِكَ شَيْءٌ إِلَّا وَفِي* *do not die then unless ye be Muslims;* *مِنْ قَلْبِي أَكْثَرُ مِنْهُ* *there is no emotion in thy heart but there is a stronger one in mine;* *فَلَمْ أَلْبَثْ إِلَّا وَجَارِيَّتِي قَدْ أَقْبَلَتْ* *and I had not waited long but my girl came up;* *فَمَا أَشْعُرُ إِلَّا وَقَدْ جَاءَتْ مِنْ عِنْدِهِ* *and before I was aware (of it), she had come from his house;* *فَمَا حَلَلْتُهَا إِلَّا وَقَدْ ذَهَبَ الرَّجُلُ* *and before I had unloosed it (my foot), the man was gone;* *هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمْ* *can they expect but that God should come to them overshadowed by clouds?* The phrase *إِلَّا فَعَلْتَ (بِاللَّهِ)* *I beseech thee by God to do (it)*, is explained by *مَا طَلَبْتُ مِنْكَ إِلَّا فِعْلَكَ* *I beg of thee nothing but thy doing (it)*, equivalent to *أَقْسَمْتُ عَلَيْكَ إِلَّا* *(compare §. 59, rem. a).*

REM. d. *إِلَّا* is sometimes strengthened by prefixing to it *اللَّهُمَّ* *O*

God! as *إِلَّا أَنْ تَقْدَ نَارَ الْجُوعِ* unless indeed the fire of hunger be kindled.

REM. e. *إِلَّا* is very rarely used in poetry with pronominal suffixes; as *وَمَا عَلَيْنَا وَمَا لِي عِوَضَ إِلَّا نَاصِرٌ* and I have never any helper but Him; *وَإِذَا مَا كُنْتَ جَارَتْنَا أَنْ لَا يُجَاوِرُنَا إِلَّاكَ دَبَّارٌ* 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 *لَيْسَ إِلَّا* (compare *لَيْسَ غَيْرٌ* and *لَا غَيْرٌ*, §. 82, d); e. g. *مَا فَامَّا عَدَا وَمَا خَلَا فَلَنْصَبِ لَيْسَ إِلَّا* as regards mā 'adā and mā halā, they are used with the accusative, not otherwise; *الْفَاعِلُ وَاحِدٌ لَيْسَ إِلَّا* the agent is one (in kind), no more.

b) *غَيْرٌ* (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. *مَا قَامَ أَحَدٌ غَيْرَ زَيْدٍ* (= *إِلَّا زَيْدًا*); *قَامَ الْقَوْمَ غَيْرَ زَيْدٍ* (= *إِلَّا زَيْدًا*), better than *مَا قَامَ غَيْرَ زَيْدٍ* (= *إِلَّا زَيْدًا*); *مَا قَامَ أَحَدٌ غَيْرَ حِمَارٍ* (= *إِلَّا حِمَارًا*), rather than *مَا قَامَ غَيْرَ حِمَارٍ* (= *إِلَّا حِمَارًا*).

REM. a. *إِلَّا* is sometimes used as a *تَابِعٌ*, when we should rather have expected *غَيْرٌ*, and is then followed by a substantive in the same case as that which precedes it; e. g. *لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا* if there had been in them (heaven and earth) gods besides God, they would certainly have gone to ruin; *أَنْيَحَتْ فَأَلَقَتْ بَلَدَةً فَوْقَ بَلَدَةٍ قَلِيلٍ بِهَا* 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; *وَكُلُّ أَخٍ مُفَارِقُهُ أَخُوهُ لِعَمْرِ أَبِيكَ إِلَّا الْفَرْقَدَانِ* 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 (*شِبْهَةٌ*), such as a substantive defined by the article used *لِلْجِنْسِ*.

REM. b. The construction of *سِوَى* (see §. 82, e) in the sense of *besides, except*, is similar to that of *غَيْرِ*; as *قَامَ الْقَوْمُ سِوَى زَيْدٍ* (= *غَيْرِ زَيْدٍ*); *وَلَمْ يَبْقَ سِوَى الْعَدْوَانِ* and there was nothing left but violence (= *غَيْرُ* (العدوان)).

c) The verbal clauses *مَا خَلَا*, *what is free from*, and *مَا عَدَا*, *what goes beyond*, are often used in the sense of *except, but*, and govern the accusative; as *فَانزَلُوهُمْ مَا خَلَا عَبَّاسًا* and they made them alight, except 'Abbās; *إِلَّا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ* verily everything, except God, is vanity (in rhyme for *بَاطِلٌ*); *جَمِيعٌ مَا ذَكَرَ فِي خَبَرِ الْمُبْتَدَأِ مِنْ أَصْنَافِهِ وَأَحْوَالِهِ وَشَرَائِطِهِ قَائِمٌ* 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), except the allowability of placing it first; *ذُقْتُ أَنْوَاعَ الْحَلْوَاءِ مَا عَدَا الْخَبِيصَ* I have tasted all kinds of sweetmeats, except the *habīs*. — When *مَا* is dropped, as is frequently the case, *خَلَا* and *عَدَا* may be construed with the accusative or the genitive, though the latter is disputed in regard to *عَدَا*; as *وَمَذْهَبُ الْكُوفِيِّينَ خَلَا الْفَرَاءِ أَنَّهَا* and the opinion of the *Kūfīs*, except *el-Farrū*,

is that it governs in the same way as *lèisa* ; وَمَا حَوْلَ خَمْسَةِ آلَافٍ and about 5000 Muslims and *Metāwila* and Jews, besides the women and children ; لاَ أَرْجُو سِوَاكَ خَلَا اللَّهُ saving God, I have no hope but in thee ; لَبِستُ الْمَلَابِيسَ الْفَاخِرَةَ خَلَا السَّوَادَ I have worn all sorts of splendid garments, except black ; ابْنَا حَيْهَمَ قَتَلَا وَاسْرَأَا عدا الشَّمْطَاءِ وَالطِّفْلِ الصَّغِيرِ we gave up their tribe to slaughter and bondage, except the grey-haired woman and the little child. — These words may of course, like *غَيْر*, *إِلَّا*, and *سِوَى*, be followed by a clause commencing with *أَنَّ* or *أَنْ* ; as خَلَا أَنْ *except that* (the conditional) *تَجْعَلُ الْفِعْلَ لِلِاسْتِقْبَالِ وَإِنْ كَانَ مَاضِيًا* 'in turns the verb into a future, though it be (in form) a past ; خَلَا أَنَّهُ لَا يَحْسُنُ إِبْدَالَ الذَّكْرَةِ مِنَ الْمَعْرِفَةِ إِلَّا مَوْصُوفَةً except that it is not elegant to make an indefinite substantive the permutative of a definite one, unless an adjective be annexed to it. This is also the ordinary construction of *بَيْد* (rarely *مَيْد*), used in an *إِسْتِثْنَاءٌ مَنْقُوعٌ* ; as زَيْدٌ كَثِيرُ الْمَالِ بَيْدَ أَنَّهُ بَخِيلٌ *Zèid is wealthy, but he is stingy* ; أَنَا أَفْصَحُ مِنَ نَطْقِ بِالضَّادِ بَيْدَ أَنِّي مِنَ قَرَيْشٍ I have the purest pronunciation of the letter *dād*, but I am of *Korèis*, and I was put out to nurse among the *Bènū Sád 'ibn Bèkr* (words of the Prophet).

d) حَاشَى (lit. he excepted) or حَاشَا, rarely حَاشَ and حَشَى, is

construed with the genitive or the accusative; as أَحَسَّنْتَ إِلَى <sup>أَحْسَنْتَ</sup>  
 الْأَكْبَرِ وَالْأَصَاغِرِ حَاشَى الْبَرَامِكَةِ I have benefited the high and the  
 low, except the family of Barmèk; حَاشَا أَبِي ثَوْبَانَ إِنْ بِهِ ضَنَا عَنِ <sup>حَاشَى</sup>  
 الْمَلْحَاةِ وَالشَّتْمِ except 'Abū Taubān, — verily he is sparing of  
 abuse and foul words; حَاشَى قَرِيْشًا فَإِنَّ اللَّهَ فَضَّلَهُمْ عَلَى الْبَرِيَّةِ <sup>حَاشَى</sup>  
 إِلَّا بِإِسْلَامٍ وَالدِّينِ except Korèis, for verily God hath given them the  
 superiority over all creation through 'l-'Islām and the (true)  
 religion; اللَّهُمَّ اغْفِرْ لِيْ وَلِمَنْ يَسْمَعُ حَاشَى الشَّيْطَانَ وَأَبَا الْأَصْبَغِ <sup>اللَّهُمَّ</sup>  
 O God, pardon me and those who hear, except Satan and 'Abu  
 'l-'Aşbağ. It is rarely preceded by مَا; as اسَامَةُ أَحَبُّ النَّاسِ <sup>مَا</sup>  
 إِلَى مَا حَاشَى (or حَاشَى) فَاطِمَةَ Usāma is the dearest of man-  
 kind to me, except Fātima (words of the Prophet); فَمَا النَّاسُ <sup>فَمَا</sup>  
 مَا حَاشَا قَرِيْشًا فَإِنَّا نَحْنُ أَفْضَلُهُمْ فِعَالًا <sup>فَمَا</sup>  
 except Korèis, we are the noblest of them in deeds.

e) لَا يَكُونُ and لَيْسَ are also occasionally used, in these forms  
 only, as equivalents of إِلَّا, and are followed by the accusative;  
 as لَا يَكُونُ زَيْدًا, or قَامَ الْقَوْمُ لَيْسَ زَيْدًا. Here the grammarians  
 suppose an ellipse of the subject, بَعْضُهُمْ. With pronominal  
 suffixes we may say لَيْسَ لِيْ and لَيْسَ لِيْ (as well as لَيْسَ لِيْ),  
 since the noble have departed, except me; لَيْسَ لِيْ سِوَاكَ, etc.; e. g. لَيْسَ لِيْ سِوَاكَ  
 لَيْتَ هَذَا اللَّيْلَ شَهْرًا لَا نَرَى <sup>لَيْسَ</sup> لَيْسَ لِيْ سِوَاكَ وَلَا نَخْشَى رَقِيْبًا  
 would that this night were a (whole) month, during which we might see no



stranger, but only me and thee, and might fear no spy; مَا وَصَفَ لِي أَحَدٌ فِي الْجَاهِلِيَّةِ فَرَأَيْتَهُ فِي الْإِسْلَامِ إِلَّا رَأَيْتَهُ دُونَ الصِّفَةِ لِي أَحَدٌ فِي الْجَاهِلِيَّةِ فَرَأَيْتَهُ فِي الْإِسْلَامِ إِلَّا رَأَيْتَهُ دُونَ الصِّفَةِ no one was described to me in the (time of) ignorance, whom I saw (afterwards) in (the time of) *el-'Islām*, but I found him inferior to the description, save thee (words of the Prophet to Zèidu 'l-Hail).

*f*) لَا سِيْمًا especially, above all (see vol. I., §. 364, e), may be construed either with the nominative or the genitive; as وَهِيَ كَنِيسَةٌ تَعْظُمُهَا النَّصَارَى غَايَةَ التَّعْظِيمِ وَلَا سِيْمًا مُلُوكُ الْفَرَنْجِ and it is a church which the Christians hold in very great reverence, but especially the kings of the Europeans; وَلَا سِيْمًا وَيَوْمَ بَدَارَةِ جُلْجُلٍ but especially a day in the valley of *Gulgul*. The word سِي is the accusative of the noun سِي an equal (see §. 39), and, if the construction with the genitive be adopted, مَا is regarded as redundant (compare §. 70, rem. *f*). Often a preposition with its complement, an adverbial accusative, or a circumstantial clause introduced by وَ or قَدْ (compare rem. *c*), follows لَا سِيْمًا; as لَا سِيْمًا بِحَضْرَتِكَ especially in thy presence; take care to bear insults patiently, especially from fools; لَا سِيْمًا وَأَنْتَ فِي زِيِّ الْخَلِيفَةِ especially since thou art in the garb of the caliph and his dress; لَا سِيْمًا وَقَدْ أَغْدَفَ جِنْحُ الظَّلَامِ especially as the shadow of darkness has fallen. Later writers incorrectly use

هَذَا مَعَ مَزِيدِ إِحْسَانِهِ إِلَيْهِ سَيِّمًا فِي زَمَنِ لَا سَيِّمًا, without *لا*; as *هذا مع مزيد إحسانه إليه سيمًا في زمن لا سيمًا*, notwithstanding his excessive kindness to him, especially in time of dearth.

### 6. Conditional and Hypothetical Sentences.

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, when the conditional particle of the protasis either cannot exercise any influence upon the apodosis, or is not required to do so. This is the case —

a) When the apodosis is a nominal sentence; as *إِنْ قُلْتَ* *if thou sayest this, thou art one of the unbelievers*; *إِنْ عَصَى فَوَيْلٌ لَهُ* *if he be disobedient, woe to him!* *إِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ* *if ye do, it will be a crime in you (lit. attaching to you)*; *إِنْ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ* *if ye are in doubt about the resurrection, verily we have created you*; *إِنَّمَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى* *by whichsoever (name) ye call (upon Him), His are the best names*. In this case, after a conditional *إِنْ* or *إِذَا*, we may substitute for *فَ* the so-called *إِذَا* *وَأِنْ تَصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ* *and if evil befall them for what their hands have previously wrought, lo they despair*; provided always that the nominal sentence does not partake of the nature



REM. a. If the perfect in the apodosis conveys a promise or threat (§. 1, e), the use of **فَ** is optional, as the verb really refers to future time.

REM. b. With the negatives **لَمْ** and **لَا**, the use of **فَ** is optional. If **فَ** be inserted, **لَا** requires the imperfect indicative after it (§. 17, c, a).

e) When the perfect tense in the apodosis is intended to retain the signification of the perfect (see §. 6, c); as **إِنْ كَانَ قَمِيصُهُ** **إِنْ كَانَ قَمِيصُهُ** **قَدِ قَدِمَ مِنْ قَبْلِ فَصَدَقَتْ** if his shirt is (has been) torn in front, she has spoken the truth.

188. The particle **لَوْ** (Heb. **לוּ**), which forms hypothetical clauses, and the particle **إِنْ** (Heb. **אִם**), differ from one another in this, that the latter simply indicates a condition, whilst the former implies that what is supposed either does not take place or is not likely to do so; as **إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَوْ** **إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَوْ** **سَمِعُوا مَا اسْتَجَابُوا لَكُمْ** if ye call them, they will not hear your call; and even if they heard (it), they would not answer you.

REM. a. **لَوْ** is sometimes used optatively (compare **לוּ** *O si, utinam*), as **وَلَوْ تَرَى إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ** and if thou couldst see (= couldst thou but see) when they are set before their Lord! **وَلَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَنْ وُجُوهِهِمُ النَّارَ** (= 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 after **وَدَّ** to love, wish, like; as **يَوَدُّ أَحَدُهُمْ لَوْ يُعْمَرُ أَلْفَ سَنَةٍ** one of them would fain be kept alive a thousand years; **وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ** a party among the people of the Book would fain lead you astray.

REM. b. Before nominal clauses  $\text{لَوْ أَنَّ}$  is used instead of  $\text{لَوْ}$ ; as  $\text{لَوْ أَنَّكَ دَعَوْتَنِي إِلَىٰ غَيْرِ ذَلِكَ}$  if the people had heard;  $\text{لَوْ أَنَّ النَّاسَ سَمِعُوا}$  if thou hadst asked me to do something else than this;  $\text{تَوَدُّ لَوْ أَنَّ بَيْنَهَا}$   $\text{وَبَيْنَهُ أَمَدًا بَعِيدًا}$  it (the soul) would be glad if there were between itself and it (the evil it has done) a wide space.

189. Sometimes the two particles  $\text{لَوْ}$  and  $\text{إِن}$  are combined (compare the Aram.  $\text{ܠܘܢܝܢܝܢܝܢ}$ ); as  $\text{وَلَعَمْرِي إِنْ لَوْ حَاوَلَ أَمِيرٌ}$   $\text{وَالْمُؤْمِنِينَ مَكَافَاتِكَ}$  and by my life, if the Commander of the Believers sought to recompense thee;  $\text{لَا نُسَلِّمُ لِرُومَ ذَلِكَ وَإِنَّمَا}$   $\text{يَلْزَمُ إِنْ لَوْ كَانَ كَذَا}$  we do not concede the necessity of this, for it is necessary only if it be thus (and thus);  $\text{يُودُّ لَهُ الْكَاتِبُ إِنْ لَوْ}$   $\text{كَانَ فِي طَيِّ كِتَابِهِ}$  because of which (longing) the writer would fain be in the inside of his own letter.

190. The particle  $\text{لِ}$  is prefixed to the apodosis of hypothetical sentences (see vol. I., §. 361, c, γ), like  $\text{فَ}$  to that of conditional sentences; as  $\text{لَوْ كَانَ النَّاسُ كُلُّهُمْ عِبِيدِي لَأَعْتَقْتَهُمْ}$  if all mankind were my slaves, I would set them free. The employment of this particle is, however, unlike that of  $\text{فَ}$ , 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  $\text{لِ}$  before a negative apodosis of this sort, introduced by  $\text{مَا}$ , as  $\text{فَلَوْ فَتَشْتِ عَلَىٰ جَمِيعِ الْأَقَالِيمِ لَمَا وَجَدْتَ لَهَا شِكْلًا}$  and if thou didst search all climes, thou wouldst never find any one like her; but it is never prefixed to  $\text{لَمْ}$ , in order to avoid the cacophony produced by the repetition of the letter *l*.

## PART FOURTH.

### PROSODY.\*

#### I. THE FORM OF ARABIC POETRY.

##### A. THE RHYME.

191. Poetry (الشَّعْرُ) always takes, during the classical period, — that is to say, from the earliest times down to the fall of the 'Umawī dynasty (A.H. 132, A.D. 749—750), — the form

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\* On this subject, more especially as regards the oriental doctrine of the metres, the student is advised to consult the following works : Samuelis Clerici علم العروض والقوافي scientia metrica et rhythmica, seu tractatus de prosodia Arabica ex auctoribus probatissimis eruta (Oxonii, 1661); Freytag, Darstellung der Arabischen Verskunst (Bonn, 1830); De Sacy, Grammaire Arabe, t. ii., pp. 615—661; and the more recent grammars, e. g., Lagus, Lärokurs i Arabiska Språket (Helsingfors, 1869), pp. 354—376; Palmer, A Grammar of the Arabic Language (London, 1874), pp. 291—376. Also : C. V. A. Van Dyck, كتاب محيط الدائرة في علمي العروض والقافية (Beirūt, 1857); نُقْطَةُ الدَّائِرَةِ, printed as an appendix to the مِصْبَاحِ الطَّالِبِ of Buṭrus ʿel-Bistānī (Beirūt, 1854), and to the كتاب مجموع of Nāṣif ʿel-Yazīgī (2nd edit., Beirūt, 1869); and Ibn Kèisan's كتاب تَلْقِيبِ القَوَافِي, in my *Opuscula Arabica* (Leyden, 1859).

of short poems, rarely exceeding the length of a hundred and twenty verses. Such poems are called *kaṣīdas*, قَصِيدَةٌ, collect. قَصِيدٌ, plur. قَصَائِدٌ; whereas a mere fragment, consisting of only a few verses, is termed قِطْعَةٌ, plur. قِطَعٌ, also مَقْطَعَاتٌ. A poem, the special object of which is the eulogy of an individual or a tribe, is named مَدَائِحٌ, plur. مَدَائِحٌ; a satire, هَجَاءٌ or أَهْجِيَّةٌ, plur. أَهْجِيٌّ; an elegy, رِثَاءٌ, or مَرثِيَّةٌ, plur. مَرَاثٍ; and a poem in the metre *ragèz* (see §. 204), اِرْجُوزَةٌ, plur. اِرْجُوزِيٌّ. Verses set to music are termed اَغْنِيَةٌ, plur. اَغْنِيٌّ. اَغْنِيٌّ.

REM. Rhyme without metre or measure (وَزْنٌ) does not constitute poetry, but merely *rhymed prose*, مَسْجَعٌ.

192. Each verse, بَيْتٌ (lit. *tent, house*), plur. اَبْيَاتٌ, consists of two hemistichs, termed مِصْرَاعٌ or مِصْرَعٌ (*one half of a folding-door*), plur. مِصْرَاعِيٌّ and مِصْرَاعِيٌّ, or شَطْرٌ (*a half*), pl. اَشْطُرٌ and اَشْطُرٌ. The first of these hemistichs is called الصَّدْرُ (*the breast*), and the second العِجْرُ (*the rump*).

193. The rhyme, القَافِيَةُ, plur. القَوَافِي, labours under peculiar restrictions, for, according to ancient rule, the two hemistichs of the first verse of a *kaṣīda* must rhyme with one another, and the same rhyme must be repeated at the end of every verse throughout the whole poem. The rhyme may be of two sorts, مَقْدِيَّةٌ and مَطْلُوقَةٌ. It is called مَقْدِيَّةٌ or *fettered*,

when the verse ends with a consonant, and مُطْلَقَةً or *loose*, when it ends with a vowel.

194. The essential part of the rhyme is the letter called الرَّوِيّ, which remains the same throughout the entire poem, and, as it were, binds the verses together, so as to form one whole (رَوَى to bind fast). Hence a *kaṣīda*, of which the *rawī* is the letter *l* is called قَصِيدَةٌ لَامِيَّةٌ; *r*, رَائِيَّةٌ; *t*, تَائِيَّةٌ; and so on.

REM. The letters *ا*, *و*, and *ي* cannot be employed as *rawī*, when they are *a*) long vowels, e. g. غَزَا، كِتَابِي; *b*) inflexions of the feminine singular, the dual, and the plural of verbs, e. g. يَقْتُلَا، تَقْتُلِي، أَقْتُلُوا (unless they form a diphthong with a preceding *fêṭḥa*, e. g. اَرْضِي، رَمَوْا); *c*) inflexions of the dual and plural of nouns; and *d*) the final letters of the pronouns هُوَ، هِيَ، and هَا. The same remark applies to the *tênwīn*, and to the letter *ن* of the second energetic form of verbs; as also to the letter *س*, when it is not radical, as in رَحِمَهُ for رَحْمَةٌ، كِتَابُهُ for كِتَابَةٌ، كِتَابِيَهُ (pausal form for كِتَابِي or كِتَابِي). The *س* of the pronouns هُوَ and هَا may, however, be used as *rawī*, if preceded by a long vowel; e. g. عَصَاهَا، عَصَاهُ.

195. The loose *kaḥfiya* (see §. 193) terminates in what is called الصَّلَةُ, the *annex* or *appendix* to the *rawī*, which may be either a long vowel (i. e. اَ، يَ، or وُ), or the letter *س*, preceded by one of the short vowels (اَ، اِ، اُ).

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 letter be written or not. The vowel-letter *l* is invariably expressed, but *و* and *ى* are frequently omitted, even where they are always written in prose; e. g. *وَيَدٍ*, for *وَيَدِي*, and *my hand*; *صَنَعُ*, for *صَنَعُوا* or *صَنَعُوا*, *they made*.

REM. *b*. If the letter *س* has a long vowel after it, as in the suffix pronouns *هَا*, *س* (= *هِيَ*), *هُ* (= *هُوَ*), the letter of prolongation, *و*, *ا*, or *ى*, is called *الْخُرُوجُ*, *that which goes beyond (the şila)*; as in *نَعَلَهُ* (= *نَعَلَهُو*), *تَعَمَّيْهَا* (= *تَعَمَّيْهَا*), *مَوَكَّبَهَا*.

REM. *c*. Both *şila* and *horūġ* 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 *kāfiya* (whether loose or fettered). These are named *التَّاسِيسُ*, *الدَّخِيلُ*, and *الرَّدْفُ*.

*a*) *التَّاسِيسُ*, or *the foundation*, is the name given to an *l* of prolongation, preceding the *rawī*, and separated from it by a consonant, which is called the *دَخِيلُ*, *stranger* or *guest*. The former is invariable, the latter variable; but the vowel which separates the *dahīl* from the *rawī* ought, strictly speaking, to remain unchanged. For example, in a verse ending with the word *تَامِرٌ*, the *ر* is the *rawī*, the long vowel *l* the *ta'sīs*, and the *م* the *dahīl*, whilst the vowel which separates this last from the *rawī* is *i*; but the next verse may terminate with the word *الدَّوَائِرُ*, where the *dahīl* is *ى*, though the other parts of the *kāfiya* remain unchanged. The same rule

holds when the *ḵāfiya* is loose, instead of fettered, as in *عَامِرٍ* and *الْوَاتِرِ* (where the *dahīl* is in the one case م, and in the other ت), or *بَاطِلُهُ* and *رَوَاحِلُهُ*.

b) The *رِدْفٌ*, or *what rides behind*, is the technical name given to one of the letters of prolongation, ا, ي or و, when it immediately precedes the *rawī*; as in the words *جَنَاحَانِ*, *طَرُوبٌ*, *قَرِيحٌ*, *رِجَامُهَا*, *السَّلَامُ*, *تَهَالَهُ*. The long vowel *ā* remains invariable, but the poet may use *ī* and *ū* indifferently; *قَرِيحٌ* is regarded as rhyming with *جَمُوحٌ*, *مَشِيْبٌ* with *طَرُوبٌ*, *بَرِيْقَةٌ* with *سُوقَةٌ*.

REM. a. Strictly speaking, the *rawī* and the *ta'sīs* should form parts of the same word, but exceptions are allowed in the cases of the separate pronoun *هُمَا*, and of a pronominal suffix preceded by a preposition, as *لِيَا*, *لَنَا* (for *لِي* or *لِي*).

REM. b. When the *ḵāfiya* is unaccompanied by either a *ta'sīs* or a *ridf*, it is said to be *مَجْرَدَةٌ*, *naked* or *bare*; otherwise, it is either *مُؤَدَّةٌ* or *مُرَدَّفَةٌ*.

197. The vowels which accompany the *ḵāfiya* are also designated by peculiar names.

a) The *mègrā*, *المَجْرَى*, is the vowel which follows the *rawī* in the loose *ḵāfiya*; e. g. *ā* in *سَارَا* (for *سَارَ*), *ī* in *بَعْضِ*, *ū* in *سَلَكُوا* or *الْقَلْبُ*. It is, strictly speaking, invariable.

b) The *nəfād*, النَّفَادُ, is the vowel between the letter *s*, as *šila*, and the *horūg* (see §. 195, rem. b); e. g. fèṭha in مَوَكِبَهَا, kèsra in تَعَصِّ (= تَعَصِّهِى), and ḍamma in نَعِلُّهُ (= نَعِلُّهُو). It is, of course, invariable.

c) The *tauḡīh*, التَّوْجِيْهِ, is the vowel which immediately precedes the *rawī* in a قَافِيَةٌ مَجْرَدَةٌ, e. g. fèṭha in فَجْبِرْ (for فَجْبِرْ), and kèsra in أَفِرْ (for أَفِرْ); or separates it from the *dahīl* in a قَافِيَةٌ مَوْسَسَةٌ (see §. 196, rem. b), e. g. kèsra in تَامِرْ (for تَامِرْ) or وَالْوَاتِرْ. The latter is, however, more frequently distinguished by the special name of الْإِشْبَاعُ. The 'išbā' ought, strictly speaking, to be invariable; whereas, in the *tauḡīh*, the vowels ḍamma and kèsra may be interchanged, as in أَفِرْ, for أَفِرْ, and صَبِرْ, for صَبِرْ (compare the case of و and ى as *ridf*, §. 196, b).

REM. The *tauḡīh* is absolutely necessary in a fettered *ḡāfiya*, unless it be مُرَدَقَةٌ (as مُطَاعٌ, قَرِيحٌ, اللَّيْلُ); but it is not necessary in a loose *ḡāfiya*, as الْعَمْرُ, قَدْرٌ.

d) The *rass*, الرَّسُّ, is the vowel which accompanies the letter preceding the *ta'sīs* (see §. 196, a). It can, of course, be none but fèṭha.

e) The *ḥadw*, الْحَدْوُ, is the vowel which accompanies the letter preceding the *ridf* (see §. 196, b). It is either fèṭha,

kèsra or ḍamma, according as the *ridf* is ا, ي or و; but the vowel fèṭha before و or ي (وِ, يِ) is also included under this name.

198. The last two *quiescent* (سَاكِنٌ) letters of a verse form, according to the preceding sections, the limits between which is comprised the rhyme. Hence the Arab grammarians divide the rhyme into five kinds, according to the number of *moving* (مُتَحَرِّكٌ) letters which come between these two;\* viz. مُتَكَوِّسٌ, مُتَرَكَبٌ, مُتَدَارِكٌ, مُتَوَاتِرٌ, مُتَرَادِفٌ.

a) The مُتَرَادِفٌ is where there is *no* moving letter between the two quiescents,—in other words, a fettered *ḳāfiya*, in which the *rawī* is preceded by a *ridf*; as قَرِيْبٌ, يَحْوُلُ, جَنَاحَانُ, لُونَيْنِ, اللَّيْلُ. It is of comparatively rare occurrence.

b) The مُتَوَاتِرٌ is where *one* moving letter intervenes between the quiescents; as شَيْبَانَا, سِحْرُو (= سِحْرُ), ظُلْمِي (= ظُلْمِ), ظُنُونِي, جَمِيلُو (= جَمِيلُ).

c) The مُتَدَارِكٌ is where there are *two* moving letters

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\* The reader should bear in mind that the grammarians designate the vowels by the term حَرَكَاتٌ, *motions* (sing. حَرَكََةٌ); whence a consonant, which is followed by a vowel, is said to be مُتَحَرِّكٌ or *in motion*, and one that has no following vowel, to be سَاكِنٌ, *at rest, inert or quiescent*. Hence too the *ǧèzm* is often called سُكُونٌ. See vol. I., §. 4, rem. *b*, and §. 9, with rem. *a*.

between the two quiescents; as المَبَاسِلُ (= المَبَاسِلُو), بِنُورِهَا, المَلْتَهَبُ, قَدْ ظَلَمَ, (هَيْكَلِي = هَيْكَلِ).

d) The مُتْرَاكِبٌ is where there are *three* moving letters between the quiescents; as عَلَى وَضَمٍ, وَلَا فَرَقًا, (وَضَمِي =), قَدْ حَسِدُوا.

e) The مُتَكَوِّسٌ is where there are no less than *four* moving letters between the two quiescents, as in the half-verse قَدْ جَبَرَ الدِّينَ الْإِلَاهَ فَجَبَرَ God has healed the (true) religion, and it has become whole. This sort of rhyme is of rare occurrence.

199. A violation of any of the rules laid down in §§. 194—197 is regarded as a fault (عَيْبٌ). Of these faults the grammarians reckon five; viz. الأَيْطَاءُ, الأَكْفَاءُ, الأَقْوَاءُ, السِّنَادُ, and التَّمِيمُ or التَّضْمِينُ.

a) The *sinād*, السِّنَادُ, consists in a certain change of the vowels called التَّوْجِيهُ, الأَشْبَاعُ, and الْحَذْوُ. α) In the *tauḡīh*, kèsra and ḍamma may freely interchange, but the use of fêṭha to rhyme with either is a *sinād* (see §. 197, c). 'Imru'u l'Kais, for example, commits this fault in rhyming قَر (قَر) with أَفِر and صَبِر. β) In the '*isbā'*, the same fault is exemplified by rhyming جَانِبٌ with يَتَجَانَبُ, or فَالْقَوَارِعُ with التَّدَاعِ. γ) In the *ḥaḍw*, ī may be interchanged with ū (see §. 196, b), and ai with au (e. g. ثَوْبِي may rhyme with

(بِرَيْبٍ) ; but to rhyme خُمُوشًا with عَيْشًا or قَرِيشًا is a *sinād*. In the case of the *taugīh* and 'i**šbā**', this fault is but a trifling one, and not seldom committed even by the best poets.

REM. The name of اَلْسِنَادُ is also applied to cases in which a word, having a *ridf* or *ta'sis* before the *rawī*, is rhymed with one which has not; e. g. تَوَصِّهٌ and تَعَصِّهٌ, خَمْسِيٌّ and قَوَسِيٌّ, تَسْلَمِيٌّ and اَلْعَالَمِ.

b) The 'ikwā, اَلْاِقْوَاءُ, is the name given to a change of the vowel called اَلْمَجْرِيٌّ (see §. 197, a); e. g. مَزُونٌ and اَلْاِسْوَدُ, or نَجُورٌ and نَزُورٌ. Though this fault is considered a serious one, the older poets not unfrequently allow themselves the interchange of *kèsra* and *ḍamma* (compare §. 196, b, and §. 197, c). If, however, the *rawī* is followed by the letter *s* as *ṣila* (§. 195), any alteration of the *mègrā* is exceedingly rare; to rhyme دُونَهَا with ظَنُونَهَا, or اِنْتِقَامَهُ with اِسَامَهُ, is condemned by all the native critics.

c) The 'ikfā, اَلْاِكْفَاءُ, is the substitution of some cognate letter for the *rawī*; as when one rhymes اَللَّيْلُ with اِنْقِيَانٌ and اَعْيُنٌ, or صَدْعٌ with صَقْعٌ, or وِسْطًا with اَلْعَنْدًا. This is a very grave fault, and carefully avoided by all good poets.

REM. Many authorities call this change اَلْاِقْوَاءُ, and apply the term اَلْاِكْفَاءُ to the alteration of the *mègrā* (see b).

d) The 'alīṭā, اَلْاِلِطَاءُ, is the repetition of the same word in rhyme in the course of a *kaṣīda*. 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 (مفرد). That two or more verses should be so connected with one another, is regarded as a fault, and technically named *tadmīn*, التَّضْمِينُ, or *tetmīm*, التَّتَمِيمُ. It is not, however, a serious defect, unless the one verse be wholly destitute of meaning, if separated from the other; as when ʿn-Nābiga says

وَهُمْ وَرَدُوا الْمِيَاءَ عَلَى تَمِيمٍ      وَهُمْ اصْحَابُ يَوْمِ عَكَاظِ اِنِّى

*They water their herds at the wells in spite of Tēmām, and they are the victors on the day of 'Okāz; verily I — which is unintelligible, because the ḥabar of اِنِّى is unknown, till we hear or read the next verse :*

شَهِدْتُ لَهُمْ مَوَاطِنَ صَالِحَاتٍ      اثْبَتْتُهُمْ بِوَدِّ الصِّدْرِ مِنِّى

*have seen them fight many a good fight, (for which) I reward them with my heart's whole love.*

## B. THE METRES.

200. Every verse in Arabic poetry consists of a certain number of *feet*, called individually تَفْعِيلٌ, plur. تَفَاعِيلٌ, but

as constituent parts of a verse, <sup>و</sup>جزء (a part), plur. <sup>ك</sup>أجزاء. A certain collocation of feet constitutes a metre, بحر (a sea), plur. <sup>ك</sup>أبحر. To scan a verse is expressed by the word <sup>ق</sup>قطع (to cut into pieces), infin. <sup>ق</sup>تقطيع.

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.

### أَبْحَرُ الشُّعْرِ وَهِيَ سِتَّةٌ عَشَرَ جَرًّا

#### البحر الاول الطويل\*

طَوِيلٌ مَدَى الْهَجْرَانِ مِنْ كُنْتِ أَهْوَاةَ أَذَابِ فَوَادِي وَالتَّصْبِرِ أَفْنَاءَ  
فَعَوْلُنْ مَفَاعِيلِنْ فَعَوْلُنْ مَفَاعِيلِنْ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ

#### البحر الثاني المديد\*

فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ يَا بَكْرٍ أَنْشُرُوا لِي كَلْبِيَا

#### البحر الثالث البسيط\*

يَبْسُطُ فِي أَمَلِي أَنْبَى أَدَاهِنِهِمْ خَوْفًا مِنَ الْجَوْرِ لِمَا أَنْ أَعَيْنَهُمْ  
مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَعِلُنْ فَاصْبَحُوا لَا يَرَى إِلَّا مَسَاكِينَهُمْ

#### البحر الرابع الكامل\*

يَا كَامِلًا سَلِّمْ وَقُلْ تَعْظِيمًا لِلْمَجْتَبَى خَيْرِ الْوَرَى تَسْلِيمًا  
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا



البحر الخامس الوافر\*

أَوافِرٌ كَيْدِ شِعْرِي فِي مَزِيدٍ عَلَى رَغْمِ الأَعَادِي وَالْحَسُونِ  
مَفَاعِلَتُنْ مَفَاعِلَتُنْ فَعُولُنْ أَلَا بَعْدًا لِعَادِ قَوْمِ هُودٍ

البحر السادس الهزج\*

هَزَجْتُمْ يَا مَنِي النَّفْسِ عَنِ الأَوْطَانِ بِالأَنْسِ  
مَفَاعِيلُنْ مَفَاعِيلُنْ كَان لَمْ تَدْعُنْ بِالأَمْسِ

البحر السابع الرجز\*

الرَّجَزُ المَوْزُونُ إِذْ تَجَزَّوْا أَجْزَاءَهُ بَيْنَ الأُورَى لَا تَنْفَكِرُ  
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ يَا أَيُّهَا الذِّينَ أَمِنُوا أَصْبِرُوا

البحر الثامن الرمل\*

رَمَلٌ أَكْرَمٌ بِهِ مِنْ رَمَلٍ لَذَّةٌ لِلْمَخْتَفِيِّ وَالْمَجْتَلِيِّ  
فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلُنْ وَالذِّي أَطْمَعُ أَنْ يَغْفِرَ لِي

البحر التاسع السريع\*

سَرِيعٌ بَحْرٌ قَدْ سَدَّاهُ الحَكِيمُ كَرَّرَ عَلَى سَمْعِي بِهِ يَا نَدِيمِ  
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ ذَلِكَ تَقْدِيرُ العَزِيزِ العَلِيمِ

البحر العاشر المنسرح\*

مَنْسَرَحٌ الشِّعْرِ صَاغَهُ الأَوَّلُ مِمَّنْ تَرَاهُمْ عَنِ الأَهْدَى نَكَلُوا  
مُسْتَفْعِلُنْ فَاعِلَاتُ مُسْتَفْعِلُنْ بَدَأَ لَهُمْ سِيَّاتُ مَا عَمَلُوا

## البحر الحادي عشر الخفيف \*

خَفَّ لَمَّا أَرَدْتَ أَشَدُّ الْخَفِيفَا لَذَّ فِي مَسْمَعِي فَكَانَ طَرِيفَا  
فَاعِلَاتِنِ مُسْتَفْعِلِنِ فَاعِلَاتِنِ إِنْ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفَا

## البحر الثاني عشر المضارع \*

مَفَاعِلُنِ فَاعِلَاتِنِ أَيَا مَحِي الْبِلَادِ

## البحر الثالث عشر المقتضب \*

إِقْتَضِبُهُ حِينَ صَبَا فَنَ مَعَشِرِ الْآدِبَا  
فَاعِلَاتُ مُفْتَعِلِنِ مَالَهُ وَمَا كَسْبَا

## البحر الرابع عشر المجتث \*

مَجَّتْ شَعْرِي الْقِي فِي الْقَلْبِ مِنِّي عَشْقَا  
مُسْتَفْعِلِنِ فَاعِلَاتِنِ وَاللَّهِ خَيْرٌ وَأَبْقَى

## البحر الخامس عشر المتدارك \*

فَاعِلُنِ فَاعِلُنِ فَاعِلُنِ فَاعِلُنِ جَاءَنَا عَامِرٌ سَالِمًا غَانِمَا

## البحر السادس عشر المتقارب \*

تَقَارِبُ مَوْعِدِ جَمْعِ الْعَصَا فَيَا أَيُّهَا النَّاسُ آدُوا الصَّلَاةَ  
فَعُولُنِ فَعُولُنِ فَعُولُنِ فَعُولُنِ أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

202. Instead, however, of following the system and arrangement here laid down,\* we prefer to adopt that of Ewald,† and to

\* See the note on p. 377.

† See his work entitled *De Metris Carminum Arabicorum Libri*

treat of the metres in the following order: 1. الرَّجَزُ, 2. الطَّوِيلُ, 3. السَّرِيعُ, 4. الوَافِرُ, 5. الهَزَجُ, 6. المَتَقَارِبُ, 7. المَقْتَضِبُ, 8. المَضَارِعُ, 9. المَتَدَارِكُ, 10. البَسِيطُ, 11. المَنسَرَجُ, 12. المَجْتَثُ, 13. الرَّمَلُ, 14. المَدِيدُ, 15. الخَفِيفُ, and 16. المَجْتَثُ.

Among these, if we leave the *ragèz* out of account, the favourites with the old poets are the *ṭawīl*, *kāmīl*, *wāfir*, *bèsāt*, *mutèkārīb*, and *sarī*ʿ.

203. The *iambic* metres are four in number, namely, the *ragèz*, *sarī*ʿ, *kāmīl*, and *wāfir*.

204. The most common varieties of the *ragèz* (الرَّجَزُ) the *trembling*) are the dimeter and the trimeter, both of which may be catalectic. The trimeter is the more usual. The basis is  $\cup-\cup-$  (diamb), which may be varied in one or two places by the substitution of  $--\cup-$  or  $-\cup\cup-$ , and more rarely  $\cup\cup\cup-$ . The older poets almost always use this metre as *مشطور*, that is to say, each hemistich (شَطْر) 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	$\bar{\cup}-\cup-$		$\bar{\cup}-\cup-$		$\bar{\cup}-\cup-$
	$\cup\cup\cup-$		$\cup\cup\cup-$		$\cup\cup\cup-$
„ catalectic	$\bar{\cup}-\cup-$		$\bar{\cup}-\cup-$		$\bar{\cup}-$
	$\cup\cup\cup-$		$\cup\cup\cup-$		$\bar{\cup}-$

*Duo* (Braunschweig, 1825), and the second volume of his *Grammatica Critica Linguae Arabicæ*, pp. 323—343.

Dimeter acatalectic     $\bar{\cup}-\cup-$  |  $\bar{\cup}-\cup-$   
                                   $\cup\cup-$  |  $\cup\cup-$   
 „            catalectic     $\bar{\cup}-\cup-$  |  $\bar{\cup}-$   
                                   $\cup\cup-$  |  $\bar{\cup}-$

205. The *sarī* (السريع) *the swift* admits in its first and second feet the same variations as the *ragèz*. Its normal form is

$\bar{\cup}-\cup-$  |  $\bar{\cup}-\cup-$  |  $-\cup-$  ||  $\bar{\cup}-\cup-$  |  $\bar{\cup}-\cup-$  |  $-\cup-$   
 $\cup\cup-$  |  $\cup\cup-$  |         ||  $\cup\cup-$  |  $\cup\cup-$  |

but -- is frequently substituted for  $-\cup-$  at the end of the second hemistich. The use of final  $\cup\cup-$  in either hemistich, but more especially in the second, is very rare. A few later poets have taken the liberty of adding a syllable to the second hemistich, so that the last foot of the verse becomes  $-\cup--$ .

206. The *kāmil* (الكامل) *the perfect* is either dimeter or trimeter. The normal form of the trimeter is

$\cup\cup-\cup-$  |  $\cup\cup-\cup-$  |  $\cup\cup-\cup-$  ||  $\cup\cup-\cup-$  |  $\cup\cup-\cup-$  |  $\cup\cup-\cup-$

but we frequently find it catalectic

$\cup\cup-\cup-$  |  $\cup\cup-\cup-$  |  $\cup\cup-\cup-$  ||  $\cup\cup-\cup-$  |  $\cup\cup-\cup-$  |  $\cup\cup--$

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.

$\cup\cup-\cup-$  |  $\cup\cup-\cup-$  |  $\cup\cup-\cup-$  ||  $\cup\cup-\cup-$  |  $\cup\cup-\cup-$  | --  
 „ | „ |  $\cup\cup-$  || „ | „ |  $\cup\cup-$

The normal form of the dimeter is

$\cup\cup-\cup-$  |  $\cup\cup-\cup-$  ||  $\cup\cup-\cup-$  |  $\cup\cup-\cup-$

It is sometimes used as catalectic ( $\cup\cup--$  for  $\cup\cup-\cup-$  in the last foot of the second hemistich), but far more usually the verse is lengthened by the addition of a syllable

$\overset{\cup}{\cup} - \overset{\cup}{\cup} - \cup - \mid \overset{\cup}{\cup} - \overset{\cup}{\cup} - \cup - \parallel \overset{\cup}{\cup} - \overset{\cup}{\cup} - \cup - \mid \overset{\cup}{\cup} - \overset{\cup}{\cup} - \cup - \mid -$

in which case it is said to be <sup>سورة</sup> *مرفل* *having a train*.

207. The basis of the *wāfir* (<sup>و</sup> *الوافر* *the exuberant*) is the same as that of the *kāmil*, but with the order of the component parts reversed,  $\cup - \overset{\cup}{\cup} -$ . 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

$\cup - \overset{\cup}{\cup} - \mid \cup - \overset{\cup}{\cup} - \mid \cup - - \parallel \cup - \overset{\cup}{\cup} - \mid \cup - \overset{\cup}{\cup} - \mid \cup - -$

The dimeter has the form

$\cup - \overset{\cup}{\cup} - \mid \cup - \overset{\cup}{\cup} - \parallel \cup - \overset{\cup}{\cup} - \mid \cup - \cup \cup -$

for the last foot of which there may be substituted  $\cup - - -$ ; but these two forms are not used indiscriminately in the same poem.

208. Of *antispastic* metres there is only one, namely the *hazèf* (<sup>و</sup> *الهزج* *the trilling*), which consists in a single repetition of  $\cup - - \cup$  (*antispast*), varied by  $\cup - - -$ . It may be either catalectic or acatalectic.

Acatalectic  $\cup - - \bar{\cup} \mid \cup - - \bar{\cup} \parallel \cup - - \bar{\cup} \mid \cup - - -$

Catalectic  $\cup - - \bar{\cup} \mid \cup - - \bar{\cup} \parallel \cup - - \bar{\cup} \mid \cup - -$

209. The *amphibrachic* metres are three in number, *mutè-kārib*, *ṭawīl*, and *muḍāri'*.

210. The basis of the *mutèkārīb* (<sup>و</sup> *المتقارب* *the tripping*, lit. *taking short steps*) is  $\cup - \cup$  (*amphibrachys*), for which may be substituted  $\cup - -$ . 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 halfverse must be short, and must coincide with the end of a word. Of this metre no form but the tetrameter is in common use.

Acatalectic

◡-◡ | ◡-◡ | ◡-◡ | ◡-◡ || ◡-◡ | ◡-◡ | ◡-◡ | ◡-◡

Catalectic

◡-◡ | ◡-◡ | ◡-◡ | ◡-◡ || ◡-◡ | ◡-◡ | ◡-◡ | ◡-

A rarer form reduces the last foot of the second hemistich to a single long syllable, in which case the preceding foot must be ◡-◡.

◡-◡ | ◡-◡ | ◡-◡ | ◡-◡ || ◡-◡ | ◡-◡ | ◡-◡ | -

211. The *ṭawīl* (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 ◡-◡ and ◡-◡-, for the first of which may be substituted ◡-◡-, and for the second ◡-◡-. The latter is restricted to the first place in each halfverse, where it is, however, far more usual than ◡-◡-. The verse may be either acatalectic or catalectic. If the latter, then the last syllable of the penultimate foot should be short, ◡-◡.

Acatalectic

◡-◡ | ◡-◡- | ◡-◡ | ◡-◡- || ◡-◡ | ◡-◡- | ◡-◡ | ◡-◡-

Catalectic

◡-◡ | ◡-◡- | ◡-◡ | ◡-◡- || ◡-◡ | ◡-◡- | ◡-◡ | ◡-◡-

In the acatalectic verse, the last foot is also changed into ◡-◡-◡-

◡-◡ | ◡-◡- | ◡-◡ | ◡-◡- || ◡-◡ | ◡-◡- | ◡-◡ | ◡-◡-

212. The *muṭāri'* (المضارع *the similar*\*) is one of the rarest metres, and not employed by any early poet. Each halfverse consists of ◡-◡ and ◡-◡-, with a single syllable appended,

\* Namely, to the *muṭtett* (§. 222), as may be seen by adopting another mode of scansion, ◡-◡- | -◡-◡ || ◡-◡- | -◡-◡.

and the two generally rhyme with each other, as in the *ragèz*. For  $\cup-\cup$  may be substituted  $\cup--$ , and for  $\cup-\cup-$ ,  $--\cup-$ ; but both changes must not take place together. Consequently the entire verse is

$$\cup-\bar{\cup} \mid \bar{\cup}-\cup- \mid - \parallel \cup-\bar{\cup} \mid \bar{\cup}-\cup- \mid -$$

213. The *anapæstic* metres are likewise four in number, namely, the *mutèdārik*, *bèsāt*, *munsarih*, and *muktadab*.

214. The *mutèdārik* (<sup>المُتَدَارِكُ</sup> *the continuous*) is one of the rarer and later metres. The basis is  $\cup\cup-$  (anapæst), which is convertible into  $-\cup-$  or  $--$ . It is generally either trimeter or tetrameter, the former having occasionally an extra syllable in the second hemistich, so as to make it <sup>مُرْفَلٌ</sup> (see §. 206).

Trimeter  $\bar{\cup}\bar{\cup}- \mid \bar{\cup}\bar{\cup}- \mid \bar{\cup}\bar{\cup}- \parallel \bar{\cup}\bar{\cup}- \mid \bar{\cup}\bar{\cup}- \mid \bar{\cup}\bar{\cup}-$

Tetrameter

$\bar{\cup}\bar{\cup}- \mid \bar{\cup}\bar{\cup}- \mid \bar{\cup}\bar{\cup}- \mid \bar{\cup}\bar{\cup}- \parallel \bar{\cup}\bar{\cup}- \mid \bar{\cup}\bar{\cup}- \mid \bar{\cup}\bar{\cup}- \mid \bar{\cup}\bar{\cup}-$

215. The *bèsāt* (<sup>البَسِيطُ</sup> *the outspread*) is a favourite metre with the older poets. Its base consists of  $\cup-\cup-$  and  $\cup\cup-$ , which may be repeated so as to yield either a trimeter or a tetrameter verse. In either case,  $\cup-\cup-$  may be converted into  $--\cup-$ , and occasionally into  $-\cup\cup-$ , or even  $\cup\cup\cup-$ , though these changes are very rare indeed in the second place.  $\cup\cup-$  may be changed in the first place into  $-\cup-$ , but either remains unaltered in the second, or becomes  $--$ . Hence arise the following forms of the tetrameter.

$\bar{\cup}-\bar{\cup}- \mid \bar{\cup}\bar{\cup}- \mid \bar{\cup}-\bar{\cup}- \mid \bar{\cup}\bar{\cup}- \parallel \bar{\cup}\bar{\cup}\bar{\cup}- \mid \bar{\cup}\bar{\cup}- \mid \bar{\cup}-\bar{\cup}- \mid \bar{\cup}\bar{\cup}-$

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  $\cup--$ .

Acatalectic	$\bar{\cup}-\cup-$	$\bar{\cup}-\cup-$	$\bar{\cup}-\cup-$	$\bar{\cup}-\cup-$	$\bar{\cup}-\cup-$	$\bar{\cup}-\cup-$
Catalectic	$\bar{\cup}-\cup-$	$-\cup-$	$\bar{\cup}-\cup-$	$\bar{\cup}-\cup-$	$-\cup-$	$\bar{\cup}-\cup-$
or	$\bar{\cup}-\cup-$	$-\cup-$	$\cup--$	$\bar{\cup}-\cup-$	$-\cup-$	$\cup--$

216. The *munsariḥ* (<sup>مُنَسَّرِحٌ</sup> *the flowing*) has the same base as the *bèsīt*, but the first  $\cup\cup-$  is reduced to a single long syllable. It scarcely occurs in any form but the tetrameter.

$\bar{\cup}-\cup-$	$-$	$\bar{\cup}-\cup-$	$\cup\cup-$	$\bar{\cup}-\cup-$	$-$	$\bar{\cup}-\cup-$	$\bar{\cup}\bar{\cup}$
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REM. This verse may also be scanned as follows.

$\bar{\cup}-\cup-$	$-\bar{\cup}-\cup$	$-\cup\cup-$	$\bar{\cup}-\cup-$	$-\bar{\cup}-\cup$	$\bar{\cup}\bar{\cup}$
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217. The *mukṭadab* (<sup>مُقْتَضَبٌ</sup> *the lopped or curtailed*) is an exceedingly rare metre, the normal form of which appears to be

$\cup\cup-$	$\cup-$	$\cup\cup-$	$\cup\cup-$	$\cup-$	$\cup\cup-$
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It is said that  $\cup-$  may be transferred to the first place, thus giving the form

$\cup-$	$-\cup-$	$\cup\cup-$	$\cup-$	$-\cup-$	$\cup\cup-$
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REM. This verse may also be scanned as follows.

$\cup\bar{\cup}-\cup$	$-\cup\cup-$	$\cup\bar{\cup}-\cup$	$-\cup\cup-$
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218. The *ionic* metres are also four in number, namely, the *ramèl*, *mèdèd*, *hafīf*, and *muglett*.

219. The *ramèl* (<sup>رَمَلٌ</sup> *the running*) has for its base  $\cup\cup--$  (*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  $\cup\cup--$  may be substituted  $-\cup--$ , and, though very rarely,  $-\cup-\cup$ , or  $\cup\cup-\cup$ , in which case the next foot must begin with a long syllable.

Dimeter

$\bar{\cup}\cup-- \mid \bar{\cup}\cup-- \parallel \bar{\cup}\cup-- \mid \bar{\cup}\cup--$   
 $\bar{\cup}\cup--$

Trimeter acatalectic

$\bar{\cup}\cup-- \mid \bar{\cup}\cup-- \mid \bar{\cup}\cup-- \parallel \bar{\cup}\cup-- \mid \bar{\cup}\cup-- \mid \bar{\cup}\cup--$

Trimeter catalectic

$\bar{\cup}\cup-- \mid \bar{\cup}\cup-- \mid \bar{\cup}\cup- \parallel \bar{\cup}\cup-- \mid \bar{\cup}\cup-- \mid \bar{\cup}\cup--$   
 $\bar{\cup}\cup--$

**REM. a.** The tetrameter catalectic is a late innovation, in which  $-\cup--$  has entirely usurped the place of  $\cup\cup--$ .

$-\cup-- \mid -\cup-- \mid -\cup-- \mid -\cup- \parallel -\cup-- \mid -\cup-- \mid -\cup-- \mid -\cup-$

**REM. b.** In this metre the later poets occasionally rhyme the single hemistichs, as in the *ragèz*.

220. The *mèdīd* (المديد *the extended*) has for its base two  $\cup\cup--$ , separated by  $\cup\cup-$ . Either  $\cup\cup--$ , but more especially the second, may be converted into  $-\cup--$ ; the  $\cup\cup-$  into  $-\cup-$ .

$\bar{\cup}\cup-- \mid \bar{\cup}\cup- \mid \bar{\cup}\cup-- \parallel \bar{\cup}\cup-- \mid \bar{\cup}\cup- \mid \bar{\cup}\cup--$

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  $\cup\cup-$ , passing at the end of the verse into  $--$ .

$\bar{\cup}\cup-- \mid \bar{\cup}\cup- \mid \bar{\cup}\cup-- \parallel \bar{\cup}\cup-- \mid \bar{\cup}\cup- \mid \bar{\cup}\cup-$   
 $\bar{\cup}\cup-$

$\bar{\cup}\cup-- \mid \bar{\cup}\cup- \mid \bar{\cup}\cup- \parallel \bar{\cup}\cup-- \mid \bar{\cup}\cup- \mid \bar{\cup}\cup-$   
 $\bar{\cup}\cup-$

**REM. a.** A very rare variety shortens the first hemistich and leaves the second complete.

$\bar{\cup}\cup-- \mid \bar{\cup}\cup- \mid \bar{\cup}\cup- \parallel \bar{\cup}\cup-- \mid \bar{\cup}\cup- \mid \bar{\cup}\cup--$

REM. b. A still rarer species consists in a repetition of the entire base, each hemistich rhyming, as in the ragèz. The last foot is usually  $\cup\cup-$ .

$\bar{\cup}\cup-- | \bar{\cup}\cup- | \bar{\cup}\cup-- | \bar{\cup}\cup- || \bar{\cup}\cup-- | \bar{\cup}\cup- | \bar{\cup}\cup-- | \bar{\cup}\cup-$

221. The *hafīf* (الْخَفِيفُ) the light or nimble is one of the more usual metres. Its base is  $\cup\cup--$  and  $\cup-\cup-$ . The former may be varied by  $-\cup--$ , and more rarely by  $-\cup-\cup$  or  $\cup\cup-\cup$ ; the latter by  $--\cup-$ , and occasionally by  $--\cup\cup$  or  $\cup-\cup-$ . The second hemistich is sometimes catalectic, in which case the last foot is by preference  $\cup---$ .

$\bar{\cup}\cup-- | \bar{\cup}-\cup- || \bar{\cup}\cup-- | \bar{\cup}-\cup-$

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  $\cup\cup--$ , and in the catalectic  $--$  for  $\cup\cup-$ .

Acatalect.  $\bar{\cup}\cup-- | \bar{\cup}-\cup- | \bar{\cup}\cup-- || \bar{\cup}\cup-- | \cup-\cup- | \underline{\underline{\bar{\cup}\cup--}}$

Catalectic  $\bar{\cup}\cup-- | \bar{\cup}-\cup- | \underline{\underline{\bar{\cup}\cup--}} || \bar{\cup}\cup-- | \bar{\cup}-\cup- | \underline{\underline{\bar{\cup}\cup--}}$

222. The *muḡtett* (المُغْتَتِّتُ) the docked or amputated has the same base as the *hafīf*, but with the order of the component parts reversed, namely  $\cup-\cup- | \cup\cup--$ . The changes which the feet may respectively undergo, are also the same as in the *hafīf*. It is used only as dimeter acatalectic.

$\bar{\cup}-\cup- | \bar{\cup}\cup-- || \bar{\cup}-\cup- | \underline{\underline{\bar{\cup}\cup--}}$



II. THE FORMS OF THE 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 (التسجيع أو 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. جاءَ زيدٌ, instead of <sup>واو</sup>زيد; ضربت الرجل, instead of <sup>واو</sup>بِزِيدِ; مررت بزيد, instead of <sup>واو</sup>بِزِيدِ; مررت به, for <sup>واو</sup>بِه. But in poetry it constantly happens that the vowel is retained as long, the *tènwin* of the noun disappearing at the same time; e. g. وفيهم شبت, <sup>واو</sup>شبت; <sup>واو</sup>محلّ *whilst fire is kindled among them*; <sup>واو</sup>محلّ *in a time of sterility*, for <sup>واو</sup>محلّ. In this case, the final vowel *fèṭḥa* is invariably accompanied by an *êlif*; e. g. قراع قوم يحسنون الضربا, <sup>واو</sup>قراع *as a people strike, who can strike well*, for <sup>واو</sup>الضربا; <sup>واو</sup>ايأا يعنوننا *him they mean*, for <sup>واو</sup>يعنون.

REM. It is even allowable to double the final consonant after the elision of the vowel, as <sup>واو</sup>الجمّل, for <sup>واو</sup>الجمّل (الجمّل), <sup>واو</sup>أحمر, for <sup>واو</sup>أحمر (أحمر); provided always that the penult letter has a vowel, and that the final letter is neither *êlif* with *hèmza* (as <sup>واو</sup>الخطأ) nor *êlif maḵṣūra* (العصا, <sup>واو</sup>الفتى).

225. The accusative termination <sup>واو</sup> generally becomes <sup>واو</sup>, both in prose and poetry, though it occasionally disappears, like the short <sup>واو</sup>, as <sup>واو</sup>كئيبا *he was deeply grieved*, for <sup>واو</sup>كئيبا.



227. Nouns ending in  $\text{ـى}$  or  $\text{ـا}$  simply drop the *tènwîn*; e. g.  $\text{فَتَّى}$  becomes  $\text{فَتَى}$  or  $\text{فَتَا}$ ;  $\text{عَصَا}$ ,  $\text{عَصَا}$ . Those ending in  $\text{ـ}$  drop the *tènwîn*, and either resume the third radical or not, at pleasure;  $\text{قَاضٍ}$ , for example, may become either  $\text{قَاض}$  or  $\text{قَاضِي}$ ,  $\text{قَاضِي}$  either  $\text{بِقَاض}$ , or  $\text{بِقَاضِي}$ ,  $\text{جَوَارٍ}$  (plur. of  $\text{جَارِيَةٌ}$  a girl) either  $\text{جَوَار}$  or  $\text{جَوَارِي}$ ,  $\text{مَعَانٍ}$  (plur. of  $\text{مَعْنَى}$  meaning) either  $\text{مَعَان}$  or  $\text{مَعَانِي}$ . The accusative singular merely loses the *tènwîn*, e. g.  $\text{قَاضِيًا}$  (and not  $\text{قَاضِي}$ ) for  $\text{قَاضِيًا}$ ; the accusative of the broken plural commonly drops only the final vowel in prose, but may retain it as long in poetry, e. g.  $\text{مَوَالِي}$  for  $\text{مَوَالِي}$  (accus. of  $\text{مَوْلَى}$  a client), in rhyme also  $\text{مَوَالِيَا}$ .

REM. a. If a word ending in  $\text{ـ}$  has lost another radical besides the final  $\text{و}$  or  $\text{ى}$ , the only pausal form admissible in the nominative and genitive is that which ends in the long vowel; e. g.  $\text{مُرٍ}$ , participle active IV. of  $\text{رَأَى}$ , to see, can become only  $\text{مُرِي}$ , never  $\text{مُر}$ .

REM. b. Words of the form  $\text{فَعْلُ}$ , in which the third radical is  $\text{أ}$ , as  $\text{الْكَلَا}$  fodder, forage, usually let the  $\text{أ}$  become quiescent in all three cases,  $\text{الْكَلَا}$ ; but sometimes the final vowel acts upon the  $\text{أ}$  so as to change it in the nominative into  $\text{و}$ ,  $\text{الْكَلَوُ}$ , and in the genitive into  $\text{ى}$ ,  $\text{الْكَلَى}$ .

228. The long vowels  $\text{ـا}$ ,  $\text{ـى}$ , and  $\text{ـو}$ , usually remain unchanged; as  $\text{قَتَلَا}$ ,  $\text{غَزَا}$ ,  $\text{حَبَلَى}$ ,  $\text{يَرْمَى}$ ,  $\text{يَغْزُو}$ . In nouns derived from radicals third  $\text{و}$  or  $\text{ى}$ , the omission of final  $\text{ـى}$  is allowable in the nominative and genitive, as  $\text{الْقَاض}$ ,  $\text{الْتِنَاد}$ ,  $\text{الْمَتَعَال}$ , for  $\text{القَاضِي}$ ,  $\text{الْتِنَادِي}$ ,  $\text{الْمَتَعَالِي}$ ; the accusative, how-

ever, admits only the form الْقَاضِي, etc., and the vocative is يَا قَاضِي.

REM. a. The interrogative pronoun مَا, when governed in the genitive by another word, is frequently shortened into مَ (see vol. I., §. 351, rem.). In pause, if governed by a noun, it takes the هَاءُ هَاءُ (see §. 230), as مِثْلُ مَهْ, اِقْتِضَاءُ مَهْ; but if governed by a preposition, it may also drop its final vowel, as بِمَ or بِمِ, لِمَ or لِمِ, حَتَّى مَ or حَتَّى مِ.

REM. b. The genitive and accusative suffixes of the first personal pronoun, نِي and نِي, have several pausal forms, namely, in prose نِي or نِي, نِي or نِي (see §. 230), and in poetry also نِيَا, نِيَا; besides which, the long vowel may be altogether omitted, as فَاتَّقُونَ, أَكْرَمَنَ, بَالِي, أَنْكَرَنِي, أَهَانَنِي, أَكْرَمَنِي, فَاتَّقُونِي, بَالٍ, أَنْكَرَنَ, أَهَانَنَ.

REM. c. In rhyme the long vowels يِي and وُو are often expressed merely by kèsra and damma, as يِدٍ for يَدِي, صَنَعٌ for صَنَعُوا or صَنَعُوا. This is done for the purpose of preserving the uniformity of the حَاشِيَةٌ or *fringe* (i. e. the succession of rhyming syllables) throughout a poem.

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 زَحْلُهُ, ضَرْبَتُهُ, أَضْرِبُهُ, بِيْبِكْرِ, الظَّبِّي, الدَّلُو, النَّقْر, بِكْر, for (الظَّبِّي), (الدَّلُو), (النَّقْر), (بِكْر), زَحْلُهُ, ضَرْبَتُهُ, أَضْرِبُهُ, بِيْبِكْرِ. With regard to the vowel fèthā, however, the grammarians are not agreed, some allowing the transference in all cases, e. g. البِكْرُ for البِكْرُ;

others limiting it to the case in which the final consonant is ĕlif with hèmza, as <sup>أَلْحَبَّاءُ</sup> <sup>أَلْحَبَّاءُ</sup> for <sup>أَلْحَبَّاءُ</sup> or <sup>أَلْحَبَّاءُ</sup>. This transference is technically called <sup>النَّقْلُ</sup>.

REM. The <sup>نَقْلُ</sup> 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 <sup>فَعْلُ</sup>, and therefore we should not say in pause <sup>أَلْعَلِّمُ</sup> (<sup>أَلْعَلِّمُ</sup>). Some grammarians, nevertheless, allow this form when the third radical is ĕlif with hèmza, as <sup>أَلرِّدِّءُ</sup> (<sup>أَلرِّدِّءُ</sup>), whilst others recommend the change of the damma into kèsra, pronouncing <sup>أَلرِّدِّءُ</sup> or <sup>أَلرِّدِّءُ</sup> instead of <sup>أَلرِّدِّءُ</sup> or <sup>أَلرِّدِّءُ</sup>, or substitute <sup>و</sup> or <sup>ى</sup> for the hèmza and say <sup>أَلرِّدِّو</sup> or <sup>أَلرِّدِّى</sup>.

230. Indeclinable words, ending in a vowel, take in their pausal form a final <sup>هَآ</sup>, technically called the <sup>أَلْوَقْفِ</sup>, or <sup>هَآ</sup>, *the hā of pause or of silence*; e. g. <sup>كَيْفَهُ</sup>, <sup>ثُمَّ</sup>, for <sup>كَيْفَ</sup>, <sup>ثُمَّ</sup>. The same letter is added to verbal forms in which both the first and third radicals have disappeared; as <sup>قَهْ</sup> for <sup>قِ</sup> (imperat. of <sup>وَقَى</sup>), <sup>لَمْ يَفِ</sup> for <sup>لَمْ يَفِ</sup> (jussive of <sup>وَقَى</sup>); also <sup>رَهْ</sup> for <sup>رِ</sup>, and <sup>لَمْ يَرَهْ</sup> for <sup>لَمْ يَرِ</sup>, imperat. and jussive of <sup>رَأَى</sup>. It may also be appended to those in which only the third radical is dropped; as <sup>أَرَمَهْ</sup> for <sup>أَرَمِ</sup> (imperat. of <sup>رَمَى</sup>), <sup>لَمْ يَغْرَهْ</sup> for <sup>لَمْ يَغْرِ</sup> (jussive of <sup>غَرَا</sup>), <sup>أَقْتَدَهْ</sup> for <sup>أَقْتَدِ</sup> (imperat. VIII. of <sup>قَدَا</sup>). We likewise find it added to <sup>مَ</sup>, the shorter form of the interrogative pronoun <sup>مَا</sup> (see §. 228, rem. a); and to <sup>نِى</sup> and <sup>نِى</sup>, the older forms of the genitive and

accusative suffixes <sup>ك</sup>ي and <sup>ن</sup>ني (see §. 228, rem. *b*); more rarely to <sup>ك</sup>ك, as <sup>ك</sup>اكرمتك for <sup>ك</sup>اكرمتك.

REM. *a*. The <sup>ه</sup>هَاءُ الْوَقْفِ is never added either to nouns, or to the perfect of verbs, or to adverbs ending in *u* (see vol. I., §. 363), with the single exception, it is said, of <sup>ع</sup>مِنْ عَلٍ for <sup>ع</sup>مِنْ عَلٍ. The Arabs do not say <sup>ع</sup>مِنْ بَعْدَهُ, <sup>ع</sup>لَا رَجُلَهُ, <sup>ع</sup>يَا رَجُلَهُ, <sup>ع</sup>قَتَلَهُ, etc.

REM. *b*. The ordinary pausal forms of <sup>أ</sup>أَنَا and <sup>هُ</sup>هُوَ are <sup>أ</sup>أَنَا and <sup>هُ</sup>هُوَ, but we also find <sup>أ</sup>أَنَّهُ (see vol. I., §. 89, 1, rem. *b*) and <sup>هُ</sup>هُوَ — <sup>هُ</sup>هُوَ لَا — <sup>هُ</sup>هُوَ. — <sup>ه</sup>هَهُنَا and <sup>ه</sup>هَهُنَا are likewise used instead of the common <sup>هُ</sup>هُوَ and <sup>ه</sup>هَهُنَا.

231. Double consonants, as a rule, are not sounded as such in pause; <sup>ق</sup>قِر, <sup>ق</sup>قِر, and <sup>ق</sup>قِر (for <sup>ق</sup>قِر, <sup>ق</sup>قِر, and <sup>ق</sup>قِر), rhyme with <sup>ق</sup>قِر and <sup>ق</sup>قِر (for <sup>ق</sup>قِر and <sup>ق</sup>قِر). See, however, §. 224, rem.

### III. POETIC LICENSES.

232. The Arab poets allow themselves a certain latitude, both as to the forms of words and the construction of sentences. We shall here confine ourselves to the illustration of some of the principal licenses which fall under the former of these two heads.—The poet may find himself obliged, by the exigencies of metre or rhyme (<sup>س</sup>سُرُورَةُ الشَّعْرِ *poetical necessity*), to make some slight change either in the *consonants* of a word, or in its *vowels*.

233. Under the former of these divisions we include: *a*) the various affections of the letter *l*; *b*) irregularities in the use of the *tèsdīd*; *c*) the employment of ancient uncontracted





Give it here; *وَهَلْ رِئَاءَ مَنْ قَبْلِي غَرِقُ مَدَامِجٍ* and was there (ever) seen before me one drowned in tears?

b) When preceded by a vowelless consonant, the vowel of the *أ* may be transferred to that consonant, as in the case of *مَنْ* when followed by the article (vol. I., §. 20, d), *يَرَى* for *يَرَى* (vol. I., §. 176), and the like. Examples: *لَوْ أَنَّ* if that, for *عَنْ أَجْلِهَا*; *مَنْ أَجْلِكَ* on thy account, for *مَنْ أَجْلِكَ*; *لَوْ أَنَّ* from her hills, for *عَنْ أَجْلِهَا*; *مَنْ أَجْلِكَ* from meeting him, for *مَنْ أَجْلِكَ*; *لَوْ أَنَّ* if I make a raid upon Zubèid; *نِزَارُ أَوْلُو السَّدَادِ* the upright Nizār (pron. Nizārū-nū-lus), for *يَا دَارًا أَمْسَى دَارِسًا رَسْمَهَا*: *أَوْلُو* desolate! (pron. dā-rā-nam), for *مَنْ آلِ أَبِي مُوسَى*; *أَمْسَى* of the family of 'Abū Mūsā, for *مِنْ آلِ (ال) لِمَنَاوِي*; *فَقُلْ إِذَا لِمَنَاوِي* say then to the enemy who now aims at doing mischief (pron. nāwī lāna, see vol. I., §. 20, b), for *الآن* now the life of hope revives; *الآن* (الآن) between husband and wife, for *المرأة*.

REM. In this case, the *أ* is sometimes assimilated to a preceding *و* or *ي*; e. g. *فَلَمْ يُغْنِ الْبَكَاءُ عَلَيْكَ شَيْئًا* but to weep over thee was of no avail, for *شَيْئًا*.

c) *أ*, preceded by a vowel, may also be converted into the letter of prolongation which is homogeneous with that

vowel; e. g. <sup>لَمَّ</sup> <sup>عِنْدَهُ</sup> <sup>الَّذِي</sup> <sup>سَأَلَ</sup> <sup>فَلَمْ</sup> <sup>يَجِدْ</sup> <sup>عِنْدَهُ</sup> <sup>النَّصْرَ</sup> <sup>الَّذِي</sup> <sup>سَأَلَ</sup> *but he did not find with him the help which he demanded*, for <sup>سَأَلَ</sup>; <sup>سَأَلْتُ</sup> <sup>هَذِيلَ</sup> *Sālet Hudail*, for <sup>سَأَلَ</sup>; <sup>رَسُولَ</sup> <sup>اللَّهِ</sup> <sup>فَاحِشَةً</sup> *(the tribe of) Hudail asked the Prophet of God (to do) something base*, for <sup>سَأَلْتُ</sup>; <sup>وَإِنَّا</sup> <sup>عَلَى</sup> <sup>وَفَازَ</sup> *I obeyed them, though I was in haste*, for <sup>وَإِنَّا</sup>. This is most frequent when <sup>أ</sup> is the third radical of a word, in which case the word virtually becomes third <sup>و</sup> or <sup>ي</sup> (compare vol. I., §. 132, rem. a). For example, in verbs, <sup>لَا</sup> <sup>هَنَّاكَ</sup> *may it do thee no good!* for <sup>هَنَّاكَ</sup>; <sup>فَمَنْ</sup> <sup>أَنبَاكَ</sup> *who told thee?* for <sup>أَنبَاكَ</sup>; <sup>وَإِبْطَا</sup> *and it delayed*, for <sup>إِبْطَا</sup>; <sup>إِدَارِي</sup>, for <sup>إِدَارِي</sup>, III. of <sup>دَرَا</sup>; <sup>تَرْجِيهِ</sup>, for <sup>تَرْجِيهِ</sup>, IV. of <sup>رَجَا</sup>; and in nouns, <sup>ظَمًا</sup> *thirst*, <sup>رَشًا</sup> *a fawn*, <sup>أَجَا</sup> *the name of a mountain*, for <sup>قَرَا</sup>; <sup>قَارِي</sup>, participle of <sup>قَرَا</sup>; <sup>وَإِحِي</sup> *one who strikes*, in rhyme for <sup>وَإِحِي</sup>, i. e. <sup>وَإِحِي</sup>, participle of <sup>وَإِحِي</sup>.

d) <sup>أ</sup> Elif with hèmza and gèzm (<sup>أ</sup>) is constantly changed by the poets into the letter which is homogeneous with the preceding vowel: e. g. <sup>الْفَالُ</sup> *the omen* (for <sup>الْفَالُ</sup>), rhyming with <sup>اقْفَالُ</sup> (plur. of <sup>قَفْلُ</sup>); <sup>الرَّاسُ</sup> *of the head* (for <sup>الرَّاسُ</sup>), rhyming with <sup>النَّاسُ</sup>; <sup>الرُّودُ</sup> *of the tender* (for <sup>الرُّودُ</sup>), rhyming with <sup>السُّودُ</sup> (plur. of <sup>أَسْوَدُ</sup>); <sup>ذَيْبُ</sup> *a wolf*, (for <sup>ذَيْبُ</sup>), rhyming with <sup>رَبِيبُ</sup>. See vol. I., §. 17, b, rem. b.

235. Ēlif mēmdūda (see vol. I., §. 23, rem. a) is not unfrequently changed into ėlif maḳṣūra ; e. g. السَّمَاءُ, for السَّمَاءُ, the sky ; بَلَاءٌ, for بَلَاءٌ, a misfortune ; قَفْرًا, or قَفْرَى, desert, desolate, for قَفْرَاءُ, fem. of قَفْرٌ ; اَشْلًا, a palsied hand, for اَشْلَاءُ, fem. of اَشْلٌ ; اَشَاءُ, for اَشَاءُ, I wish, 1st pers. sing. Imperf. Indic. of اَشَاءُ.

REM. a. On the contrary, ėlif maḳṣūra is rarely changed into ėlif mēmdūda ; as يَنْشَبُ فِي الْمَسْعَلِ وَاللَّهَاءِ (which) sticks in the mouth and throat, for يَنْشَبُ فِي الْمَسْعَلِ وَاللَّهَاءِ, plur. of اللِّهَاءُ the uvula.

REM. b. The short interrogative ا is sometimes lengthened into اَ, when the next word begins with ا ; as اَ اَنْتِ اَمَّ اُمُّ سَالِمٍ is it thou or 'Umm Sālim ? تَفَكَّرَ اَبَاهُ يَعْنُونَ اَمَّ قَرْدًا he thinks whether it is he they mean or an ape.

236. The ėlifu 'l-waṣl is often retained in poetry, where it would naturally be elided in prose (see vol. I., §. 19, rem. e) ; e. g. اَصْبِرْ and be patient, for اَصْبِرْ ; كَمَنْ اَقْتَادَ like one who leads, for كَمَنْ اَقْتَادَ ; فِي الْبَدْلِ وَالْاِمْتِنَاعِ in bestowing and withholding, for فِي الْبَدْلِ وَالْاِمْتِنَاعِ ; وَاَنْتِ لَشَاتِنَا اِبْنِ رَبِيْبٍ and thou wast a fosterchild of our sheep, for وَاَنْتِ لَشَاتِنَا اِبْنِ رَبِيْبٍ ; اِذَا جَاوَزَ الْاِثْنَيْنِ سِرٌّ if that thou, for اِذَا جَاوَزَ الْاِثْنَيْنِ سِرٌّ.

b) Irregularities in the use of the Tèsdīd.

237. The necessary tèsdīd is occasionally dropped ; e. g. اِيْهَمَا, for اِيْهَمَا, which of them ; اِنْكَ, for اِنْكَ, if that thou.

<sup>كُتِبَ</sup> <sup>مَسْرُورٌ</sup> <sup>عَنْ</sup> <sup>عَيْنِهِمْ</sup> <sup>وَعَنِي</sup> <sup>أَيُّهَا</sup> <sup>السَّائِلُ</sup> <sup>عَنْهُمْ</sup> <sup>وَعَنِي</sup> *O thou that askest after them and after me!* for <sup>عَنِي</sup>. Similarly in the rare verbal forms <sup>يَتَّقِي</sup>, <sup>وَيَتَّسِعُ</sup>, for <sup>يَتَّقِي</sup>, <sup>وَيَتَّسِعُ</sup>, as <sup>بِأَثَرِ</sup> <sup>يَتَّقِي</sup> <sup>كُلِّهَا</sup> <sup>خِفَافًا</sup> <sup>وَيَتَّسِعُ</sup> <sup>وَيَتَّقِي</sup> *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 <sup>يَتَّقِي</sup>.

238. Sometimes too the *tèsdîd* is introduced where it would be inadmissible in prose, through a false application of the pausal form mentioned in §. 224, rem.; e. g. <sup>مِنْ</sup> <sup>الْكَلْكِ</sup>, for <sup>الْكَلْكِ</sup>, *the breast*; <sup>الْأَضْحَمَا</sup>, for <sup>الْأَضْحَمَا</sup>, acc. sing. of <sup>أَضْحَمٌ</sup>, *large, stout*; <sup>فِي</sup> <sup>مِرْوَدِهَا</sup> *on her bodkin* (for applying *kohl* to the eyes), for <sup>فِي</sup> <sup>الطَّوْلِ</sup> *in the tether*, for <sup>فِي</sup> <sup>الطَّوْلِ</sup>; <sup>لَقَدْ</sup> <sup>خَشِيتُ</sup> <sup>أَنْ</sup> <sup>أَرَى</sup> <sup>جِدْبًا</sup> <sup>فِي</sup> <sup>عَامِنَا</sup> <sup>ذَا</sup> <sup>بَعْدَ</sup> <sup>أَنْ</sup> <sup>أَخْصَبَا</sup> <sup>مِثْلَ</sup> <sup>الْحَرِيقِ</sup> *verily I was afraid of seeing drought (spreading) in this our year, after it had been fertile in herbage, as a fire (spreads) which encounters (a bed of) reeds* (<sup>جَدْبًا</sup> = <sup>جَدْبًا</sup>); <sup>الْقَصْبَا</sup> and <sup>أَخْصَبَا</sup> for <sup>الْقَصْبَا</sup> and <sup>أَخْصَبَا</sup>.

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. <sup>وَإِنْ</sup> <sup>ضَنُّوْا</sup> *though they be stingy*, for <sup>ضَنُّوْا</sup>; <sup>وَإِنْ</sup> <sup>لَمْ</sup> <sup>تَقْتُلِيْهِ</sup> <sup>فَالْمَمِيِّ</sup> *and if thou dost not (actually) kill him, yet come near it*, for <sup>فَالْمَمِيِّ</sup>; <sup>وَيَذْمَمُ</sup> and

*he is blamed*, poetic form in rhyme for <sup>وَيَذْمُ</sup> وَيَذْمُ, and that for <sup>وَيُذَمُّ</sup> وَيُذَمُّ; <sup>وَلَا يَبْرُمُ الْأَمْرَ الَّذِي هُوَ حَالِلٌ وَلَا يَحْلُلُ الْأَمْرَ الَّذِي هُوَ مُبْرَمٌ</sup> *what he loosens cannot be bound fast, and what he binds fast cannot be loosened*, for <sup>حَالٌ</sup> حَالٌ and <sup>يَحْلِلُ</sup> يَحْلِلُ; <sup>الْحَمْدُ لِلَّهِ الْعَلِيِّ الْأَجَلِّ</sup> *praise belongs to God, the exalted, the glorious*, for <sup>الْأَجَلِ</sup> الْأَجَلِ. Compare, in Hebrew, <sup>אֶפְפִּי</sup> אֶפְפִּי, <sup>סִבְבִּי</sup> סִבְבִּי, and similar forms.

240. The poets also use the uncontracted forms of nouns derived from radicals third <sup>و</sup> و and <sup>ى</sup> ى, instead of the contracted (see vol. I., §. 167, b, β); e. g. <sup>مَاضٍ</sup> مَاضٍ *not past*, for <sup>مَاضٍ</sup> مَاضٍ; <sup>وَرَأَسَهُ حَزَزْنَا بِرَأْسِ النَّبِيِّ بْنِ زِيَادٍ</sup> *and his head we cut off* (in retaliation) for the head of *ʿen-Nābī 'ibn Ziyād*, for <sup>النَّبَئِي</sup> النَّبَئِي; <sup>مَوَالِي كِكَبَاشِ الْعُوسِ سَحَاحٌ</sup> *freedmen as (fat as) rams of the breed called 'ūs*, for <sup>مَوَالٍ</sup> مَوَالٍ; <sup>لَا بَارَكَ اللَّهُ فِي الْغَوَانِي</sup> *may God not bless the women!* for <sup>فِي الْغَوَانِي</sup> فِي الْغَوَانِي; <sup>كَجَوَارِي يَلْعَبْنَ فِي الصَّحْرَاءِ</sup> *like girls sporting in the mead*.

REM. It sometimes happens that the usual accusative form <sup>فَعَالِي</sup> فَعَالِي is incorrectly transferred to the genitive; e. g. <sup>وَلَوْ كَانَ عَبْدُ اللَّهِ</sup> وَلَوْ كَانَ عَبْدُ اللَّهِ *were 'Abdu'llāh a freedman, I would lampoon him, but 'Abdu'llāh is merely a freedman's freedman*, for <sup>مَوْلَى</sup> مَوْلَى.

d) *Suppression of the letter ن in certain Nominal and Verbal Forms.*

241. This is a license of which the poets rarely avail themselves, but it occasionally occurs in the dual and plural of nouns, and in the jussive and energetic of verbs; e. g. <sup>هُمَا</sup> هُمَا







قَدَ أَحْرَزَ شَكْهًا صَنَعَ التَّلَامَ *the seams of which skilful apprentices*  
*have joined firmly together* (قَدَ أَحْرَزَ for قَدَ أَحْرَزَا, §. 234, b).  
 Further, ثَالِثٌ, سَادِسٌ, for ثَالِثٌ, سَادِسٌ; as فَزَوَّجْتُ خَامِسًا  
 وَأَبُوكَ سَادِسًا *then thy husband is fifth and thy father sixth;*  
 قَدَ مَرَّ يَوْمَانِ وَهَذَا الثَّلَاثِي *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 لِنِعْمِ الْفَتَى تَعَشَوْا إِلَى ضَوْءِ نَارِ طَرِيفِ بْنِ مَالٍ لَيْلَةَ  
 الْجُوعِ وَالْخَصْرِ *excellent is the man, the light of whose fire thou*  
*makest for (from a distance) on a night of hunger and cold,*  
*(namely) Tarīf 'ibn Mālik (مَالٍ, or مَالٍ, for مَالِكٍ).*

REM. The following are specimens of even still more violent  
 abbreviations: دَرَسَ for الدَّرَسُ, as in the halfverse of Lèbid, الدَّرَسُ  
 الدَّرَسُ الدَّرَسُ الدَّرَسُ *the dwellings are desolate at Mutāli' and 'Abān,* and  
 also for الدَّرَسُ (plur. of الدَّرَسُ), as in تَرِيكَ الدَّرَسُ بِرُؤُوسِ الأَسَلِ *will let*  
*thee see death at the points of the spears;* السَّبَابُ for السَّبَابُ (plur. of  
 السَّبَابُ), used by 'Alkama in the halfverse مَقْدَمٌ بِسَبَابِ الكَتَانِ مَلْثُومٌ  
 الحَبَابُ *having its mouth covered and enwrapped with strips of linen;* الحَبَابُ  
 for الأَحْبَابُ, as in the words of 'Ibn Durèid, أَوْرَى بِهَا نَارَ الحَبَابِ *he*  
*strikes out of them small sparks of fire;* الحَجِي, used by 'el-'Aǧǧāg for  
 الحَجَمُ in the halfverse قَوَاطِنًا مَكَّةَ مِنْ وَرَقِ الحَجِي *the slate-coloured*  
*doves which inhabit Mèkka;* أَلْعِنَا for أَلْعِنَانُ, in the words حَتَّى إِذَا  
 أَعْيَيْتُ أَطَلَقْتُ أَلْعِنَا *till, when I was exhausted, I let go the reins;*  
 حَجَا for حَجَاجٌ, in the words فِي حَجَا حَاجِبٍ ضَمْرٍ *on the bone of a slender*

eyebrow; and even رَأَى for رَحِمٌ *the womb* (see *el-Maḳḳari*, tom. I. p. ۱۳۵, l. 11, and tom. II. p. ۲۰۰, l. 8), and مَرَّ for مَرَجًا, according to one rendering of the line فَلَمْ يُقِمَّ إِلَّا بِمِقْدَارِ أَنْ قُلْتُ لَهُ أَهْلًا وَسَهْلًا وَمَرَّ *but he stopped only for the space of time that I could say to him, Welcome* (others think that مَرَّ is here nothing more than the usual pausal form of مَرَّ and passed on). Such abbreviations are not, however, more violent than the Homeric γέλω, ἰδρῶ, ἰχῶ, δῶ, for γέλωτα, ἰδρῶτα, ἰχῶρα, δῶμα, 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 *tênwîn* and other case-endings in the noun.

a) *The lengthening of a short vowel in the middle of a word.*

244. This is technically called *الإشباع*, *filling full* or *saturation*, and is not uncommon with the vowels *a* and *i*, rarer in regard to *u*. Examples: *يَنْبَاعُ*, for *يَنْبَعُ*, in the halfverse of 'Antara, *يَنْبَاعُ مِنْ ذِفْرَى غُضُوبِ جَسْرَةٍ* *flows from behind the ears of a fierce, bulky she-camel*; *الْكَلْكَالُ*, for *الْكَلْكَالُ*, in the words *قُلْتُ وَقَدْ خَرْتُ عَلَى الْكَلْكَالِ* *I said, after she had fallen upon her breast*; *مَنْتَرَا*, for *مَنْتَرَحُ*, in the hemistich *وَمِنْ ذِمِّ الرِّجَالِ بِمَنْتَرَا* *and (art thou) far removed (i. e. quite free) from the blame of men?* *عَمُودُ*, for *عَمُودُ*, in the halfverse *مِنْ الذَّهَبِ الْإِبْرِينِ عَمُودُ* *in it there is a*

*pillar of purest gold*; الصَّيَارِفُ and الدَّرَاهِيمُ, for الصَّيَارِفُ and النَّفَى الدَّرَاهِيمِ تَنقَادُ الصَّيَارِفِ الدَّرَاهِيمُ, in the hemistich as the money-changers scatter the dirhams, whilst selecting (those that are of full weight); انظُرُ, for انظُرُوا, in the words مِنْ حَيْثَمَا سَلَكُوا ادْنُوا فَاَنْظُرُوا I draw near to whatever place they go and look (at them).

b) *The shortening of a long vowel.*

245. This may take place either in the middle or at the end of a word. a) Examples in the middle of a word: قَتَمٌ, for قَتَامٌ, as in the words فِي قَتَمِهِ in its dust or its darkness; عَوَاوِرُ, plur. of عَوَارٌ a mote in the eye, مَقَاصِرُ, plur. of مَقْصُورَةٌ a cell or chamber, for عَوَاوِيرُ, مَقَاصِيرُ, and the like; إِلَى كَمْ هَذَا (ـ), instead of هَذَا (ـ), as in the halfverse هَذَا كَمْ هَذَا أَلْهَجْرَانُ فِي كُلِّ لَيْلَةٍ how long shall this estrangement last every night? اللَّهُ (ـ), for اللَّهُ (ـ), as in the hemistich أَلَا بَارَكَ اللَّهُ فِي سَهِيلٍ may God not bless Suhèil! and, with double license, كَتَّنٌ, for كَتَّانٌ, in the words بَيْنَ الْحَرِيرِ وَبَيْنَ الْكَتَنِ partly silk and partly linen. b) Examples at the end of a word: كَنَوَاحِ رِيَشٍ, for كَنَوَاحِي, as in the hemistich كَنَوَاحِ رِيَشٍ حَمَامَةٍ نَجْدِيَّةٍ like the tips of the feathers of a dove of Nègd; دَوَامِي الْأَيْدِ, for دَوَامِي الْأَيْدِي, as in the words دَوَامِي الْأَيْدِ عَنِ النَّاسِ with their forefeet bleeding; النَّاسِ, for النَّاسِي, as in the words عَنِ النَّاسِ اِبْرَادًا وَاثَابًا from one who forgets robes and garments. The 1st



زَفَرَاتٌ, for زَفَرَاتٌ (plur. of زَفْرَةٌ, vol. I., §. 301, rem. b), as فَتَسْتَرِيحُ النَّفْسُ مِنْ زَفَرَاتِهَا and the soul finds rest from its sighs.—This license has resulted in the production of such forms as يَجِدُ for يَجِدُ (يَجِدُ, jussive of وَجَدَ), and يَلِدُ or يَلِدُ for يَلِدُ (يَلِدُ, jussive of وَلَدَ); as وَلَكِنِّي لَمْ أَجِدْ مِنْ سَبِّكُمْ بَدَأٌ but I have not been able to avoid cursing you; وَذِي وَوَلَدٍ لَمْ وَأَوْ رَبٍّ يَلِدُهُ أَبْوَانٌ and scarcely one who has offspring is there (used لِلتَّقْلِيلِ), whom two parents have not begotten (except Adam).

REM. The poets also take the contrary liberty of adding a supplementary vowel in the nominal form فَعْلٌ, using, for example, اِطْلُ for اِطْلُ, flank, and جِلْدٌ for جِلْدٌ, skin.

b) The same license at the end of a word is exemplified by such a form as يَتَّقِ, for يَتَّقِ, in the halfverse وَمَنْ يَتَّقِ فَإِنَّ اللَّهَ مَعَهُ and whoso fears (God), verily God is with him. Compare also the suppression of the final vowel in the pronominal suffixes of the 1st pers. sing. نِي and نِي, §. 228, rem. b.

d) The addition of a final short vowel to certain verbal forms and to some particles.

247. The vowel *kèsr* is frequently added in rhyme to the 3d pers. sing. fem. of the Perfect, the 2d pers. sing. masc. of the Imperative, and those persons of the Jussive which end in a consonant; as اِنَاخُوا الْمَطَايَا قَدْ اَمَلَتْ وَكَلَّتْ they made the camels lie down, which were tired and weary (for كَلَّتْ);

وَأِنْ يَأْتِكَ الْإِعْدَاءُ بِالْجَهْدِ أَجْهِدْ *they say, Do not die of grief, but bear it like a man (for تَجَلَّدْ); and if the foe come upon thee, I will do my very best (for أَجْهِدْ).*

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 kèsra. For example: غَزَتْ (for غَزَاتُ, 3d pers. sing. fem. Perf. of غَزَا, vol. I., §. 166, a, rem.) becomes غَزَتِ, not غَزَاتِ; طَرَّ (for طَيْرٌ, 2d pers. sing. masc. Imperat. of طَارَ, vol. I., §. 152) becomes طِرَّ, not طِيرِي; أَنَّمْ (for أَنَامُ, 1st pers. sing. Jussive of نَامَ, vol. I., §. 151) becomes أَنَّمِ, not أَنَامِ.

248. The same license is allowable in the case of particles which end in a consonant, particularly such as are monosyllabic; e. g. لَمَّا تَنَزَّلْ بِرِحَالِنَا وَكَانَ قَدْ *they (the camels) have not yet moved off with our saddles, but it is as good as done (namely, وَكَانَ قَدْ زَالَتْ but it is as if they had already moved off); أَحِبَابَ أَنْفُسِنَا كَمْ ذَا النُّوَى وَكَمْ* *beloved of our souls, how long will this absence continue? how long?*

REM. The reader may here be reminded that, instead of the ordinary pronominal forms أَنْتُمْ, هُمْ, and كُمْ, and the verbal form فَعَلْتُمْ, the poets constantly make use of the archaic أَنْتُمُ, هُمُ, and كُمُ. The final vowel is in these cases more usually long than short.\* When هُمُ is changed into هِمُ, either هِمُ or هِمِ may be used.

\* The quantity of the singular suffix ى is also doubtful.

e) *The irregular use of the tənwin 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 : تَضُوعٌ مِسْكَاً بَطْنُ نَعْمَانَ إِنْ *the vale of Na'mān is scented with musk, if Zèinèb walks in it amid (her) perfumed attendants* (for زَيْنَبُ); قَالُوا يَنْزُرُكَ أَحْمَدُ وَتَنْزُورُهُ *they say, 'Ahmèd visits thee and thou visitest him* (for أَحْمَدُ); يَسْقِيهِمْ ذُو مِرَّةٍ *a smart black-eyed (page) hands them wine* (for أَحْوَرُ); قَدْ قَالَ شَاعِرٌ كِنْدَةَ فِيمَا مَضَى *the poet of (the tribe of) Kinda has said in olden time* (for كِنْدَةُ); تَقُولُ سَلِ الْمَعْرُوفَ يَحْيَىٰ بِنِ أَكْثَمِ *thou sayest, Ask largesse of Yahyā 'ibn Ēktèm* (for أَكْثَمِ); وَنَبَيْتُ عُثْمَانَ لِدَفْعِ خَطْبِهِ *and I warned 'Othmān to repel the dangers which threatened him* (for عُثْمَانُ); وَنَسِيتُ أَنْ أَلَهُ *and thou forgettest that God turned Adam out of it* (for أَدَمُ); فَلَا تُودِعَنَّ الدَّهْرَ سِرَّكَ أَحْمَقًا *never then entrust thy secret to a fool* (for أَحْمَقُ). Examples of the broken plural : وَشَرَكَاؤُهُمْ فِي دِمَائِهِمْ *but they are companions in (shedding) their blood* (for شُرَكَاءُ); شَعَتْ عَلَيْهَا مَسَاعِيرُ لِحْرِبِهِمْ *(horses) with shaggy manes, on which ride warriors who stir up the fire of their battle* (for مَسَاعِيرُ); عَجَائِزًا مِثْلَ الْإِفَاعِي خَمْسًا *old women,*

like vipers, five in number (for عَجَائِزُ); غَشِيَتْ مَنَازِلًا بِعَرِيَّتِنَاتٍ; *I visited dwellings at 'Orèitināt (for مَنَازِلُ). — Other instances of the irregular tènwīn are: in the vocative, as سَلَامُ اللَّهِ يَا مَطَرَ the peace of God, O Maṭar, be upon her (for يَا مَطَرَ); يَا عَدِيَا لَقَدْ وَتَّقْتُكَ الْوَأَقِي to protect thee (where a writer in prose would have said يَا عَدِيَا); after لَا, used لَنْفِي الْجِنْسِ (§. 39), as أَلَا رَجُلًا جَزَاهُ اللَّهُ (for يَا عَدِيَا); in words of the form فَعَالٍ (vol. I., §. 98, rem. c; §. 309, c, θ), as حَذَارِ حَذَارِ حَذَارِ مِّنْ فَوَارِسِ دَارِمٍ beware, beware of the horsemen of Dārim (for حَذَارِ حَذَارِ); أَبَا مَطَرَ هَلُمَّ إِلَى صَلَاحٍ; O 'Abū Maṭar, come hither to Ṣalāḥ (i. e. Mèkka, for صَلَاحٍ); and in proper names before بِنِ son of (vol. I., §. 21, b), as جَارِبَةُ بِنِ قَيْسِ بْنِ ثَعْلَبَةَ a young woman (of the tribe) of Kais 'ibn Ta'labā (pron. Kaisini 'bni, for قَيْسِ بْنِ).*

250. On the contrary, the tènwīn is sometimes suppressed in cases where it could not be dispensed with in prose; as neither Hīṣn nor Hābis surpassed Mirdās in any assembly (for مِرْدَاسًا); عَمْرُو الَّذِي هَشَمَ الثَّرِيدَ لِقَوْمِهِ Amr, who broke up (bread to make) soup for his people (for عَمْرُو الَّذِي, but there is another reading, هَشَمَ عَمْرُو الْعَلِيِّ the noble 'Amr broke up); فَالْفَيْتَهُ غَيْرِ and I found him not seeking (the



Lord's) favour, and seldom thinking upon God (for ذَاكِرٍ); وَحَىٰ  
 and the tribe of Mohārib, heroes of old (for مَحَارِبِ الْاِبْطَالِ قَدِمًا  
 like an overmatched cat, which springs at the dog (for كَسَنُورٍ مَغْلُوبٍ يَصُولُ عَلَى الْكَلْبِ); (مَحَارِبِ  
 عَلَى جِسْمٍ مَصْفَرٍ مِّنْ مِّنْ); (كَسَنُورٍ);  
 upon a yellow body, smoother than gold (for جِسْمٍ  
 and اَمْلِسٍ in rhyme for اَمْلِسِ, instead of اَمْلَسِ, §. 249).

251. The genitive plural in مِّنْ is sometimes changed in  
 rhyme into مِّنْ (see vol. I., p. 265, note); as وَقَدْ جَاوَزْتَ حَدَّ  
 since I have already passed the limit of forty (for اَلْاَرْبَعِيْنَ  
 may God not bless sixty and odd years! (for وَسِتِّيْنَ); (اَلْاَرْبَعِيْنَ  
 and we ignore the riffraff of other tribes (for اَخْرِيْنَ).

252. In verbs and nouns derived from radicals of which the  
 third consonant is و or ي, the poets not unfrequently use the  
 Indicative form of the Imperfect instead of the Subjunctive or  
 Jussive, and the nominative case instead of the accusative.  
 Examples of the verb: اَبَى اللّٰهُ اَنْ اَسْمُوْ بِاَمِّ وَّلَا اَبِ God has  
 not willed that I should be of noble descent either on the mother's  
 or the father's side (for اَسْمُوْ); فَالَيْتُ لَا اَرْتِيْ لَهَا مِنْ كَلَالَةٍ وَلَا  
 and I swear, I will not show her pity for weariness or foot-soreness, until she encounters Muhammad  
 (for تُلَاقِيْ); اِذَا غَرَّ اَنْ تَسَامِيْ نَفْسُكَ اَنْ تَسَامِيْ دَارِمًا thy soul has made  
 thee wish to vie with Dārim (for تَسَامِيْ); اِذَا غَرَّ اَنْ يَمْسِيْ

when to spend an evening or a forenoon in it,  
 fills a man with vain delight (for *إذا غر الفتى أن يمسي فيه*);  
*الم يأتيك والانباء تنمى بما لاقت لبون بنى زياد* did he not  
 bring thee word — for news travels fast — of what has befallen  
 he milch-camel of the Bènū Ziyād? (for *يأتك*); *هجوت زبآن*  
*ثم جئت معتذرا من هجو زبآن لم تهجو ولم تدع* 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  
 (for *تهج*); *عوجى علينا يحييك ابن عتاب* turn aside to us,  
 (and) 'Ibn 'Annāb will salute thee, i. e. receive thee with honour  
 (for *يحيك*); *ما انس لا انسا آخر* as if thou never sawest  
 a Yemènite prisoner before me (for *تر*); *عيشتى* whatever I forget,  
 I shall not forget him to the end of my  
 life (for *انس*). Examples of the noun: *ومن اراد التاسى فى*  
*مصيبته* and whoever seeks for consolation in his misfortune  
*وجدت معاليك اصلا لشعرى* I found thy noble  
 qualities a subject for my poetry (for *معاليك*); *تركن راعيهن*  
*مثل الشن* they have left their shepherd like an old (useless)  
 waterskin (for *راعيهن*); *كان ايديهن فى القاع القرى* as if  
 their forefeet were on level ground (for *ايديهن*); *ولو كان طاوى*  
*الحشا جائعا* and if he had been hungry and famished (for  
*طاوى*).

253. The poets occasionally use pausal forms (see §§. 223—

230) out of pause. For example : رَضِيَ for رَضِيَ, in the verse  
 بِسُرُورٍ سَيِّدِي أَخْدَمُهُ إِنْ رَضِيَ بِي وَبِسَمْعِي وَبَبْصَرِي *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) ;* رَزِيَ  
 for رَزِيَ = رَزِيَ, in the words مَا إِنْ رَزِيَ أَحَدٌ فِي النَّاسِ نَعْلَمُهُ *no one among men, whom we know, was afflicted as*  
*thou art afflicted ;* هُوَ for هُوَ, in the half-verse فَلَا هُوَ مِنَ الدُّنْيَا *and so he does not lose his share of (the pleasures*  
*of) this world.*

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\* The *Roman* numerals indicate the volume, the *Arabic* numerals the section. In a very few cases the *page* has been given instead of the section.

- اسْمُ الآلَةِ I. 193, *d*; 228.  
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 اسْمُ التَّفْضِيلِ I. 234.  
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- الْأَضَافَةُ غَيْرُ الْحَقِيقِيَّةِ, II. 30, *a*;  
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- الْأَضَافَةُ غَيْرُ الْمُحَضَّةِ, II. 75, rem.
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- فَعَّلَ, inf., I. 196; adj., f. فَعَّلَ, I. 231; 309, b, δ, rem. a.
- فَعَّلَ, adj., f. فَعَّلَ, I. 231; 295, a; 309, b, δ.
- فَعَّلَ, inf., I. 196; 198, rem.
- فَعَّلَ, inf., I. 196; plur. fr., I. 304, xviii.
- فَعَّلَ, inf., I. 196; adj., f. فَعَّلَ, I. 231; 309, b, δ; plur. fr., I. 304, xix.
- فَعَّلَ, I. 67; 68; 210, rem.
- فَعَّلَ, I. 203.

- فَعُولٌ, I. 196.  
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 فَعُولِي, inf., I. 196; fem. adj., I. 295, *b*; 309, *b*, *γ*.  
 فَعُولِي, I. 196.  
 فَعُولِي, I. 255.  
 فَعُولِي, ...  
 فَعُولٌ, inf., I. 196; adj., I. 231; 232, rem. *c*; 244; com. gen., I. 297 *a*; with accus. or *ل*, II. 33.  
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 فَعُولٌ, inf., I. 196; 198; plur. fr., I. 304, vi.  
 فَعُولٌ, intens. adj., I. 233, rem. *b*.  
 فَعُولَاتٌ, second. pl. fr., I. 305, iii., rem. *c*.  
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 فَعِيلٌ, intens. adj., I. 233, rem. *b*.  
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مَرْجِيٌّ ... , ... , ... ;

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... و ... و ... بِهِ

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مِفْعَلٌ, intens. adj., I. 233, rem.

*b*; com. gen., I. 297, *c*;  
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مَفْعَلَةٌ, inf., I. 196; subst., I. 225; plur. fr., I. 304, xxix., rem. *a*.

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مُنْذُ لِأَوَّلِ الْمُدَّةِ أَوْ لِجَمِيعِ الْمُدَّةِ,  
II. 61, rem. b.

الْمُنْسَرِحُ, II. 216.

الْمُنْسَوِّقُ, II. 38, a, rem. e.

مُنْصَرِفٌ, I. p. 263, note.

الْمُنْعَوْتُ, I. 190, a; II. 139,  
rem. d.

مَنْقُولٌ, I. 191, rem. b, 8.

مَنْقُولٌ مِنَ الْفَاعِلِ أَوْ الْمَفْعُولِ,  
II. 44, e, rem. a.

الموصوف، I. 190, *a*; II. 136, *b*; | الموصول، II. 172.  
139, rem. *d*. | الموصول الاسمي، I. 190, *e*.

ن

نائب عن الفاعل، II. 133, rem. <i>a</i> .	والترحم، II. 35, <i>δ</i> , rem. <i>a</i> ; 136, <i>a</i> , rem. <i>d</i> .
نائب فاعل ساد مسد الخبر، II. 121.	
نائب مناب الفاعل، II. 133, rem. <i>a</i> .	النتع، I. 190, <i>b</i> ; II. 139, rem. <i>b</i> .
نائب مناب الفعل، II, 35, <i>a</i> , rem. <i>a</i> .	النفاد، II. 197, <i>b</i> .
نأتي، I. 89, 3, rem.	نقطة، I. 1, rem. <i>d</i> .
نبرة، I. 15.	النقل، II. 229.
نبر، I. 191, rem. <i>b</i> , 6.	نكرة، I. p. 264, note; II. 39, <i>d</i> , rem. <i>b</i> ; 44, <i>c</i> , rem. <i>e</i> , <i>f</i> ; p. 282, note.
النداء، II. 38, <i>a</i> .	نون العماد، I. 185, rem. <i>a</i> .
النسبة، I. 194, <i>d</i> ; 249.	النون الموكدة، I. 97.
النصب، I. p. 263, note.	نون الوقاية، I. 185, rem. <i>a</i> .
النصب على المدح والذم والشم	

هـ

هَاء السكت، II. 230.	همزة الإلحاق، I. 252; 259.
الوقف ...	التسوية ...، II. 166.
هجاء، II. 191.	القطع ...، I. 19, rem. <i>f</i> .
الهنج، II. 208.	الوصل ...، ... ; 345.
همزة، I. 15.	

و

الواحد، I. 81.	الواو، II. 207.
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وَأَوُّ الْأَبْتَدَاءِ, II. 183, rem.	وَأَوُّ الْمَعِيَّةِ, II. 15, <i>e</i> ; with accus., II. 37.
الْجَمْعِ ..., II. 15, <i>e</i> ; with accus., II. 37.	وَوَزْنِ, II. 191, rem.
وَأَوُّ الْحَالِ, II. 127, <i>g</i> ; 183.	الْوَصْفِ, I. 190, <i>b</i> .
رَبِّ ..., II. 85.	الْوَصْفِيَّةِ, I. 309, <i>c</i> , <i>θ</i> , rem. <i>e</i> .
وَأَوُّ الْقَسَمِ, II. 62.	وَصَلَّةٍ, I. 18.
وَأَوُّ الْمَصَاحِبَةِ, II. 15, <i>e</i> ; with accus., II. 37.	

## ي

أَلْيَاءِ الْمُثَنَّنَةِ مِنْ تَحْتِهَا, I. 1, rem. <i>d</i> .	يَرْمَلُونَ, I. 14, <i>b</i> , rem. <i>a</i> .
يَا لِلنَّدْبَةِ, II. 38, <i>c</i> , rem. <i>b</i> .	يَفَاعِيلُ, I. 305, <i>ii</i> .

## II. ARABIC WORDS, TERMINATIONS, ETC.

## ا

اَ for اِ or اِي, in the vocative, II. 38, <i>a</i> , rem. <i>b</i> .	أ elided, I. 19.
اَ for اِ, I. 6, rem. <i>a</i> .	أ omitted in writing, I. 21.
اَ, اَاهُ, II. 36, <i>c</i> .	ا for اِ, I. 17, <i>b</i> , rem. <i>b</i> .
اَ for اِ, in pause, II. 225; 227.	أ for و initial, I. 304, xvi. 5, rem.
اَ for اِن, ..., II. 225.	أ, interj., I. 368; II. 38, <i>a</i> .
اَ for اِي, in the vocative, II. 38, <i>a</i> , rem. <i>b</i> .	أ, interrog., I. 21, <i>d</i> ; 361, <i>a</i> ; II. 39, <i>a</i> , rem. <i>c</i> ; 131; 166.
اَ for اِن, I. 97, rem. <i>c</i> .	أ—أَم, I. 362, <i>d</i> ; II. 166.
اَ for اِ, و, اِي, I. 17.	ا for و initial, I. 206, rem. <i>b</i> .
	ا = اِي, interj. I. 362, <i>j</i> .

- أ for و initial, I. 145, rem.; 206, rem. b; 277, rem. a.
- آ, interj., I. 368; II. 38.
- آ = أ, interrog., II. 235, rem. b.
- آء, I. 296; 309, b, a.
- أوتى, II. 25, rem. a.
- آخر, I. 309, a, δ.
- آخر, II. 93.
- أض, II. 42.
- آى, interj., II. 38.
- أب, I. 315, a, rem. a; 316, rem.; II. 81; أبون, I. 302, rem. c; أبته, أبته, أبته, II. 38, a, rem. b.
- أبتع, I. 309, a, δ; II. 137, rem. c.
- أبصع, ... , ... ; ... , ...
- أبن, I. 19, d; 21, b; 315, a, rem. b; II. 38, a, rem. f; 81; 170, rem. a.
- أبنة, I. 19, d; 315, a, rem. c; II. 38, a, rem. f; 81.
- أبنم, I. 308, rem.
- أبى, I. 175, rem. b.
- أبجر, I. 139, rem. a.
- أخذ, I. 139.
- أتر, I. 139, rem. a.
- أتمن, ... , ...
- أتهل, ... , ...
- أتون, I. 305, ii., rem. b.
- أتى, I. 132, rem. b; 175, rem. a; II. 25, rem. a; 42, rem. a.
- أنتان, أنتان, I. 19, d; 320; 321, rem. c; II. 97.
- أنينى, I. 254, rem. b.
- أجل, I. 362, a.
- أجمع, I. 309, a, δ; II. 137.
- أحد, II. 97.
- أحرون, I. 302, rem. d.
- أخ, I. 315, a, rem. a; 316, rem.; II. 81; أخون, I. 302, rem. c.
- أخ, I. 368.
- أخوات, أخوات, I. 301, rem. d.
- أخذ, I. 137—9; II. 42, rem. g, 3.
- أخر, I. 304, i., 2, rem.; 309, a, δ.
- أخلوق, II. 42, rem. g, 2.
- أذ, conj., I. 367, a.
- أذ, interj., I. 368, rem. e.
- أذا, conj., I. 367, b; with the Perf., II. 5; with the Jussive, II. 5, rem. b; إذا or

- إِذَا مَا, with two correlat. clauses, II. 5.
- إِذَا, interj., I. 368, rem. *e*.
- إِذَا ب, II. 56.
- إِذَا مَا, II. 5.
- إِذَا, إِذْنٌ, I. 362, *b*; with the Subj., II. 15, *g*.
- أَدْوَاءُ الْيَمِينِ, I. 340, rem. *c*.
- إِرَاءٌ, for إِرَاءَةٌ, I. 211, rem.
- أَرَاضٍ, I. 304, xxiii., 3, rem.
- أَرْضُونَ, I. 302, *e*.
- أَسْتِ, I. 19, *d*.
- إِسْتَاعَ, I. 118, rem. *b*; 163, rem. *a*.
- أَسْتَاءُ, I. 305, iii., rem. *e*.
- إِسْتَحَذَ, I. 139, rem. *a*.
- إِسْطَاعَ, إِسْطَاعَ, I. 118, rem. *b*; 163, rem. *a*; II. 242.
- أَسْفَرَ, II. 42.
- أَسْمِ, I. 19, *d*.
- أَشْيَاءُ, I. 304, xiv., 2, rem.
- أَصْبَحَ, II. 42.
- أَصْطَحْرِي, I. 254, rem. *d*.
- أَلْأَوْلَانِ, I. 299, rem. *g*.
- أَصْحَى, II. 42.
- أَعِ أَعِ, I. 368.
- أَفَّ, أَفَّا, etc., I. 368.
- أَفْوَاهُ, I. 305, iii., rem. *e*.
- أَقَامٌ, for إِقَامَةٌ, I. 211, rem.
- أَقْبَلَ, II. 42, rem. *g*, 3.
- أَكْتَعُ, I. 309, *a*, *δ*; II. 137, rem. *c*.
- أَلِ, the article, I. 14, *a*; 19, *a*; 345.
- أَلِ = أَلَّذِي, I. 345, rem. *b*.
- أَلِ = هَلْ, I. 362, *bb*.
- أَلَا, interj., I. 368.
- أَلَا, interrog., I. 362, *c*; II. 168; 169, rem. *a*.
- أَلَا إِنْ, II. 168.
- أَلَا يَا, ...
- أَلَا = هَلَّا, I. 362, *cc*.
- أَلَا, interrog., II. 169.
- أَلَا = لَأَنْ, I. 14, *b*, and rem. *b*; 367, *d*; with the Subj., II. 11; 15, *a*, *a*.
- أَلَا, I. 14, *b*, rem. *b*, and Add. et Corrig.; 367, *e*; II. 15, *d*, rem.; 59, rem. *a*; 117; 142, *c*; 144, rem.; 186, *a*, and *b*, rem. *a*; أَلَا repeated
- لِلتَّوَكُّيدِ, II. 186, *a*, rem. *b*;

نَشَدْتِكَ ٱللَّهَ ٱلْأَيَّ, II. 186, *a*,  
rem. *c*; ٱلْأَيَّ with pronom.  
suffixes, II. 186, *a*, rem. *e*.  
أُولَاتُ, ٱلْأَاتُ, I. 340, rem. *c*.  
ٱلَّتِي, I. 347.  
ٱلنَّخِ, I. 23, rem. *d*; II. 51, *c*.  
ٱلَّذِي, I. 347; II. 172, rem. *a*;  
174.  
ٱلْفِ, I. 326; II. 103; 107, *d*.  
ٱلْكِ, I. 140.  
ٱللَّهِ ( ) for ٱللَّهُ (-), II. 245.  
ٱللَّهِمَّ, II. p. 97, note; before ٱلَّيَّ,  
II. 186, *a*, rem. *d*.  
أُولُو, ٱلْوُ, I. 302, rem. *c*; 340,  
rem. *c*.  
ٱلَّذِي = ٱلَّذِي or ٱلَّذِي, I. 347, rem. *a*.  
ٱلَّذِي, I. 358, *a*, and rem. *a*; II. 51.  
ٱلَّذِيكَ عَنِّي, II. 51, *c*; تَنَحَّحَ = ٱلَّذِيكَ,  
*ibid*.  
خَذَهَا = ٱلَّذِيكَهَا, II. 35, *d*, rem. *b*.  
ٱلَّذِي آخِرِهِ, II. 51, *c*.  
ٱلَّذِي دُونِ, II. 70, rem. *b*.  
ٱلَّذِي عِنْدِ, ... , ...  
ٱلَّذِي غَيْرِ ذَلِكَ, II. 51, *c*.  
ٱلَّذِي فَوْقِ, II. 70, rem. *b*.

ٱلَّذِي تَحْوِي, II. 70, rem. *b*.  
ٱلَّذِي وَرَاءَ, ... , ...  
ٱلَّذِي, ٱلَّذِي, I. 340.  
أَمَّ, I. 362, *d*; II. 165; 166; 167.  
أَمَّ = أَلَّ, I. 345, rem. *c*.  
أَمَّ, I. 362, *e*.  
أَمَّ, II. 81.  
أَمَّا, I. 362, *e*; II. 168.  
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أَمَّا, followed by فِ, I. 367, *c*.  
أَمَّا = مَّا = أَمَّ, I. 14, *b*, rem. *b*, and  
Add. et Corrig.  
أَمَّا, I. 367, *e*; أَمَّا—أَوْ, or أَمَّا—وَأَمَّا,  
*ibid*.  
أَمَّا = مَّا = إِنْ, I. 14, *b*, rem. *b*, and  
Add. et Corrig.; II. 19, *d*.  
أَمَّا, I. 359; II. 69, *g*, rem., *b*.  
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أَمَّ, أَمَّ, أَمَّ, I. 19, *d*; 308,  
rem.  
أَمَّ, I. 364, rem. *a*.  
أَمَّ, II. 42.  
أَمَّ, II. 38, *a*, rem. *b*.  
أَمَّ, I. 305, iii., rem. *e*.  
أَمَّ, ... , ... , ...

- <sup>ع</sup>أَن, for <sup>ع</sup>أَنَا, I. 89, 1, rem. *b*.  
<sup>ع</sup>أَن, I. 14, *b*; 367, *d*; with the Subj., II. 11; 15, *a, a*; with the Perf. or Imperf. Indic., II. 15, *a, β*; after prepositions, etc., II. 70, rem. *f*; 88.  
<sup>ع</sup>أَن, I. 367, *e*; II. 188; with the Perf., II. 6, *a*; in two correlat. clauses, II. 6, *b*; with the Jussive, II. 13; in two correlat. clauses, II. 17, *c, a*.  
<sup>ع</sup>أَن, negat., II. 42, rem. *e*; 158.  
<sup>ع</sup>أَن لَو, II. 189.  
<sup>ع</sup>أَن, for <sup>ع</sup>أَنْ, I. p. 264, note †.  
<sup>ع</sup>أَن, I. 367, *f*; with the accus., II. 36; after prepositions, II. 70, rem. *f*.  
<sup>ع</sup>أَن, I. 362, *f*; with the accus., II. 36; 62, rem. *a*.  
<sup>ع</sup>أَنَا, I. 23, rem. *d*.  
<sup>ع</sup>أَنَا, I. 89, 1, and rem. *a*.  
<sup>ع</sup>أَنَاس, I. 305, iii., rem. *e*.  
<sup>ع</sup>أَنْتِ, I. 89, 1.  
<sup>ع</sup>أَنْتُمْ, ... , rem. *c*.  
<sup>ع</sup>أَنْشَأ, II. 42, rem. *g*, 3.  
<sup>ع</sup>أَنْفَكَ, ... , and rem. *b*.
- <sup>ع</sup>أَنْمًا, I. 362, *g*; II. 117; 185.  
<sup>ع</sup>أَنْنِي, I. 362, *h*; II. 6.  
<sup>ع</sup>أَنْنِي, rel. adj., I. 267.  
<sup>ع</sup>أَاه, <sup>ع</sup>أَاهَا, <sup>ع</sup>أَاهِ, etc., I. 368.  
<sup>ع</sup>أَاه, see <sup>ع</sup>أَاه; II. 38, *c*, rem. *e*.  
<sup>ع</sup>أَاه, in pause for <sup>ع</sup>أَاهَات, II. 226, rem. *b*.  
<sup>ع</sup>أَاهَالِي, I. 304, xxiii., 3, rem.  
<sup>ع</sup>أَاهِل, II. 81.  
<sup>ع</sup>أَاهْلُونَ, I. 302, *e*.  
<sup>ع</sup>أَاهُو, I. 367, *g*; II. 6, *a*; 165; 166; 167; with the Subj., II. 15, *f*.  
<sup>ع</sup>أَاهُو, etc., I. 368.  
<sup>ع</sup>أَاهُونَ, I. 302, *e*.  
<sup>ع</sup>أَاهُشَكَ, II. 42, rem. *g*, 1.  
<sup>ع</sup>أَاهُول, I. 309, *a, δ*; 328, and rem. *a*; II. 86, rem. *a*; 93.  
<sup>ع</sup>أَاهُول, I. 309, *a, δ*.  
<sup>ع</sup>أَاهُولُو, I. 302, rem. *c*; 340, rem. *c*.  
<sup>ع</sup>أَاهُولِي, <sup>ع</sup>أَاهُولَاءِ, I. 340, rem. *a*.  
<sup>ع</sup>أَاهُوهُ, <sup>ع</sup>أَاهُوَاه, <sup>ع</sup>أَاهُوَاهِ, etc., I. 368.  
<sup>ع</sup>أَاهِي, *that is*, I. 362, *i*.  
 ... , interj., I. 368; II. 38.  
 ... , for <sup>ع</sup>أَاهِي with suff., I. 353, rem. *a*.

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أَيُّ, interrog., I. 346, rem.; 353; II. 87; 171.	أَيَّمَا, I. 367, <i>e</i> .
أَيُّ, relative, I. 349; II. 6; 172, rem. <i>a</i> .	أَيَّمَا, interrog., I. 346, rem.; 353, rem. <i>b</i> .
أَيُّ, expressing surprise, II. 171, rem.	أَيَّمَا, relat., I. 350; II. 6. ... , expressing surprise, II. 171, rem.
أَيَّا, I. 368; II. 38, <i>a</i> .	أَيَّمَا, interrog., I. 346, rem. ... , relat., I. 349; II. 6.
أَيَّا, I. 188; II. 31, rem.; 178; before a subst., II. 35, <i>b</i> , $\beta$ , rem. <i>b</i> .	أَيَّمَا, I. 19, rem. <i>b</i> .
أَيَّانَ مَا, II. 6.	أَيَّنَ, I. 362, <i>k</i> ; II. 6.
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أَيِّخَ, ...	أَيَّاهُ, I. 368.
أَيِّسَ, I. 182, rem. <i>a</i> , and Add. et Corr.	أَيَّاهَا, ...
أَيِّسَ, I. 353, rem. <i>a</i> .	أَيَّاهَا, ... ; II. 36, <i>b</i> .
أَيِّمَ, I. 353, rem. <i>b</i> .	أَيَّوَانَ, I. 305, ii., rem. <i>b</i> .
	أَيَّوَهُ, I. 362, <i>j</i> .

ب

بِ, I. 356, <i>a</i> , and rem. <i>a</i> ; II. 56; 62; 139.	بَاتَ, II. 42.
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بَيْسَ, I. 92, rem. <i>a</i> .	بَتَّ, I. 120, rem. <i>a</i> .
بَيْسَ (بَيْسَ, بَيْسَ), I. 183; II. 142, <i>d</i> .	بِتُّعُ, I. 304, ii., 2, rem.; 309, <i>a</i> , $\delta$ . بِتُّعِ, etc., I. 368.
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	بِدَوِي, I. 261, rem. <i>a</i> .



- بَرِيءٌ, I. 92, rem. *b*.  
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 بِسْمِ اللّٰهِ, I. 21, *a*.  
 بَصَعَ, I. 304, ii., 2, rem.; 309, *a*,  $\delta$ .  
 بَضَعٌ, I. 319, rem. *b*; 321, rem. *d*; 322, rem. *b*; 324, rem.; II. 99, rem.  
 بَطْنٌ, I. 304, xxix., rem. *c*.  
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 بَعِيدٌ, I. 359; II. 69, *g*, rem., *a*.  
 مِنْ بَعْدِ, I. 363.  
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 بَلٌّ = بَلٌّ, II. 242.
- بِلَا, II. 56, rem. *c*.  
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 بِنٌ for اِبْنٌ, I. 21, *b*.  
 بِنْتُ, II. 81.  
 بَنُو, II. 143, rem. *b*; 152, *a*.  
 بَنُونَ, I. 302, *e*.  
 بَهْرَانِيٌّ, I. 259, rem.  
 بَيْتٌ, I. 304, xxix., rem. *c*.  
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 بَيْنَمَا, I. 368, rem. *e*; II. 67, rem.  
 بَيْنَا, I. 362, *n*; 368, rem. *e*; II. 67, rem.

## ت

- تَ, I. p. 6, note.  
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 تَ for تَ, in rhyme, II. 226.  
 تَ, I. 356, *b*; II. 62.  
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- تَا, I. 340.  
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 تَبَارَكَ, I. 50, rem. *a*.  
 تَجَاهَ, I. 359.  
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تَحَّتْ, تَحَّتْ, I. 359; II. 68.

تَحَّتْ, تَحَّتْ, I. 363.

تَحَذَّ, I. 139, rem. *b*.

تَع, I. 23, rem. *d*.

تَعَاظَمَ, I. 50, rem. *a*.

تَعَالَى, ... , ...

... , and similar perfects, after  
the name of God, II. 1, *f*, rem.

تَعَلَّمَ, II. 24, *b*,  $\beta$ .

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تَلَقَّاهُ, I. 359.

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تَنَّهُ, تَنَّهُ, I. 340.

تَنَهَامَ, I. 254, rem. *e*.

تَوْرِيَةً, I. 7, rem. *d*.

تَوَهُمَ, II. 24, *b*,  $\beta$ .

تَوَى, I. 340.

تَيَّدَ, II. 35, *b*,  $\delta$ , rem. *b*.

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ث

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ثُمَّ, I. 367, *b*.

ثُمَّتْ, ... , ...

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ج

جَاءَ, II. 42, rem. *a*.

جَالٍ, I. 240, rem. *b*.

جَدَّ, II. 137, rem. *b*.

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جَعَلَ, II. 24, *b*,  $\beta$ ; 42, rem. *g*, 3.

جَمَعَ, I. 304, ii., 2, rem.; 309,  
*a*,  $\delta$ .

جَمِيعٌ, II. 82, *b*; 137; 151.

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ح

ح, I. 23, rem. *d*.

حَاءَ, I. 368.

حَاشَى, حَاشَا, حَاشَى, II. 186, *d*.

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- حَبَّ, I. 120, rem. *a*.  
حَبَّ, حَبَّ, I. 183, rem. *c*.  
الْحَبَابُ = الْحَبَابُ, II. 242, rem.  
حَبَّابًا, I. 183, rem. *c*.  
حَتَّى, prep., I. 358, *b*; II. 52.  
... , as حَرْفٌ عَطْفٍ, II. 52,  
rem. *c*.  
... , conj., I. 367, *i*; with the  
Subj., II. 11; 15, *c*, *a*;  
with Perf. or Imperf. Indic.,  
II. 15, *c*,  $\beta$ .  
حَتَّى إِذَا, II. 5, rem. *c*.  
حَجَا, II. 24, *b*,  $\beta$ .  
حَجَا = حَجَا, II. 242, rem.  
حَدَاءُ, I. 359.  
حَرُونَ, I. 302, rem. *d*.  
حَرُونَ, I. 302, rem. *c*.  
حَرَى, II. 42, rem. *g*, 2.  
حَسَبَ, I. 92, rem. *a*; II. 24, *b*,  $\beta$ .  
حَسَنَ, حَسَنَ, I. 183, rem. *c*.  
حَشُونٌ, I. 302, rem. *c*.  
حَشَى, II. 186, *d*.  
حَضَرَ, I. 92, rem. *b*.  
حَضْرَمِيٌّ, I. 264, rem. *b*.  
حَقٌّ, II. 137, rem. *b*.  
حَمٌّ, I. 315, *a*, rem. *a*; 316, rem.  
حَمَى, حَمَى, I. 362, *e*.  
الْحَمَامُ = الْحَمَى, II. 242, rem.  
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حَيٌّ, I. 368.  
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I. 363.  
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حَيَوَةٌ, I. 7, rem. *d*; 214, rem. *a*.  
حَيَى, I. 179, rem. *b*.

## خ

- خ, I. 23, rem. *d*.  
خَالَ, II. 24, *b*,  $\beta$ .  
خُدَّ, I. 137; 138.  
خَلَا, II. 186, *c*.  
خَلَفَ, I. 359; II. 69, *g*, rem., *c*.

د

دَامَ, II. 42.	دُونَكَ = خُذْ or اَلزَّمْ, II. 35, b, δ, rem. b; 69, b.
دَاوُدُ for دَاوُدُ, I. 17, b, rem. c.	دُونَكَ = اَمَامَكَ, II. 69, b, rem.
دَرَى, II. 24, b, β.	دِيبَاجٌ, I. 284, rem.; 305, ii., rem. b.
دَامَتْ, دَمَّتْ, I. 93, rem.	دِيْمَاسٌ, I. 305, ii., rem. b.
دُونِ, دَوِينِ, I. 359; II. 69; = اَمَامَ, II. 69, g; = دِيْلَا, II. 56, rem. c; = غَيْرِ, II. 69, e; opposed to وِرَاءَ, II. 69, g.	دِيْنَارٌ, I. 284, rem.; 305, ii., rem. b.
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ذ

ذَا, I. 340; after اَيْهَآ, II. 38, b; after مَنْ and مَا, II. 170; after يَا, II. 38 a, rem. d.	ذَلِكَ, I. 343.
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رَأَى for رَأَى, II. 234, a, rem.	رَبٌّ, II. 84.
رَأَى ... , ... , ...	رَبُّ, رِبُّ, رِبُّ, رِبُّ, II. 84, rem. a.
رَأَى for رَحِمٌ, II. 242, rem.	رَبَّتْ, رِبَّتْ, II. 84, rem. a.
رَأَى, I. 140; 176; II. 24, b, β.	رَبَّمَا, I. 364, b; II. 84, rem. a and b.
رَأَى, II. 42.	رَبَّهَا, رِبَّهَا, II. 84.
رَأَى, I. 254, rem. d.	

رَبُّوا, I. 7, rem. <i>d</i> , and Add. et Corrig.	رَكَعَاتٍ, I. 91, rem. <i>c</i> .
رَجَعُ, I. 91, rem. <i>a</i> ; II. 42.	رَمَّ, I. 120, rem. <i>a</i> .
رَجُلٌ for رَجُلٌ, II. 246.	رُوحٌ, II. 135.
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رَسَعْنِيٌّ, I. 264, rem. <i>b</i> .	رَوَّيْدٌ, II. 35, <i>b</i> , <i>δ</i> , rem. <i>b</i> .
رَضَهُ, I. 23, rem. <i>d</i> .	رُئِيٌّ for رُئِيٌّ, II. 234, <i>a</i> , rem.
	رَيْثَمًا, I. 364, <i>c</i> .

## ز

زَالَ, II. 42, and rem. <i>a</i> , <i>b</i> .	زُهَّاءٌ, II. 82, <i>f</i> , rem. <i>b</i> .
زَعَمَ, I. 91, rem. <i>a</i> ; II. 24, <i>b</i> , <i>β</i> .	زَيْلٌ = زَالَ, I. 153, rem.
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## س

سَ, I. 361, <i>b</i> ; II. 8, <i>c</i> ; 187, <i>d</i> .	سَلَّ, I. 140, rem. <i>a</i> .
سَاءَ, I. 183, rem. <i>c</i> .	سُنُونٌ, I. 302, rem. <i>d</i> .
سَائِرٌ, II. 82, <i>b</i> , rem.	سِنِينَ, ... , ...
سَاسٌ, I. 240, rem. <i>b</i> .	سَوَّ, II. 8, <i>c</i> , rem.
سَالَ, I. 21, <i>d</i> , rem. <i>b</i> ; 140; 154, rem. <i>b</i> .	سُودِدٌ, I. 210, rem.
السَّبَابُ for السَّبَابُ, II. 242, rem.	سَوَفَ, I. 361, <i>b</i> ; 364, <i>d</i> ; II. 8. <i>c</i> ; 187, <i>d</i> .
سَجَزِيٌّ, I. 254, rem. <i>d</i> .	سَوَى, II. 82, <i>e</i> ; سَوَى, II. 186, <i>b</i> , rem. <i>b</i> .
سَحَرَ, II. 44, <i>a</i> , rem. <i>b</i> .	سَيَّ, II. 8, <i>c</i> , rem.
سَحْرَةٌ, ... , ...	سَيِّمًا, I. 364, <i>e</i> ; II. 186, <i>f</i> .
سَفَّ, II. 8, <i>c</i> , rem.	

## ش

شَاءَ, I. 305, iii., rem. <i>e</i> .	شَاكَ, I. 240, rem. <i>b</i> .
شَاطِئًا, I. 240, rem. <i>b</i> .	شَامًا, I. 254, rem. <i>e</i> .

شَاهُ, I. 240, rem. *b*.  
 شَاهِدُ, I. 304, xxix., rem. *c*.  
 شِئْرَارُ, I. 305, ii., rem. *b*.  
 شِبْهٌ, II. 82, *f*, rem. *b*.  
 شَدُّ, I. 120, rem. *a*.  
 شَرْتُ, I. 93, rem.  
 شَعْرٌ, I. 91, rem. *a*.

شِفَاهُ, I. 305, iii., rem. *e*.  
 شَوِي, ..., ..., ...  
 شَوِيَّةٌ, I. 276, rem.  
 شِيَاهُ, I. 305, iii., rem. *e*.  
 شَيْبٌ, I. 368.  
 شِيرَارُ, I. 305, ii., rem. *b*.

## ص

صَاحٌ, II. 38, *a*, rem. *c*.  
 صَاحِبٌ, II. 81.  
 صَارٌ, II. 42.  
 صَحٌ, I. 23, rem. *d*.  
 صَلَحٌ, I. 91, rem. *a*.

صَلَعٌ, I. 23, rem. *d*.  
 صَلَوَةٌ, I. 7, rem. *d*; 214, rem. *a*.  
 صَعَانِيٌّ, I. 259, rem.  
 صَدٌ, I. 368; II. 15, *d*, rem.

## ض

ضَحْوَةٌ, II. 44, *a*, rem. *b*.

## ط

طَائِيٌّ, I. 255, rem. *b*.  
 طَاعٌ, I. 240, rem. *b*.  
 طَاقٍ, I. 368.  
 طَانٌ, I. 240, rem. *b*.  
 طَبِقٌ, II. 42, rem. *g*, 3.  
 طَعَنٌ, I. 91, rem. *a*.

طِعْنَانٌ, I. 203, rem.  
 طَفِيقٌ, II. 42, rem. *g*, 3.  
 طَقٌ, I. 368.  
 طِقٌ, ...  
 طَلَعٌ, I. 91, rem. *a*.  
 طَبِيخٌ, I. 368.

## ظ

ظَلٌّ, II. 42.

ظَنَّ, II. 24, *b*,  $\beta$ .

عَادَ, II. 42.  
 الْعَالَمُونَ, I. 302, *e*.  
 عَامَةٌ, II. 82, *b*, rem. ; 137.  
 عَبَدَرِي, I. 264, rem. *b*.  
 عَبَسِي, ... , ...  
 عَبَسِي, ... , ...  
 عَتِي, I. 358, *b* ; II. 52, rem. *d*.  
 عَدَّ, II. 24, *b*,  $\beta$ .  
 عَدَا, II. 186, *c*.  
 عَدَسٌ, I. 368.  
 عَرَعَارٍ, I. 98, rem. *c*.  
 عَسَى, II. 42, rem. *g*, 2.  
 عَشْرٌ, I. 319, rem. *a*.  
 عَشْرِينَ, II. 109, *b*, rem. *b*.  
 عَشْرِينَ, I. 254, rem. *b*.  
 عَلَى = أَل, I. 358, rem. *c* ; II. 242.  
 عَلٌّ, يَعْلُ, I. 120, rem. *a*.  
 عَلٌّ, I. 364, rem. *b* ; II. 36, rem. *f*.  
 عَلَقَى, II. 42, rem. *g*, 3.  
 عَلِمَ, II. 24, *b*,  $\beta$ .  
 عَلَّمَا, II. 36, rem. *f*.  
 عَلَى, I. 358, *c*, and rem. *a* and *c* ; II. 59.  
 عَلَى بِهِ, II. 59, rem. *a*.  
 عَلَيْكَ = خَذٌ or الزَّمَّ, II. 35, *b*,  $\delta$ , rem. *b*.

## ع

خَذٌ = عَلَيْكَ بِ, II. 59, rem. *a*.  
 عَلِيُونَ, I. 302, rem. *c*.  
 عَمَّ, I. 23, rem. *d*.  
 عَمَّ, I. 142, rem. *b*.  
 عَمَّرَ, I. 8, rem. *b*.  
 عَمَّرُوا, ... , ...  
 عَمَّا, I. 362, *e*.  
 عَمَّا, عَمَّن, I. 14, *b*, and rem. *b* ; 358, rem. *b*.  
 عَنَّ, I. 14, *b* ; 358 *d*, and rem. *b* ; II. 49 ; in comparisons, II. 49, *d* ; = بَعْدَ, II. 49, *f* ; originally a subst., II. 49, *f*, rem. *c*.  
 عَنْ = أَنَّ, I. 367, *d*.  
 الْعَيْنَانُ = الْعَيْنَا, II. 242, rem.  
 عِنْدَ, I. 359 ; II. 58, rem. *b* ; 66.  
 عِنْدَكَ = خَذٌ or الزَّمَّ, II. 35, *b*,  $\delta$ , rem. *b* ; 66, rem. *a*.  
 عَوْضٌ, I. 363.  
 عَوْضٌ, I. 359.  
 عَوَّطٌ, I. 210, rem.  
 عَيْنٌ, I. 304, xxix., rem. *c* ; II. 135 ; 139.  
 عَيْبَى, I. 179, rem. *b*.

غ

غَايَ, I. 368.

غَدَّ, II. 82, *a*, rem.

غَدَا, II. 42.

غُدُوَّةٌ, II. 44, *a*, rem. *b*.

غَيْرٌ, I. 363; غَيْرٌ, II. 82, *d*;

151; غَيْرٌ, II. 186, *b*.

ف

فَ with هُوَ, هِيَ, I. 89, 1, rem. *a*.

... as حَرْفُ تَرْتِيبٍ, I. 366, *b*;  
II. 140; 176; 182.

... after أَمَّا, I. 367, *c*.

... marking the apodosis of إِنَّ, II. 1, *f*; 6, *c*; 17, *c*, rem. *b*; 187.

... with the Subjunctive, II. 15, *d*.

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فِيهَا وَنَعَمَتْ, II. 56, rem. *a*.

فَتِي, II. 42, and rem. *a* and *b*.

فَضِل, I. 92, rem. *b*.

فَضْلًا عَنْ, II. 49, *d*.

فَقَطُّ, I. 362, *q*.

فَلْ with the Jussive, I. 366, *c*, *a*;  
II. 17, *a*.

فُلَّةٌ, II. 38, *a*, rem. *c*; 242.

فُلَانٌ, I. 353, rem. *c*.

فُلَانَةٌ, I. 309, *b*, *ð*, rem. *b*; 353,

rem. *c*.

فَمٌ, I. 315, *a*, rem. *a*; 316, rem.

فَمًا = فَمَدٌ, I. 351, rem.

فَمَّتْ, I. 367, *h*.

فُوٌ, I. 315, *a*, rem. *a*; 316, rem.

فَوْضَوِي, فَوْضَوِي, etc., I. 210, rem.

فَوْقٌ, فَوْقٌ, I. 359; II. 68, rem. *b*.

مِنْ فَوْقِ فَوْقٌ, I. 363.

فِي, I. 358, *e*, and rem. *a*; II.

44, *b*, rem. *a*; 55; 77; =

مَعَ or بَيْنَ, II. 55, *b*.

فَيِّنَةٌ, II. 42, *a*, rem. *b*.

ق

قَابِلٌ, II. 82, *a*, rem.

قَالَ, II. 24, *b*, *β*, and rem. *c*.

قَامٌ, II. 42, rem. *g*, 3.

قَبٌ, I. 368.

قَبِيلٌ, قَبِيلٌ, I. 359; II. 69, *g*,

rem., *a*.

مِنْ قَبْلُ قَبْلُ, I. 363.

قَبْلُ, II. 66, rem. *c*.



قَد with the Perf., I. 362, *r*; II. 2; 3, *b*; 36; 187, *d*; with the Imperf., I. 362, *r*.  
 قَدَّ with the Perf., II. 3, *d*.  
 قَدَامٌ, I. 359; II. 69, *g*, rem., *b*.  
 قَدَرٌ, II. 82, *f*, rem. *b*.

قَرَقَرٌ, I. 98, rem. *c*.  
 قُفِّسِي, I. 304, vi., 1, rem. *a*.  
 قَطَّ, I. 362, *s*.  
 قَعَدَ, I. 91, rem. *a*; II. 42, rem. *a*.  
 قُوسٍ, I. 368.  
 قَبِيرَاطٌ, I. 305, ii., rem. *b*.

## ك

كَ, I. 356, rem. *c*; II. 63.  
 كَا, II. 44, *e*, rem. *d*, 2.  
 كَاءٌ, ... , ... , ... , ...  
 كَائِنٌ, ... , ... , ... , ...  
 كَادٌ, II. 42, rem. *g*, 1.  
 كَانَ, subst. verb, II. 41; 73, *a*, rem.; 74, rem.; 131.  
 كَانَ with the Imperf., II. 9.  
 ... with the Perf., II. 3, *c*; 6, *c* and *d*; after لَوْ, II. 4, *b*.  
 ... omitted, II. 41, rem. *b*.  
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 كَانَ with the Perf., II. 3, *d*.  
 كَانَ وَأَخْوَاتُهَا, II. 41; 131.  
 كَانٌ, I. 367, *d*.  
 كَانَّ, ... , *f*; II. 36.  
 كَانِي بٍ, II. 56.  
 كَائِي, II. 44, *e*, rem. *d*, 2.

كَأَيِّ, II. 44, *e*, rem. *d*, 2.  
 كَائِنٌ, ... , ... , ...  
 الْكَبْرُ for الْكُبْرُ, II. 246.  
 كَتَعُ, I. 304, ii., 2, rem.; 309, *a*, *δ*.  
 كَتَنُ = كَتَانٌ, II. 245.  
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 كَذَا وَكَذَا. or كَذَا كَذَا, *ibid*.  
 كَرِبٌ, II. 42, rem. *g*, 1.  
 كَلٌ, I. 137; 138.  
 كَلُّ, II. 82, *a*; 137; 151.  
 كَلَّا, I. 362, *t*.  
 كَلْنَا, II. 83; 138.  
 كَلَّتْ, II. 83, rem. *b*.  
 كَلَّمَا, II. 6.  
 كَلَّتِي, II. 83, rem. *b*.  
 كَمٌ, I. 351; II. 44, *e*, rem. *d*, 1.

كُم, for كُمْ, I. 20, *d*; 185, rem. *d*.

كَمِثْل, II. 63, rem. *b*.

كِي, I. 367, *z*; II. 11; 15, *b*.

كَيْ, كَيْي, كَيْن, II. 44, *e*, rem. *d*, 2.

كَادَ = كِيدَ, I. 152, rem.

كَيفًا, كَيْفَ, I. 364, *f*; II. 6.

كَيْلًا, I. 367, *z*; II. 11; 15, *b*.

كَيْمًا, II. 15, *b*, rem. *b*.

كَيْمًا أَنْ, ... , ...

كَيْمًا = كَيْمًا, I. 351, rem.

ل

لَ for لَّ, I. 21, *c*.

لَ for ل, I. 366, *c*, *a*; II. 17 *a*, and rem. *b*.

لَ, I. 21, *c*, *β*; 361, *c*; 362, *f*; II. 8, *c*, rem.; 36, and rem. *e*; 62, rem. *a*; 125; 127, *b*; 130; 190; with the Energetic, II. 19, *a* and *c*; with هُوَ, هِيَ, I. 89, 1, rem. *a*.

لَ for ل, prep., I. 356, rem. *b*; II. 53, *d*, rem.

لَ, prep., I. 21, *c*, *a*; 356, *c*, and rem. *b*; II. 53; 77; instead of the Accus., with the finite verb, II. 31, rem.; with the infinitive, II. 29; with the participles, II. 31; with verbal adjj., II. 33.

لَ with the Subjunct., I. 366, *c*; II. 11; 15, *b*.

لَ with the Jussive, I. 366, *c*; II. 17, *a*.

لَ, I. 362, *u*; II. 155; 184, *a*; 187, *d*, rem. *b*; with the Perf., as optative, II. 1, *f*; in oaths, asseverations, etc., II. 161; with the Imperf., II. 8, *e*, rem. *a*; with the Jussive, II. 17, *b*; 20; with the Jussive and Energetic, II. 19, *b*; 20; 163.

لَ after a previous negative, II. 1, *e*, rem.; 160; 180.

لَ after غَيْرَ, II. 82, *d*, rem. *a*; after غَيْرَ, بَلَا, and دُونَ, II. 160, rem. *a*.

لَ for غَيْرَ, II. 82, *d*, rem. *b*.

لَ redundant with أَنْ, after verbs of forbidding, fearing, etc., II. 162.

لَا بَلَّ, II. 184, *c*.

لَا سِيمًا, I. 364, *e*; II. 186, *f*.  
 لَا غَيْرَ, II. 82, *d*.  
 لَا يَكُونُ, as an exceptive, II. 186, *e*.  
 لِئَلَّا, I. 367, *d*; II. 15, *b*.  
 لِيَنَّ, I. 367, *e*.  
 لِأَنَّ, I. 367, *d*; II. 15, *b*.  
 لِأَنَّ, I. 367, *f*; II. 36.  
 لَأْتِ, I. 182, rem. *b*; II. 42, rem. *e*.  
 لَأَعِ, I. 240, rem. *b*.  
 لَأَكِ, for لِيَكُنَّ, II. 241, rem. *a*.  
 لَأَنَّ, for أَلَّا, II. 242.  
 لِأَنَّ, for لِلَّهِ, ...  
 لِأَنَّ, for أَللَّهُمَّ, ...  
 لِأَنَّ, I. 19, rem. *b*.  
 لِأَنَّ, I. 93, rem.  
 لُدُّ, I. 358, *f*.  
 لَدَا, ... , ... , and rem. *a*; II. 58.  
 لُدُّن, I. 358, *f*, and rem. *b*; II. 58.  
 لَدَى, ... , ... , and rem. *a*; ... ; 66, rem. *a*.  
 لَعَلَّ, I. 364, rem. *b*; II. 42, rem. *g*, 2, *a*; with accus., II. 36, rem. *f*; with genit., *ibid*.

لَعَلَّمَا, II. 36, rem. *f*.  
 لِعِنْدِ, II. 70, rem. *b*.  
 لَقَدْ, II. 62, rem. *a*.  
 لِيَكُنَّ, لِيَكُنَّ, I. 367, *k*; II. 184, *b*; with accus., II. 36.  
 لِيَكِيلًا, لِيَكِيلًا, I. 367, *j*; II. 11; 15, *b*.  
 لِلَّهِ, expressing admiration, II. 53, *b*, rem. *e*.  
 لِلَّهِ دَرَّةً, expressing admiration, II. 53, *b*, rem. *e*.  
 لِمَ, I. 362, *v*; with the Jussive, II. 12; 18; 187, *d*, rem. *b*.  
 لِمَا, not yet, I. 362, *w*; with the Jussive, II. 12; 18.  
 لِمَا, after, with the Perf., I. 367, *l*.  
 لِنَ, I. 362, *x*; II. 11; 15, *a*, *a*; 156; 187, *d*.  
 لَوْ, hypothet., I. 367, *m*; II. 188; with two correlative clauses, II. 4; optative, II. 188, rem. *a*.  
 لَوْ أَنَّ, II. 4; 188, rem. *b*.  
 لَوْلَا, ... ; 127, *g*; interrog., II. 169.  
 لَوْلَمْ, II. 4.  
 لَوْمًا, interrog., II. 169.

- لَيْالٍ, I. 304, xxiii., 3, rem.  
 لَيْتَ, I. 364, rem. *b*; with the  
 accus. II. 36, rem. *f*.  
 لَيْتَمَا, II. 36, rem. *f*.  
 لَيْسَ, verb, I. 182; II. 42, and  
 rem. *a*; 159, *a*; negative  
 particle, II. 159, *b*; 187, *d*;  
 exceptive, II. 186, *e*; with  
 pronom. suffixes, *ibid*.  
 لَيْسَ إِلَّا, II. 186, *a*, rem. *f*.  
 لَيْسَ غَيْرُ, II. 82, *d*.  
 لَيْمَ اللَّهُ, I. 19, rem. *b*.  
 لَيْمَنَ اللَّهُ, ... , ...
- م
- م م, I. 23, rem. *d*.  
 م for م, in pause, II. 228, rem. *a*.  
 م or م = مَا, I. 351, rem.  
 مَ اللَّهُ, II. 62, rem. *b*.  
 مَا, interrog., I. 346, rem.; 352,  
 rem. *b*; II. 170.  
 ..., relative, I. 348; II. 172,  
 rem. *a*; relat., with con-  
 ditional sense, II. 6.  
 ..., negative, I. 362, *y*; II. 131;  
 187, *d*; with the Imperf.,  
 II. 8, *e*, rem. *a*; 157; with  
 the Perf., II. 157; neg. in-  
 terrog., II. 169.  
 ..., as long as, with the Perf., I.  
 367, *n*; II. 7.  
 ..., inserted before a clause, after  
 a preposition, etc., II. 70,  
 rem. *f*; 88.  
 ..., redundant, after رَبِّ, II. 84,  
 rem. *a*; after مِّنْ, مِّنْ, مِّنْ,  
 II. 70, rem. *f*; between the  
 مَّضَافٌ and the إِلَيْهِ, II.  
 90, rem.  
 مَا بَيْنَ, II. 67; 106, *f*.  
 مَا حَاشَا, etc., II. 186, *d*.  
 مَا خَلَا, II. 186, *c*.  
 مَا عَدَا, ... , ...  
 مَا لَمْ, with the Jussive, as neg. of  
 مَا الدَّيْمُومَةِ, II. 7.  
 مِائَةٌ, مِائَةٌ, I. 325, and rem. *a*, *c*;  
 II. 96, rem. *a*; 103; 107, *d*.  
 مِئِينِي, I. 254, rem. *b*.  
 مَاءٌ, I. 368.  
 مَاتَ, I. 157.  
 مَاةٌ, مَاةٌ, I. 240, rem. *b*.  
 مَتَى, I. 362, *z*; مَتَامَا, II. 6.  
 ... = مِّنْ, II. 48, *b*, rem. *b*.  
 مِثْلُ, II. 82, *f*.

مَجْزِرٌ, I. 221, rem. *b*.  
 مَجْمَعٌ, ... ..  
 مَدْوُوفٌ, I. 241, rem.  
 مَذْرُوبَانِ, I. 299, rem. *b*.  
 مَذٌّ, I. 20, *d*; 358, *é*; II. 61.  
 مَذْلَدَانِ, II. 70, rem. *b*.  
 مَرٌّ = مَرَحَبًا, II. 242, rem.  
 مَرٌّ, I. 137; 138.  
 الْمَرْءُ, الْمَرْأَةُ, I. 19, rem. *a*.  
 مَرْفِقٌ, I. 221, rem. *b*.  
 مَرْوِزِيٌّ, I. 254, rem. *d*.  
 مَسْجِدٌ, I. 221, rem. *b*.  
 مَسْقَطٌ, ... ..  
 مَسْكِنٌ, ... ..  
 مِشْرَاقٌ, I. 226, rem.  
 مِشْرِيقٌ, I. 221, rem. *b*.  
 مِشْكُوتٌ, I. 7, rem. *d*, and Add.  
 et Corrig.  
 مِصْرُونَ, I. 241, rem.  
 مَطْلِعٌ, I. 221, rem. *b*.  
 مَظِنَّةٌ, I. 225.  
 مَعَ, مَعَ, I. 358, *g*; II. 57, and rem.  
 مَغْرِبٌ, I. 221, rem. *b*.  
 مَغْزَلٌ, I. 228, rem. *a*.  
 مَفْرِقٌ, I. 221, rem. *b*.

مَقْدَارٌ, II. 82, *f*, rem. *b*.  
 مَقْوُودٌ, I. 241, rem.  
 مَلٌّ = مَلٌّ, I. 358, rem. *c*; II. 242.  
 مِمَّا, مِمَّنْ, I. 14, *b*, and rem. *b*;  
 358, rem. *b*.  
 مِّنْ, interrog., I. 346, rem. ; 352;  
 II. 170.  
 ... , relative, I. 348; II. 172,  
 rem. *a*; implying a condition,  
 with the Perf., II. 6, and  
 the Jussive, II. 13; 127, *f*.  
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 rem. *b*, *c*; II. 44, *e*, rem. *a*;  
 rem. *c*; rem. *d*, 1,  $\beta$ ; rem. *d*,  
 2; 48; 77; 98; 106, *d*;  
 after comparative adjj., II.  
 48, *e*, and rem. *a*; after a  
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 of the Passive, II. 48, *g*,  
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 II. 48, *f*, rem. *a*; = مِّنْدٌ,  
 II. 61, rem. *d*.  
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 أَحَدٌ ... , ... , *f*, rem. *b*.  
 بَعْدٌ ... , II. 70, *c*.  
 بَيْنَ ... , ... , *a*.  
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مِنْ خَلْفٍ, II. 70, <i>f</i> .	مَتَّاجِدٌ, I. 305, iii., rem. <i>e</i> .
دُونَ ... , II. 69.	مَنْبِتٌ, I. 221, rem. <i>b</i> .
عَلٌ ... , I. 363.	مَنْتٌ, I. 352.
عَلَى ... , II. 59, rem. <i>b</i> .	مُنْخَرٌ, مُنْخَرٌ, I. 221, rem. <i>b</i> .
عَنْ ... , II. 49, <i>f</i> , rem. <i>c</i> .	مَنْدٌ, I. 358, <i>i</i> ; II. 61.
عِنْدِ ... , II. 70, <i>d</i> .	مَنْسِكٌ, I. 221, rem. <i>b</i> .
عَمِيرٌ ... , II. 56, rem. <i>c</i> .	مَنْهٌ, I. 352.
فَوْقِ ... , II. 70, <i>b</i> .	مَنْوٌ, ...
قَبْلِ ... , ... , <i>c</i> .	الْمَنْبِيُّ, II. 170, rem. <i>b</i> .
قَبْلِ ... , ... , <i>e</i> .	مَمْ, for مَم, in pause, II. 228, rem. <i>a</i> .
لَدُنْ ... , II. 58, rem. <i>a</i> ; 70, <i>d</i> .	مَمْ = مَأ, I. 351, rem.
مَعَهُ ... , II. 57, rem.	مَمْ, I. 368.
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مِنُ اللَّهِ, II. 62, rem. <i>b</i> .	مِيَاءٌ, I. 305, iii., rem. <i>e</i> .
مِنْ رَبِّي, مِنْ رَبِّي, II. 62, rem. <i>b</i> .	مِيدٌ, II. 186, <i>c</i> .
الْمَنَّا = الْمَنَّا and الْمَنَّا, II. 242, rem.	

ن

ن, I. 23, rem. <i>d</i> .	نَهْمٌ, I. 362, <i>aa</i> .
ن, for نِي, II. 228, rem. <i>b</i> .	نَحْوٌ, II. 65.
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ن, for نَا, in 1st p. pl. Perf., I. 89, 2, rem. <i>b</i> ; II. 245.	نَحِيحٌ, I. 368.
ن, for نِي, I. 185, rem. <i>c</i> .	نَزَعَ, I. 91, rem. <i>a</i> .
نَا, I. 23, rem. <i>d</i> .	نِسَاءٌ, I. 305, iii., rem. <i>e</i> .
نَاسٌ, I. 305, iii., rem. <i>e</i> .	نِسْوَةٌ, نِسْوَانٌ, I. 305, iii., rem. <i>e</i> .

نَشَدْتِكَ اللَّهُ الْآ	نَفْسٌ, II. 135; 139.
نَصْفٌ, I. 336; II. 138.	نَمٌّ, I. 120, rem. <i>a</i> .
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نَعِمَ, نَعِمَ, نَعِمَ, نَعِمَ, I. 183; II. 142, <i>d</i> .	نِنَا, for نِي, نِي, in rhyme, II. 228, rem. <i>b</i> .
نَعِمَ مَا, I. 183, rem. <i>a</i> .	نَيْفٌ, I. 324, rem.
نَعَمَ, نَعِمَ, نَعِمَ, I. 362, <i>aa</i> .	نِيَهَ, for نِي, نِي, II. 228, rem. <i>b</i> .
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x

هَ in pause, II. 226, and rem. <i>a</i> .	هَآ = خُذٌ, I. 368, rem. <i>d</i> ; II. 35, <i>d</i> , rem. <i>b</i> .
هَ = final <i>o</i> , I. 6, rem. <i>b</i> .	هَاهَ, I. 368.
هَ = أ, I. 361, <i>a</i> .	هَاهِنَا, هَاهِنَا, I. 362, <i>dd, ee</i> .
هَ, for هَ, I. 185, rem. <i>b</i> ; 317, rem. <i>c</i> .	هَبٌ, II. 24, <i>b, β</i> .
هَآ = خُذٌ, I. 368, rem. <i>d</i> .	هَبٌ, II. 42, rem. <i>g, 3</i> .
هَانَذَا, I. 89, 1, rem. <i>b</i> .	هَجَا, هَجَا, I. 368.
هَآ, I. 344; 368.	هَذَا, I. 344; II. 38, <i>a</i> , rem. <i>d</i> .
هَآ = خُذٌ, I. 368, rem. <i>d</i> .	هَذَا (و) for هَذَا (-), II. 245.
هَآءَ = خُذٌ, ... , ...	هَذَاكَ, I. 344.
هَآءَنْذَا, I. 89, 1, rem. <i>b</i> .	هَذِي, هَذِي, I. 344.
هَاتِ, I. 45, rem. <i>d</i> .	هَرَّ, I. 120, rem. <i>a</i> .
هَاتِيكَ, هَاتِيكَ, I. 344.	هَرَّاحَ, I. 45, rem. <i>d</i> .
هَآذَاكَ, I. 344.	هَرَّادَ, ... , ...
هَارٍ, هَارٍ, I. 240, rem. <i>b</i> .	هَرَّاقَ, ... , ... ; 118, rem. <i>b</i> .
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هَعَّع, I. 368.	هِنَّ, for إِنَّ, I, 362, <i>f</i> .
هَلَّ = أَلَّ, I. 345, rem. <i>c</i> .	هِنَّ, for هُنَّ, I. 185, rem. <i>b</i> .
هَلَّ, interrog., I. 14, <i>a</i> , rem. <i>b</i> ; 362, <i>bb</i> ; II. 167; هَلَّ لَكَ فِي أَوْ إِلَى, II. 53, <i>b</i> , rem. <i>e</i> ; 167, rem. <i>b</i> .	هِنَا, هُنَا, I. 362, <i>dd, ee</i> .
هَلَّا, I. 368.	هِنَارَ, I. 45, rem. <i>d</i> .
هَلَّا, I. 362, <i>cc</i> ; II. 169.	هِنَاكَ, هِنَاكَ, I. 362, <i>dd, ee</i> .
هَلَّمَ, I. 368, and rem. <i>d</i> .	هِنَالِكَ, I. 362, <i>dd</i> .
هَمَّا, هَمَّا, I. 362, <i>e</i> .	هِنَاً, هِنَاً, I. 362, <i>dd</i> .
هَمَّ, for هُمَّ, I. 185, rem. <i>b</i> .	هِنَاكَ, I. 362, <i>ee</i> .
هَمَّ, ... , I. 20, <i>d</i> ; 89, 1, rem. <i>c</i> ; 185, rem. <i>d</i> .	هُوَ, I. 89, 1.
هَمَّ, for هُمَّ, I. 20, <i>d</i> ; 185, rem. <i>d</i> .	هِيَ, for أَيَّ, I. 362, <i>j</i> .
هَمَّا, for هُمَّا, I. 185, rem. <i>b</i> .	هِيَ, I. 89, 1.
هِنَّ, for إِنَّ, I. 367, <i>e</i> .	هِيَا, هِيَا, I. 368, and rem. <i>d</i> .
هِنَّ, I. 315, <i>a</i> , rem. <i>a</i> ; 316, rem.; هِنُون, I. 302, rem. <i>c</i> ; fem. هِنَةٌ, I. 353, rem. <i>c</i> ; هِنٌ, fem. هِنَةٌ, هِنْتُ, in the vocative, II. 38, <i>a</i> , rem. <i>c</i> .	هِيَا, I. 368; II. 38.
	هِيَا, for أَيَّا, I. 188, rem. <i>b</i> .
	هِيْتِ, I. 368.
	هِيَج, ...
	هَيْدَ, هَيْدَ, I. 368.
	هِيَمَن, I. 45, rem. <i>d</i> ; 118, rem. <i>b</i> .

و

وُ, I. 16.	وُ, I. 366, <i>a</i> ; II. 39, <i>d</i> ; 176—
وُ for وُ medial, I. 208; 240, rem. <i>c</i> ; 304, vi., 1, rem. <i>a</i> ; 2, rem.; xiii., 1, rem.; 3, rem.	183; with هُوَ, هِيَ, I. 89, 1, rem. <i>a</i> .
وُ for وُ, I. 17, <i>b</i> , rem. <i>b</i> .	وُ, with the accus., II. 37.
	وُ, with the genit., II. 85.





ي

- َـ, for ِـ, in the vocative, I. 317, rem. *b*; II. 38, *a*, rem. *b*.  
 َـ, for ِـ, by poetic license, II. 245.  
 َـ, dropped in pause, II. 227.  
 ِـ, I. 16.  
 ِـ, for ِـ, I. 17, *b*, rem. *b*.  
 ِـ, for ِـ or ِـ, I. 317, rem. *a*.  
 ِـ = اَـ final, I. 7, rem. *b*.  
 ِـ for ِـ, in pause, II. 227.  
 ِـ, fem. term., I. 295; 309, *b*,  $\beta$ .  
 ِـ, for ِـ, in pause, II. 227.  
 ... , for ِـ, ... , ...  
 ... , dropped in pause, II. 228, and rem. *b*.  
 ِـ, for ِـ, pron. suff. I. 20, *b*; 185, rem. *d*.  
 ِـ, for ِـ, in the vocative, II. 38, *a*, rem. *b*.  
 ِـ, relat. adj., I. 249, seqq.  
 ِـ, for ِـ, in rhyme, II. 227.  
 ... , for ِـ, ... , II. 228, rem. *b*.  
 ِـ, I. 368, and rem. *a*; II. 38, *a*;
- before a verb or a clause, II. 38, *a*, rem. *h*; 168.  
 يَا اللَّهُ, يَا اللَّهُ, II. 38, *a*, rem. *d*.  
 يَا أَيُّهَا, I. 368; II. 38, *b*.  
 يَا رَبِّ, II. 84, rem. *c*.  
 يَا لَ, II. 53, *d*, rem.  
 يَا لَكَ, etc., with the accus. or مِنْ, II. 53, *d*, rem.  
 يَيْسُ, I. 173, rem.  
 يَيْسَ, I. 146, rem.  
 يَيْتَقِ, for يَيْتَقِ, II. 246, *b*.  
 يَيْجِدُ, for يَيْجِدُ, II. 246, *a*.  
 يَيْكُ, etc., for يَيْكُنُ, etc., I. 151, rem.; II. 241.  
 يَيْكُونُ, or يَيْكُونُ قَدْ, with the Perf., II. 10.  
 يَيْلِدُ, for يَيْلِدُ, II. 246, *a*.  
 يَيْمَانٍ, I. 254, rem. *e*.  
 يَيْنَ, for يَيْنَ, I. p. 264, note †.  
 يَيْنَ, for يَيْنَ, in the genit. plur., I. p. 265, note; II. 251.  
 يَيْنَ, for يَيْنَ, يَيْنَ, II. 228, rem. *b*.

III. ENGLISH AND LATIN TECHNICAL TERMS  
(INCLUDING SOME ARABIC, EXPRESSED IN  
ROMAN LETTERS), GRAMMATICAL FORMS,  
CONSTRUCTIONS, ETC.

Abbreviation, mark of, I. 23,  
rem. *d*.

Accent, I. 28—31.

Accusative, II. 22 ; single, after  
a transitive verb, II. 23 ;  
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## ADDENDA ET CORRIGENDA.\*

### VOLUME I.

§. 1, rem. *b*. The use of  $\text{ق} \text{ك}$  for  $\text{ك} \text{ق}$  (*f*), and of  $\text{ق} \text{ك}$  for  $\text{ق} \text{ك}$  (*k*) is not restricted in the earliest times to African Mss.

§. 1, rem. *d*, at the end. In some old Mss.  $\text{ش}$  has only *one* point above,  $\text{ش}$ ; in others we find  $\text{ش}$ , and even  $\text{ش}$ , for  $\text{ق} \text{ك}$  (*k*).

§. 4. In the oldest Mss. of the  $\text{Kor'ān}$ , the vowels are expressed by *dots* (usually red), one above for *fèṭḥa*, one below for *kèsra*, and one in the middle, on the line, for *ḍamma*.

§. 4, rem. *a*. As  $\text{و}$  is a small  $\text{و}$ , it is likely that  $\text{و}$  and  $\text{و}$  are nothing but corrupted forms of  $\text{ا}$  and  $\text{ى}$  or  $\text{ع}$ .

§. 7. The diphthong *ai*, when final, is often marked in old Mss. by the letters  $\text{ا}$  suprascript; e. g.  $\text{يَدَيَّ كَلِّ مَعْطَاءَ}$ , i. e.  $\text{يَدَيَّ}$  *yèdai*, not *yèdā* (see rem. *b*).

§. 7, rem. *d*. Other examples are  $\text{مَنْوَةٌ}$ ,  $\text{مَشْكُورَةٌ}$ ,  $\text{عَدُوٌّ}$ ,  $\text{مَجْرُورٌ}$ , for  $\text{مَنْوَةٌ}$ , etc.; and  $\text{رَبُّوْا}$ ,  $\text{الرَّبُّوْا}$ , for  $\text{رَبِّوْا}$ ,  $\text{الرَّبِّوْا}$ ; all in Mss. and Edd. of the  $\text{Kor'ān}$ .

§. 8. In old Mss. of the  $\text{Kor'ān}$ , the *tènwin* is similarly expressed by doubling the dots which represent the vowels;  $\text{ا} = \text{ا}$ ,  $\text{ى} = \text{ى}$ ,  $\text{و} = \text{و}$ .

§. 9. Older forms of the *gèzma* are  $\text{ا}$  and  $\text{ى}$ , whence the later  $\text{ا}$ , instead of the common  $\text{ا}$  or  $\text{ى}$ . In some old Mss. of the  $\text{Kor'ān}$  a small horizontal (red) stroke is used,  $\text{ا}$ .

§. 10, rem. Add: "and over the *ēlif maḳṣūra*, e. g.  $\text{نَوَى}$ ,  $\text{عَلَى}$ ,  $\text{هُدَى}$ , for  $\text{نَوَى}$ ,  $\text{عَلَى}$ ,  $\text{هُدَى}$ ."

§. 11, rem. *e*. In the oldest Mss. of the  $\text{Kor'ān}$ , *tèsdid* is expressed by  $\text{ا}$  or  $\text{ى}$ , which, when accompanied by *kèsra*, is some-

\* A few of these are due to friends, such as Professor Krehl of Leipzig and Professor A. Müller of Halle.

times written, as in African Mss., below the line. In African Mss. the vowel is not always written with the *šèdda*;  $\underline{\text{ـ}}$  alone may be =  $\text{ـ}^{\text{ـ}}$ , etc.

§. 14, *b*, rem. *b*. Read: "Similarly we find  $\text{لَا}^{\text{ـ}}$  for  $\text{لَا}^{\text{ـ}}$   $\text{إِن}^{\text{ـ}}$  (*if not*),  $\text{إِن}^{\text{ـ}}$  for  $\text{مَّا}^{\text{ـ}}$   $\text{إِن}^{\text{ـ}}$  (*if, with redundant مَّا*), and occasionally  $\text{مَّا}^{\text{ـ}}$  for  $\text{مَّا}^{\text{ـ}}$  (*that, with redundant مَّا*)."

§. 15, rem. *b*. The form  $\text{ـ}^{\text{ـ}}$  for  $\text{ـ}^{\text{ـ}}$  is sometimes found in other Mss. besides African. In the oldest Mss. of the *Kor'an*, *hèmza* is indicated by doubling the vowel-points; e. g.,  $\text{الْقُرْآن}^{\text{ـ}}$  =  $\text{الْقُرْآن}^{\text{ـ}}$ ,  $\text{الْمُؤْمِنُونَ}^{\text{ـ}}$  =  $\text{الْمُؤْمِنُونَ}^{\text{ـ}}$ . It is also marked in such Mss. by a large yellow or green dot, varying in position according to the accompanying vowel (see above, note on §. 4).

§. 18. In the oldest Mss. of the *Kor'an* the *waṣl* is indicated by a stroke (usually red), which sometimes varies in position, according to the preceding vowel. In ancient *Magribi* Mss. the stroke is used, with a point to indicate the original vowel of the elided *êlif*; e. g.,  $\text{أَلْحَيوة}^{\text{ـ}}$ , i. e.  $\text{أَلْحَيوة}^{\text{ـ}}$ ;  $\text{فِي سَبِيلِ اللَّهِ}^{\text{ـ}}$ , i. e.  $\text{فِي سَبِيلِ اللَّهِ}^{\text{ـ}}$ . Hence even in modern African Mss. we find  $\text{ا}^{\text{ـ}}$   $\text{ا}^{\text{ـ}}$   $\text{ا}^{\text{ـ}}$   $\text{ا}^{\text{ـ}}$   $\text{ا}^{\text{ـ}}$  instead of the usual  $\text{ا}^{\text{ـ}}$ .

§. 22, rem. *b*. In some old Mss. of the *Kor'an*, *mèdda* is expressed by a horizontal (yellow) line,  $\text{ـ}$ .

§. 23, rem. *d*. At the end of this note we might have remarked that  $\text{مَعَا}^{\text{ـ}}$  is written over a word with double vocalisation, to denote that both vowels are correct. This is  $\text{مَعَا}^{\text{ـ}}$ , *together*.  $\text{لَعَلَّه}^{\text{ـ}}$  over a word on the margin implies a conjectural emendation,  $\text{لَعَلَّه}^{\text{ـ}}$  *perhaps it may be*.

§. 31. Read: "that the antepenult is long by nature or position."

§. 41, rem. *c*, l. 7. Add: "or "to shell peas" and "to shell a fort"."

§. 45, rem. *c*. Another shade of meaning ( $\text{السَّلْب}^{\text{ـ}}$ , *deprivation*) may be exemplified by such words as  $\text{أَخْفَر}^{\text{ـ}}$  *to break one's compact*, or *violate one's engagement, with a person*;  $\text{أَشْكَى}^{\text{ـ}}$  *to remove one's cause*

of complaint; أَعْجَمَ الْكِتَابَ he pointed (the text of) a book, literally, he took away its عَجْمَةٌ, obscurity or want of clearness.

§. 89, 1, rem. *b*. After أَنْ insert أَنَّ, which has disappeared by accident.

P. 60, l. 21. Read بَلِيَّتٌ.

§. 91, rem. *c*. Read رَكْنٌ and بَرَكْنٌ.

§. 120, rem. *c*, l. 9. Read اسْتَسْرَتٌ.

§. 142, l. 4. Read اَيْلِدٌ.

P. 90, l. 3, read يَيْتَابٌ; l. 14, read يَيْتَابٌ.

§. 176, rem. *a*. Here the form رَاءٌ should have been mentioned; and in rem. *b*, its passive رِيءٌ.

§. 182, rem. *a*. The Assyrian seems also to have the word *isu*, with its negative *lā isu*, in the double sense of 'to be' and 'to have.'

§. 196. The additions which can be made to this list are, I believe, few and unimportant. Some authority may be found, for example, for the following forms.

[رَهْبَاءٌ, as فَعْلَاءٌ.]

[رَهْبَوْتِي, رَحْمَوْتِي, جَبْرَوْتِي, فَعْلَوْتِي.]

[أَلْوَكَةٌ, as فَعْوَلَةٌ.]

§. 202. To the forms under II. may be added

[تَهْلُوكٌ, as تَفْعُولٌ.]

Here the vowel of the first syllable seems to have been assimilated to that of the second, تَفْعُولٌ for تَهْلُوكٌ.

§. 221, rem. *b*, at the end. The vowel of the first syllable is variable in مُخْدَعٌ, also مُخْدَعٌ and مُخْدَعٌ, a place of hiding or concealment, a small room or closet. See §. 228, rem. *a*; and compare the variations in مُجْسَدٌ a garment worn (by a woman) next the skin; مُصْحَفٌ a book, a copy of the *Kor'an*; and مُطْرَفٌ a robe with ornamental borders.

§. 228, rem. *a*. Add <sup>مَجْمَرٌ</sup> *a vessel for fumigating, a censor, =*  
مَجْمَرٌ.

§. 230, rem. *c*, l. 3. Read رَكْفًا.

P. 157, l. 2, read مِثْنَاتٌ; l. 3, مِكْثِيرٌ; l. 17, دَاهِيَةٌ; l. 18, بَاقِعَةٌ;

l. 24, فَعُولٌ.

§. 255, rem. *a*, l. 7. Read خَرْفِيٌّ.

§. 270, rem. *a*, l. 4. Read قُذَيْعِمٌ.

§. 281. Read أَبِيٌّ.

§. 288. After *bitumen* add (قَارٌ).

P. 202, last line. Delete *a*.

P. 228. The REM. should be placed after 2.

P. 249, l. 18, read أَيِّمٌ; l. 19, read حَبِطٌ.

P. 260, l. antepenult. Read نَسَائِجَاتٌ.

P. 270, l. 20. Read إِنْ.

§. 325, rem. *a*. The strange spelling of مَائَةٌ seems to be due merely to a piece of bungling on the part of the oldest writers of the Kor'ān. The *l* was probably meant to indicate the vowel of the second syllable, but was inadvertently placed before, instead of after, the *ī* (ʿ).

§. 340, rem. *a*. The *و* may have been inserted in order the more easily to distinguish أَلِيٌّ and أَلَاءٌ from أَلِيٌّ and أَلَاءٌ.

P. 300, l. 10, read أَلِيٌّ; l. 16, read أَلِيٌّ.

§. 348. مَنْ is vulgarly pronounced مِّنْ.

P. 319, l. 14. Read مَجِيهٌ.

P. 328, l. 15. Read نَخِجٌ.

§. 368, rem. *a*, l. 1. Read: "is often written."

P. 332, col. 1, last line. Read قَاتِلَةٌ.

P. 333, col. 1, l. 7. Read قُتِلْنَا.

P. 336, l. antepenult. Read أَمَدَدًا.

P. 339, viii. Pass. Read مَوْتِثْرٌ.



## VOLUME II.

§. 10. Read (يَكُونُ).

P. 70, last line. Read: "connected by وَ or أَوْ."

P. 332, l. 6. Read: "to a negative clause (except هَلَّا, §. 169)."

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I shall feel thankful to any persons who may make use of this work, whether as teachers or learners, for such corrections and observations as may occur to them.

W. WRIGHT.



§. 169.)

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