

A GRAMMAR
OF THE
ARABIC LANGUAGE,

TRANSLATED
FROM THE GERMAN OF CASPARI,
AND EDITED
WITH NUMEROUS ADDITIONS AND CORRECTIONS

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WITH A PREFACE AND ADDENDA ET CORRIGENDA
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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*, اَلْمَاضِي (Vol. I., §§ 77, 79), indicates:—

A

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

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

(c) A past act, of which it can be said that it often took place B or still takes place—a use of the perfect which is common in proverbial expressions, and which the Greek aorist also has; as رَوَتْ اَلرُّوَاةُ *relators say (have handed it down by oral tradition from one to another)*; اَتَّفَقَ اَلْمَقْسُرُونَ *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 اَتَشَدُّكَ اَللَّهُ *I conjure thee by God*; بَعْتُكَ هَذَا *I sell thee this*.

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

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

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

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

him! دَامَ مُلْكُهُ may his reign be long! جُعِلْتُ فِدَاكَ may I be made thy ransom! أَتَيْتَ أَلْعَنَ mayest thou avoid execration (a formula used in addressing the ancient Arab kings)! لَعَنَكَ اللَّهُ God curse thee! The proper signification of the perfect in this case is, "if it be as I wish, God has already had mercy on him;" &c. The perfect has this sense also after *لَا*; as لَا لِقَاءَ مَا بَعَثْتُمْ فَهَرًا may you never meet with harm, as long as you live! لَا لُقَى لُوفُكُ may thy tooth (lit. mouth) not be broken! [neg. of the phrase لُقِيَ اللَّهُ فَأَلَا].—When a conditional clause precedes the optative, the particle *كَيْ* 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 أَتَيْتَ فَهَبْ بِمَنْفَعَتِي بِأَشْرَابِمْ if thou art 'Ibn Hammām (lit. the son of Hammām), mayest thou be saluted with honour!

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

2. The perfect is often preceded by the particle *كَذَ* (Vol. i., § 362, s). 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 جَتَّهْرُ وَزَارَةِ خَالِدِ بْنِ بَرْمَكٍ قَدْ ذَكَرْنَا وَزَارَةَ خَالِدِ بْنِ بَرْمَكٍ فِي أَيَّامِ الْخَنْصُورِ وَنَذْكُرُ هَافِنًا وَزَارَةَ آبَائِهِمْ we have already spoken of the vizirate of their grandfather Hālid 'ibn Barmak in the reign of al-Manṣūr, and we will here speak of the vizirates of the rest (in this example the just completed act is contrasted with the

A future one); *إِنَّ أَتَيْتَكَ* *the (time of) prayer is come*; *قَدْ كَانَتْ الصَّلَاةُ* *thy daughter is, as was expected, dead, or thy daughter is just dead*; *أَمَّا الْوَلَايَةُ فَقَدْ وَكَّيْتُ أَتَيْتَكَ بِمُضَرٍّ* *as regards the post of governor, I appoint thy son governor of Egypt (§ 1, d)*; *قَالَ لَهُ وَعَدْتِ* *he said to him, Thou didst promise this, and he replied, I now really fulfil what I promised.*

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

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

C 3. The Pluperfect is expressed:—

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

D after his kinsmen had been killed.

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

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

upon which it depends. E.g. *لَمَّا سَارَ مُوسَى مِنْ مِصْرَ بَنَى إِسْرَافِيلَ* *when Moses went forth from Egypt with the Bēnā 'Izrā'īl to the desert, he disinterred Joseph and carried his remains with him through the desert*; *لَمَّا اِنْحَلَّ* *when he became unbound, i.e. was dying, they asked him to give them a chief.*

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

(c) By the verb *كَانَ* *to be*, prefixed to the perfect; as *مَاتَ* *ar-Raṣīd* *بطوسٍ وَكَانَ خَرَجَ إِلَى خُرَّاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ الرَّثَبِ* *'ar-Raṣīd died at Tus, after he had set out (lit. and he had set out) for Khurāsān to combat Rāfi' ibn al-Layt.* These clauses also express the state (حَال).

(d) By *كَانَ* and the perfect, with the particle *قَدْ* interposed; as *كُنْتُ قَدْ رَبَّيْتُ جَارِيَةً وَعَلَّمْتُهَا ثُمَّ أَقْدَيْتُهَا إِلَى الْقُضْلِ* *I had brought up and educated a female slave; I then presented her to al-Fuḥl.* Sometimes the particle *قَدْ* is placed before both verbs, instead of between them; as *بَرَّأَى أَنَّ رَسُولَ اللَّهِ صَلَّى قَالَ لِعَائِشَةَ رَحِمَهَا وَقَدْ* *there is a tradition that the Apostle of God (God bless him and grant him peace!) said to 'Ā'isha (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.*

A REM. a. When one of two or more pluperfects is anterior to the rest in point of time, it is indicated by means of the particle **قَدْ**, the others having merely **كَانَ**; as **مَاتَ الرَّشِيدُ بِطُوسٍ وَكَانَ**; **خَرَجَ إِلَى خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ الْأَكْثِثِ وَكَانَ رَافِعٌ هَذَا قَدْ خَرَجَ** *ar-Rasid died at Tus, after he had set out for Heratān to combat Rafī' ibn al-Akthiṭ, who had rebelled (lit. and this Rafī' had already rebelled), and cast off his allegiance, and taken forcible possession of Samarkand.*

B [REM. b. Between **كَانَ** and the perfect a conjunctive clause may be interposed, as **كَانَ لَمَّا بَلَغَ صَلَاحُ الدِّينِ خَبَرَ الْعَدُوِّ جَمْعَ** *when the information about the enemy had reached Salāh al-dīn, he had assembled the ʿimra.*]

4. (a) If two correlative clauses follow the hypothetical particles **لَوْ** *if* **لَوْ أَنَّ** *if that*, **لَوْ لَا** *if not* (Vol. i., § 367, o)*, the verbs in both clauses have usually the signification of our pluperfect subjunctive or potential, though occasionally too of our imperfect subjunctive or potential. For instance: **لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ** *if there had been in them (heaven and earth) gods besides God, they would surely have gone to ruin*; **لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً** *if thy Lord had chosen, He would surely have made (all) mankind one people*; **وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً يُعَذِّبُهَا خَلْقًا عَلَيْهِمْ** *and let those fear (God), who, if they should leave (or were to leave) behind them weak offspring, would have fears for them (or would be afraid on their account)*; **وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ** *and if the people of those towns had believed and feared (Us), We would have surely bestowed upon them blessings from heaven and earth*; **لَوْ كُنْتُ مِنْ مَّائِنِ لَمْ تَسْتَبِخْ إِلَيَّ**

* The protasis of a sentence, when introduced by **لَوْ لَا**, although it may not have a verb actually expressed, yet includes a verbal idea, viz. that of the v. b. **كَانَ**.

if I had been one of (the tribe of) Mūzin, they (the enemies) would not have carried off my camels; **وَقَالَ سَعْدُ أَمَا وَاللَّهِ لَوْ أَنَّ بِي قُوَّةٌ مَا أَقْوَى عَلَى التَّنَوُّسِ لَسَبَعْتَ مَتْنِي فِي أَقْطَارِهَا وَسَكَبَهَا زَيْمًا يُجْحِرُكَ وَأَصْحَابَكَ** *and Sa'd said: verily, by God, if I had some strength left that I were able to rise, thou wouldst hear from me a roaring in its (El-Medīna's) quarters and streets, that would drive thee and thy comrades into your holes, and by God, I would remove thee to a tribe where thou wouldst be a follower, not followed*; **لَوْ لَا قَوْمُكَ حَدِيثُ عَهْدٍ بِكَفْرِ لَا تُسْتُ أَتَيْتَ عَلَى قَوَاعِدِ** *had not thy people ceased recently to be in a state of infidelity, I would surely raise the house on the foundations of 'Ibrāhīm*; **وَلَوْ لَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالْإِيمَانِ لِبُيُوتِهِمْ سُقْفًا** *and were it not that all mankind would have become a single people (of unbelievers), We would certainly have given to those who believe not in the Merciful roofs of silver to their houses*; **لَوْ لَا فَضْلُ اللَّهِ** *had it not been for the goodness of God towards you and His mercy, ye would surely have followed Satan, (all) save a few*; **لَوْ لَا عَلَى تِلْكَ عَمْرٌ** *had it not been for 'Alī, 'Omar would surely have perished*; **لَوْ لَا أَنتُمْ لَكُنَّا مُؤْمِنِينَ** *had it not been for you, we would surely have been believers*; **لَوْ لَا هَذَا الْقَاعَارُ لَمْ** *had it not been for thee, I would not have gone on pilgrimage this year* (**أُحْجَجَ** in rhyme for **أُحْجَجَ**). [With **قَدْ** inserted in both clauses **لَوْ قَدْ مَاتَ أَمِيرُ الْمُؤْمِنِينَ لَقَدْ بَايَعْتُ فَلَانًا** *if the Prince of the faithful were dead, I would swear allegiance to So-and-so*; or only in the protasis **لَوْ قَدْ رَأَى كُلُّ مَنْ مَعَ مُؤْنِسٍ لَا تَصْرَفُوا عَنْهُ وَتَرْكُوهُ وَحْدَهُ** *if all that are with Mūnis had seen thee, they would surely turn away from him and leave him alone*.]—(b) Occasionally **كَانَ** is placed between **لَوْ** and the perfect in the protasis of the sentence, and

- A sometimes كَانَ is repeated before the perfect in the apodosis. If this be the case, the signification of the verbs in both clauses is always and necessarily that of the pluperfect; as كُنْتَ عَلِمْتَ ذَلِكَ لَضَرَّتْكَ نُوحًا كَانُوا عَرَفُوهَا لَهَا if I had known this, I would have beaten thee; كَانُوا صَلُّوا رَبَّ الْمَجِيدِ 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 نَوْنَعًا أَسْنَاهُمْ بِذُنُوبِهِمْ if we pleased, we could smite them for their sins; نَوْنَعًا جَعَلْنَاهُ أَمْحَا if we pleased, we could make it salt water. [If the verb of the protasis be an imperfect preceded by كَانَ and that of the apodosis a perfect, both may be rendered by the pluperfect subjunctive or by the imperfect subjunctive, as مَا أَتَى إِلَّا مَا نَوْنَعًا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا if they had believed in God and His prophet and in what has been revealed to him, they would not have taken them for friends; نَوْنَعًا يَنْجِي مِنَ الرَّتَى حَذَرُ نَجَاكَ مِمَّا أَصَابَكَ الْحَذَرُ if caution could save from death, surely the caution (of thy friends) would have saved thee from what has befallen thee (حَذَرُ in rhyme for حَذَرُ).]

- REM. a. The apodosis of نَوْنَعًا جواب (the answer, complement, or correlative of *lau*) is frequently omitted, when the context readily suggests it; as نَوْنَعًا لَوَاقَا سَيَّرَتْ بِهِ الْجِبَالُ أَوْ قَطَعَتْ بِهِ and if the mountains could be made to move by a Kor'an, or the earth be cleft in pieces by it, or the dead be addressed by it, . . . (scil. it would be by this Kor'an); نَوْنَعًا لَوْ أَنِّي بِكَرْهٍ أَوْ أَوْى إِلَى رُطْبٍ شَدِيدٍ if I were a match for you in strength, or could have recourse to a powerful clan or party, or to a mighty chieftain, . . . (scil. I would resist you); إِنَّمَا تَوَلَّيْتُ حَتَّى 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 تَرَى بَيْنَ يَدَيْكَ مِنَ الشَّرِّ إِلَّا مَوْضِعَ الشَّرِّ الْغَابِلِ لَهَا الْجِبَالُ عَلَيْهَا الْمَشْهُورُ بِالزَّيْتُونِ and if it (Seville) possessed no other glory but the place, called Azarafa, opposite to and overhanging it, famous for its numerous olive-trees, (and) stretching leagues by leagues, . . . (scil. this would be enough for it, كَفَى or كَفَاهَا).

[REM. b. The verb expressed or understood in a clause preceded by وَلَوْ even if, though, has the same signification as that of the clause to which it is annexed, as أَعْطَا السَّائِلَ وَلَوْ جَاءَ عَلَى فَرْسٍ لا أَرْجِعُ مِنْ أَعْطَا I will not retract my promise of protection, even if my head should fly before me; ائْتِنِي بِدَابَّةٍ وَلَوْ ائْتِنِي بِدَابَّةٍ give alms, though it be only a burnt hoof; ائْتِنِي بِحَيَاةٍ وَلَوْ ائْتِنِي بِحَيَاةٍ bring me a beast to ride upon, even if (it should be) an ass; نَوْنَعًا شَفَعَى الْمَظْلُومِينَ فَبَصَّحَهُمْ وَلَوْ مِنْ وَلَدِهِ; (§ 41, rem. b.) the complaints of the wronged were brought before him, and he obtained justice for them, even from his own son; إِنَّ أَلَمْتَ حَيَوَاتًا وَلَوْ أَلَمْتَ وَلَوْ أَلَمْتَ وَلَوْ أَلَمْتَ if thou causest an animal pain, however little, thou art cursed.]

5. After إِذَا when, as often as (Vol. i., § 387, 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 أَحْمَرَّ اسْتَجِبُوا I will come to thee when the unripe dates become red; ائْتِنِي بِحَيَاةٍ وَلَوْ ائْتِنِي بِحَيَاةٍ 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 be followed by two correlative clauses, the first of which extends its converse influence to the verb of the second, the verbs have in both clauses either a present or a future significa-

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

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

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

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

- A after إِذَا the perfect is used: For example: حَتَّى after إِذَا كُنْتُمْ فِي الْفُلِ وَجَمْعَنَ بِهِمْ يَرْيحُ طَيْبَةً وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَمْعَنَ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ وَخَيْرَ لِسَانٍ جَنُودَهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَمَهُمْ; He it is who letteth you travel by land and by sea, until, when ye are on board of ships, and they sail away with them (abrupt change of person, instead of with you) with a fair wind, and they rejoice in it, there overtakes them (the ships) a tempestuous gale, and the waves come on them from every side, and they think that they are encompassed, (and) call upon God, professing sincere religion; and unto Solomon were gathered his hosts, of jinn and of men and of birds, and they were marched on in order, until, when they arrive at the Valley of Ants, an ant says—. In this second example the meaning would be substantially the same, if we rendered it by until, when they arrived at the Valley of Ants, an ant said, but the translation would be less close*. In the next two examples, on the contrary, the

* [Trumpp, *Der Bedingungsas im Arabischen*, Sitz. Ber. d. phil. hist. Cl. der K. B. Akad. d. Wissensch. zu München, 1861, p. 432 seqq., rejects the theory expounded in rem. c, which is also that of Fleischer (*Kl. Schr.* i. 116 seqq.). حَتَّى, being properly a preposition, has no influence on the signification of the perfect in the following clause. This depends on that of the clause to which it is subordinated. The same remark applies to the perfects of two correlative clauses introduced by إِذَا حَتَّى. For example: أَهْرَى حَتَّى إِذَا أَتَيْتُهَا I run until I attain the end; حَتَّى إِذَا الْأَسْوَدُ قَدْ دَخَلَ الْبَيْتَ I attain the end; but before I was aware of anything, *El'Aswad had entered the room; وَتَوَرَّعْتُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَلِّبُ بِأَيَاتِنَا فَمَهُمْ يَوْمَئِذٍ حَتَّى and on that day when we bring together out of every nation a company of those who have gained our revelations, kept marching in ranks, until, when they have arrived (before God), He will say: Did ye treat my revelations as impostures? A comparison of this verse from Kor'an xxvii. with that cited above

- A repetition of the act justifies us in the use of the past. وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُبَيِّنُ لَهُمْ مِنْ أَهْلِ الْبَلَدِ حَتَّى إِذَا أَتَيْنَاهُم بِالْبَيِّنَاتِ 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 فُزِحُوا *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 **إِنْ** *if* (Vol. i., § 367, *f*), and after many words which imply the conditional meaning of **إِنْ** (**مَعْنَى** **إِنْ** or **الشَّرْطُ**), 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: **أَيُّ** and **مَنْ** *who, whoever*, **أَيُّمَنْ** *whosoever*, **مَا** *what*, **أَيُّمَا** *whatsoever*, **مَنْمَنْ** *whoever*, **مَهْمَا** *whatever*, **كُلَّمَا** *as often as*, **هَيْثُ** *where*, **هَيْثُمَا** *wherever*, **مَتَى** *when*, **مَتَمَّا** *whenever*, **أَيْنَ** *where*, **أَيْنَمَا** *wherever*, **كَيْفَ** *how*, **كَيْفَمَا** *however*, **أَيُّ** *in whatever way*, **كَيْفَ** and **أَيَّانَ** *when, whenever*, **إِذَا** *whenever*. Examples: **إِنِّي أَخَافُ إِنْ عَصَيْتَ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ** *I fear, if I rebel (lit. have rebelled) against my Lord, the punishment of a great (i.e. terrible) day*; **وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ** *and slay them wherever you find them (lit. have found them)*; **وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ** *and he is with you wherever you are*. The same remark applies to the perfects before and after **أَوْ** *or*, in such phrases

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

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

* [The verb in the protasis may never be a *فعل جامد* an *aplastic* verb, such as have but one tense and no infinitive, as *عَسَى، لَهَسَ*. comp. § 187, b. In negative clauses the jussive with *لَمْ* is employed (12) with very rare exceptions as *Kor'an ii. 140 وَلَكِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِثُلٍّ آيَةٍ مَا تَبْعُوا قَوْلَكُمْ* even though thou shouldst bring every kind of sign to those who have been given the Scriptures, yet they do not follow, for *لَمْ يَتَّبِعُوا*.]

- A *has spoken the truth*; كُنْتُرَ آمَنُتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا *you have believed in God, place your trust in Him*; فَمَهْدِ الْعَلَمَ أَوْ فَسَاحِ إِنَّ *accept my excuse readily or (at least) be indulgent, if I have committed a crime or a fault.*—(d) But if the perfect after these words is to have the historical sense (English past tense, § 1, e), the verb كَانَ, or one of its "sisters," must be prefixed to the correlative clauses; e.g. كَانُوا إِنَّ بَالَفُوا بَلَفُوا *if they exerted themselves to attain an object, they attained it* [ثَمَّ إِنَّ الْوَحْشَ يَهْوُوهُ الْقَرَسُ *and whenever one of the wild animals came to visit him, he made it his prey*; وَكَانَ مَتَى أَرَادَ خَلْعَهُ دَخَلَ الْوَهْدَةَ *and as often as he would throw off his allegiance, he entered the desert*]; though it is also sufficient that the correlative clauses should be dependent upon others that are historical; as إِنَّمَا أَتَرَفْتُ الْعِلْمَ *I attained knowledge only by praising (God), for, whenever I understood (anything), I said, Praise belongs to God.* [(e) If, however, the verb كَانَ, or one of its sisters, after these words, is followed by an imperfect or a participle, we must render it by the present (§ 181), as إِنَّ كُنْتُرَ نَجْمُونَ أَللهُ فَاتَّبِعُونِي *if you love God, then follow me*; وَلَا يَجِزْ لَكُنْ أَنْ يَكْتُمْنَ مَا خَلَقَ أَللهُ *nor is it lawful for them to conceal what God hath created in their wombs if they believe in God*; ثَمَّ إِنَّ كُنْتُرَ صَادِقًا لَقَدْ فَتَنَنِي وَإِنْ كُنْتُ حَقًّا لَقَدْ فَتَنَنِي *if thou speakest the truth, thou hast killed me; if thou liest, thou hast disgraced me.*]

REM. a. What has been said of the temporal إِذَا in § 5, rem. a, is also applicable to the conditional إِنْ for إِنْ is also originally a demonstrative (compare [إِنِّ, 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 A use of the Jussive, see §§ 13 and 17, c.

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

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

7. After the particle مَا, as long as, whilst, as often as (Vol. i., § 367, p), the perfect takes the meaning of the imperfect (present or future); as لَا تَلْقَئُ مَا يَلْقَئُ مَا بِقِيَمَتِهِ ضَرًّا *may you never meet with harm as long as you live!* (Vol. i., § 1, f), as long as you live! أَلْتَمَاسُ مَا دَامُوا فِي السَّعَةِ الدُّنْيَا غَافِلُونَ *men are careless, as long as they live in this world (lit. remain in the life of this world)*; لَا أُنْسَاكَ مَا دَرَّ شَارِقُ *I will not forget thee, as long as a sun rises*; أَلْتَمَاسُ مَا دَعَاكَ أَجَابَ *cure answers, as often as (or whenever) you call it.* If this imperfect is to be historical, the rule laid down in § 6, d, must be observed. The negative as long as not is always expressed by مَا لَمْ with the jussive (see § 12).

REM. The Arab grammarians regard this مَا as مَصْدَرِيَّةٌ ظَرْفِيَّةٌ

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

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

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

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

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

the adverb *سَوْفَ* (Vol. i. § 364, e), or its abbreviated form *سَ* (Vol. i. A § 361, b), in the end, is prefixed to the verb; as *وَمَنْ يَقْعَلْ إِلَيْكَ مُرَوَّنًا* *and whoever does this maliciously and wrongfully, we will burn him with hell-fire*; *وَنُصَبِّحُهُ فِي مَوْجِبِهِ* *we will explain it in its (proper) place*; *سَتَكُنِّي مِنْ مَقْشُورَةٍ كُلِّ حَيِّدٍ* *thou shalt be protected (through God's grace) from every machination of thine enemy*.

REM. a. *سَوْفَ* may have the accusative *نَ* prefixed to it, as *وَتَسُوفُ يُعْطِيكَ رَبُّكَ فَتَرْضَى* (*abundance*) *and thou wilt be content*; and it may be separated from its verb by a verb which is void of government, as in the verse *وَمَا أَذْرِي وَسَوْفَ أَخْلِلُ أَذْرِي أَتَوَدُّ آلُ هِشْرِ أَنْ يَسَّهَ* *and I do not know, but I shall (I think) know, whether the family of Hishr are a band of men or women*.—Rare forms are *سَوَّ*, and *سَيَّ*.

[REM. b. The simple future has sometimes the sense of a polite order or request; as *قَالَ لَهُ سُلَيْمَانُ قَنْصِرْفُونَ وَتَرَى فِيهَا بَيْتَنَا* *then Sulaiman said: Depart now, and we will consider between ourselves* (Tabari ii. 544, l. 7); *وَقَالَ لِإِبْرَاهِيمَ أَنْخَلْ أَمْلَحَ اللَّهُ الْأُمَيْرَ* *and he said to Ith: Have the kindness to enter, God bless the Emir*; *وَقَالَ لَهُ هَالِدُ قَوْمُهُ يَا أَمِيرَ الْمُؤْمِنِينَ قَامَتُهُ* *and Halid said to him: Grant him indemnity, O Prince of the faithful, and he did so* (Ag. xvii. 164, l. 14). D. G.]

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

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

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

(e) An act which continues during the past time. In this case B too the imperfect is appended to the perfect without the interposition of any connective particle, and forms, with its complement, a secondary, subordinate clause, expressing the state (الْحَال) in which the subject of the previous perfect found himself, when he did what that perfect expresses [حَال مُقَارِن] جَاءَ زَيْدٌ يَضْحَكُ as Zaid came laughing; انْكَفَأَ يَحْمَدُ مَقْدَاهُ he returned, congratulating himself on (lit. praising) his morning-walk; طَفَعَ يَفْتَأُ الْقَلْبَ بِأَرْمِيهِ he set out, فَلَبِثْنَا نَرْقُبُهُ رَقَبَةً أَهْلِيهِ الْأَعْيَادِ; and we remained watching for him as one watches for the new-moons of the festivals; فَجَاءَهُ إِحْدَاهُمَا تَبَشَّى عَلَى اسْتِحْيَا; 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.

D REM. a. After the negative particle لَا, the imperfect retains its general idea of incompleteness and duration; as خَرَجَ لَا يَعْلَمُ أَيْنَ هُوَ he went out, not knowing, or without knowing, where he was; لَا يُقْرِئُ الشَّيْءُ الْبَخِيلَ the liberal (man) does not respect the stingy. —After the negative particle مَا it takes the meaning of the present; as مَا يَزْكِي إِلَّا نَسَانَ بِغِيَاةِ أَهْلِ بَيْتِهِ a man is not declared righteous by the evidence of his own household; مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ خَيْرٍ مِنْ رَبِّكَ

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

REM. b. According to the Arab grammarians, the imperfect B indicative is used لِلْحَال, to indicate present time (الزَّمَانُ الْحَالِي), and لِلْمُسْتَقْبَلِ, to indicate future time (الْمُسْتَقْبَلُ, less correctly الْمُسْتَقْبَل).

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

- A 10. To express the futuro-perfect, the imperfect of **يَكُونُ** (**يَكُونُ**) is frequently prefixed to the perfect, the particle **قَدْ** being sometimes interposed. For example, **وَنَسْتَأْجِرُ الْوُجَاهَ يَحْمِلُونَهُ إِلَى مَنْزِلِي وَأَهْلُونِ وَأَنَا أَخِيضُهُ وَلَا يَكُونُ بَقِي وَرَأَيْتُ قَدْ يَدْخُلُ بَيْتِي بِقَعْلِهِ وَتَلْبِيهِ وَأَهْلُونِ قَدْ اسْتَشْهَرْتُ بِنَفْسِي فِي إِزَاحَةِ بَدَنِي عَنِ الْكَيْدِ بِبَيْسِرِ أُجْرَةٍ أَهْلِيهَا لَمْ** and I shall hire some people to carry it to my house, and I shall be the last of them (to depart), and there shall not have been left (shall not be left) behind me anything to occupy my mind with the doing or removing of it, and by the trifling pay I give them, I shall have provided help for myself (so as) to spare my own body all the labour.

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

- C 11. The Subjunctive of the imperfect (**الْمُضَارِعُ الْمَنْصُوبُ**) has always a future sense after the adverb **لَنْ** not (Vol. i. § 362, 44), and the conjunctions **أَنْ** that, **أَوْ** or **أَلَّا** that not, **كَيْ** and **كَيْفَى** that, **لَنْ** **يَدْخُلَ** and **لَنْ** **يَكُونَ** that not, **حَتَّى** till, until, and **لِ** that; as **لَنْ يَدْخُلَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى** those who are Jews or Christians; **أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ** do you think that ye shall enter Paradise? See § 15.

12. The Jussive of the imperfect (**الْمُضَارِعُ الْمَجْزُومُ**), when dependent upon the adverbs **لَمْ** not, and **لَمْ** not yet (Vol. i. § 362, 57, 59), has invariably the meaning of the perfect. For example: **أَمْ لَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مَلَكٌ مُنْجِبٌ وَأَلَّا تَرْضَى** hast thou not learned (or dost thou not know) that God's is the sovereignty over the heavens and the earth? **أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا**

دُونَكُمْ do you think that ye shall enter Paradise, before there shall have come (lit. and there has not yet come) upon you the like of what came upon those who passed away before you? **أَمْ لَمْ يَكُنْ لِبَنِي إِذَا مَرَّتْ عَلَيْهِ سَاعَةٌ فَكَيْفَ إِذَا مَرَّتْ عَلَيْهِ سَاعَةٌ** is this (the case), before our parting is an hour old (lit. and an hour has not yet gone by since parting)? How then, when months shall have passed over it? **أَرَأَيْتَ أَتَرْجُلُ غَيْرَ أَنْ رَحَلْنَا** our departure is close at hand, save that our camels have not yet moved off with our saddles (i.e. we have all but started); **إِنْ تَرَوْا فَقَعِلْ ذَلِكَ فَهَيَّجَتْ** if you do not do this, you will perish (§ 6, b); **لَمْ يَكُنْ يُحِبُّ الشُّعْرَ وَالشُّعْرَاءَ** he was not fond of poetry and poets (§ 9).

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

13. After **إِنْ** and the various words that have the sense of the jussive has the same meaning as the perfect (§ 6); as **إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُنْصَرِفُوا** whether ye hide what is in your breasts, or disavow it, God knoweth it; **مَا تَفْعَلُوا مِنْ خَيْرٍ** whatever good ye do, God knoweth it; **إِنْ تَعْمَلْ فِي إِسْلَامِكَ** if, now that thou hast become a Muslim, thou dost a good work, thou wilt be rewarded for it; **إِنْ تُنْصَرِفُوا يَا آلَ** if ye do us justice, O family of M'drwan, we will draw near to you; **أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ** wherever ye are, death will overtake you; **مَتَى أَضَعِ الْعِمَامَةَ تَعْرِفُونِي** when I lay aside the turban, ye recognize me; **لَا يَخْشَى بَعْدَ عَقْدِنَا وَمَنْ لَا** he who seeks our protection has nothing to fear after our covenant; but he who does not come to terms with us will pass

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

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

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

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

2. The Moods.

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

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

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

(a) a. By *أَنْ* that, after verbs which express inclination or disinclination, order or prohibition, duty, effect, effort, fear, necessity, permission, etc.; *لَا أَنْ* or *أَلَّا* that not; and *لَنْ* (for *لَا أَنْ*, i.e. *it will not be or happen that*) certainly not, not at all. For example: *أَرَدْتُ وَأَتَّخِذْتُ أَنْ أَتَبِينَ نَهْجَ طَرِيقِ اتِّعْلَمِ* I wished and desired to make plain to them the path of learning; *لَا يَأْبَ كِتَابَ أَنْ* B *يَتَّبِعِيَ أَنْ يَتَوَى* let no one who can write, refuse to write; *أَلَيْتَظَلُّ بِطَلَبِ الْعِلْمِ رِضَا اللَّهِ* it behoves the learner to strive by his seeking after knowledge to please God; *يَجُوزُ أَنْ يَكُونَ أَتَّصَبَ* it may be the accusative; *قَالَ فَكَهَيْطُ مِنْهَا قَبَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا* He (God) said, Get thee down then from it (Paradise), for it is not for thee to behave with pride in it; *أَمَرْتُكَ بِأَنْ تَفْعَلَ كَذَا* I commanded thee to do such a thing; *إِنِّي أَخَافُ أَنْ يَتْرُكَنِي* C *I am afraid he will not leave me, or, in accordance with a particular idiom of the language* [§ 162], *I am afraid he will leave me*; *مَا مَنَعَكَ أَنْ تَسْجُدَ* what hath hindered thee from worshipping (him)? *أَلَمْ نَسْأَلْكَ 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; *إِلَّا* *لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا* none shall enter Paradise save those who are Jews or Christians; *فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْتِيَ ابْنِي أَبِي* D *I will therefore not quit the land (of Egypt) until my father gives me leave.*

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

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

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

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

- REM. α. أَنْ is in these cases مَصْدَرِيَّةٌ, that is to say, أَنْ with the following verb is equivalent in meaning to the *maṣdar* or infinitive of that verb; e.g. وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ and that ye fast is better for you (صِيَامُكُمْ = أَنْ تَصُومُوا); أُرِيدُ أَنْ أَزُورَكَ I wish to visit thee (زِيَارَتُكَ = أَنْ أَزُورَكَ); أَعْجَبَنِي قِيَامُكَ = أَعْجَبَنِي أَنْ قُمْتَ; (زِيَارَتُكَ = أَنْ أَزُورَكَ).

REM. β. The omission of أَنْ before the subjunctive is very rare; as خُذِ اللَّيْسَ قَبْلَ أَنْ يَأْخُذَكَ order him to bury it; لَا أَتِيهَا دَا seize the thief before he can seize thee; and in the verses لَا أَتِيهَا دَا

O thou, A
that hinderest me from being present in battle, and from taking part
in amusements, canst thou make me live for ever?—The gram-
marians tell us that some of the Arabs construed أَنْ always with
the imperfect indicative, as أُرِيدُ أَنْ تَقُومَ I wish thee to stand
up; and, according to the reading of Ibn Muḥsin, Kor'an ii. 233
for him who desires to complete the time of
suckling; whilst others let it govern the jussive, as in the half- B
verse يَأْتِنَا الصِّدْقُ نَحْبِيبُ come, until the game comes
(or is brought) to us, let us gather firewood.

[REM. c. Sometimes أَنْ seems to have the meaning of *lest*, for fear
that, as in the verse عَمْرُ بْنُ عَمْرٍاءَ حَبُوتٌ بِهَيْجَةٍ مَكَانَ قُلُوبِ رَأِيمٍ
I have given 'Amr ibn 'Imrān a hundred camels for a young
beast unable to rise, for fear lest I should be blamed (Ḥamāsa, p. 256,
l. 3); أَعَدَدْتُ السِّلَاحَ أَنْ يَجِيءَ عَدُوٌّ قَادِقُهُ I have prepared arms for
fear that an enemy should come, in which case I may repel him;
for fear lest the one of them
should make a mistake, in which case the other may remind her
(Kor'an ii. 282). In these and similar phrases (Kor. iv. 175,
vi. 157, xlix. 2, Lane p. 106, 5) the interpreters supply مَخَافَةَ or
حُكْمًا. In others it may be explained by the preceding words
implying a prohibition, as Kor. xxxv. 39, Tab. i. 657, l. 8, 3026,
l. 2. In the verse (Hariri, *Dorraṭ*, 88) أَوْصِيكَ أَنْ يَحْمَدَكَ الْأَقْرَابُ D
may have the meaning of
وَيَرْجِعَ إِلَيْكَ وَهُوَ خَائِبٌ
I warn thee lest thy near relations should praise thee, but the
poor return disappointed. D. G.]

* [Baidāwī on Kor'an ii. 77 reads أَحْضُرْ, adding that, if أَنْ is omitted, the verb is put in the indicative. R. S.—Comp. Ḥamāsa, p. 438, l. 6 seq. and see also Lane p. 104 c, on Kor'an xxxix. 64
[أَفْقَرُ إِلَهٍ تَأْمُرُونِي أَعْبُدُ.]

- A (b) By *لِ* that, in order that ([called *لَا مَر كُنَى*] originally a preposition, Vol. i. § 366, c); *لَنْ*, *لَنْ كُنَى*, and *لَنْ كُنَى*, that, in order that; *لَنْ كُنَى*, and *لَنْ كُنَى*, that not, in order that not; particles which indicate the intention of the agent and the object of the act. For example: *لَا مَر كُنَى لَكَ اللَّهُ* repent, that God may forgive thee; *لَا مَر كُنَى أَنْ يَتَّبِعِي أَنْ يَسْأَلَ الْمُسْلِمَ اللَّهُ تَعِ الْغَايَةَ بِصَوْنِهِ عَنِ الْبَلَاءِ* it behoves the Muslim to ask God (who is exalted above all) for health, that He may preserve him from misfortunes; *لَا مَر كُنَى إِذَا حَفِظْتَ شَيْئًا فَعَلِّقْهُ كُنَى* when you learn anything, write it down, so that you may constantly refer to it; *لَا مَر كُنَى أَعِدْهُمْ كُنَى* that I may prepare them; *لَا مَر كُنَى أَنْ أَكُونَ* learn that ye may teach; *لَا مَر كُنَى وَأَمَرْتُ لِأَنْ أَكُونَ* and I am ordered (this) in order that I may be the first of the Muslims (of those who surrender themselves to Him); *لَا مَر كُنَى إِذَا كُنَى تَعَلَّمْنِي صَادِقًا* that thou mayest know me to be speaking the truth; *لَا مَر كُنَى أَنْ تَتَّخِذَ بِي حُبًّا كُنَى تَتَّخِذُ بِي حُبًّا كُنَى* thou desirest to take me as thy lover together with *Hālid*; *لَا مَر كُنَى أَنْ يَطُولَ الْكِتَابُ* we have not occupied ourselves with giving an account of this, in order that the book might not become too long; *لَا مَر كُنَى أَنْ يَكُونَ دَوْلَةٌ بَيْنَ الْأَغْنِيَاءِ* that it (the spoil) may not be a thing taken by turns among the rich of you; *لَا مَر كُنَى أَنْ تَأْسُوا عَلَى مَا فَاتَكُمْ* that ye may not grieve over what escapes you; *لَا مَر كُنَى أَنْ يَقَالَ ذَلِكَ لَنَا* he said this only in order that learning might not be disparaged.

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

the *لَا مَر كُنَى* or *lām of denial*, i.e. when it is the predicate of *أَنْ*. *لَا مَر كُنَى مَا كَانَ اللَّهُ يُعَذِّبُهُمْ وَأَنْتَ فِيهِمْ* as *لَا مَر كُنَى* God was not one to chastise them whilst thou wast among them; *لَا مَر كُنَى زَيْدٌ* Zaid was not a man to drink wine.

REM. b. The addition of *مَا* *الْبَصْدَرِيَّةُ* appears sometimes to interrupt the government of *كُنَى*, as in the verse *إِذَا أَنْتَ لَمْ تَنْفَعْ كُنَى* when thou canst not benefit, then harm; for nothing is expected of a man but that he should harm or benefit. Sometimes *أَنْ* is added to strengthen the regimen; as *لَا مَر كُنَى أَنْ تَغُرَّ وَتُغْدِمَا* that thou mayest deceive and beguile; *لَا مَر كُنَى أَنْ تَطِيرَ لِقَرْيَتِي* that thou mayest fly to my village.

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

- A *hope of his living*; خَيْرُ النَّاسِ رَجُلٌ فِي شَعْبَةٍ فِي غُفْمَةٍ لَهُ يَعْجُدُ 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 *كُنَى* or *إِلَى أَنْ* and say that it is equivalent in meaning to *كُنَى*, as *أُضْرِبُ الْكَلْبَ حَتَّى يَتَوَبَّ* (إِلَى أَنْ) he reports or that (كُنَى or كُنَى) he may repent.

REM. b. In some cases the regimen may be doubtful; as *وَزَلَّيْنِ حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ* and they were agitated until the apostle said (يَقُولُ), or so that the apostle said (يَقُولُ), and those who believed with him, When (will) the help of God (come)!—In fact, after *حَتَّى* four constructions are possible, which may be exemplified thus: *سِرْتُ إِلَى الْكَوْفَةِ حَتَّى أُدْخِلَهَا* I journeyed to *al-Kāfa* that I might enter it (= *حَتَّى أُدْخِلَهَا*); *سِرْتُ حَتَّى أُدْخِلَهَا* I journeyed to it till I entered it (hist. imperfect, *حَتَّى أُدْخِلَهَا*); *سِرْتُ حَتَّى أُدْخِلَهَا* (حِكَايَةً خَالٍ مَابِيَةً) I have journeyed to it till I am (now) entering it (= *حَتَّى أَنَا أُدْخِلُهَا* الآن); 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 السَّبَبِ*, or *فَاءُ السَّبَبِ*). The preceding clause must contain an imperative D (affirmative or negative), or words equivalent in meaning to an imperative; or else it must express a wish or hope, or ask a question; or, finally, be a negative clause*. The signification of *فَ* in all these

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

cases is equivalent to that of *حَتَّى*. For example: *إِغْفِرْ لِي يَا رَبِّ* A pardon me, O my Lord, so that I may enter Paradise; *رَبِّ أَنْصُرْنِي فَلَا أُخْلَلْ* O my Lord, help me, so that I be not forsaken; *يَا نَاقَ سَبِيٍّ مَنَّا فَبِهَا إِلَى* order him to sow it; *سَلِّمَانٌ قَسْتَرِينَا* O camel, go at a far-stretching gallop to *Suldimān*, that we may find rest (فَبِهَا and قَسْتَرِينَا in rhyme for فَبِهَا and قَسْتَرِينَا); *لَا تُؤَاخِذْنِي فَأَهْلِكَ* (نَسْتَرْخِ) do not punish me, so that (or lest) I B perish; *اللَّهُ لَا تَكِلْنَا إِلَى الْإِنْسَانِ فَنُخْجِرَ وَلَا إِلَى أَنْفُسِنَا فَنَفِيحَ* O God, hand us not over to ourselves, lest we be too feeble (for the charge), nor to (other) men, lest we perish; *وَلَا تَطْفُوا فِيهِ قَبِيلٌ عَلَيْهِمْ غَضَبِي* and do not exceed therein, lest my wrath alight upon you (or become due to you); *يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَوْزَوْا عَلَيَّ* would that I had money, that I might give part of it away in alms; *يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَوْزَوْا عَلَيَّ* O would I had been with them, that I might have won great gain; *يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَوْزَوْا عَلَيَّ* perhaps I may go on pilgrimage so as to visit thee; *يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَوْزَوْا عَلَيَّ* is Zdid at home, that I can go to him *قَبْلَ لَنَا مِنْ شُغْلِهِ فَنُفَعُوا*? (= tell me whether Z. is at home, so that etc.) *يَا أَبْنَاءَ الْكَافِرِينَ أَلَا* have we then any intercessors to intercede for us! *يَا أَبْنَاءَ الْكَافِرِينَ أَلَا* O son of the noble, wilt thou not draw near, that thou mayest see what they have told thee! *يَا أَبْنَاءَ الْكَافِرِينَ أَلَا* why dost thou not study, that thou mayest learn by heart! *رَبِّ تَوَلَّاهُ أَفَرُغِي* D my Lord, why hast Thou not granted me a respite for a brief term, that I might give alms! *لَا يُلْقِي عَلَيْهِمْ فَيَمُوتُوا* sentence is not passed upon them, that they die; *مَا تَأْتِينَا فَتَحَدِّثُنَا* thou never comest to us to tell us something.

REM. The imperative must be pure or real (مَحْضٌ), not an interjection like *هَـ*, nor a verbal noun in the accusative. You my *فَأَحْبَبَ إِلَيَّ* hold your peace and I will treat you kindly;

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

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

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

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ he who doth evil, shall be recompensed for it; A *مَتَى تَأْتِي تَعْلُو إِلَى ضَوْءِ نَارِهِ تَجِدُ خَيْرًا نَارٍ عِنْفًا خَيْرَ مُوقِدٍ* when thou comest to him, making for the light of his fire, thou findest the best of fires, beside which is the best of kindlers; *حَيْثُمَا تَسْتَقِرْ يَقْدِرْ لَكَ اللَّهُ* wherever (or whenever) thou shalt pursue a right course, God will decree thee success in the time to come; *أَيْنَمَا كُنَّا كَفَيْمَا* whithersoever the wind bends it, it bends; *كَيْفَمَا كُنَّا* however thou settest out, thou wilt meet with B *خَيْرًا* good fortune; *خَلِيلِي أَتَى ثَلَاثَتَانِي تَأْتِيَا أَمَّا خَيْرٌ مَا يُرْضِيكُمَا لَا يُحَاوِلْ* my two friends, however ye come to me, ye come to a brother who will never do anything but what pleases you; *وَإِذَا* *أَيَّانَ نُؤْمِنُكَ تَأْمَنُ غَيْرَنَا* and when thou dost not obtain security from us, thou ceasest not to be afraid; *وَإِذَا* *ثُمَّ نُنْزِلُ خَيْرًا* 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; *فَإَيَّانَ مَا تَعْمَلُ بِهِ الرِّيحُ يَنْزِلُ* and whenever the wind turns it aside, it descends; but *مَنْ كَانَ يُهَيِّدُ* C *وَحَرْثَ الْآخِرَةِ نَزَدَ لَهُ فِي حَرْثِهِ* whoever chooses the tillage of the life to come, to him will we give an ample increase in his tillage; *إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ* if he steals, (why,) a brother of his has stolen before; *فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا* and whosoever believes in his Lord, shall not fear a diminution (of his reward) nor wrong.—β. The jussive also stands in the apodosis, when the protasis contains a verb in the imperative [or one of the expressions that have the meaning of D an imperative (Vol. i. § 368, rem. d)]; as *عِشْ قَنَعًا تَكُنْ مَلِكًا* live contented (and) thou wilt be a king; *وَأَوْفُوا بِعَهْدِي أَوْفٍ بِعَهْدِكُمْ* be faithful to (your) covenant with me, (and) I will be faithful to (my) covenant with you. *فَذَرُونَهَا تَأْكُلْ* therefore let her eat; *أَتْلُ* *فَرُونِي* let me kill Musā; *دَعْنِي أَبْعَجْ بَطْنَهُ* let me slit his belly;

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

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

- C perfect, as *إِنْ كُنْتَ لَمُتْ* if thou standest, I stand; (β) jussive × jussive, as *إِنْ تَكُنْ تَخْسُرُ* if thou art clothful, thou wilt suffer loss†;

* [It is sometimes difficult to say whether the second clause contains an apodosis, or a qualificative sentence (*صفة*), or a circumstantial definition (*حال*). In the last two cases, of course, the indicative must be used. E.g. in the words *قَهَبَ لِي مِنْ لَدُنْكَ وَرَثًا يَرِثُنِي* (Kor'an xix. 5) give me, then, a successor of Thine own choice, who shall be my heir, *يَرِثُنِي* is a *صفة*, but some readers pronounce *يَرِثُنِي* as an apodosis; in the passage *دَعْنَا عَائِلَتَكَ اللَّهُ نَعِيشُ فِي هَذَا الظِّلِّ وَنَشْرَبُ هَذَا الْمَاءِ* *leave us (may God grant thee health!) abiding under this shade and drinking this cool water, until death comes to us*, *نَعِيشُ* and *نَشْرَبُ* are a *حال*.]

† [Very rarely poets have the imperfect indicative; see Sibawüh i. 388, *Kāmil* p. 78. D. G.] . Another example is Tabari i. 1713,

لَمَنْ يَمُوتُ فِي ذَلِكَ يَمُوتُ.

- (γ) jussive × perfect, as *إِنْ تَصْبِرْ ظَفِرْتُ* if thou art patient, thou wilt¹ prevail; (δ) perfect × jussive, as *إِنْ صَبَرْتَ تَظْفَرُ*, in which case the imperfect indicative is also admissible, with or without *فَ*, as *وَأِنْ أَتَاهُ خَلِيلٌ يَوْمَ مَسْئَلَةٍ يَقُولُ لَا غَالِبَ لِي وَلَا حَرَمَ* and if a friend comes to him on a day (when he has need) of asking, he says (*يَقُولُ* instead of *يَقُلْ*), *My camels are neither absent (or my property is neither hidden) nor withheld (from thee); فَإِنْ كَانَتْ الْعَرَبُ جَائِلَةً* and if the Arabs go about in agitation on thy track, they will not find any other but thee. The third form of expression is rarer than the others. [The following remarks may here be added: (1) If an oath precedes, the verb in the protasis is invariably a perfect, whilst as a rule the indicative or the energetic (§ 19, e) is used in the apodosis, e.g. *قَوْلَ اللَّهِ تَنْتَنَ* for, by God! if thou go forth from the town, thou wilt never return to it; *وَاللَّهِ إِنْ قَامَ زَيْدٌ لَقُمْتُ* by God! if Zaid rises, I rise also; *وَاللَّهِ إِنْ جَاءَ زَيْدٌ لَا أَكْفُرُهُ* by God! if Zaid come, I will honour him. There are, however, exceptions not only in poetry, but also in prose, as *وَأَمْرَ اللَّهِ تَنْتَنَ لِمَنْ يَفْقَاتُنِي* by the oaths of God! if I meet them and victory escapes me, martyrdom will not escape me, so God will (Tab. ii. 644, l. 15). (2) The jussive in the protasis is necessary if the verb be preceded by the negative *لَا*, thus after *إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ* if not, as unless ye do the same, there will be discord in the land and great corruption; *إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ* if ye will not aid him, certainly God did aid him. (3) The imperfect indicative is used in the apodosis, if the verb is meant to express expectation or order, e.g. *إِنْ أَفْرَجْتُ عَنْكُمْ تَخْرُجُونَ وَأَتَّخِذُونَ بِأَيْدِيكُمْ مَا تَجِدُونَ فِي الْأَسْوَاقِ* if I let you go, ye must go and take what of implements and timber you find in the bazaars (comp. § 8, c, rem. b). (4) If the protasis be a nominal sentence, only the perfect may be

- A *فَلَا تَعْدِلِي بَيْنِي وَبَيْنَ مُغْتَبِرٍ* 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 *بِأَمْرِ اللَّهِ أَضْرِبَنَّ* strike, by God! *أَنْ تَعْلَمَنَّ أَنَّ طَوْلَ الْعُوشِ تَعْدِيبٌ* learn that length of life is a punishment or torment (*تَعْدِيبٌ* in rhyme for *تَعْدِيبٌ*); *الْكَبِيرِيَّةُ لِرَبِّهَا* glory belongs to God (alone), as an attribute peculiar to Him; therefore keep thyself afar from it, and B fear (Him).

[REM. a. In verbs that signify to go, to move (*ذَهَبَ، حَضَى، رَجَعَ، رَاحَ، قَامَ*, etc.) the dual and the plural of the first person of our imperative are often replaced in Arabic by an imperative with *بِأَنَّ* (§ 56, rem. d), as *إِمضِ بِنَا* to a man, *إِمضِي بِنَا* to a woman, *إِمضُوا بِنَا* to two persons, *إِمضِينَ بِنَا* to more, let us go. A modern manner of expressing the same thing is to employ the imperative of a verb signifying to let, as *خَلِّينَا (خَلِّوْنَا) تَرُوحْ* or C *دَعْنَا (دَعُونَا) دَعُونَا* (comp. Fleischer, *Kl. Schr.* ii. 636 seq.).

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

3. The Government of the Verb.

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

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

(a) The Accusative.

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

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

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

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

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

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

REM. a. Transitive verbs are called by the Arab grammarians **الْأَفْعَالُ الْمُتَعَدِّيَّةُ**, and they designate by this name not only those verbs which govern their object in the accusative, but also those which connect themselves with it by means of a preposition. The former are distinguished as **الْأَفْعَالُ الْمُتَعَدِّيَّةُ بِأَنْفُسِهَا** the verbs that pass on (to an object) through themselves (and not by help of a preposition) and the latter as **الْأَفْعَالُ الْمُتَعَدِّيَّةُ بِغَيْرِهَا** the verbs that pass on (to an object) through something else than themselves (viz. **فِعْلٌ مَتَّعِدٌ بِغَيْرِهَا** through a preposition). For example, **بَلَغَ** to reach, to arrive (of a message, etc.), is a **فِعْلٌ مَتَّعِدٌ بِنَفْسِهِ**, because we say **بَلَغَنِي الْخَبَرُ** the news reached me; but **قَدَرَ** to have power, to be able, is a **فِعْلٌ مَتَّعِدٌ بِغَيْرِهِ**, because it is construed with **عَلَى**, and we say **قَدَرَ عَلَى شَيْءٍ** he was able to do something.

D 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; **إِنَّ الْغُرَبَاءَ وَأَوْلَادَ الْكِبَرَاءِ يَأْتُونَنِي مِنَ الْبُطَارِ الْأَرْضِي** strangers and the sons of the great come to me from (all) quarters of the earth (compare in Hebrew **בָּאוּ** with the accusative, e.g. Ps. c. 4, Prov. ii. 19, Lament. i. 10). Hence these verbs have in Arabic a personal passive, so that we may say **أَتَى بِشَيْءٍ** he was come to with a thing,

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

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

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

- A likewise a causative meaning. For example : عَلَّمَهُ عِلْمَ النِّبَةِ *he taught him the science of astronomy*; زَوَّجْتُ زَيْدًا ابْنَتَهُ أَخِي *I gave Zdid my brother's daughter in marriage*; أَغْلَيْتَنِي 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* (أَشْبَعَهُ خُبْزًا *he ate as much bread as he could*); أَطْعَمَهُ السَّيْفَ *he let him taste the sword* (ran him through with it); سَقَوْا زَيْدًا خَمْرًا مَسْمُومَةً *they gave Zdid poisoned wine to drink*; أَعْطَاهُ الْكِتَابَ *he gave him the book*; رَزَقَهُ اللَّهُ الْعَمَرَ *God gave him his life*; وَلَّاهُ اللَّبَنَ *he gave him milk in abundance*; أَتَشَدَّنِي شِعْرًا *he recited a poem to me*; وَعَدَنَا اللَّهُ حَرَمَهُ اللَّهِ بَرَكَةً *God has promised us everlasting life*; قَنَّا عَذَابَ النَّارِ *God has deprived him of the blessing of learning*; وَفَى *imperative of* قِي *preserve us from the punishment of hell-fire* (Vol. i. § 178); اسْتَغْفِرِ اللَّهَ ذَنْبًا *ask pardon of God*; كُنْتُ مُحْصِيَةً *I beg forgiveness of God for sins that I am not able to count* (comp. § 70, rem. e); أَمَرْتُكَ الْخَيْرَ فَافْعَلْ مَا أُمِرْتُ بِهِ *I have enjoined thee (to do) the best; do what thou hast been ordered to do*.—(b) To the second class belong (a) verbs which mean to make, appoint, call, name, and the like; and (β) those verbs which are called by the
- D Arab grammarians أَعْمَالُ الْقُلُوبِ *verbs of the heart*, i.e. which signify an act that takes place in the mind, or اَلرَّجَحَانِ أَوْ اَلشَّكِّ *verbs of certainty and doubt or preponderance (of probability)*, such as عَلِمَ *to see, think, know*, [رَأَى (pass. IV. of رَأَى) *to think, believe*], وَجَدَ *to know, find, perceive*, دَرَى *to know*; خَالَ *to think, imagine*, ظَنَّ *to think, believe*, حَسِبَ *to think, reckon, suppose*, زَعَرَ *to think, deem*, حَسَبَ *to think, opine*, جَعَلَ *to believe, think*, تَوَقَّعَ *to imagine, fancy*, قَالَ *in the sense of to think, and the im-*

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peratives تَعَلَّمَ *learn, know*, and هَبْ *suppose, think*. For example : (a) الَّذِي جَعَلَ لَكَ الْأَرْضَ فِرَاشًا *who hath made the earth a bed for you*; وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ صَبْرًا *I have made the clay (into) a jug*; وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ صَبْرًا *and God took Abraham (for) a friend*; وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ صَبْرًا *and it (Fate or Fortune) turned their black hair white*; وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ صَبْرًا *I called him Muhammad*; وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ صَبْرًا *and I named it (my B book) 'The Instruction of the Learner in the Path of Learning'*; (β) رَأَيْتُ أَحَقَّ الْحَقِّ حَقًّا *they indeed think it far off*; رَأَيْتُ أَحَقَّ الْحَقِّ حَقًّا *I think the duty we owe to a teacher the greatest of duties*; رَأَيْتُ أَحَقَّ الْحَقِّ حَقًّا *I know that God is the greatest of all in power of will*; رَأَيْتُ أَحَقَّ الْحَقِّ حَقًّا *where thinkest thou that Bih is sitting!*; عَلِمْتُكَ الْبَلَالَ الْغُفُورَ *I know that thou art liberal in the exercise of bounty*; وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ *and verily we C found most of them evil-doers*; وَجَدْتُهُ شَيْخًا حَلِيمًا *I found him a mild, or gentle, old man*; إِخَالَ زَيْدًا أَخَاكَ *I think Zdid is thy brother*; وَمَا أَظُنُّ السَّاعَةَ قَائِلَةً *and I do not think the hour (of judgment) is at hand*; حَسِبْتُ اَلتَّقَى وَالتَّجَوُّدَ خَيْرَ بَجَارَةٍ وَرَبَاحًا *I deemed piety and generosity the best merchandise in respect of profit*; وَلَا تَحْسِبَنَّ اَلَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا *and do not deem those dead D who have been slain on God's path (i.e. fighting for their religion)*; فَلَا تَعْدِ اَلْمَوْتَى شَرِيكَكَ فِي الْغِنَى *do not then reckon the mauṭā (or clients) a sharer with thee in (his time of) affluence*; قَدْ كُنْتُ أَحَبُّو *I supposed 'Abū 'Amr to be a trusty friend*; وَجَعَلُوا *and they believe the angels, who are the servants of the Merciful, (to be) females*; فَسَمَّيْتُهُ

- A *I thought he was a slave, and so I abused him*; أَجْهَلًا تَقُولُ بَنِي لُؤَيٍّ *by thy father's life, dost thou think the sons of Lu'ay are ignorant, or (only) pretending to be so?* (in rhyme for أَجْهَلِينَ *know that the healing of the soul is the conquering of its enemy*; فَكَلْتُ أَجْرَنِي أَبَا مَالِكٍ وَإِلَّا فَهَبْنِي *and I said, Protect me, O Abū Mālik, and if not, deem me a lost man* (in rhyme for هَالِكًا *suppose me a friend of thine*.

REM. a. Of the two objective complements, that which is the subject is called *أَلْمَفْعُولُ الْأَوَّلُ* the *first object*, and the other, or predicate, *أَلْمَفْعُولُ الْثَانِي* the *second object*.

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

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

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

§ 24] *The Verb*.—3. *Government of the Verb*.—(a) *The Accus.* 51

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

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

REM. e. The *أَفْعَالُ الْقَلْبِ* may also be construed so as to exercise no grammatical influence upon the clause which is immediately dependent upon them. This happens (1) when the verb is inserted parenthetically, in which case, however, the accusative is preferable, as *زَيْدًا ظَنَنْتُ جَاهِلًا*, or *زَيْدٌ ظَنَنْتُ جَاهِلًا*, *Zaid 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 *زَيْدٌ صَادِقٌ ظَنَنْتُ*, *Zaid 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 صَادِقٌ* *I think Zaid is not truthful*, *مَا عَلِمْتُ أَزَيْدٌ عِنْدَكَ أَمْ عَمْرُو* *I do not know whether Zaid is in thy house or 'Amr*, *عَلِمْتُ أَيُّهُمَا أَبُوكَ* *I know which of them is thy father*, *ظَنَنْتُ لَزَيْدٌ قَائِمٌ* *I think Zaid is standing up*. In the D last example *ظَنَنْتُ لَزَيْدٌ قَائِمٌ* is virtually *عَلَى اتَّقْدِيرِ* [comp. Vol. i. § 310] in the accusative, for if another object be added, without the particle *لَ* being prefixed to it, it is put in the accusative, as *ظَنَنْتُ لَزَيْدٌ قَائِمٌ وَعَمْرًا مُنْطَلِقًا* *I think Zaid is standing up and 'Amr going away*.—In the first two cases the infinitive *ظَنَّ* may be used in the accusative instead of the finite verb, as *زَيْدٌ ظَنَّكَ ذَاهِبًا* *Zaid*

- A *is, as thou thinkest, going away*, زَيْدٌ أَهْوَلَ طَلَبِي، زَيْدٌ طَلَبِي مُقَدِّمٌ.—
In modern Arabic the particle أَنْ is interposed between the فعل القلب and a dependent interrogative clause; as مَا عَلِمْتَ أَنْ لَا يَدْ أَنْ يَهْتَنَ أَوْلَا أَنْ أَلَسَمَ مَا هُوَ لَمْ أَذَرِ أَنَّهُ مَتَى يَجِيءُ، أَهْمَزَ جَاءَ it must be first explained what the noun is.

- § 25. If the verbs of the two classes mentioned in § 24 are put
B in the passive voice, one of the two accusatives becomes the nominative.—In the case of the first class, it is the accusative of the person; e.g. أَطْعِمَ السَّيْفَ عَلِمَ عِلْمَ الْهَيْئَةِ he was taught the science of astronomy; سَقَى السَّيْفَ he was made to taste the sword (was stabbed with it); مَسَّوَمَا the vizir was given poisoned water to drink, or poisoned water was given to the vizir to drink; رُقِيَ الْعَمْرُ life was granted him; أُنْشِدْتُ شِعْرًا لِقَبِيرٍ a poem by another (author) was recited to me;
C reverse; as خُرِمَ بَرَكَةُ الْعَلِيمِ 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 زَوَّجَ زَيْدَ أَيْتَةٍ as Zaid was given my brother's daughter in marriage or my brother's daughter was given in marriage to Zaid. If both are accusatives of the thing, that one becomes the nominative which designates the thing that is affected by, or receives or passes into the other, or the
D reverse; as مَلَأْتُ الْبَعْلُوَ مَاءً the bucket was filled with water.—In the case of the second class, that accusative which is the subject of the other becomes the nominative; e.g. جُعِلْتُ لَكَمُ الْأَرْضُ فِرَاشًا the earth has been made a bed for you; صُبِرَ الطِّينُ إِبْرِيْقًا the clay has been made into a jug; زَيْدٌ مَطْمُونٌ شَجَاعًا Zaid is thought brave; حُسِبُوا أَمْوَاتًا they are deemed dead; فَرِمْتَ الْوَفَى الْعَهْدَ يَا عُرْوُ thou art known as the faithful keeper of thy promises, O 'Orwa (for عُرْوَةُ).

REM. a. As the verb أَتَى, to come, is construed with the A accusative of the person (§ 23, rem. b), its fourth form (أَتَى) becomes doubly transitive, and takes an accusative both of the person and of the thing; e.g. أَتَى مُوسَى بَنِي إِسْرَائِيلَ الْكِتَابَ Moves 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 أَتَى, 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 B therefore أُوتِيَ الْكِتَابَ بَنُو إِسْرَائِيلَ the (holy) book was brought to the children of Israel, and not أُوتِيَ بَنِي إِسْرَائِيلَ الْكِتَابَ.

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 قَائِمًا Zaid was informed that 'Amr was approaching; وَكُنْتُ أَرَى زَيْدًا وَكُنْتُ أَرَى زَيْدًا and I used to think Zaid, as was (commonly) said, a lord; نَبِئْتُ لَيْلَى بِالْعِرَاقِ مَرِيضَةً I was told (that) Leila was sick C in El-Irak; إِذَا أُخْبِرْتَنِي دَيْنًا when thou art told (that) I am sick.

§ 26. All verbs, whether transitive or intransitive, active or passive, may take their own abstract nouns (nomina verbi or infinitives, Vol. i. § 195), as also the deverbal nouns of the classes nomina vicis and nomina speciei (Vol. i. §§ 219, 220), as objective complements in the accusative. This may be the case either when they have no other objective complement or complements, or when they have one or more; and the verbal noun may either stand alone, or it may be D connected with an adjective or demonstrative pronoun, a noun or pronoun in the genitive, or a descriptive or relative clause. For example: ضَرَبَ ضَرْبًا lit. he struck a striking, نَامَ نَوْمًا he slept a sleep, سَارَ سَيْرًا he journeyed a journey; ضَرَبَ ضَرْبًا lit. he was struck (with) a striking; ضَرَبْتُهُ ضَرْبَةً وَضَرَبْتَنِي ضَرْبَتَيْنِ أَوْ ضَرْبَاتٍ I struck him one stroke, and he struck me two or more strokes; ضَرَبَ زَيْدًا رَأْسَهُ ضَرْبًا

- A lit. *he struck Zaid (as to) his head (with) a striking*; ضَرْبُهُ ضَرْبًا شَدِيدًا or, omitting the nomen verbi, ضَرْبُهُ شَدِيدًا *I gave him a violent beating**; فَرِحَ فَرَحًا عَظِيمًا *he rejoiced (with) a great joy*; فَصَمْتَنِي إِلَى مَشَى مَشًى حَسَنًا *she clasped me tightly to her breast*; فَضَرَبَنِي هَذَا الضَّرْبَ *he beat me in this manner, lit. (with) this beating*; يَحْفَظُونَ أَسْرَارَهُمْ هَذَا الْحِفْظَ *they keep their secrets (with) this keeping (i.e. so carefully)*; ضَرْبُهُ ضَرْبُ الظَّالِمِ *he beat him as a cruel oppressor does, or ضَرْبُ الْمُؤَدِّبِ as a teacher does*; خَافَ خَوْفَ الْجَبَانَ *he feared as a coward fears*; نَظَرْتُ إِلَيْهِ بِنَظَرَةِ الْغَضُوبِ *I looked at him (with) the look of an angry (man)*; إِذَا زَلَزَلَتِ الْأَرْضُ زَلْزَلَةً *when the earth shall quake (with) her quaking*; ضَرَبَنِي ضَرْبًا أَوْجَعَنِي *he beat me so as to hurt me much, lit. he beat me (with) a beating which pained me*; ضَرْبِنِي الضَّرْبَ الَّذِي لَا يَخْفَى عَلَيْكَ *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 *الْمَفْعُولُ الْمَطْلُوقُ*, the absolute object†, or *الْمَضْمَرُ* (see Vol. i. § 195, rem.), is used in the two following ways.

- (a) When it stands alone and undefined (*مُبْتَدَأٌ*), it is employed *لِلتَّأْكِيدِ* for strengthening, or *لِلتَّعْظِيمِ* for magnifying, i.e. to add greater force to the verb; e.g. عَدَّاهُمْ عَدًّا *He hath numbered them (with) a numbering (i.e. with an exact numbering)*; إِذَا رَجَبَتِ الْأَرْضُ

* The undetermined object in such phrases as ضَرْبُهُ 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, soil. زَمَانًا طَوِيلًا*.

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

§ 26] The Verb.—3. Government of the Verb.—(a) The Accus. 55

رَجًا وَنُشِبَ الْجِبَالُ بَشًا *when the earth shall be shaken (with) a shaking* A (i.e. shaken violently), and the mountains be crumbled (with) a crumbling (i.e. crumbled to dust); وَاسْتَكْبَرُوا اسْتِكْبَارًا *and they diddain (with) a diddaining (i.e. are haughtily diddainful)*; رَقَّ عِظَامُهُ رَقًّا *he crushed his bones (with) a crushing (i.e. crushed them to pieces)*. This signification lies in the indefiniteness of the verbal noun, which leaves the verbal idea quite unlimited in its force and effect.

Rem. a. For still greater emphasis the *maṣdar* may be repeated, B *إِذَا دُكَّتِ الْأَرْضُ دُكًّا دُكًّا* *when the earth shall be crushed (with) crushing, crushing*.

[Rem. b. For the same purpose sometimes the *maṣdar* accompanied by a suffix referring to the logical subject is put in the nominative, as جَدَّ جَدُّهُ *he exerted himself strenuously (properly his energy exerted itself, became real exertion)*; ضَلَّ ضَلَالَهُ *he was profoundly in error (prop. his error became error indeed)*; بَعْدَ بَعْدِهِ *he was very far off*; جُنَّ جُنُونُهَا *she became thoroughly mad*; جَاعَ جَوْعَهُ *he had a vehement hunger*. We have a similar figure of speech in the phrases شَبَّ شَبَبُ شَايِبٍ *intense whiteness of the hair*; لَيْلٌ لَيْلٌ *a very dark night*; شِعْرٌ شَاعِرٌ *excellent poetry*; مَوْتُ مَاتٍ *a violent death*; وَبَلٌّ وَبَلٌّ *a great woe*. D. G.]

Rem. c. A *maṣdar* of this kind cannot, of course, form a dual or plural, for the mere fact of its doing so brings it at once under a different head. ضَرَبَنِي ضَرْبَيْنِ can only mean *he beat me on two* D *different occasions*; and in general the dual or plural is only admissible in the case of a *maṣdar* used لِلتَّوَعُّجِ (see the end of the section), when there is a difference of kinds, as سَرَتْ سَرَّتِي زَيْدٌ *I went the two paces (or courses) of Zaid, the good and the bad*; أَحَبُّكَ حُبَّيْنِ حُبُّ الْوَدَادِ وَحُبُّ لَيْتِكَ أَهْلٌ لِدَاكَا *I love Thee (with) two kinds of love, (with) the love of affection, and (with) another love, because Thou art entitled thereto (or worthy thereof)*.

A in the genitive and the others in the accusative, as كَرِهْتُ أَكْلَ وَاللَّحْمِ I am sick of eating bread and meat, for the أَلْعَبِزِ وَاللَّحْمِ; قَدْ كُنْتُ دَائِنْتُ بِهَا حَسَانًا مَخَافَةَ الْإِفْلَاسِ وَاللَّيْثَانَ I had taken her in lieu of my debt from Hassan, for fear of (his) becoming poor and delaying payment, where وَاللَّيْثَانَ is in rhyme for وَاللَّيْثَانَ, instead of وَاللَّيْثَانَ.

(b) If both the subject and the objective complement of the act be expressed, three constructions are permitted. (α) The subject may B be put in the genitive, and the objective complement in the accusative; as كَانَتْ قَتْلُ الْخَلِيفَةِ جَعْفَرًا فِي هَذِهِ السَّنَةِ in this year the *chalif* put Ga'far to death (lit. the *chalif's* killing G. was in this year); فَادْكُرُوا اللَّهَ تَذْكُرُوا آبَاءَكُمْ then remember God as ye remember your fathers; فَادْكُرُوا اللَّهَ تَذْكُرُوا آبَاءَكُمْ crying because of the tutor's having beaten him; مَا ظَهَرَ مِنْ ظَهْرِكَ الْتَبَعَةَ عِنْدَكَ what is apparent of thy ingratitude for favours bestowed upon thee; فَقَالَ الْفَرَزْدَقُ يَذْكُرُ تَفْضِيلَ El-Farazdaq said, mentioning how El-Ahtal preferred him; لَنَا كَانَ مِنْ إِفْلَاحِ كَتَيْبَةَ بْنِ مُسْلِمٍ الْبَاهِلِيِّ كَتَيْبَتُهُمْ وَقَتْلِهِ هَرَابِذَتَهُمْ because of Kotdiba 'ibn Muslim El-Bahili'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; D as سَفَسَتْهُمْ رِيحُ الْفَنَاءِ سَفَى الرِّيحِ يَدُ الدُّبُورِ the wind of annihilation swept them away, as the hand of the west wind sweeps away the sands; تَنَفَّى يَدَاهَا الْخَصَى فِي كُلِّ هَاجِرَةٍ نَفَى her fore-feet scatter the gravel every midday, as the money-changers scatter the dirhams whilst selecting them; لَزُورٍ مَا عَلِمْتُ بِهَابِ دَارِي لَزُورٍ الْكَفَى أَسْعَابُ الرِّقْمِ fixed at the door of my house, as long as I know, as the Companions of ar-Rakim (the Seven

Sleepers) kept to the cave; مَنَعَ النَّاسَ كَلَامَهُ مِنْ مُخَاطَبَتِهِ أَحَدَ بَشِيدِنَا A he gave orders to the entire people against any one's addressing him by the title of "our Lord." (γ) The subject may be put in the nominative and the objective complement in the accusative; as عَجِبْتُ مِنْ ضَرْبٍ مِنْ زَيْدٍ عَمْرًا I wonder at Zaid's beating 'Amr; or مِنْ ضَرْبٍ عَمْرًا زَيْدٌ, I wonder at Zaid's beating 'Amr; بَلَفَنِي الْقَتْلُ مَحْمُودَ أَخَاهُ I have heard that Mahmud has murdered his brother; بَلَفَنِي تَطْلِيْقُ الْيَوْمِ زَيْدٌ هُنْدًا I have heard that Zaid has today divorced Hind; أَعْجَبَنِي اتِّظَارُ يَوْمِ الْجُمُعَةِ مُحَمَّدَ عَمْرًا I am B surprised at Muhammad's expecting 'Amr on Friday. The first of these three constructions is the most usual. The second is not uncommon, especially when the objective complement is a pronoun. The third, in which the nomen actionis may be accompanied by the article, or by a specification of the time or place of the act in the genitive, is of comparatively rare occurrence.

REM. a. If an adjective be annexed to the subject in the C genitive, it is also usually put in the genitive, but the nominative is admissible; as عَجِبْتُ مِنْ قِيَامِ زَيْدٍ الظُّرَيْفِ, or وَهَاجَهَا الظُّرَيْفِ; طَلَبَ الْمَعْقِبَ حَقَّهُ الْمَظْلُومُ and pressed her, as the seeker after his due, who is defrauded, presses (his debtor), instead of طَلَبَ الْمَعْقِبَ حَقَّهُ الْمَظْلُومَ.

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

* حُبُّ is, strictly speaking, an اسم مَصْدَرٍ, and not an actual مَصْدَرٌ (see § 26); but it is used, instead of إِحْبَابٌ, as the *masdar* of أَحَبَّ (IV. of حَبَّ) to love, [as بُغَضٌ for بُغَاضٌ], *masdar* of أَبْغَضَ to hate. See rem. c.

- A REM. c. Not only the nomina actionis, but also those nouns which are of similar force and signification, and which consequently can supply the place of the former, may be construed with the genitive of the subject and the accusative of the object. For example: *O Sultan, verily your afflicting a man, who has given the salam as a salutation, is (an act of) tyranny* (مَصَاب = إصَابَة); *بِعَفْرَتِكَ الْكَرَامَ لَعْدُ مِنْهُمْ*; through thy associating with the noble, thou wilt be reckoned one of them (مُشَرَّة = معاشرة); *تَقْبِيلُ مَنْ قُبِلَ الرَّجُلُ زَوْجَتَهُ الْوُضُو*; (rendered necessary) by a man's kissing his wife (مُشَرَّة = معاشرة); *فَتَذَكَّرُوا لَطْمَةَ الْبَكْرِىِّ الْقَرْشَى* and remember how the Beltrite slapped the Kordishite (لَطْمَة the nomen vici); *فَإِنْ مَلَأَمِيهَا شِفَاءً لِمَا بِيَا*; [for to speak with her is a remedy for my suffering]; *وَبَعْدَ عَطَاكَ*; and after thy giving the hundred grazing (camels) (عَطَا in rhyme for الرِّقَاع); *أَنْظُرْ إِلَى طَاعَةِ هَذَا*; (الرِّقَاع = طَاعَة); *أَوْكِدَ أَوْلَادُ اللَّهِ* observes this child's obedience to the command of God (أَوْكِدَ = طَاعَة); *وَعِيدَ الْحَبَارَى الصَّقَرِ* the bustard's threatening the falcon (وَعِيدَ = طَاعَة); *أَحَابِيثُ الضَّيْعِ أَسْتَبَا* what the hyena tells to its — (أَحَابِيثُ = طَاعَة); *تَرَكْتُهُ بِمَلَايِيسِ الْبَقَرِ أَوْلَادَهَا* I have left him (or it) where the wild cattle lick their young (i.e. in some lonely or desert spot, I know not where), — *يَلْخَسُ الْبَقَرُ* أَوْلَادَهَا.
- B
- C
- D

- D REM. d. What has been said of the nomina actionis of singly transitive verbs, applies equally to those of doubly transitive verbs. The only difference is, that the latter take an accusative after the objective genitive, or even add a second accusative to the first. For example: *تُعَلِّمُ الْبَتَّاعِلَ طَرِيقَ التَّعَلُّمِ* the instruction of the learner in the path of learning; *مَا أَسَدَاهُ إِلَيْهِ مِنْ تَوْلِيَّتِهِ إِيَّاهُ الْعِرَاقَى* the favour which he conferred upon him by his appointing him governor of Al-Iraq; *إِنَّ النَّاسَ كَفَرُوا بِطَاعَةِ مُحَمَّدٍ عَمْرًا هَبْلًا*.

مُسَمُومًا the people condemned 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. *حُبِّي* in rem. b, by *لَهُ* *الْحُبُّ (الْحَابِلُ) بَيْنِي لَهُ* the love (which accrues) from me to him; *سَفَى الْوَيْمَالِ يَدُ الدُّبُورِ لِلْوَيْمَالِ* in § 27, b, β, by *الْأَسْفَى مِنْ يَدِ الدُّبُورِ لِلْوَيْمَالِ*; and *إِنْتَظَارُ يَوْمِ الْجُمُعَةِ* ibid., γ, by *يَوْمِ 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. *قُدْرَتُ عَلَيْهِ مَا لِي قُدْرَةٌ عَلَى ذَلِكَ* I have no power to do this, from *عَلَيْهِ*; *مَا حَاجَتِكَ إِلَيْهِ رَغْبَتُ فِيهِ* I have no wish for it, from *فِيهِ*; *أَحْتَجْتُ إِلَيْهِ* what need hast thou of it? from *إِلَيْهِ*.—The same thing holds good in the case of mixed government, the nearer object or accusative being converted into the genitive, and the more remote retaining its preposition; e.g. *تَوْفِيقُ الْإِنْسَانِ لِلطَّاعَةِ* man's being helped (by God) to obey (Him). Occasionally, however, the closer connection by means of the genitive is substituted for the looser construction with a preposition; e.g. *مَيْلُ الْإِسْلَامِ* inclination (of the mind) towards Al-Islām, for *إِلَى 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 *الْأَمْرُ تَقْوِيَةُ 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

A domiciled in *Makka* (أَوَّلًا for أَوَّلًا); (أَوَّلًا) an offering coming, or (actually) brought, to the *Ka'ba*; طَلَبُ 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 يَتْلُونَ آيَاتِ اللَّهِ مُلَاطُوا رَبِّهِمْ who think that they shall be masters of (shall meet) their Lord; وَبَشِّرِ الصَّادِقِينَ الَّذِينَ إِذَا أُتُوا بِالْمَوْتِ قَالُوا الْمَوْتُ الَّذِي نُبَشِّرُكُمْ بِهٖ إِنَّمَا الْمَوْتُ الَّذِي نُبَشِّرُكُمْ بِهٖ وَهُمْ لَا يُعْلَمُونَ verily the death from which ye

B *die*, will surely be your master (will surely meet you).—The nomina agentis of directly transitive verbs admit of being construed, in so far as they have verbal power, either with the accusative or with the genitive, provided they have the meaning of the imperfect (الْمُضَارِعُ, historical imperfect, present, future). As the genitive connection is in this case غيرُ الْحَقِيقَةِ, improper or representative (see § 75, rem.), the governing word may be defined by the article: قَاتِلُ النَّاسِ, or

C قَاتِلُ النَّاسِ, one who kills people; الْقَاتِلُ النَّاسِ, or الْقَاتِلُ النَّاسِ, he who kills people = الَّذِي يَقْتُلُ; as, according to another reading, كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ (see above); الْوَاهِبُ الْبَيَاضِ الْهَجَانِ of him who gives a hundred fine white (camels); وَالَّذِينَ يَتْلُونَ الصَّلَاةَ and those who perform the (prescribed) prayers; أَلَا أَيُّهَا النَّبِيُّ الْبَرَاءُ تَقَرَّرَتْ desired single combat, draw nigh. When, on the contrary, the nomina D 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 حَقِيقَةٍ, proper or real (see § 75, rem.), the governing word cannot be defined by the article: قَاتِلُ النَّاسِ (and not الْقَاتِلُ النَّاسِ or الْقَاتِلُ النَّاسِ) one who killed, has killed, had killed, or shall have killed people, =

فَإِطْرُ السَّمَوَاتِ أَلَّذِي يَكُونُ قَتْلَ, or أَلَّذِي كَانَ قَتْلَ, or أَلَّذِي قَتَلَ; as فَاظْطَرَّ السَّمَوَاتِ A 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: لَكَبِي = لَكَبِي one who reproaches me, and أَلَّذِي يَلُومُنِي = أَلَّذِي يَلُومُنِي he who reproaches me, as أَلَّذِي يَلُومُنِي = أَلَّذِي يَلُومُنِي O thou who revilest me, in order that thou mayest be thought my equal; but he who reproached or has reproached me, أَلَّذِي لَمْ يَلُومُنِي, is لَكَبِي, not أَلَّذِي لَمْ يَلُومُنِي.—If the nomen agentis be B undefined, it governs the accusative only in the following cases. (a) When it is the attribute or the predicate of a (usually preceding) subject, or stands in the accusative to express a state or condition of that subject (see § 44); e.g. زَيْدٌ ضَارِبٌ عَمْرًا, or زَيْدٌ ضَارِبٌ عَمْرًا. Zaid is beating (or will beat) 'Amr; زَيْدٌ ضَارِبٌ أَبُوهُ أَخَا لِي Zaid's father (lit. Zaid, his father) is beating (or will beat) a brother of mine; مَرَرْتُ بِفَارِسٍ طَالِبٍ ثَارٍ أَبِيهِ I passed by a horseman (who was) C seeking revenge for (the murder of) his father; كَفَّرَ مَائِي عَيْنَهُ مِنْ شَيْءٍ كَثِيرٍ how many a one fills (or sates) his eyes with what belongs to others, = كَفَّرَ شَخْصٌ مَائِي; كَفَّرَ مَائِي كَفَّرَ مَائِي like a buck which was one day butting a rock to break it, = كَفَّرَ مَائِي; جَاءَنِي 'Amr came to me seeking instruction. (β) After an interrogative or negative particle, when it is the attribute of a pre- D, ceding or (less usually) following subject; e.g. هَلْ تُكْرِهُ أَنْتَ زَيْدًا will thou treat Zaid with respect? وَتَقُتُّ بِهِ أَتَمْنَحُزُّ أَتَمْنَحُزُّ will ye fulfil a promise on which I relied? أَتَمْنَحُزُّ أَتَمْنَحُزُّ thou dost not follow (or adopts) their fihla; مَا مَجِيءٌ أَحَدٌ عَنْهُمْ أَحِبَّائِهِ no one gives protection to the enemy of his friends. (γ) After an interjection (see § 39), as the predicate of a suppressed subject; e.g. يَا طَالِعًا جَبَلًا

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

- REM. a. The nomen agentis in the singular number, when followed by a substantive in the genitive, can take the article only when that substantive is itself defined by the article or governs another substantive that is so defined; e.g. *الضَّارِبُ الْعَبْدَ* *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 عَبْدٌ* nor *الضَّارِبُ عَبْدٌ*, nor even *الضَّارِبُ عَبْدٌ* 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 terminations *نِ* and *نِ* (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 *الضَّارِبُ عَبْدُهُ*, *الضَّارِبُ عَبْدُهُ*, *الضَّارِبُ عَبْدُهُ*, *الضَّارِبُ عَبْدُهُ*, as well as *الضَّارِبُ عَبْدُهُ*, *الضَّارِبُ عَبْدُهُ*, *الضَّارِبُ عَبْدُهُ*, *الضَّارِبُ عَبْدُهُ*; *الضَّارِبُ عَبْدُهُ* *if the two who reside at 'Aden can dispense with me (or do without me)*; *الضَّارِبُ عَبْدُهُ* *the two who revile my character, without my having reviled them*; *الضَّارِبُ عَبْدُهُ* *those who deem small the great (sums) they have given away*. There is even a third form of expression admissible, arising out of a combination of these two, viz. *الضَّارِبُ عَبْدُهُ*, *الضَّارِبُ عَبْدُهُ*, in which the rejection of the terminations *نِ* and *نِ* serves only to indicate the close logical connection, as in the phrase *جَاءَ الْأَمِيرُ الْقَاتِلًا أَخَوَاهُ مُحَمَّدًا* *the 'emir came, whose two brothers killed Muhammad*, in which

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

REM. b. When the nomen agentis is followed by two or more objects connected by *وَ* or *أَوْ*, it not rarely happens that the first 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 وَالنَّهْسَ* *He who appoints the night for rest, and the sun and moon for the reckoning (of time)*; *أَلَوَّاهِبِ الْبَيْتَةِ الْبَحَانَ وَغَنِيهَا* *of him who gives a hundred fine white (camels) and their attendant (either وَغَنِيهَا or وَغَنِيهَا)*; *هَلْ أَتَتْ بِأَهْكَ دِينَارٍ بِحَاجَتِنَا أَوْ عَبْدٌ رَّبٍّ* *will thou send Dinar for our need (to our help) or 'Abd-Rabb?* D

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

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

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

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

B REM. b. The second of the two complements of a nomen agentis, or that which is in the accusative, is very rarely inserted between the nomen agentis and the first complement, or that in the genitive; e.g. فَلَا تَحْسِبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلِهِ, *whilst others than thou withhold their benefits from the needy*; *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 مُخْلِفَ into the rhyme; in the latter, which is taken from the Kor'an, xiv. 48, the preferable reading is وَعْدِهِ رُسُلُهُ.

C § 31. What has been said in § 29 regarding the use of the preposition لِ after nomina verbi is equally applicable to nomina agentis. (a) لِ is used when the nomen agentis immediately precedes the object and is undefined; as وَهِيَ مُجَابِلَةٌ لَكَ making thee wonder; وَهِيَ مُجَابِلَةٌ لَكَ whilst she was avoiding him (in which example the undefined nomen agentis is the predicate of a جُمْلَةٌ حَالِيَّةٌ or circumstantial clause [§ 183]; and artifice is not allowable (in argument), except when the opponent is a disputatious sophist, and not a seeker after the truth. This is especially the case when the nomen agentis is in the adverbial accusative [§ 44, c]; as 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 الْبَيْتَةِ مُحَاصِرًا A وَطَفَى بِلَيْلَةِ الْعِلَاجِ دَاعِيًا وَبَاعِيًا; he halted before the city to besiege it; وَطَفَى بِلَيْلَةِ الْعِلَاجِ دَاعِيًا وَبَاعِيًا the sweetness of knowledge is a sufficient inducement and incentive to the intelligent. (b) لِ is also used when the nomen agentis immediately precedes the object, and is defined by the article; as الْمَقِيسُونَ لِعَمَلِهِمْ those who keep the ordinances of God; الْمُفَسِّرُونَ لِهَذِهِ الْآيَاتِ the expounders of these verses; يَلْتَزِقُ إِفْلَامَةُ الصَّلَاةِ بِالتَّعْظِيمِ B وَيَقَى يَتَفَكَّرُ فِي ذَلِكَ is the surest means of procuring one's daily bread; وَتَقَى يَتَفَكَّرُ فِي ذَلِكَ and he continued meditating about that thing which governs the body. (c) Finally, لِ is used when a genitive is interposed between the nomen agentis and the object; as مُطْعِمِي لِي C he who gave it to me to eat.

REM. لِ must be used instead of the accusative, when the object of the nomen agentis is rhetorically transposed and placed before it; as مَا كُنَّا لِمُعْجِبٍ حَافِظِينَ and they worshipped us; وَكَانُوا لَنَا عَابِدِينَ we did not know what was hidden (in the future); إِنَّا لَهُ لَحَافِظُونَ; verily we will take care of him; مَكْرُومٌ لَكَ مُكْرَمٌ a man, as long as thou dost not unjustly disparage him, treats thee with respect.—So also with the finite verb, كُنْتُمْ لِلرُّبَا تَعْبُونَ, ye D can explain a dream. If the transposed object be a pronominal suffix, إِنِّي (Vol. i. §§ 188, 189) may be employed instead of لِ; as إِنِّي لَكَ نَعْبُدُ thee we worship and to thee we cry for help; وَإِنِّي لَكَ نَسْتَعِينُ he thinks they mean him' (in rhyme for يَعْشُونَ). Compare § 29, rem. b, and Vol. i. § 189, b.

§ 32. If the verb, from which a nomen patientis is derived, governs two or three accusatives in the active voice, its nomen patientis retains one or two of them, the other having passed into the nominative; as

A زَيْدٌ مُعْطَى عَبْدُهُ دِرْهَمًا *Zaid's servant* (lit. *Zaid, his servant* [§ 120])

is given a *dirham*; زَيْدٌ مَظْنُونٌ أَبُوهُ قَالِكًا *Zaid's father is thought to be standing up*; زَيْدٌ مُعَلِّمٌ أَبُوهُ عَمْرًا مُنْطَلِقًا *Zaid'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 *intensives*, may govern, like the *nomina agentis*, either the accusative or the preposition *لِ*. 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 فَعَالٌ and فَعُولٌ (Vol. i. § 232, and rem. d, § 233); more rarely to other forms, such as فَعِيلٌ (§ 232), فِعْلٌ (id.), and مَفْعَالٌ (§ 233, rem. b). Examples with the accusative: أَمَّا مُقَدِّمًا إِلَى الْمَوْتِ خَوْفًا إِلَيْهِ الْكَتَائِبَا; لِي مُقَدِّمًا رُشْدًا *rushing upon death, wading in search of it through the ranks* (الْكَتَائِبَا in rhyme for الْكَتَائِبُ); مَحَلَّةٌ طَوْقِي لَمْ يَكُنْ مِنْ تَبِيْعَةٍ وَلَا ضَرْبِ صَوَافٍ; (الْكَتَائِبُ) مُقَدِّمًا *adorned with a ring, which is not an amulet, nor manufactured by a moulder of a dirham with his hands*; ضَرْبٌ بِضَرْبِ ضَرْبٍ *smiting with the edge of the sword the heads of men*; إِنَّهَا عَلَى الشَّوْقِ إِخْوَانُ الْعَزَاةِ هَمُوحٌ *verily she stirs up the patient* (or continent) *to desire* (accites desire in them, هَمُوحٌ in rhyme for هَمُوحٌ); هَمُوحٌ ذَنْبُهُمْ غَيْرُ مُسْرٍ; (هَمُوحٌ) *ready to forgive their sin, not boastful* (هَمُوحٌ in rhyme for مُسْرٍ); أَمَّا مِثْلُهَا فَشَبَّهَتْ هِلَالًا; (مُسْرٌ) *two maidens, (one) of them resembling a new moon* (in beauty); إِنَّ اللَّهَ سَمِيعٌ دُعَاةٍ *God hears the prayer of him who calls upon Him*; حَذِرَ أُمُورًا *on his guard against things that cannot injure (him)*; أَنَابِي

[§ 34] *The Verb.*—3. *Government of the Verb.*—(a) *The Accus.* 71

أَتَتْهُ مَرْفُوعٌ عَرَضِي *it has come to me (to my hearing) that they are* A
defaming (lit. *tearing in pieces*) my character; إِنَّهُ لَيَنْحَارُ بَوَائِكَهَا *he is a slaughterer of the fat ones among them* (the she-camels); شَرٌّ سَمَاعُونَ لِلْكَذِبِ أَطْفَالُونَ لِلشُّخْتِ *haughty, looking with disdain on the limbs of the slaughtered camel*. Examples with *لِ*: هَارُونَ لِلشُّخْتِ *hearers of falsehood, eaters of what is unlawful*; هَارُونَ لِلشُّخْتِ *every hardened infidel, a hinderer of good*; جَمَاعَةٌ لِلْكَتَبِ *a great collector of books*; قُوُولٌ لَنَا قَالَ أَكْثَرُ فَعُولٌ *ready to say what the noble say, and to do (it)*; etc.

34. Verbal adjectives of the form أَفْعَلٌ, corresponding to our comparative and superlative (Vol. i. § 234), when derived from transitive verbs, take their object in the genitive with *لِ*, very rarely in the accusative; as هُوَ أَطْلُبُ لِلْعِلْمِ مِثْلَكَ *he seeks after knowledge more than you do*; أَلْمُؤْمِنُ أَحَبُّ إِلَهٍ مِنْ نَفْسِهِ *the believer loves God more than himself*; أَجْهَلُ النَّاسِ وَأَعْدَاهُ لِلْعِلْمِ وَأَمْتَنُهُ لِلشُّرْعِ *the most ignorant of men, and the most opposed of them to learning, and the most inimical of them to the law*; يَنْبَغِي لَهَا بِغَيْرِ حَاجِزٍ الْقَلْبُ *they must be more apt to change it* (via the letter و, into ي) *without an intervening (letter)*; وَأَقْرَبُ مِنَّا بِالسُّيُوفِ الْقَوَائِمَا *and more ready than we to smite with swords the tops of helmets* (الْقَوَائِمَا in rhyme for الْقَوَائِمِ, accus.); وَأَمْتَنُ جِيرَانًا *and a better protector of neighbours*. D

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

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

A مَا لَكَ وَزَيْدًا or مَا شَأْنُكَ وَزَيْدًا; *I went together with him**; سِرْتُ وَإِيَّاهُ what hast thou to do with Zaid? وَاتَّكَلْتُ حَوْلَ نَجْدٍ what hast thou to do with loitering about Nadj? حَسْبُكَ (كَفَيْكَ or قَمَلُكَ) وَزَيْدًا a dirham is enough for thee together with Zaid; وَحَسْبُكَ a sword of good steel is enough for thee with (when thou meetest) اُدْ-دُهَّانَكَ; وَالْحَجُّ do as thou pleuest (§ 35, b, β) about the pilgrimage (= عَلَيْكَ شَأْنُكَ مَعَ الْحَجِّ); امْرَأًا وَنَفْسَهُ

B let a man alone (= دَعَهُ مَعَ نَفْسِهِ). This وَ is called by the grammarians, like the وَ that governs the subjunctive (§ 15, e), وَאוּ الِجْعَةِ or the wāw of simultaneousness, and وَاوּ الِصَّاحِبَةِ the wāw of association or concomitance†.

[REM. a. The وَ is called وَاوּ الِتَّوَرُّمِ the wāw of adherence, if the two nouns belong necessarily together, as كُلُّ شَيْءٍ وَثَمَنُهُ each thing has its price; كُلُّ إِنْسَانٍ وَهَمُهُ every man has his own care.]

REM. b. This accusative is termed اَلْمَفْعُولُ مَعَهُ or the object in connection with which something is done. It occurs, though but rarely, in Hebrew, as Esther, ch. iv. 16, אֲנִי וְעַמִּי יָצְאוּ מִן הַבַּיִת וְהָיָה כִּי אֶסְמְךָ אֶפְתָּח וְאֶפְתָּח לָךְ וְאֶפְתָּח לָךְ I too, with my maidens, will fast so.

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

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

38. The person or thing called, اَلْمُنَادَى, is generally preceded by one or other of the اَلْحُرُوفُ اَلْمُنَادَاةِ, or اَلْحُرُوفُ اَلْمُنَادَاةِ, interjections. The principal of these are: أَيُّهَا (fem. أَيُّهَا), أَيُّهَا, أَيُّهَا, أَيُّهَا, أَيُّهَا, أَيُّهَا, أَيُّهَا, to which لَ may also be prefixed; and وَ.

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

(a) The nominative—in the singular always without the tənwin—B is used when the particular person or thing called is directly addressed by the speaker, and no explanatory term of any description is appended to it; as اَلْمُحَمَّدُ يَا مُحَمَّدُ O Muhammad (nom. مُحَمَّدٌ); اَلْأَمَّارُ يَا أَمَّارُ O 'Ammār (nom. عَمَّارٌ); اَلْعَمْرُو يَا عَمْرُو O 'Amr (nom. عَمْرُو, Vol. i. § 8, rem. b); اَلطَّلْحَةُ يَا طَلْحَةُ O Talḥa; اَلسِّبَاوْدِيكُ يَا سِيبَاوْدِيكُ O Sibawdik; اَلتَّابِطُ شَرًّا يَا تَابِطُ شَرًّا O Ta'abbata Šarran; اَلرَّافِيسُ يَا رَافِيسُ O Raḥās; اَلزَّيْنَبُ يَا زَيْنَبُ O Zaynab; اَلْفَاتِمَةُ يَا فَاتِمَةُ O Fātima; اَلرَّجُلُ يَا رَجُلُ O thou man; اَلنِّسَاءُ يَا نِسَاءُ O man of the tribe of Dabba (فَيْسَةُ); اَلسَّيِّدُ يَا سَيِّدُ O sir; اَلْعَيْنُ يَا عَيْنُ O eye; اَلْجَارِيَةُ مَا أَسْمُكَ يَا جَارِيَةُ what is thy name, girl? C اَلرَّجُلَانِ يَا رَجُلَانِ ho you two men; اَلرِّجَالُ يَا رِجَالُ ho you men; اَلنَّبِيُّونَ يَا نَبِيِّونَ O prophets; اَلْهَؤُلَاءِ يَا هَؤُلَاءِ, 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 اَلرَّجُلُ خُذْ بِيَدِي يَا رَجُلًا some man, take my hand, or a preacher, D اَلْجَارِيَةُ خُذِي بِيَدِي يَا جَارِيَةً some woman, take my hand; or a preacher, D اَلْغَافِلُ يَا غَافِلًا O thou that art heedless, whilst Death is seeking thee; or a poet, اَلرَّاحِلُ يَبْغِي زِيَارَةَ طَيْبَةٍ يَا رَاحِلًا O traveller that wishest to

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

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

- A يَا رَجُلَ يَا ذَا الْمَسْخُولَاتِ يَمْتَلِكُ شَيْخِي يَا *O thou there, who terrifiest us with the murder of thy chief.* But cases like يَا الْأَسَدُ شِدَّةً *O (thou who art like) the lion in strength;* مِنْ أَجْلِكَ يَا ابْنِي تَبَيَّنَ قُلُوبِي *because of thee (for أَجْلِكَ مِنْ), O thou who hast enslaved my heart;* and يَا الْفُلَانَانِ الْفُلَانَانِ قَرَأَا *and O ye two slaves, who have fled;* are very rare.

- REM. a. If a vocative, expressed by the nominative, be simply repeated, or another word be substituted for it (الْمَتَلِّ), see § 139, rem. b, 2), or it be connected with another vocative by a conjunction (عَطْفُ التَّنْصِيحِ, see § 139, rem. b, 3), the ordinary rules are followed; as يَا زَيْدُ زَيْدُ *O Zaid, Zaid;* يَا رَجُلَ زَيْدُ *O thou man there—Zaid;* يَا زَيْدُ وَزَيْدُ *O Zaid and 'Amr;* يَا زَيْدُ وَزَيْدُ *O Zaid or 'Amr;* but يَا زَيْدُ عَبْدُ اللَّهِ *O Zaid—(I mean) 'Abdu 'llah;* يَا زَيْدُ وَعَبْدُ اللَّهِ *O Zaid and 'Abdu 'llah.* If, however, the connected word (الْمَتَنَسُّوقُ) has the article, both the nominative and accusative are admissible; as يَا عَمْرُو وَالْحَارِثُ *or يَا عَمْرُو وَالتَّحَارِثُ, O 'Amr and al-Harith;* يَا زَيْدُ وَالْفُلَانُ *or يَا زَيْدُ وَالتَّفْلَانُ, O Zaid and the slave;* يَا جِبَالُ الْأَوْبَى وَالطَّيْرُ *or يَا جِبَالُ الْأَوْبَى 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 سَعْدُ الْأَوْبَى, or يَا سَعْدُ, O Sa'd, Sa'd of (the tribe of) al-'Aus;* يَا تَيْمُ تَيْمُ قَبِيلِ قَبِيلِ *or يَا تَيْمُ, O Taim, Taim of (the tribe of) 'Adi;* يَا زَيْدُ زَيْدُ الْهَيْمَلَاتِ الْهَيْمَلُ *O Zaid, Zaid of the high-bred camels of slender necks.* The grammarians explain the accusative by saying either that the second accusative is مُتَخَمَّرٌ arbitrarily inserted, or that the genitive has been dropped in the first instance. In the one case the original construction is يَا سَعْدُ الْأَوْبَى; in the other, يَا سَعْدُ الْأَوْبَى سَعْدُ الْأَوْبَى.

REM. f. If a vocative, expressed by the nominative, be connected with another substantive by a عَطْفُ التَّوْحِيدِ (see § 139, rem. a) or a عَطْفُ التَّكْنِينِ (see § 139, rem. b, 3), the appositive may be put either in the nominative or the accusative; as يَا تَيْمُ يَا تَيْمُ, or يَا مُسَيِّدُ النَّبِيِّ, or أَجْمَعِينَ, *O (tribe of) Taim, all of you;* يَا مُحَمَّدُ النَّبِيُّ, or يَا رَجُلَ زَيْدُ, or يَا هَذَا زَيْدُ, *O Muhammad the prophet; O thou man there, Zaid;* يَا هَذَا زَيْدُ, or يَا هَذَا زَيْدُ, *id.;* يَا هَذَا زَيْدُ, or يَا هَذَا زَيْدُ, *O slave, Bistr;* يَا أَغْرَابِي أَصْحَقَ جَلْفًا جَلْفًا *O thou foolish, churlish, rough boor, Tab. ii. 1312, l. 2 seq.];* unless it has a genitive after it, when it must be in the accusative; as يَا تَيْمُ مُطَهَّرُ *O (tribe of) Taim, all of you;* يَا إِبْرَاهِيمَ خَدِيلُ اللَّهِ *O Abraham, the friend of God;* يَا زَيْدُ ذَا الْبَسْبَلِ *O Zaid, skilled in wiles;* يَا زَيْدُ أَخَا وَرْقَةَ *O Zaid, brother of Warba;* يَا زَيْدُ ابْنِ أَبِي *O Zaid, my brother's son;* يَا هِنْدُ ابْنَةُ هَيْتَا *O Hind, our uncle's daughter.—If the word ابنُ stands between the names of son and father, it loses its prosthetic i (Vol. i. § 21, b), and the name of the person addressed may be put either in the nominative or the accusative [though the latter is generally preferred]; as يَا زَيْدُ بْنُ عَمْرٍو, or يَا زَيْدُ, O Zaid, son of 'Amr; يَا مُرَّةَ بْنَ مُرَّةٍ مَرَّةَ *Murra, O Murra, Murra son of Taid;* يَا وَتَيْبِي السَّجْدُ يَا عَمْرُ بْنُ قَيْلَى *and thou buildest up glory, O 'Umar son of Laila;* يَا هِنْدُ ابْنَةُ هَيْتَا *God's peace upon thee, O Kais ibn 'Asim, Hamasa 367 with the var. هَيْتَا.* The same construction holds with ابْنَةُ; as يَا هِنْدُ ابْنَةُ عَاصِرٍ, or يَا هِنْدُ, O Hind, daughter of 'Asim.*

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 زَيْدُ الْعَاقِلُ, *O Zaid the intelligent;* يَا هَذَا الْعَاقِلُ, or يَا هَذَا الْعَاقِلُ, *O thou there, the intelligent;* يَا زَيْدُ الْكَرِيمِ, or يَا زَيْدُ الْكَرِيمِ, *O Zaid, whose father is noble;* يَا هَذَا الْكَرِيمِ, or يَا هَذَا الْكَرِيمِ, *O Zaid, whose father is noble;*

- A *وَأَمِنْ حَفَرٍ بِثَرٍّ زَمَزَمَةٍ* ; though it may be prefixed to *مِنْ* as *وَأَمِنْ* *alas for him who dug the well of Zémzém!*

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

REM. c. Words ending in the *élif makṣūra* (ـى) usually reject that termination before adding *يَا*, as *وَأَمِنْ مَوْسَى* *Moses*, though *وَأَمِنْ مَوْسَاهُ* 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 *وَأَمِنْ عَبْدِي* or *وَأَمِنْ عَبْدَا* *O my servant!*
- B *يَا أَسَفَا* or *يَا أَسَفَا* *O my back!* *وَأَمِنْ ظَهْرَاهُ* *O brethren!* *يَا إِخْوَتَاهُ* *يَا وَيْلَتِي* *يَا تَهْنِي* *يَا حَسْرَتِي* or *يَا حَسْرَتَا* *وَأَمِنْ حَسْرَتَا* *يَا أَسَفَا* *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: *وَأَمِنْ غُلَامَكاهُ* *alas for thy slave*, is masc., the fem. being *وَأَمِنْ غُلَامِكاهُ*; whereas *وَأَمِنْ غُلَامَاهُ* is fem., the masc. being *وَأَمِنْ غُلَامَاهُ*. Compare certain forms of *يَا هُنَّ* under a, rem. c, 3.

- C REM. e. In verse the form *يَا* is occasionally used, even out of pause; as *يَا هُنَا* *O thou there*; *يَا مَرْحَبَاهُ بِحِمَارٍ 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 *tênwin*. 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*;

where *وَأَمِنْ* and *يَا* are used to wail for the loss of a person, not to the exclamations *وَأَمِنْ وَاجِرًا* or *وَأَمِنْ (يَا أَسَفَا)* *oh my spoliation!* *وَأَمِنْ حَسْرَتَا* *oh my grief!* *وَأَمِنْ عَجَبًا* *and alas my wonder* (Lane sub *حَسْرَتَا*). Comp. however rem. d. D. G.]

§ 39] The Verb.—3. Government of the Verb.—(a) The Accus. 95

لَا إِلَهَ إِلَّا اللَّهُ *this!* *لَا إِلَهَ إِلَّا اللَّهُ* *there is no god but God*; *لَا رَيْبَ فِيهِ* *look, there is no doubt regarding it*; *لَا رَجُلَ قَائِمٍ* *there is no man standing*; *لَا أَحَدَ خَيْرَ مِنْكَ* *there is no one better than thou*; *لَا إِلَهَيْنِ* *there are not two Gods*; *لَا رَجَالَ هُنَا* *there are no men here*; *لَا مُسْلِمِينَ* *there 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*; *لَا رِئَاتٍ لَهَا* *the aquatic animals which have no lungs*; B *لَا مَحَالَةَ* or *لَا بُدَّ مِنْ ذَلِكَ* *there is no avoiding it* (Vol. i. § 364, h); *لَا غَرَوْ أَنْ يَخْذُو الْفَتَى خَذُوَ وَالِدَهُ* *there is no wondering that the young man should follow the example of his father*. But if the negative be separated from its object, it is put in the nominative; as *لَا فِي الدَّارِ رَجُلٌ* *there is no man in the house*; *لَا فِيهَا غَوْلٌ* *in it (viz. the wine of Paradise) there is no injurious force*.

REM. a. The rule regarding the retention of the terminations C and N in the dual and plural may seem to be contradicted by such examples as *لَا يَدَيَّ لَكَ بِالظُّلْمِ* *thou canst do no wrong* (lit. *thou hast not two hands for wrong*); *لَا أُذُنَيَّ لَهَا* *she has no ears*; *لَا قَمِيصٌ لَكَ* *a shirt without sleeves*; *لَا نَاصِرِي لَكَ* *thou hast no helpers*; but in these cases the grammarians say that the preposition *بِ* is *مُتَّحِنَةً تَوْكِيدًا لِلْإِضَافَةِ*, arbitrarily inserted to strengthen the annexation, and that the preceding noun is really in the construct D state. In the same way too they explain the phrases *لَا أَبَا لَكَ* *thou hast no father*, and *لَا أَخَا لَكَ* *he has no brother*, which are generally used instead of *لَا أَبَاكَ* and *لَا أَخَاكَ*. [But compare Vol. i. § 315, footnote.] The form *أَب* is, however, also used before *أَبِي* *إِسْلَامٌ* *Islam is my father, I have no father but it*; and if any transposition takes place, the *ن* of the

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

REM. b. The plur. fem. in *لَا تَلْكَ* may, it is said, take *feth* instead of *kèar*, as *لَا مُسْلِمَاتٍ عِنْدَنَا*.

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

- B *أَلَا أَرْعَوْهُ لِمَنْ وَلَتْ شَبَابَهُ* *has one no self-restraint, whose youth is on the wane?* *أَلَا غَمَرَوْنِي مُسْتَطَاعَ رُجُوعِهِ* *is there no life, the return of which is possible, after it has passed away? (would that a life, which has once passed away, could possibly return!)*

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

- C But if the substantive be followed by an explanatory term of the nature of an objective complement, a preposition with its complement, or a determinative or limiting term, the *tènwin* is retained (compare § 38, α, β, 2); as *لَا طَائِعًا جَبَلًا ظَاهِرًا* *there is no one ascending a hill visible*; *لَا رَاكِبًا فَرَسًا فِي الطَّرِيقِ* *there is no one riding a horse on the road*; *لَا خَيْرًا مِنْ زَيْدٍ عِنْدَنَا* *there is no better (man) than Zid in our opinion*; *لَا نَاطِقًا بِخَيْرٍ عِنْدَنَا* *there is no one who speaks good with us*; *لَا خَسَنًا فَعَلُهُ مَذْمُومٌ* *no one whose deeds are good is blame-worthy*; *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 *لِ* (§ 31), constantly reject the *tènwin*; as *إِنْ يَمْسَسَكَ اللَّهُ بِضُرٍّ فَلَا فَاكِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِidَكَ* *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. *أَلَا* back His bounty; *لَا مُبَدِّلَ كَلِمَاتِ اللَّهِ* *none can change the words of God.*

(c) If an adjective be immediately annexed to an accusative after *لَا*, it may either take the same form without the *tènwin*, or it may retain the *tènwin*, or, lastly, it may be put in the nominative with the *tènwin*; as *لَا رَجُلٌ ظَرِيفٌ فِيهَا*, or *لَا رَجُلٌ ظَرِيفًا*, or *رَجُلٌ ظَرِيفٌ*, *there is no witty man in it (the house).* But if the adjective be 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 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*. (β) If *لَا* be not repeated, the first substantive is put in the accusative without the *tènwin*, and the second either in the nominative or in the accusative with the *tènwin*; as *لَا رَجُلٌ وَامْرَأَةٌ (وَامْرَأَةٌ)* *there is neither man nor woman in the house.* Examples: D *لَا نَسَبَ الْيَوْمَ وَلَا خُلَّةَ* *there is no kinship today and no friendship*; *لَا أُمُّ لِي إِنْ كَانَ ذَلِكَ وَلَا أَبٌ* *may I have no mother, if this be so, and no father*; *لَا أَبٌ وَأَبْنَا مِثْلَ مَرْوَانَ وَأَبْنِي* *there is no father and no son like Marwān and his son*; *لَا وَلا تَأْتِمِرُ فِيهَا وَلَا حَيْنٌ وَلَا* *and there is no idle talk in it (in Paradise), and no accusing (one another) of sin, and no death, and in it there is none to reproach;*

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

- REM. a. The particle *لَا*, when used as above, is called by the grammarians *لَا نافية الجنس*, or *لَا ينفي الجنس*, the *lā* that denies the whole genus, [and *لَا تنفي مطلقا* the *lā* that denies absolutely]. The substantive in the accusative is called *اسم لā*, the noun of *lā*, and the predicate *خبر لā*, 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* 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 *لَا عَلَيْكَ*, for *لَا بَأْسَ عَلَيْكَ*, there is no fear for thee or no harm will befall thee.

- REM. b. The noun of *لَا* should, according to the grammarians, be always indefinite (*نكرة*). Apparent examples to the contrary, as *لَا أَهْلٌ لَهَا*, a disputed case, and no *Abū Hasan* for it (to decide it), are explained to mean *لَا مِثْلَ أَبِي حَسَنِ*, and no one named *Abū Hasan*, or *لَا مِثْلَ أَبِي حَسَنِ*, and no one like *Abū Hasan*; *لَا هَيْبَةُ الْهَيْبَةِ لِلْهَيْبَةِ* there is no *Haiṭam* tonight for the beasts that carry us; *لَا أُمِّيَّةٌ بِالْبِلَادِ* there is no 'Umdiya in the land. An adjective added to any of these names would be indefinite, as *لَا أبا حَسَنٍ حَنَّانًا لَهَا* and no compassionate *Abū Hasan* to decide it.

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

§ 41] The Verb.—3. Government of the Verb.—(a) The Accus. 99

A. On the idea of being or existence, when expressed (a) 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 *كَانَ أَهْلًا مُقَدَّرًا بِصِيبَةٍ لَا مَحَالَةَ* if the calamity is decreed (or fated), it will befall him without doubt; *كَانَ هُوَ وَأَخُوهُ مُعَلِّمَيْنِ بِالطَّائِفِ* he and his brother were teachers in *ḫ-Tā'if*; *يَكُونُوا شُهَدَاءَ عَلَى النَّاسِ* that ye may be witnesses against mankind, and (that) the Apostle may be a witness in regard to you; *وَمَنْ يَكُنْ* and whoever hath Satan as his companion, a bad companion is he! *فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَّهِمْ* and if they repent, it will be well for them; *وَأَنْ لَا يَكُنْ لَهُ قِتْلُهُ* 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; *يَكُونُوا حِجَارًا* or ye stones or iron; *يَكُونُوا سَادَ فِي قَوْمِهِ الْفَتَى وَكَوْنُكَ* by liberality and mildness a man becomes a chief among his people, and thy becoming so is easy for thee; *وَمَا كُلُّ مَنْ يُدْعَى* 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 تَاجِرٌ وَكَانَ لَهُ ثَلَاثُونَ* there was (or lived) a merchant, and he had (lit. there were to him) three sons (*كَانَ تَاجِرًا* would mean he was a merchant); *فَمَنْ كَانَ لَهُ* but he who has (lit. to whom there is) much property;

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

REM. a. The subject is called **اسم كان**, the *noun of kāna*, and the predicate **خبر كان** the *predicate of kāna*. The natural sequence of the three is verb, subject, predicate, as **كَانَ زَيْدٌ قَاتِلًا**; but we may also say **كَانَ قَاتِلًا زَيْدٌ**, as **كَانَ عَلَيْنَا نَصْرُ**, and it was *Our duty (it behoved Us) to succour the believers*; **وَلَمْ يَكُ كُفْرًا لَهُ أَحَدٌ** and *there is none equal unto Him*; and even **قَاتِلًا كَانَ زَيْدٌ**, especially in interrogative and alternative sentences, as **أَكْثَرُ الضُّعْفِ غَنِيًا كَانَ أَوْ فَقِيرًا** *honour a guest, whether he be rich or poor* [§ 6, a]. This inversion is, however, in some cases impossible; for example, *my brother was my companion* must be expressed by **كَانَ رَفِيقِي أَخِي**, because **كَانَ رَفِيقِي أَخِي** would naturally mean *my companion was my brother*. [If subject and predicate are both definite, it is allowed, in case of inversion, to put the latter in the nominative, the former in the accusative, converting thereby the logical subject into the grammatical predicate, the logical predicate into the grammatical subject, as **كَانَ أَخَاكَ زَيْدًا** for **كَانَ أَخَاكَ زَيْدٌ**. Poets allow themselves to do the same in other cases, as **وَمَا شَرُّ الشَّلَاةِ—بِصَاحِبِكَ** for **وَمَا شَرُّ الشَّلَاةِ—بِصَاحِبِكَ** (Tab. i. 755, l. 2). D. G.]

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

كَانَ مَا 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 لَدُنْ شَوْلَا** *from the time they were pregnant, till their young were following them* (i.e. **كَانَتْ أَلْيَاقُ شَوْلَا**); **إِيتِنِي بِدَابَّةٍ وَلَوْ** (i.e. **مِنْ لَدُنْ كَانَتْ أَلْيَاقُ شَوْلَا**); **جَمَارًا** *bring me a beast (to ride), even if it be an ass* [§ 4, rem. b].

REM. c. **كَانَ** is rarely merely redundant; as **سَرَاةُ بَنِي أَبِي بَكْرٍ** *the heroes of the Bānā 'Abī Bākr* **كَانَ الْمَسُومَةُ الْعَرَابُ** *rule upon branded Arab steeds*; **إِذَا مَرَرْتَ بِدَارِ قَوْمٍ وَجِهْرَانٍ** *and how when thou passest by the dwelling of a tribe and of noble neighbours of ours?* **وَلَمْ يَوْجَدْ كَانٌ مِثْلَهُمْ** *and their like was not found*.*

REM. d. The verb **كَانَ**, Æthiop. **ከጋ**; *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 **ק** 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 **הָיָה**, Aram. **הָיָה**, **הָיָה**, *to fall* (הָוָה), *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 كَانَ**, the *sisters of kāna*, which add some circumstantial or modifying idea to the simple one of existence. This may be: (a) the idea of *duration or continuity*, as in **دَامَ** *to continue*,

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

A *to last*, construed in the perfect with the *التَّيْمُومَةُ* (see § 7, and Vol. i. § 367, p), *بَقِيَ* *to remain, to last*; *زَالَ*, *بَرِحَ*, *فَتِيَ*, *انْفَكَّ*, *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 *أَصْبَحَ*, *to turn out, to become*; (c) the idea of *time*, as in *كُلَّ* *to be or do during the whole day*, *بَاتَ* *during the whole night*, *أُشْفِرَ* *at daybreak*, *غَدَا* or *أَصْبَحَ* *in the morning*, *أَفْصَحَى* *in the forenoon*, *رَاحَ* or *أَمَسَى* *in the evening*, all of

B which verbs are often used as simple synonyms of **كَانَ**, without any regard to the secondary idea of time; or, (d) the idea of *negation*, by which that of existence itself is absolutely denied, as in **لَيْسَ** *not to be*.

Examples : لَا طِيبَ لِلْعَيْشِ مَا دَامَتْ مُنْقَعَةً لَذَائِهِ بِإِذْكَارِ الْمَوْتِ وَالْهَرَمِ
*there is no pleasure in life, as long as its joys are troubled by the
 recollection of death and old age ; لَا تَعُدُّ نَفْسَكَ مِنَ النَّاسِ مَا دَامَ*
do not count thyself among men, as long as anger

C has the mastery over thee; لَا يَزَالُ اللَّهُ مُخَبِّرًا إِلَيْكَ may God never cease being beneficent to you; لَا تَزَلْ ذَاكِرَ الْمَوْتِ never cease bearing douth in mind; قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ they said, we will not cease standing by it (worshipping it); صَارَ الطِّينُ خُرْقًا the clay became pottery; وَكَانَ يَرَى الْمَاءَ يَجِيرُ بُخَارًا وَالْبَخَارَ يَجِيرُ مَاءً and he thought that the water became vapour, and the vapour became water; فَإِنَّكَ

§ 42] *The Verb.*—3. *Government of the Verb.*—(a) *The Accus.* 103

وَأَخْرَجُوا عَلَى خَيْرٍ مِّنَ الْيَوْمِ الْأَوَّلِ **A** and they went out in the morning with settled
 PURPOSES; أَصْبَحْتُمْ بِنِعْمَةِ اللَّهِ إِخْوَانًا through the grace of God ye are
 become brethren; تَوَسَّيْتُ أَنْ تُكُونُوا لِي شَرِيكًا فِي الدِّينِ thou wishest to become
 a lawyer skilled in disputation; لَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ السَّلَامَ نَعْتٌ say not to one who gives you the salutation, Thou art not a
 believer; وَتَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ السَّلَامَ نَعْتٌ one who knows and one who does not
 know are not on an equality; قَضَى اللَّهُ يَا أَسْمَاءُ أَنْ تَكُنِي رَافِقًا لِأَخِيكَ **B**
 God hath decreed, O Asmā, that I should not cease to love thee.

REX. a. To the above verbs may be added أَتَى, جَاءَ, and قَعَدَ; as أَتَى قَائِلُهُ عَلَى وَجْهِ أَبِي يَأْتِ بِصُورٍ and throw it on my father's face, (and) he shall become seeing (recover his sight, explained by يَرَجِعُ بَصِيرًا); جَاءَ (أَتَى) الْبَيْتَ مُسْكِنًا the building became strong or firm; أَزْمَفَ سَفْرَتَهُ حَتَّى قَعَدَتْ مِثْلَ حَرْبَةٍ he sharpened his knife till it became like a javelin (i.e. مِثْلَ حَرْبَةٍ).—Of these verbs three, viz. أَسَ and زَالَ, are always نَاقِضَةٌ; the others may be either نَاقِضَةٌ or قَامَةٌ (see § 41, at the end).

REM. 6. The verbs رَأَى, أَبْرَحَ, and أَتَمَّكَ, must always be accompanied by a negative, expressed (as in the above examples with أَبْرَحَ and رَأَى) or implied, as وَأَبْرَحَ مَا أَقَامَ 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 (أَبْرَحَ for أَبْرَحَ, and مُجِئًا in rhyme for مُجِئًا); فَقُلْتُ لَهَا وَاللَّهِ; وَأَبْرَحَ قَاعًا and I said to her, By God, I will not cease sitting still. [Comp. § 162, rem.]

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

* [ج] may be added to these verbs; see the Gloss. to 'Tbn
'al-Faqih. D. G.]

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

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

- C كُنْتُ, particip. كَانِدٌ, was originally construed with the accusative of the predicate, as فَأَبَيْتُ إِلَى قَهْرٍ وَمَا كَدْتُ أَبَا and so I returned to (the tribe of) Fahm, but I was very near not returning; but it commonly takes the predicate in the imperfect indicative, as إِنَّ كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا verily he was nigh leading us astray from our gods; after the hearts of a part of them had well nigh swerved; وَجَدَ مِنْ قَوْلِهَا قَوْلًا لَا يَكَادُونَ; كَادُوا he found before them (the two barriers or hills) a people who could scarcely understand speech; فَذَبَحُوهَا وَمَا كَادُوا 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 كَدْتُ أَنْ أَصَلِّيَ الْعَصْرَ حَتَّى كَادَتِ الشَّمْسُ أَنْ تَغْرُبَ I was nearly not praying the 'asr (or afternoon prayer) till the sun was nearly setting; كَادَتِ النَّفْسُ أَنْ تَقْبِضَ عَلَيْهِ my soul was nearly
- D

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 سَأَلَ النَّاسُ الشَّرَابَ لَا وَشَكُوا إِذَا قِيلَ هَاتُوا أَنْ يَمَلُّوا وَيَجْتَنِعُوا and if men were asked for the (very) drink, when it was said 'Give here,' they would well nigh be disgusted and refuse; فَمَوْشِكُهُ أَرْضُنَا and our land is nearly becoming, after our friend's departure, a desolate wilderness; يَوْشِكُ مِنْ قَرْمٍ مَنْ يُوْشِكُ مَنْ قَرْمٍ 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 يَوْشِكُ زَيْدٌ أَنْ يَجِيءَ (as in the third of the above examples), or يَوْشِكُ زَيْدٌ أَنْ يَجِيءَ (as in the first), or يَوْشِكُ أَنْ يَجِيءَ زَيْدٌ (where the real subject of يَوْشِكُ is the following clause). The form يَوْشِكُ is a vulgarism. (γ) كَرَبَ (rarely كَرَبْتُ) is only used in the perfect, and is construed with the imperf. indic., rarely with أَنْ and the subjunctive; as كَرَبَ أَتَقَلَّبُ مِنْ جَوَاهِ يَدُوبُ my heart was nearly melting away from grief; وَقَدْ كَرَبْتُ أَعْنَاقَهَا 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 هَلَلَهُ يَدْرِكُهُ he was near overtaking him; أَلَمْ يَفْعَلْ كَذَا he was near doing so and so; أَرَادَ e.g. يَنْقَضُ أَنْ يَجِدَ جِدَارًا and they found a wall which was about to fall; أَرَادَ الْمَرِيضُ أَنْ يَمُوتَ the sick man is about to die; هَمَّ e.g. يَخْمَدُ أَنْ يَسْرُجَ the lamp was on the point of going out; and the like.—(2) To the second class belong عَسَى, عَسَيْتُ, and اِحْتَلَوْتُ. (a) عَسَى (1st p. sing. عَسَيْتُ, rarely عَسَيْتُ), used, we may say, only in the perfect, [and having always the meaning of the imperfect, mostly in the sense of the indefinite or definite present (§ 8, a, b)], was originally construed, like كَادَ, with the accusative, as in the half verse لَأَكْثَرُنَّ إِلَى عَسَيْتُ صَائِمًا

C

D

- A do not (abuse me) so much, for I may become a faster, and in the proverb عَسَى الْغَوْبَرُ أَتُونَا perhaps the little cave may become (may bring) misfortunes, or perhaps الـغَوْدِيرُ (the name of a well) may become (may bring) misfortunes; but generally it is construed with أَنْ and the subjunctive, as رَبَّنَا أَنْ يَرْحَمَكُم perhaps your Lord may have mercy on you; [مَا عَسَى أَنْ تَصْنَعَ what she perhaps do?]; هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ إِلَّا تَقَاتِلُوا may it not be, if it were ordained you to fight, that ye would not fight?
- B rarely with the imperf. indic., as عَسَى فَرَجَ يَأْتِي بِهِ اللَّهُ perhaps God may bring some joy; عَسَى الْكَرْبُ الَّذِي أُمْسَيْتَ فِيهِ يَكُونُ وَرَاءَهُ perhaps some joy may be close behind the sorrows in which thou now art. This verb, like أَوْشَكَ, is either personal, عَسَى زَيْدٌ, as in the above examples, or impersonal, عَسَى أَنْ يَقُومَ زَيْدٌ, as ERSKINE, or impersonal, عَسَى أَنْ يَكُونُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ, as in the above examples, or impersonal, عَسَى أَنْ يَكُونُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ, as in the above examples. 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 عَسَاكَ أَنْ يَكُونَ قَرِيبًا وَمَا يَدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا and what lets thee know (whether) perchance the hour is near? لَعَلَّهُ أَنْ يَنْصُرَكَ عَلَى هَؤُلَاءِ حَرَى perhaps He may aid you against those evil-doers. (β) حَرَى rare, with أَنْ and the subjunctive; as حَرَى زَيْدٌ أَنْ يَقُومَ or حَرَى أَنْ يَكُونَ قَرِيبًا (γ) حَرَى أَنْ يَكُونَ قَرِيبًا, rare, with أَنْ and the subjunctive, as حَرَى أَنْ يَكُونَ قَرِيبًا حَرَى أَنْ يَكُونَ قَرِيبًا the sky is likely to rain; حَرَى أَنْ يَكُونَ قَرِيبًا it is likely he may come.—(3) With these two classes of verbs the grammarians connect a third, which they call أفعال الشروع, or أفعال الإنشاء, the verbs of beginning. Such are: أَخَذَ, جَعَلَ, شَرَعَ, هَبَّ, and أَنْشَأَ, قَامَ, أَهْبَلَ, عَلَقَ, (طَبَقَ and طَفِقَ) rarely طَفِقَ, to begin, used, we may say, only in the perfect, and followed by the imperf. indic.; as جَعَلَ يَلْمِزُهُ he began to reproach him; وَطَفِقَ

عَلِقَ حَوْضِي نَغْرًا and they began to sew together of
 the leaves of Paradise (to cover their nakedness);
 إِذَا غَفَلْتُ مَبِثٌ when I was off my guard for a moment,
 the nightingales, dipping in their heads, began to drink of my
 cistern; وَعَلِقْتُ أَلْسِمُ اللَّحْمَ بَيْنَ أَهْلِ صَنْعَاءَ and I began to divide
 the meat among the people of San'a;
 أَكْبَلَتِ الْحَمَامَةُ نَعُومِي طَلَبٌ the pigeon began to fly about in search of water;
 قَامَتِ الْمَرْأَةُ تَلُومُنِي she began to B
 reproach me.

43. The adverbial accusative depends—

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

44. By the adverbial accusative is designated :—

a. The time in or during which an act takes place; as فَرَّاهُ 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; كُلَّ الْيَوْمِ, or بَعْضُ الْيَوْمِ, I walked the whole day, or part of the day; لَمْ أَتْرِ الْأَمْسَ جَاءَ إِلَى هُنَا أَمِ 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; اسْتَغِيذُ 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; تَأَمَّلْ شَهْرَيْنِ فِي اخْتِيَارِ الْأُسْتَاذِ reflect two months upon the choice of a teacher; لَمْ يَبِثْ عَلَى الْفِرَاشِ أَرْبَعِينَ لَيْلَةً he did not pass the night on a bed for forty years; قَامَ فِي حُلَالِ

- A 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 Zaid'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* *inside*, require *فِي* as *فِي* *نِمْتُ* *I slept outside the house*; but in later Arabic we often find the accusatives *جَانِبٌ*, *خَارِجٌ*, and *دَاخِلٌ*, as also *قُرْبٌ* *near*, for *فِي شَرْقِيٍّ* *on the east*, *فِي غَرْبِيٍّ* *on the west*, for *فِي غَرْبِيٍّ* *هو مِيتِي* *he is as far from me as (the place where) the Pleiades (hang in the sky)*; *هو مِيتِي مَزْجَرُ الْكَلْبِ* *he is as far from me as the farthest place where one can chide (or cry out to) the dog*; *هو مِيتِي* *هو مِيتِي* *هو مِيتِي* *he is as close to me as the place where my waist-wrapper is fastened*.

- REM. b. The accusative of time and place is called by the grammarians *الْمَقْرَفُ* *the vessel* (see Vol. i. § 221, rem. a), or *الْمَقْرَفُ* *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* *Zaid came riding*; *وَقَفَ عَلَى بَابِ الْغَارَةِ مُسَلِّمًا عَلَيْهِ قَائِلًا لَهُ* *he stood at the entrance of the cave, saluting him (and) saying to him*; *الَّذِينَ* *and enter the gate, prostrating yourselves*; *وَأَدْخَلُوا الْبَابَ سَجْدًا* *who bear God in mind, standing up and sitting down*; *يَقْوَمُ بِالتَّقَابِ الْعُودُ لَدُنَّا* *a piece of wood can be straightened with the tīqāf (a kind of tool), while it is soft*; *خُلِقْتُ نَشَأْتُ بِهِ غُلَامًا* *a habit with which I grew up as a young man*; *كَانَ قُلُوبُ الطَّيْرِ رَطْبًا* *(it is) as if the hearts of birds, fresh and dry, beside her nest, were the red fruit of the jujube or*

- decaying dates*; *رَكِبْتُ الْفَرَسَ مُسَرَّجًا* *I rode the horse saddled*; *لَقِيتُ* *A* *السُّلْطَانَ عِنْدَهُ بِأَكْبَا* *I met the sultān 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 Zaid, (as he was) sitting down*; *وَجَاءَتْ بِهِ سَبْطُ الْعِظَامِ* *and she brought him forth long-limbed*; *كُنْتُ* *B* *فِي الْبُسْتَانِ زَاهِرًا* *I was in the garden, whilst it was in bloom*; *وَأُصْبَحَ عَنِّي بِالْقُبُصَاءِ جَالِسًا فَرِيقَانِ مَسْئُولٌ وَآخَرُ يُسْتَل* *and there were next morning two parties, (one) asked and another asking about me, (whilst I was) sitting at el-Gomèisā*; *وَأَنَا سَوْفَ تُدْرِكُنَا أَلْمَنِيَا مُقَدَّرَةٌ* *the Fates will overtake us, they being destined for us, as we are destined for them*; *لَقِيتُهُ رَاكِبَيْنِ* *I met him, (whilst we were) both riding*; *مَتَى مَا تَلْقَانِي فَرْدَيْنِ* *whenever thou meetest me, both (of C* *us being) alone*; *لَقِيتُهُ مُصْعِدًا مُنْخَبِرًا* *I met him, (whilst the one of us was) going up (and the other) coming down*.

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

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

- A *Zēid looks handsome standing, زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا* *Zēid 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 *لَيْتَ* and *لَعَلَّ*, as *زَيْدٌ فِي الدَّارِ قَائِمًا* *Zēid is in the house standing* (where *فِي الدَّارِ* is equivalent to *مُسْتَقَرٌّ فِي الدَّارِ*), *فِيهَا زَيْدٌ* *in it is Zēid standing*, *عِنْدَكَ عَمْرُو جَالِسًا* *beside thee (or in thy house) is 'Amr sitting*, *هَذَا عَمْرُو مُنْطَلِقًا* *this is 'Amr (in the act of) going away* (equivalent in sense to *إِلَيْهِ مُنْطَلِقًا* *look at him going away*, or *أَشِيرُ إِلَيْهِ مُنْطَلِقًا* *I point to him going away*), *مَا شَأْنُكَ قَائِمًا* *what is thy object (in) standing?* (where *شَأْنُكَ قَائِمًا* = *مَا شَأْنُكَ* *what art thou doing?*) *وَالْقَا* *what art thou about, standing (there)?* *وَهَذَا بَعْلِي شَيْخًا* *and this is my husband, an old man* (= *and this, my husband, is an old man*); *فَمَا لَهُمْ عَنِ اتِّذَكِرَةِ* *what then ails them that they turn aside from the warning?*
- C REM. c. The *حَال* is usually (1) an adjective (وصف or صفة) expressing a transitory state (حَالٌ مُتَغَيِّرَةٌ); though it may also be permanent (غَيْرُ مُتَغَيِّرَةٍ), as *دَعَوْتُ اللَّهَ سَمِيعًا* *I called upon God as a (constant) hearer (of prayer)*.—It may likewise be (2) a masdar, substantially equivalent in meaning to a participial adjective [comp. Vol. i. § 230, rem. c*], as *قَتَلْتُهُ صَبْرًا* *I killed him bound (in cold blood)*, i.e. *مَضْبُورًا*; *أَتَيْتُهُ رَهْطًا* *I came to him riding hard*, i.e. *رَاحِلًا*.
- D *أَخَذْتُ ذَلِكَ مِنْهُ سَمْعًا* *I received that from him by hearing* (I learned it from him by hearing him say it), i.e. *سَامِعًا*; *طَلَعَ بَغْتَةً* *he came into view suddenly*, i.e. *بِغَاثَةٍ*; *لَقِيتُهُ فَجْأَةً* *I met him suddenly or unawares*, i.e. *مُفَاجِئًا*; *لَقِيتُهُ عِيَانًا* *I met him face to face*, i.e. *مُتَافِهًا*; *كَلَّمْتُهُ مُسَافَهَةً* *I spoke to him face to face*, i.e. *مُتَافِهًا*; *لَقِيتُهُ كَفَّةً كَفَّةً* *I met him face to face (each of us hindering the*

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

§ 44] *The Verb.*—3. *Government of the Verb.*—(a) *The Accus.* 115

other, for *كَفَّةً لِكَفَّةٍ*).—It may also be (3) a concrete substantive, *أ* as *طَلَعَ الْقَمَرُ بَدْرًا* *the moon rose full*; *كَرَّ زَيْدٌ أَسَدًا* *Zēid charged (like) a lion*; *بَعَا مَدًّا بِدِرْهَمٍ* *sell it (at the rate of) a mudd for a dirham*; *جَاءَ الْبُرْقُوعُ* *the wheat is come, (at the rate of) two kafiz (for a dirham)*; *بَعْتُ أَلْشَاءَ شاةً 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 بِبَابٍ* *I explained his account to him item by item*; *هُوَ جَارِي بَيْتٍ بَيْتٍ* *he is my nextdoor neighbour (lit. house to house, for بَيْتٍ بَيْتٍ or بَيْتًا لِبَيْتٍ)*; *كَلَّمْتُهُ فَاهَ إِلَى فِيٍّ* *I spoke to him face to face (lit. his mouth to my mouth)*; *هَذَا عِنَبًا أَطْيَبُ مِنْهُ زَبِيبًا* *this (fruit) is better as a grape than as a raisin*; *تَفَرَّقَ الْقَوْمُ أَيْدِي سَبَا* *or أَتَادِي سَبَا* *the people dispersed (like) the bands of Saba (for سَبَا)*.—Lastly, the *حَال* may be (4) a proposition, *جُمْلَةٌ* (see § 183).—There may be more than one *حَال* referring to the subject or object of an act, or to both; e.g. *جَاءَ زَيْدٌ رَاكِبًا ضَاخِكًا* *Zēid came riding (along) laughing*; *لَقِيَ أَبْنِيَّ* *this is Zēid standing talking*; *وَالْقَا* *my son, in alarm, met his two brothers, coming to help him, and they won spoil*; *لَقِيتُ هِنْدًا مُصْعِدًا* *I, (whilst) going up, met Hind (a woman) coming down*. The only case in which a difficulty can arise is when both the *hāls* *D* are of the same gender and number, as *لَقِيتُ زَيْدًا مُصْعِدًا مُنْصَحِرًا* *I, (as I was) going up, met Zēid coming down*; but others maintain that the first *حَال* refers to the object and the second to the subject, *I, (as I was) riding, met Zēid walking*.

REM. d. The *حَال* may be *مُؤَكِّدَةٌ*, *strengthening*, or *غَيْرُ مُؤَكِّدَةٍ*.

- A As **مَوْكِدَةً** 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; **وَالشَّمْسُ وَالْقَمَرُ وَالنَّجْمُ** 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** Zaid is thy father, as being affectionate; **هُوَ زَيْدٌ مَعْرُوفًا** he is Zaid, as well known; **هُوَ أَنَا فَلَانٌ بَطَلًا شَجَاعًا** I am so and so, valiant (and) brave; **هُوَ وَهُوَ الْحَقُّ مُصَدِّقًا لَهَا مَعْبُورًا** it is the truth, as manifest; **وَهُوَ الْحَقُّ بَيِّنًا** and it is the truth, as confirmatory of what is with them (of the Scriptures which they have already received); **أَنَا عَبْدُ اللَّهِ آخِلًا** I am the servant of God, eating as the servants (of God) eat; **أَنَا ابْنُ دَارَةَ مَعْرُوفًا بِهَا نَسَبًا** I am the son of Dāra, my lineage being well known through her. The **حَال** is explained in these cases by an ellipsis of **أَعْرِفُهُ**, **أَحْقُهُ**, **أَثْبَتُهُ**, I know him (or it), know it to be true, know him (or it) for certain, and the like; e.g. **أَنَا فَلَانٌ أَيْمَنٌ بَطَلًا شَجَاعًا**, etc.
- B
- C

REM. c. The **حَال** 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 الرَّاجِبُ** (**مَعْنَى الشَّرْطِ**), as **زَيْدٌ أَحْسَنُ مِنْهُ الْهَائِلِ** Zaid, when he is riding (**إِذَا رَكِبَ**), looks more handsome than he does when walking (**إِذَا مَشَى**), instead of the more usual **زَيْدٌ رَاجِبًا أَحْسَنُ مِنْهُ مَا شِئًا**. 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 **حَال**; e.g. **فَعَلْتُ** (**مَنْفُورًا** ...) I passed by him by himself or alone **مَرَرْتُ بِهِ وَحْدَهُ**

ذَلِكَ جَهْدَكَ thou hast done this to the best of thy ability (= **مُجْتَهِدًا**); **تَفَرَّقَ الْقَوْمُ** (**مُتَفَارِقَةً**) I spoke to him face to face (= **مُتَفَارِقَةً**); **أَتَيْتَنِي سُلَيْمٌ قَدْجًا بِقَضِيضِهَا** (**مُتَبَدِّدِينَ**, see rem. c, 3); **أَتَيْتَنِي سُلَيْمٌ قَدْجًا بِقَضِيضِهَا** (the tribe of) Suldum came to me, its gravel with its pebbles (i.e. small and great, one and all, = **جَمِيعًا**); **فَأَرْسَلَهَا الْعِرَالُ** and so he let them (the camels) go in a body, or a crowd, to water (= **مُتَحَرِّكَةً**); **جَاءُوا الْجَمَاءَ الْغَلِيظَ** they came all together (lit. in a great mass, covering the ground, = **جَمِيعًا**).

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

(1) When the **حَال** precedes it, as **فِيهَا قَائِمًا رَجُلٌ** in it (the house) is a man standing; **لَعَنَةُ مَوْجِئًا طَلَلٌ قَدِيمٌ** Azza's is an ancient ruin, left desolate; **وَبِالْجَسْرِ مَيِّتًا نَوَّارٌ** and in my body there is, manifestly, if thou didst (but) know it, a sad change; **وَتَحْتَ الْعَوَالِي وَالْقَنَا مُسْتَظِلَّةٌ طِبَاءٌ** 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 بَقِيَ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِنْ عَيْنِنَا** in it (that night) is settled each wise thing, as a thing proceeding from us; **نَجَّيْتَ يَا رَبِّ** thou didst deliver Noah, O my Lord, and didst answer his prayer, in a ship cleaving the sea heavily laden; **فِي عَيْنِي غُلَامٌ رَجُلِي قَائِمًا** in my house is a man's slave standing; **فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٌ لِلسَّائِلِينَ** in four days complete—(this) for inquirers. (3) After a negative or an interrogation, as **مَا خَرَّ مِنْ مَوْتٍ جَمِيٍّ وَإِلَيَّا** there is no interdicted spot appointed to preserve (one) from death; **لَا يَرْكَنَنَّ أَحَدٌ إِلَى الْإِحْجَامِ** let no one incline to hang back on the day

- A *of battle, fearing death*; يَا صَاحِبَ هَلْ خَمَّرَ عَيْشَ بَاقِيَا *O friend, is a life decreed as lasting!*—Sībawüh, however, admitted the correctness of such a phrase as فِيهَا رَجُلٌ قَائِمًا, and in a tradition we find صَلَّى رَسُولُ اللَّهِ صَلَّعَ قَاعِدًا وَصَلَّى وَرَاءَهُ رَجَالٌ قِيَامًا *the Apostle of God prayed sitting, and there prayed behind him (some) men standing.*

- REM. g. As to the position of the *حَال* in a sentence, the following remarks must suffice, in connection with what will be said elsewhere.—(1) As a rule, the *حَال* is placed after the regent. It may, however, precede it, if the regent be a fully inflected (مَتَصَرِّفٌ) verb or verbal adjective, as رَجُلًا جَاءَ زَيْدٌ *riding came Zeid*; رَجُلًا مُسْرِعًا ذَا رَجُلٍ *in haste is this (man) departing*; but we cannot say زَيْدٌ صَاحِبًا أَحْسَنَ مِنْ غَيْرِهِ and صَاحِبًا مَا أَحْسَنَ زَيْدًا, instead of زَيْدٌ أَحْسَنَ مِنْ غَيْرِهِ صَاحِبًا and مَا أَحْسَنَ زَيْدٌ صَاحِبًا, because neither أَحْسَنَ as التَّعَجُّبُ nor أَحْسَنَ as التَّفْضِيلُ, is مَتَصَرِّفٌ. 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 *حَال* must precede the other, as زَيْدٌ قَائِمًا أَحْسَنَ مِنْهُ قَاعِدًا *Zeid standing looks more handsome than he does sitting*, or زَيْدٌ مُفْرَدًا أَنْفَعُ مِنْ زَيْدٍ مُعَاوَاةٍ *Zeid alone is more useful than 'Amr assisted (by others).* If the regent be a *عَامِلٌ مَعْنَوِيٌّ* (see rem. b), the *حَال* must follow it, with rare exceptions in the case of a preposition and its complement. We cannot use هَذَا أَبُوكَ مُجَرَّدَةً تِلْكَ هَذَا عَطُوكَ, تِلْكَ هَذَا مُجَرَّدَةً, رَاحِبًا كَمَا أَنَّ زَيْدًا أَسَدًا, أَمِيرًا لَيْتَ زَيْدًا أَحْوَكَ, كَمَا أَنَّ زَيْدًا رَاحِبًا أَسَدًا, لَيْتَ زَيْدًا أَمِيرًا أَحْوَكَ, هَذَا أَبُوكَ عَطُوكَا nor is it usual to say زَيْدٌ قَائِمًا عِنْدَكَ or زَيْدٌ فِي الدَّارِ for زَيْدٌ قَائِمًا عِنْدَكَ or زَيْدٌ فِي الدَّارِ, though some read in the Kor'an وَالسَّمَوَاتِ مَطْوِيَّاتٍ *and the heavens, folded together,*

(shall be) in his right hand, instead of مَطْوِيَّاتٍ, and the heavens A (shall be) folded together in his right hand.—(2) The *حَال* may precede the *صَاحِبُ الْحَالِ*, when the latter is the subject (nomin.) or direct object (accus.), as جَاءَ صَاحِبُكَ زَيْدًا, unless the *حَال* be restricted by إِلَّا, as وَمَا نُرْسِلُ الْمُرْسِلِينَ إِلَّا مُبَشِّرِينَ and we do not send the Apostles but as announcers and warners. If the *صَاحِبُ الْحَالِ* be governed by a preposition, the *حَال* must follow it, as مَرَرْتُ بِبَيْتٍ جَالِسَةً, not مَرَرْتُ بِبَيْتٍ جَالِسَةً. B Only a poet could venture on an emergency to say كَلَانَ بَرْدٌ إِنْ خَبِيَا إِنْهَا لَحَبِيبٌ if ever the coolness of water was dear to me when parched and thirsty, verily she is dear (to me), for تِلْكَ أَوْلَادُ أَصْبَنَ وَنِسْوَةٌ فُلُنٌ; or خَبِيَا إِنْهَا لَحَبِيبٌ; فَإِنْ تِلْكَ أَوْلَادُ أَصْبَنَ وَنِسْوَةٌ فُلُنٌ; or تِلْكَ أَوْلَادُ أَصْبَنَ وَنِسْوَةٌ فُلُنٌ. C The *حَال* may be dependent upon a preceding مُضَافٍ (see § 75), when the *مُضَافٍ* or governing word, is naturally capable of being its regent (*maṣḍar*, *nomen agentis*, etc., see rem. b), as هَذَا صَارِبٌ هِنْدٍ مُجَرَّدَةً, as أَصْحَابِي قِيَامًا; هَذَا صَارِبٌ هِنْدٍ مُجَرَّدَةً; زَيْدٌ مُسْرِعًا to God shall be your return altogether; تَقُولُ آتَيْتِي إِنْ أَنْطَلَقْتُ وَاحِدًا إِلَى الْوُجُوعِ يَوْمًا تَارِكِي; لَا أَبَا لِي my daughter says, Verily thy departing alone to war will one day leave me without a father; or when the *مُضَافٍ* is a part, D really or tropically, of the *مُضَافٍ إِلَيْهِ*, as مَدَّوْرُهُمْ مِنْ قُلُوبِهِمْ وَنَوَّعْنَا مَا فِي صُدُورِهِمْ مِنْ قُلُوبِهِمْ and We will remove what is in their breasts of rancour as brethren (مَدَّوْرُهُمْ dependent on the suffixed pronoun in قُلُوبِهِمْ); تِلْكَ أَوْحَيْنَا إِلَيْكَ أَنْ أَتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا then We revealed unto thee, Follow the law of Abraham as a *hanif*, i.e. inclining to the right state or sound in faith (مِلَّةُ إِبْرَاهِيمَ dependent on حَنِيفًا being

A 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), or *الْمَفْعُولُ لَهُ*, that on account of which something is done. It is the answer to the question *لِمَ* why?

- c. Various other determinations and limitations of the predicate ; as *طَابَ زَيْدٌ نَفْسًا* *Zaid is cheerful in spirit*; *طَابَ الْوَرْدُ لَوْنًا* *the rose is charming in colour*; *زَيْدٌ تَصَبَّحَ غَرَقًا* *Zaid streamed with perspiration*; *وَأَشْتَغَلَ الرَّأْسُ شَيْبًا* *and my head glistens with hoariness*; *أَحْلَامُنَا تَرِينُ الْجِبَالِ رَوَانَةً* *our grave minds surpass the mountains in weight (or firmness)*; *أَنْبَرَحْتَ كَهْرَمًا* *thou art a marvel of generosity*; *غَرَسْتُ الْأَرْضَ شَجَرًا* *I raised the chief in dignity*; *رَفَعْتُ الشَّيْخَ قُدْرًا* *I planted the land with trees*; *وَفَجَّرْنَا الْأَرْضَ عُيُونًا* *and we made the earth break forth with springs*; *اللَّهُ عَظِيمٌ قُدْرَةً* *God is great in might*; *أَنْتَ أَعْلَى مَنَزِلًا وَأَكْثَرُ* *he is a Hātim in generosity*; *فَبَيَّ كَأَلْحِجَارَةِ* *thou art higher in station and richer in wealth*; *أَوْ أَشَدَّ قَسْوَةً* *and they (your hearts) were like stones, or even harder (lit. stronger as to hardness)*; *أَكْرَمَ أَبِي بَكْرًا أَبَا* *or مَا أَكْرَمَ أَبَا بَكْرًا أَبَا* *how noble is Abū Bākr as a father*; *زَيْدٌ نِعْمَ صَاحِبًا* *excellent is Zaid as a companion*; *بِئْسَ غُلَامًا بَشَرٌ* *very bad is Bākr as a slave*; *فَنِعْمَ الزَّادُ زَادَ أَبِيكَ زَادًا* *and excellent is the provision, thy father's provision, as a provision*; *ثَبَّتَكَ بِهِ نَاصِرًا* *thy sufficiency is in Him* (He suffices thee) *as a helper*; *لِلَّهِ ذَرَّةٌ فَارِسًا* *what a man he is as a horseman*! (lit. to God belongs his outflow or emanation, from none other could he emanate); *وَيْسَهُ رَجُلًا* *what a man he is*! (being here a *حَرْفٌ تَعْجَبٍ* or particle of surprise); *هُوَ خَيْرٌ رَاجِلًا مِنْهُ فَارِسًا* *he is better as a pedestrian than as a horseman*, § 48, c, rem. a).

REM. a. This accusative is called *الْمَوْجُزُ* or *التَّجْمِيزُ*, the specifica-

tion, and also *الْمَفْسَرُ* or *التَّفْسِيرُ*, and *الْمَبِينُ* or *التَّيْبِينُ*, the explanation. A

It is an indefinite substantive, *إِسْمٌ نَكْرَةٌ*, placed immediately after the proposition of which it limits or defines the predicate. In the grammatical structure of the sentence it is a *فَضْلَةٌ*, like the *حَالٌ* (see c, rem. a). The grammarians regard it as governed by the verb in the preceding clause, of which it was the *فَاعِلٌ* or *مَفْعُولٌ*, before its transference to the place of *تَجْمِيزٍ* to the actual *فَاعِلٌ* or *مَفْعُولٌ*; or, if the preceding clause be nominal, as having been B transferred from the place of the *مُبْتَدَأٌ*. Thus *طَابَ زَيْدٌ نَفْسًا* is equivalent, they say, to *طَابَتْ نَفْسُ زَيْدٍ*; *رَفَعْتُ الشَّيْخَ قُدْرًا* to *رَفَعْتُ الْقُدْرَةَ إِلَى اللَّهِ عَظِيمًا*; and *مَالُ زَيْدٍ أَكْثَرُ مِنْ مَالِكَ* to *زَيْدٌ أَكْثَرُ مِنْكَ مَالًا*. The *تَجْمِيزُ* may be explained by *مِنْ* with the genitive when it is *الْمَفْعُولُ مِنْ*, as *رَفَعْتُ الشَّيْخَ قُدْرًا*, instead of *شَجَرًا*; but not when it is C as *طَابَ زَيْدٌ نَفْسًا* is nonsense. [Instead of *رَفَعْتُ الشَّيْخَ قُدْرًا* and *لِلَّهِ ذَرَّةٌ فَارِسًا* in the phrases quoted *وَيْسَهُ رَجُلًا* and *فَارِسًا* we may use *مِنْ رَجُلٍ* and *مِنْ فَارِسٍ*. See § 48, b.]—The *تَجْمِيزُ* may occasionally be placed, by poetic license, before the predicate which it limits, as *أَتَجَهَّرُ سَلَمَى بِالْفِرَاقِ حَبِيبَهَا وَمَا كَانَ نَفْسًا بِالْفِرَاقِ تَطِيبُ* *will Salmā sever herself from her lover by going away (from him), though she is not cheered in spirit by going away*; *وَمَا أَرْغَوَيْتُ وَشَيْبًا* D *and I did not refrain, though my head glistened with hoariness*. Such phrases as *زَيْدٌ نِعْمَ صَاحِبًا* and *بِئْسَ غُلَامًا بَشَرٌ* are no exceptions to the ordinary rule, as they stand for *هُوَ نِعْمَ صَاحِبًا* or *بِئْسَ الرَّجُلُ غُلَامًا بَشَرٌ*. The transposition of the *تَجْمِيزُ* can take place only when the previous clause contains a verb which is *مُتَصَرِّفٌ* (see c, rem. g), as *أَشْتَغَلَ* and *تَطِيبُ* in the

A above examples*. Should it even happen that the **فِعْلٌ مُتَصَرِّفٌ** bears the meaning of a **فِعْلٌ غَيْرُ مُتَصَرِّفٍ**, no transposition can take place; we cannot say **كَفَى بِزَيْدٍ عَالِيًا**, instead of **كَفَى زَيْدٌ عَالِيًا**, because there is a sufficiency in **Zaid** (*Zaid suffices*) as a scholar, because **فِعْلٌ تَعَجُّبٌ** is here equivalent to **مَا أَكْفَاهُ عَالِيًا**, and a **فِعْلٌ مُتَصَرِّفٌ** is **غَيْرُ مُتَصَرِّفٍ**.

B REM. b. The accusative after the cardinal numbers from 11 to 19 and from 20 to 99 (see Vol. i. §§ 322, 323), is also of this class, being a **تَمْيِيزٌ** or *specification of number*; as **أَحَدٌ عَشَرَ رَجُلًا** eleven men, **تِسْعَ عَشْرَةَ سَنَةً** nineteen years, **أَحَدٌ وَعِشْرُونَ عَامًا** one and twenty years, **إِبْنٌ ثَمَانِينَ سَنَةً** eighty years old (lit. a son of eighty years).

C REM. c. To this class also belongs the *specification of weight* (**الْوِزْنُ**) and *measure* (**الْقِيَاسُ**, **الْمِسَاحَةُ**, **الْكَيْلُ**), in which the **تَمْيِيزٌ** follows a single indefinite noun, and specifies the article of which that noun expresses the quantity; as **وَطْلٌ زَيْتًا** a pint of olive-oil, **مَنْوَانِ سَمْنًا** two manas (four pounds) of clarified butter (*ghae*), **قَبِيضٌ بُرًّا** a *hafs* of wheat, **ذِرَاعَيْنِ جُوبًا** two cubits of cloth, **لِي جَرِيْبٌ نَخْلًا** I bought two *gā's* of dates, **إِشْتَرَيْتُ صَاعَيْنِ تَمْرًا** I own a *gārib* of date-trees; **ذَنْوْبٌ مَاءً** a bucket of water, **بَحْنِي سَمْنًا** a skin of *ghae*, **رَاقُوْدٌ خَلًّا** a jar of vinegar, **خُبٌّ عَسَلًا** a pot of honey; **خَاتَمٌ حَدِيدًا** a ring of iron, **بَابٌ سَاجًا** a door of oak-wood, **خِرَّا جَبَّةً** a coat of silk; **لَيْسَ عِنْدِي ثِقْلٌ حَرْدَلَةٍ ذَهَبًا** I have not got

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

the weight of a grain of mustard-seed in gold, **مَا فِي السَّمَاءِ قَنْوَرٌ رَاحَةً** **أَمْ** (or **مَوْضِعٌ كَيْفَ سَحَابًا**) there is not in the sky a cloud the size of a hand; **لَنْ يَنْقِلَ مِنْ أَحَدٍ مِلَّةَ الْأَرْضِ ذَهَبًا** there shall not be received from any one (of them) the full of the earth in gold; **عَلَى التَّمْرَةِ** **عَلَى التَّمْرَةِ** on each date its like in fresh butter (a piece of fresh butter of the same size).—This **تَمْيِيزٌ الْوِزْنِ وَالْكَيْلِ** is equivalent to the **إِضَافَةٌ** (§ 75) or to the preposition **مِنْ** with the genitive; e.g. B **قَبِيضٌ مِنْ بُرٍّ** or **قَبِيضٌ بُرٍّ** **قَبِيضٌ بُرًّا**. In some cases, however, there may be a difference; e.g. **ذَنْوْبٌ مَاءً** means a bucket (full) of water, a bucketful of water, whereas **مَاءٌ ذَنْوْبٌ** 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 **كَمْ**, *how much? how many?* and the indefinite **كَذَا**, *so and so much or many* [included C under the name **الْكِنَايَاتُ** (1)].—**كَمْ** (contracted for **كَمَا** *the like of what*, = **مِثْلُ مَا** or **قَدَرُ مَا**, see Vol. i. § 351, rem.) is either **خَبَرِيَّةٌ** 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?* D **كَمْ خَيْرًا لَكَ** *how many like it hast thou?* **كَمْ خَيْرًا مِنْهُ لَكَ** *how many better than it hast thou?* A phrase like **كَمْ لَكَ غُلَامًا** *how many slaves hast thou?* is no exception to the rule, because the **مُؤَيَّزٌ** of **كَمْ** has been omitted, viz. **نَفْسًا**, and **غُلَامًا** is in the accus. as a **خَالٍ** (see c, rem. b and rem. c, 3). If governed in the genitive by a preceding substantive or a preposition, the **مُؤَيَّزٌ** may be put in the genit. as well as the

- A *and so many verses of poetry*; *وَكَيْدًا وَكَيْدًا جَارِيَةً* the 'amir bought so and so many slave-girls; *عَدِ النَّفْسَ نَعْمًا بَعْدَ نَوْسًا*; *وَكَيْدًا وَكَيْدًا لَطْفًا بِهِ نَبِيَّ الْجَهْدِ* promises 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 *وَكَيْدًا وَكَيْدًا* and *وَكَيْدًا* *وَكَيْدًا* *لَهُ عَلَى كَيْدًا كَيْدًا* *دَرْهَمًا*; e.g. *وَكَيْدًا كَيْدًا* means, according to them, *I owe him so and so many dirhams*, from 11 to 19, whereas *وَكَيْدًا وَكَيْدًا* 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 أَخَاهُ عَمْرًا*; *they killed him in the same way as his son killed their brother 'Amr*; *وَلَوْ يُعْجِلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَلْتُمْ*; *he tortured Zaid just as 'Isma'il, Zaid's father, had tortured him*; *وَلَوْ يُعْجِلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَلْتُمْ*; *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 *لَهُ* with the genitive of the *nomen verbi*, or *كَيْدًا* with a finite tense of the verb; e.g. in the first example, *كَيْدًا قَتَلَ ابْنَهُ* or *كَيْدًا قَتَلَ ابْنَهُ* [comp. § 27, b].

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

4. *نَاغِبِلَ قَتَبِي الْعَارَ بِالسَّيْفِ*; *(كَيْدًا أَكَلَهُ مُخْتَلِفًا = مُخْتَلِفًا أَكَلَهُ)* *I will wipe away my disgrace with the sword, let God's decree bring upon me what it may* (*جَالِبًا عَلَى* *جَالِبًا* in rhyme for *جَالِبًا* *وَأِنْ جَلَبَ عَلَى*).

(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 *مِنْ* (*ex*) *out of, from*, and *عَنْ* (*ab*) *away from*.

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

48. (*مِنْهُ*, *مِنْكَ*, *مِنِّي*) designate:—

- (a) The *local point of departure*, departure from a place; as *سَقَطَ مِنْ يَدِهَا* *he went forth from Mekkā*; *سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ* *it fell from her hand*; *سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ* *(I declare) the glory of Him who transported His servant by night from the sacred Temple (at Mekkā)*. 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 الَّذِي يَنْجِي* *this is the fortress which preserves (us) from*

- A *all calamities*; *أَعُوذُ بِاللَّهِ مِنَ الطَّمَعِ* I take refuge with God (pray God to preserve me) from covetousness; *الدُّنْيَا تَمْنَعُ مِنَ الْخَيْرِ* the world holds (us) back from good; *الَّذِي خَلَقَكَ مِنْ نَفْسٍ وَاحِدَةٍ* who hath created you (brought you into existence) from one soul. Hence too its use to signify, on the one hand, *by or through*, as *دَخَلَ مِنَ الْبَابِ* he came in by, or through, the door; *أَبْرَاجُهَا الَّتِي يَتَرَقَّى الْبَاءُ مِنْهَا* its towers through which the water ascends; *وَإِذَا نَظَرْنَا إِلَى السَّمَاءِ وَالْأَرْضِ* when we look at the sun and moon through an opening in the clouds; and, on the other hand, *in place of, instead of* (= *بَدَلَ*), as *أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ* are ye contented with the life of this world instead of the next! *وَلَوْ نَشَاءُ نَجْعَلَنَّ مِنْكُمْ مَلَائِكَةً* and if we pleased, we could place (or create) in your stead angels to succeed (you) on the earth; *وَلَوْ تَلَوْنَا مِنَ السَّمَاءِ نَزْلًا* and she had not tasted the pistachio-nut instead of (common) vegetables; *فَلَيْتَ لَنَا مِنْ مَاءٍ زَمْزَمٍ شَرْبَةً* oh would that we had a draught instead of the water of Zamzam!*

- (b) The temporal point of departure, the point at which an act or state has commenced; as *عَبَدَ اللَّهَ مِنْ شَبَابِهِ* he served God from his youth; *وَلَقَدْ أَتَعْلَمُ مِنَ الْعَبْدِ إِلَى الْعَبْدِ* the time of learning extends from the cradle to the grave; *نُصِيبُونَ مِنْ أَرْزَاقِ يَوْمِ حَلِيمَةٍ* they have been chosen from the times of the battle (lit. day) of Halima.

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

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

REM. b. The tribe of Huzail used *مَتَى* in these senses as well as *مِنْ*; e.g. *أَخْرَجَهَا مَتَى طَيِّبِهِ* he brought it out of (مِنْ) his sleeve; *كَرِهْنَ بَعْدَ الْبَحْرِ ثُمَّ قَرَعَتْ مَتَى لَمَحَ خُضْرُ لَهْنٍ نَبِيحٍ* they (the clouds) drank of the sea-water, then they rose from (مِنْ) the dark-green flood with the sound of the storm.

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

(c) The causal point of departure, the origin and source of a thing; as *ذَلِكَ مِنْ لِيٍّ جَانِبِي* this is in consequence of information that reached me; *فَوَكَفَ يَتَعَجَّبُ مِنْهَا* and he stood admiring it (or wondering at it, his wonder proceeding from, or being caused by, it); *مِمَّا غَطِيَتْ بِهِمْ أَغْرُقُوا* they were drowned because of their sins (the particle *مِمَّا* is merely expletive and does not interfere with the government of *مِنْ*); *يُكَلِّمُ خِيَتَهُ وَيُكَلِّمُ 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*, *لَوْحَ*; e.g. *بَاعَ مِنْهُ قَرَسًا* he sold to him a horse; *بَاعَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* I sold to the Apostle of God a pair of trousers; *إِسْمَاعِيلَ ابْنَتَهُ مِنْ ابْنِ أُخِيهِ الْعَبِيسِ بْنِ إِسْحَاقَ* Ismael gave his daughter in marriage to his nephew, Hean the son of Isaac.

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

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

- A *أَجَلًا* she on whose account, or for whose sake, thou weepst; *ثَلَاثَ عَازٍ ثَلَاثَ عَازٍ شَقَاءَ الْبَشَرِ مِنْ أَجْلِ الطَّعَامِ* it is a threefold disgrace for a man to be in misery on account of (for want of) food; *مِنْ أَجْلِ مَا قَالَهُ* because of what he said.

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

- B e.g. *قَرِيبَ الْجَيْشِ مِنْهُمْ* the army was near them; *دَنَا مِنِّي* he was not far from me (*دَنَا إِلَيَّ* would mean he came up close to me); *يَنْبَغِي لِطَالِبٍ أَنْ لَا يَجْلِسَ قَرِيبًا مِنَ الْأُستَاذِ* it behoves the student not to sit near, or close to, the teacher. [Hence its figurative use in the phrases quoted § 44, b, rem. a near the end: *هُوَ مِنِّي مَنَاطُ الثَّرَيَا* etc., and in the following examples: *مَا هَذَا الْغُلَامُ مِنْكَ* what relation is this lad to you? *هُوَ مِنْكَ وَأَنْتَ مِنْهُ* he is close to you and you are close to him (in birth and rank); *فَإِنِّي لَسْتُ مِنْكَ وَلَسْتُ مِنِّي* I am not in union with you nor you with me; *مَا أَنَا مِنْ دِي وَلَا أَلَدُ مِنِّي* I have no concern with diversion, nor has diversion any concern with me. In the last two phrases *فِي شَيْءٍ* may be supplied, in which case *مِنْ* has the partitive meaning, as in *لَيْسَ مِنَ الْعِلْمِ فِي شَيْءٍ* he is in no part of science, i.e. he has nothing to do with science.]

(e) The difference between two persons or things which are contrasted or compared with one another; as *مَنْ تَعْرِفُ الْخَيْرَ مِنَ الشَّرِّ* dost thou know the good from the bad? *وَاللَّهُ يَعْلَمُ الْفَاسِدَ مِنَ الْمَصْلِحِ* but God knows him that dealeth foully from 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

- A *أَحْسَنُ أَهْلًا بِأَلَمِكَ مِنْهُ* he is more excellent than I; *أَنَا أَهْلُ الْمُلْكِ 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 *أَشْبَهَ بَرَمَانِيَهُمْ بِأَبَائِهِمْ* people are more like the time in which they are born than they are like their fathers;

هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ they were nearer unbelief on that day than belief; *أَشَوْقُ مِنِّي* ...

- B *فَقَالَ يَا أَبَتِ أَنَا وَاللَّهِ إِنِّي طَعَنَ نَافِذَةً ... أَشَوْقُ مِنِّي* but he said: O my father! I have more longing for a piercing thrust than I have to see my son; *أَنَا مِنْكُمْ عَلَى الْعَرَبِ* I have more fears of injury to the Arabs by you than I have of injury to you by the Arabs; *وَلَأَنَا أَهْمٌ* and verily I was more concerned about the wounds of the Apostles of God than I was about my own wounds; *أَنَا أَمِيلٌ إِلَى كَوْنِهَا مِنْ هَذَا الْأَصْلِ مِنِّي إِلَى كَوْنِهَا مِنْ* 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; *وَكُنَّ رَحِمَهُ اللَّهُ بِالْعِلْمِ أَخْبَرَ مَا هُوَ بِالْحَرْبِ* he possessed, may God have mercy on him! more knowledge of science than of war (with *مَا* explet.).—Sometimes, in a less careful style of speaking or writing, the preposition *مِنْ* is annexed to the latter of the two objects, instead of to the person or thing which is compared with him or itself in respect of these two objects; as *صَارَ يُقَاتِلُهُمْ بِالْعَصَا أَقْوَى مِنَ السَّلَاحِ* he began to fight them with the stick more sturdily than with the weapons (for *بِالسَّلَاحِ*); *أَقْوَى مِنْهُ بِالْعَصَا أَقْوَى مِنَ غَيْرِكُمْ* because wrong proceeding from you is worse than from others (for *غَيْرِكُمْ*).—(أَقْوَى مِنْهُ مِنَ غَيْرِكُمْ).—*أَقْوَى مِنْهُ* with its complement is sometimes omitted; e.g. *اللَّهُ أَكْبَرُ* God

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

B REM. b. When thus used *أَفْضَلُ* is invariable in form; as *هَيْدُ* *أَفْضَلُ مِنْ زَيْنَبَ* Hind (a woman) is better than Zinab; *الشَّعْرَتَانِ أَفْضَلُ مِنَ الْأَمْتَيْنِ* the two freeborn women are better than the two female slaves; *الْعُلَمَاءُ أَفْضَلُ مِنَ الْجَهْلَاءِ* the learned are better than the ignorant; *الْمُؤْمِنَاتُ أَفْضَلُ مِنَ الْكَافِرَاتِ* the (female) believers are better than the unbelievers.

C 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 مِنْهُمْ أَكْثَلُ* nothing is lazier than they; *فَأَسْمَاءُ* *مِنْ ذَلِكَ الْفَطِيمَةِ أَمْلَمُ* then 'Asma 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 *خَيْرٌ مِنْ أَيِّهِمْ أَنْتَ خَيْرُ؟* than whom art thou better? D

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

ܡܢ, Eth. *አላም*: or *አላምን*:

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

(f) The relation which subsists between the part and the whole, ^A the species and the genus; as *عِلْمُ الطِّبِّ سَبَبٌ مِنَ الْأَنْشَابِ* 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 sciences; *وَمِنْ* *الْإِنْسَانُ مُرَكَّبٌ مِنْ نَفْسٍ وَجَسَدٍ* man is compounded of soul and body; *وَرَأَى أَنَّ الْحَيَوَانَ وَالْأَنْبَاتَ لَا تَكْتَبُرُ حَقَائِقَهَا إِلَّا مِنْ مَعَانٍ كَثِيرَةٍ* and he saw that the natures of animals and plants are compounded of numerous elements; *فَيْضٌ مِنْ تَرِّ (النَّوْرِ)* a *fa'is* of wheat; *بِإِسْنِهِ مِنْ* B *الْخَبَرِ* his garment is of silk.

REM. a. When *مِنْ* precedes a definite noun, especially in the plural, it often indicates an indefinite quantity or number, = *بَعْضُ* or *بَعْضُ*; as *شَرِبْتُ مِنَ الْمَاءِ* I drank some of the water; *أَخَذَ مِنْ* *أَزَادَكُمْ مِنْ آيَاتِهِ* he took some of the signs; *لَا إِنِّي لَمُهْدٍ مِنْ لِقَائِي* O I am about to pay the homage of my praises; *وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ* and we caused a number of springs to gush forth in it; *مِنْهُمْ مَنْ قَضَعْنَا* *وَمِنْهُمْ مَنْ لَمْ نَقْضُضْ عَلَيْكَ* of some We have told thee, and of others We have told thee nothing. Accordingly *مِنْ* with an indefinite genitive may be the subject of a sentence, e.g. *فَمِنْ قَائِلِي* *بِالْأَوْحَانِيَّاتِ وَمِنْ قَائِلِي بِالْجَاهِلِ وَمِنْ قَائِلِي بِالْأَنْصَامِ* there are some who believe in the spiritual beings as gods, others in the celestial bodies, others again in the idols. Compare in French *de* with the article, as *du lait*, "some milk." We here see the nominal origin of *مِنْ*, which is clearly a substantive, meaning a part or portion. D

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

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

- [REM. c. Very often مِنْ preceded by an indefinite noun, is followed by the definite plural of the same noun, in order to signify that a person or thing is wholly undefined, as مَلِكَ مِنَ الْمُلُوكِ *a certain king*; وَجْهٌ مِنَ الْوُجُوهِ *a certain manner*. But when an indefinite noun denoting a state or condition is followed by مِنْ with the same noun defined in the singular, it signifies a high degree of that state or condition, as عَجَبٌ مِنَ الْعَجَبِ *a wonder of wonders*; دَاءٌ مِنَ الدَّاءِ *a very great disease*; شَأْنٌ مِنَ الشَّأْنِ *a very important affair*; زَيْنٌ مِنَ الزَّيْنِ *a great ornament*. D. G.]

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

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

(g) The definition or explanation of a general or universal by a special or particular term, the latter being one of several objects that go to make up the former; as عَلِمَ أحوَالَ الْقُلُوبِ مِنْ and in the same way we are enjoined to take cognizance of the different states of the heart, such as trust (in God), and repentance, and fear (of Him); فَتَمَسَّحْ جَبِيْعَ الْأَجْسَامِ الَّتِي فِي and he examined all the bodies which there are in this world of existence and decay, both animals, plants, and minerals; كُلٌّ مِنْ هَابِلَ وَقَابِلَ both (of them), Abel as well as Cain; إِخْوَانُنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ these brethren of ours, the 'Anṣār (or Helpers of the Prophet); لَا يَحْصُلُ مَقْصُودُهُمْ مِنَ الْعِلْمِ their object, namely learning, is not attained; فَاجْتَنِبُوا التَّرَجُّسَ مِنَ وَالْعَرَبُ تُحْلِفُ هَذَا therefore avoid the abomination of idols; and the Arabs omit this verb *halla yaḥlū*. Hence it serves to indicate the relation between the material and the article made of it, as صَنْعَ مِنْ الذَّهَبِ (مِنْ ذَهَبٍ) a status of gold; قَصْعَبَ عَلَيْهِ لِبَدٌ ثَوْبٌ مِنْ الْحَرِيرِ (مِنْ خَرِيرٍ) and it was difficult for him, because of the want of instruments, and because those (which he had) were made only of stones and reeds. In this way مِنْ is constantly used after the indefinite pronoun مَا [and مَهْمَا], what, whatever, which cannot be construed with a genitive; as مَا ذَهَبَ مِنَ الْمَالِ the money which has been spent; مَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ whatever ye lay out in charity, shall be amply made up to you; مَا يَفْتَحِ اللَّهُ

A *مَنْ لِي مِنَ ابْنِ الْأَسْرَفِ* the mercy which God sendeth forth for man, none can keep back. [In some cases this *مِنْ* after *مَا* may be considered as the partitive *مِنْ*.]

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

B [(h) The specifying (*الْمُتَّبِعُ*) of the general term, as *لِلَّهِ دُرُكٌ مِنْ* *فَارِسٍ* what a man thou art as a horseman! (where *مِنْ فَارِسٍ* is the equivalent of *فَارِسًا* § 44, e); *هَذَا نَاهِيكَ مِنْ رَجُلٍ* what a wonderful man he is! *جَزَاكَ اللَّهُ مِنْ أَخٍ خَيْرًا* may God repay thee good, excellent brother as thou art; *عَدِمْتُكَ مِنْ حُبٍّ* might I only be rid of thee, love (that makest me miserable)! *حَتَّى يَقُولُوا إِذَا مَرُّوا عَلَى جَدِّي أُرْشَدَهُ* that they may say when passing by my tomb, God directed him aright, warrior as he was, and verily he followed the right course; *هَذَا ابْنُ سَيِّدٍ قُرَيْشٍ وَهُوَ مُسْتَرْضِعٌ فِينَا مِنْ غُلَامٍ يَتِيمٍ* this is the son of the lord of Quraysh: he is nursed among us, orphan as he is, having no father; *وَكَانَ رَجُلًا نَابِتًا فَاضِلًا فَقِيهًا* he was a pious, distinguished, and learned man, namely a man inclined to the love of the family of the Apostle of God. A special branch of this is the use of *مِنْ*, which is called *لِلتَّجَرِيدِ*, to designate the person or thing, in which a certain quality is prominent, as *لَقِيتُ مِنْهُ الْأَسَدَ* I encountered in him a lion; *لِي مِنْ فُلَانٍ صَدِيقٌ خَبِيرٌ* I have in So-and-So an affectionate friend; *لَقِيتُ مِنْهُ بَحْرًا* I found him to be a man of exceeding generosity. In such phrases *مِنْ* has the same meaning as *فِي* and *بِ*.

REM. a. Observe the elliptical phrases *مَنْ لِي مِنَ ابْنِ الْأَسْرَفِ* who will deliver me from Ibn al-Asraf? *أَنَا مِنْكَ وَإِلَيْكَ* I am of thee and related to thee, I belong to your family. On the meaning of *وَاللَّهِمَّ مِنْكَ وَإِلَيْكَ*, see Goldziher in *Zeitschr. D. M. G.* xlviii. p. 95 seq. (comp. p. 425 seq.) D. G.]

REM. b. *مِنْ* is used in vulgar Arabic, like *عَنْ* in Syriac and *አምነ* in Æthiopic, to indicate the agent in connection with the passive voice of a verb; as *لَا يَصْلُحُ بَعْدَ لَيْلَى إِلَّا لِأَنْ يَطْرَحَ* it is good for nothing at all but to be thrown out and trodden under foot by men, instead of *يُتْرَكُ مِنَ النَّاسِ*.

49. *عَنْ* (with pronominal suffixes *عَنِّي*, *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 [comp. however, this §, f. rem. c]; *رَمَى السَّهْمَ عَنْ* C *الْقَوْسِ* he shot the arrow from the bow; *تَاخَّرَ عَنْ الْمَدِينَةِ* take thy departure from the town; *لَا تَحْتَاجَ إِلَى تَرْكِهِ وَالْإِعْرَافِ 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 [comp. § 69, g]. For example: *أَلْهَبَ عَنْ* D *الْقَوْمِ* it is impossible to flee from the decree of God Almighty; *تَنَحَّ عَنْ الْقَبِيحِ* avoid what is disgraceful; *يَنْبَغِي أَنْ* *يَجْتَنِبَ عَمَّا يَضُرُّهُ* it is necessary that he should avoid what injures him; *يَنْبَغِي أَنْ يَصْبِرَ عَمَّا تُرِيدُهُ نَفْسُهُ* it is necessary that he should patiently abstain from what his soul desires (his passions desire); *قَبَّرَاتُ عَنْ وَلَدَيْهِمْ* I declare myself free from all connection with them (as clients); *يَتَخَلَّصُ*

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

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

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

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

(ب) because in them is implied the notion of turning away (ب) (أَعْرَضَ). For example: *رَغِبَ عَنِ الشَّيْءِ* he did not wish for the thing, he avoided it; *عَفُوْتُ عَنْ ذَنْبِهِ* or *صَفَحْتُ عَنْ ذَنْبِهِ* I forgave him his sin; *رَضِيَ عَنْهُ* he was satisfied with him (and had nothing more to ask from him) as in the words of the Kcr'an *رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ* God is well pleased with them, and they are well pleased with Him. D. G.]; *يَتَّبِعِي لِلْإِنْسَانِ أَنْ لَا يَغْفَلَ عَنْ نَفْسِهِ* a man must not be neglectful of himself; *لِي فِي طِلَافِ الْعِلْمِ عَنِّي* he does not require it; *وَهُوَ غَنِيٌّ عَنْهَا* I find in study such contentment that I can dispense with the singing of women; *وَآخِزْنِي بِفَضْلِكَ* satisfy me with what Thou allowest, so that I may be able to dispense with what Thou forbiddest, and suffice me with Thy goodness, so that I may not have occasion for any other but Thee. Similarly: *شَغَلَهُ ذَلِكَ عَنِ الْفِكْرِ فِي كُلِّ شَيْءٍ إِلَّا فِيهِ* this circumstance occupied him so that he could not think of anything but it; *بِي حَصْرٌ عَنْ ذِكْرِ* C *إِلَى أَحَبِّتُ حَبَّ* I am unable to mention all the virtues; *كُلَّ الْأَنْصَابِ* I have loved the good (of this world) so as to neglect all thought of my Lord; *يَبْخُلُ عَنْ نَفْسِهِ* he is so stingy as to deny himself everything.

(d) After verbs signifying to leave one behind or to surpass one; as *لَا أَفْضَلْتُ عَنِّْي* thou dost not surpass me in anything. Hence the expression *عَنْ فَضْلًا* not to mention, much more or much less (according to the context); as *أَقَلُّ الْأَشْيَاءِ الْمَوْجُودَةِ فَضْلًا عَنْ أَكْبَرِهَا* and there became manifest to him in the smallest of existing things, not to mention (and much more in) the largest of them, such traces of wisdom as set him in the greatest astonishment; *لَا يُوْجَدُ فِي الشَّامِ بِأَسْرَافٍ فَضْلًا عَنْ صَفَدٍ* it is not

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

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

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

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

REM. a. Observe the phrases: *مَاتَ عَنْ ثَمَانِينَ سَنَةً* he died B aged eighty; *مَاتَ عَنْ وَلَدٍ صَغِيرٍ* he died leaving a young child; *قُتِلُوا عَنْ آخِرِهِمْ* they were slain to the last man. [In expressions like *عَفَا عَنْ قُدْرَةٍ* he forgave, though he had the power to punish, *عَنْ* can be replaced by *عَلَى*, *عِنْدَ* or *مَعَ*.—For marking the distance, as *عَنْ خَمْسِينَ فَرْسَخًا مِنْ عُمانَ* at a distance of fifty parasangs from 'Omān, it is synonymous with *عَلَى* (comp. the Gloss. Geogr.).—On the elliptical phrases *خُذْ عَنْكَ*, *إِذْهَبْ عَنْكَ*, etc. see C the Gloss. to Tabarī. D. G.]

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, *بَرِيَ* free from, clear of, and the like. Compare § 48, e, with § 49, d. [After the verbs *to take*, *to borrow*, etc. *مِنْ* is used of transportable objects, as *أَخَذْتُ مِنْهُ الدَّرَاهِمَ* I got from him the dirhems; but we ought to say *أَخَذْتُ عَنْهُ الْعِلْمَ* D I acquired knowledge from him. Others say that *مِنْ* is used for what is near, as *سَمِعْتُ مِنْهُ الْحَدِيثَ* I heard from him the narrative, *عَنْ* for what is remote, as *يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ* He it is who accepts repentance from His servants (Kor'ān xlii. 24).]

REM. c. *عَنْ* is sometimes used as an indeclinable noun, signifying *side*, which is its original meaning; e.g. *مِنْ عَنْ يَمِينِهِ*

- A إِذَا مَا جَعَلْتُ السَّيْفَ [عَلَى عَنْ] on his right and his left; إِذَا مَا جَعَلْتُ السَّيْفَ when I place the sword on my left side (شِمَالِيًا in rhyme for شِمَالِي). Compare يَمِيًا, يَمِيًا, يَمِيًا.

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

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

51. إِلَيْهِ (إِلَيْكَ, إِلَيْ) is opposed (مُعَارِضَةٌ) to مِنْ and عَنْ; as مِنَ الْوَدَّ إِلَى الْوَدَّ from the cradle to the grave; سِرْتُ مِنَ الْبَصْرَةِ إِلَى بَغْدَادَ I went from el-Basra to Bagdād; he severed himself from him, abandoned his cause, but he was devoted to his cause; عَلَيْكَ عَلَيْكَ stand off! (see

- C the end of the section). It signifies:—

- (a) Motion [or direction] to or towards a place; as جَاءَ إِلَى he came to the city; سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ إِلَى الْحَرَامِ (see § 49, a) to the Temple which is most remote (at Jerusalem); [at that time they used to pray turning towards Jerusalem;] نَظَرَ إِلَيَّ he looked towards me, he regarded me; مَالَ إِلَيْهِ he or it inclined towards him or it. Hence, because the notion of being inclined is implied in it, D لُبُّ النِّفَاقِ the heart of woman is inclined to foolishness; كُلُّ حُزْنٍ إِلَى فَرْحٍ each sorrow leads to joy; لَوْنُهُ إِلَى السَّوَادِ its colour verges on black; هُوَ إِلَى الطُّوْلِ مَا هُوَ it is somewhat long; إِنَّ الدُّنْيَا إِلَى الزُّوَالِ مَا هِيَ see, the world is somewhat on its decline*. D. G.]

* [For the explanation of this (هِيَ) مَا هِيَ see Fleischer, *Kl. Schr.* i. 477 seq., Dozy, *Supplém.* sub مَا and infra § 136, a, rem. e.]

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

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

(c) إِلَى also shows that one thing is added to another (لِلْمَصَاحَبَةِ or لِلْمَعِيَةِ), and hence we find it construed with زَادَ to increase, augment; as تَأْكُلُوا أَمْوَالَهُمْ add this to that; لَا تَأْكُلُوا أَمْوَالَكُمْ do not devour their substance in addition to your own; زَادُوا حِكْمَةً إِلَى حِكْمَتِهِمْ they have added knowledge to the knowledge they (already) possessed. [Hence also it signifies reaching up to (= مَنُوبٌ إِلَى, نَامٌ إِلَى), belonging to (= مَضْمُونٌ إِلَى), entrusted to (= مُوَكَّلٌ إِلَى) etc., as وَهُوَ إِلَى بَنِي أُمَيَّةٍ and he belonged to the Bēnū 'Umēiya; لَيْسُوا إِلَى عَرَبٍ مِنَّا فَتَعْرِفَهُمْ they belong to none of our Arab tribes, that we should know them; وَذَكَرُوا أَنَّ الْجَزِيرَةَ and they said that *El-Jazīra belonged formerly to Kinnasrin; كَانَ إِلَيْهِ بِمَارِسْتَانُ الْبَرَامِكَةِ the hospital of the Barma-kides was entrusted to him.]—It is also construed with adjectives of the form أَفْعَل and others, derived from verbs signifying love or hatred and used in a passive sense, to indicate the subject of the feeling (see § 34, rem. a); as أَحَبُّ مَنْحُوبٌ, dear; أَكْبَرُ قَرِيبٌ hated, hateful; أَكْبَرُ أَكْبَرُ more hateful.—It is used too with قَرِيبٌ

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

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

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

REM. a. *حَتَّى* is scarcely ever [i.e. only by poetic license] used with pronominal suffixes; as *فَلَا وَاللَّهِ لَا يُلْقِي أَنَا فَتَى حَتَّاكَ يَابْنَ* *no, by God, men will never find a man (coming) up to thee*, O 'Ibn 'Abi 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 *لِلْإِتِّهَاءِ*, to designate the limit (of the act), whilst *حَتَّى* is employed *لِلْغَايَةِ* or *لِلْأَتِّهَاءِ*, to designate the attainment of the extremity or utmost limit.

REM. c. When *حَتَّى* is a simple copulative particle (*حَرْفٌ* *عَاطِفٌ*, or *عَاطِفَةٌ*, or *لِلْعَاطِفِ*), in the sense of *even*, it exercises, like the other copulatives (such as *و*, *ف*, and *ثُمَّ*), no independent influence upon the following noun, which remains under the same government as the preceding one; e.g. *قَدِمَ الْحَجَّاجُ حَتَّى الْهَيْشَاءِ* *the pilgrims have arrived, even those travelling on foot*; *مَاتَ النَّاسُ وَفَارَقُوهُ حَتَّى أَخُوهُ* *men have died, even the prophets*; *أَعْجَبَنِي الْجَارِيَةُ حَتَّى حَدِيثُهَا* *and they left him, even his brother*; *أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا* *the girl pleased me, even her conversation*; *وَكَانَ يُشَاوِرُ رَسُولَ اللَّهِ* *I have eaten the fish, even the head of it*; *وَصَلَّعَ مَعَ أَصْحَابِهِ فِي جَمِيعِ الْأُمُورِ حَتَّى حَوَاتِجِ 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 *עַד*.

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

A indicates abstract or ideal relations. Hence *لِ* is rarely employed (see § 51, *b*, rem.); as *كُلٌّ يَجْرِي لِأَجْلِ مُسَيٍّ* *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 *هَبَ لِي مِنْ لَدُنْكَ* *he gave it to him*; *قَالَ لَهَا* *he said to her*; *وَهَبَهُ لَهُ* *he gave it to him*; *وَاللَّهُ جَعَلَ لَكُمْ مِنْ ذُرِّيَّتِهِ طَيِّبَةً* *give me from Thyself good descendants*; *وَاللَّهُ جَعَلَ لَكُمْ مِنْ ذُرِّيَّتِهِ طَيِّبَةً* *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 *جُرُّوا لَهُ الْخَطِيرَ مَا أَنْجَرَ لَكُمْ* *pull his (the camel's) leading-rein as long as it can be pulled by you*; *مَنْ خَدَعَنَا بِاللَّهِ أَنْخَدَعْنَا لَهُ* *if any one deceives us with God (i.e. with a pretence of devoutness), we let ourselves be deceived by him*.

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

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

(b) The dative (a) of possession; as *الرَّجُلُ مَنْ لَهُ رَأْيٌ صَائِبٌ* *the man is he who has a right opinion or a correct judgment*; *الْحَمْدُ لِلَّهِ* *praise belongs to God*; *إِنَّا لِلَّهِ* *we are God's*; *الْبَالُ لَزَيْدٍ* *the property is Zaid's*; *السَّرْجُ لِلْفَرَسِ* *the saddle belongs to the horse*; *رَأَيْتُ لَهُ بَرِيقًا* *I saw that it had a glistening*; whence it is used to indicate the author of a proverb, poem, etc.; as *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 'Ali*; (B) of permission [or right]; as *فَلَهُ ذَلِكَ* *then this is allowed him (lit. is to him)*; *لَهُ أَنْ* *he has a right to do such a thing*; (γ) of advantage, as opposed to *عَلَى*, which indicates injury; as *لِفَقْهٍ مَعْرِفَةُ النَّفْسِ مَا لَهَا* *learning is the soul's cognizance of what is for its good and for its hurt*; *دَعَا لَهُ* *he blessed him*, § 23].

REM. *a*. The grammarians say that *لِ*, when it indicates possession, is used *لِلْمِلْكِ* to indicate the right of property, or *لِلْإِخْتِصَاصِ* to show that something is ascribed to one as his own, or *لِلْإِسْتِحْقَاقِ* to show that he has a right to it. Compare the Hebrew usage, *מִזְמֹר דָּוִד* *a psalm composed by David*; etc.

REM. *b*. As the Arabs have no verb corresponding to our *have*, D they are obliged to express it by the preposition *لِ* with the genitive of the possessor; as *كَانَ لِلْمَلِكِ زُهَيْرٌ مِائَتَا عَبْدٍ* *king Zuhair had two hundred slaves*; *لَهُ بِبَغْدَادَ سِتْمِائَةِ صَاحِبِ خَبَرٍ* *he had in Bagdad six hundred secret police*; *مَا لِي أَبٌ وَلَا أَبْنٌ* *I have neither father nor son*.

REM. *c*. *لِ* is often used, instead of a simple pronominal suffix, in order to avoid rendering a noun definite, e.g. *مَا تِلْكَ لِي أُخٌ* *what is that to me a sister*.

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

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

- REM. e. Observe the expressions of admiration: اللَّهُ دَرَّةٌ what a man he is! اللَّهُ دَرَكٌ مِنْ رَجُلٍ what a man thou art! اللَّهُ أَبُوكَ what a man thy father was! اللَّهُ أَنْتَ what a man thou art! اللَّهُ الْفَائِلُ 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, וְיִנְיָה הָיְתָה עִיר נְדֻלָּה לְאַלְהִים and Nineveh was a very large city). Remark also such phrases as: هَلْ لَكَ فِي الشَّرَابِ wouldst thou like some wine? أَنْ تَفْعَلُوا هَذَا have ye a wish to do this? أَنْ تُطْعِمَنِي dost thou wish then to give me some food? where we must supply the substantive رَغْبَةٌ desire, wish; مَا لِي وَلَهُ what object or reason have we that? مَا لَنَا أَنْ what have I to do with him? أَرَأَاكَ تَفْعَلُ كَذَا what has happened to me that I (i.e. why do I) see thee doing thus? مَنْ لِي مَنْ لِي who will be for me as helper? أَنَا لَهَا I am the man for it).
- D (c) The purpose for which, and the reason why, any thing is done (relation of the action to its purpose and cause); as قَامَ لِمُعَاوَنَتِهِ he arose to help him; ضَرَبْتُهُ لِّلتَّأْدِيبِ I beat him to correct him; مَا أَعْلَمُ مَا أَعْلَمُ science (or theory) is only for the purpose of being applied in practice; طَلَبَ الْجَاهَ لِلْأَمْرِ بِالتَّعْرِوْفِ 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)

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what he said; وَإِنِّي تَتَعَرَّوْنِي لِذِكْرِكَ هِزَّةً and verily a feeling of joy¹ A comes over me at remembering thee.

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

(d) After the verb قَالَ, it often indicates the object in reference to which something is said; as وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ They are dead B (do not call those who are killed fighting for God's cause, dead); (do not call those who are killed fighting for God's cause, dead); وَأَنْتُمْ قُلْتُمْ لِحَقِّ نَبَا جَاءَكُمْ أُسْحَرُ هَذَا do ye say of the truth, after it has come to you, Is this magic? [أَنَّهُ] وَكُلُّ كَبِيرَةٍ لَمْ تَجْتَمِعِ الْمُسْلِمُونَ عَلَى أَنَّهُ and a man who has committed a great sin, but such as the Muslims do not agree in calling infidelity, is said to have acted wickedly, but is not termed a wicked man without restriction. Hence the very common قُلْتُ لَهُ C he is called Muḥammed, from the active مُحَمَّدٌ he says of him Muḥammed, i.e. he calls him M.] Similarly: قَالَ مَسْلَمَةُ بْنُ عَبْدِ اللَّهِ يَوْمًا لِنَصِيبٍ أَمْتَدَحْتَ فَلَانًا لِرَجُلٍ مِنْ أَهْلِهِ قَالَ قَدْ فَعَلْتُ Maslama, the son of 'Abdu'l-malik, said one day to Nasaib, Didst thou compose a poem in praise of so and so? meaning a man of his family; he said, I did. [And so frequently after a demonstrative pronoun, as قَالَ إِنَّ عُتْبَةَ أَرْسَلَنِي إِلَيْكَ بِكَذَا وَكَذَا لِلَّذِي قَالَ see, 'Otba has sent me to you with such and such a message, according to what he had said; D أَنْ رَسُولَ اللَّهِ جِئَنِي وَقَفَ بِعَرْفَةَ قَالَ هَذَا التَّوْقِفُ لِلْجَبَلِ الَّذِي هُوَ عَلَيْهِ that the Apostle of God, when he stood on 'Arafat, had said: this is the station, meaning the mountain on which he found himself. D. G.]

[(e) Finally, ل is used to mark the time from which, or at which, any thing took place لِلتَّأْرِخِ as صُمْنَا لِلْعَقَمَى we fasted from the time of the mist; لَمَاتَ يَوْمِهِ he died on that same day; لِسَنَةِ مَضَتْ مِنْ مَلِكِهِ

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

- REM. After the interjection *يَا*, the preposition *لِ* is frequently prefixed to the name of a person called to aid, as well as to the name of him against whom help is implored, in which case it is said to be used *لِلْإِسْتِغَاثَةِ* *to ask help.* If there be only one *مُسْتَعَاثٌ* or *مُسْتَعَاثٌ بِهِ*, i.e. person called to aid, the preposition takes the vowel *fèlha* (just as with the pronominal suffixes, Vol. i. § 356, rem. b); as *يَا لَزَيْدٍ* *O for Zeid! i.e. help, Zeid!* *يَا لَإِذَا* *alas for the humiliation! help, tribe of Taglib!* 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 لَعَمْرٍو*, *help, Zeid and 'Amr!* *يَا لِلْكَبُولِ وَلِلشَّبَانِ* *help, old and young!* *يَا لِقَوْمِي* *O my family and ye who are like my family!* If the name of the person against whom aid is required, *أَلْمُسْتَعَاثُ* or *أَلْمُسْتَعَاثُ مِنْ أَجْلِهِ*, be expressed, it takes *لِ* (with *kèsra*) before it, as *يَا لَزَيْدٍ لِعَمْرٍو* *help, Zeid, against 'Amr!* *يَا لِلنَّاسِ* *help, people, against this liar!* If an adjective be annexed to the *مُسْتَعَاثُ بِهِ*, it may be put either in the genitive or in the accusative; as *يَا لَزَيْدٍ الْكَرِيمِ* or *يَا زَيْدًا لِعَمْرٍو*. In the case of the *مُسْتَعَاثُ بِهِ*, the vocative termination *ا* (see § 38, c) is sometimes used instead of *لِ* with the genitive; as *يَا زَيْدًا لِعَمْرٍو* *help, Zeid, against 'Amr!*—These expressions are also employed [(1) to call or invite, as *يَا لَلْكَبُولِ* *O ye men, come to the water!* *يَا لَلشَّبَانِ* *come here, young and old, to wonder*; hence (2) *لِلتَّعَجُّبِ*, *to express surprise*, in which case the *مِنْهُ*,

or object that causes surprise, is treated in the same way as the *أ* *يَا لِلدَّاهِيَةِ* *O the wonder!* *يَا لِلْعَجَبِ*; e.g. *يَا لِلْعَجَبِ* *O the misfortune!* *يَا لَخُسْرَانٍ طَالِبِهِ نَيْلٍ فَضْلٍ مِنَ 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*, 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*, *there came to me a man, and what a man he was!* *يَا لَكَ مِنْ خَدِّ أَسِيلٍ* *O what a happy night!* *يَا لَهَا مِنْ تَيْلَةٍ* *O what a soft cheek!* *يَا لَكَ مِنْ نَيْلٍ* *and O what a splendid night!* *يَا لَكَ مِنْ قَبْرَةٍ بِمَغْمَرٍ* *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. [There can be no reasonable doubt that, as the grammarians of *el-Kufa* teach, this *يَا لَ* with following genitive was originally *يَا آلَ* followed by the name of the kinsmen of the man who called for aid. See Fleischer, *Kl. Schr.* i. 393 seq., Lane sub *آل*. R. S. This war-cry of the *Time of Ignorance* (*دَعْوَى الْجَاهِلِيَّةِ*) was forbidden by the Prophet, who substituted *يَا لِلْمُسْلِمِينَ* and *يَا لِلَّهِ*.]

54. The prepositions which indicate rest in a place, are *فِي* *in*, *إِلَى* *into*, *بِ* *at, in, by, with*, *مَعَ* *with, along with*, *تَحْتِ* *under*, or *تَحْتِ* *at, with*, *فِي* *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*; *فِي تِلْكَ السَّنَةِ* *in this year*; *فِي أَيَّامٍ مَعْدُودَاتٍ* *during a certain number of days*;

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

(b) فِي is sometimes equivalent in meaning to مَعَ *with*, or بَيْنَ *among*; as أَدْخَلُوا فِي أُمِّهِ قَدْ خَلَتْ مِنْ قَبْلُكُمْ *enter with generations which passed away before you*; أَقْبَلْتُ فِي نِسْرَةٍ مِنَ الْهَوَاقِ *she came forward with (some) women of the tribe*; تَوَجَّهَ فِي خَمْسِينَ أَلْفًا *he set out with 50,000 men*. [The proper meaning of فِي being in the midst of, the following noun ought to be a plural or a collective; but the signification of *with* became so prevalent, that we find actually and he did not go out with more than one servant. In a somewhat different sense فِي is used in the phrase نَحْنُ فِي أَرْبَعَةِ رِجَالٍ *we were four of us men*.—The signification

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

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

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

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

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

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

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

قَرْيَةٌ بِمِصْرَ a town in Egypt; وَبِيَدِهِ سَيْفٌ with a sword in his hand; أَمَّا دَا: اجْتَنِبْ دَارَنَا بِالنَّهَارِ there is in him a disease; وَانْكَمْ تَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ وَبِاللَّيْلِ (= نَهَارًا) and verily ye pass by them in the morning and at night (= نَيْلًا).—Hence it is construed with verbs signifying to attach, connect, or adhere to (e.g. طَافَ, أَحَاطَ, دَارَ, لَفَّ, وَصَلَ, لَصِقَ, عَلِقَ), [go round, surround (e.g. دَارَ, لَفَّ), seize, take, or begin (e.g. أَخَذَ, بَدَأَ), ask about, know, or be acquainted with (e.g. سَأَلَ, عَلِمَ, بَصُرَ), flee for refuge to, believe in, and swear by (e.g. أَسَمَرَ, آمَنَ, عَادَ). For example: لَا بِأَكْتَافِهِمْ لَا their heads adhere to their shoulders (and) they have no necks; وَلَئِنْ الدُّودَ يَتَعَلَّقُ بِالثَّمَارِ because the worms stick to the fruit; وَدُرْتُ بِأَعْدَائِي and I hovered round enemies; أَحَاطَ بِالشَّيْءِ عَلِمًا he comprehended it, knew it thoroughly; بَدَأَ بِالسَّبْقِ he began to study the lesson; خَذَ بِالنَّخِطَامِ take hold of the nose-rein; فَإِنِّي بَاتِسَاءٍ فَإِنِّي بَصِيرٌ بِأَدْوَاءِ الْتِسَاءِ and if ye ask me about women, truly I am skilful in the diseases of women; نَعُوذُ بِاللَّهِ مِنْ سَخَطِهِ we take refuge with God from His wrath; أَقْسَمْتُ (حَلَفْتُ) آمَنْتُ بِاللَّهِ الْوَاحِدِ I believe in the one God; بِكَ لَا زُورَ بَيْنَكَ by Thyself (I swear), I will visit Thy house; فَلَا بِكَ مَا أَهَابِي no, by thyself, I care not; بِرَأْسِكَ D by thy head!—Hence, too, it is used after إِذَا lo! see! introducing a person or thing that comes suddenly into view (إِذَا الْفَجَاءَةُ) or (إِذَا الْفَجَائَةُ) as بَيْنَمَا هُوَ يَسِيرُ إِذَا بِرَفْجٍ whilst he was going along, he suddenly perceived a cloud of dust; إِذَا أَنَا بِصَوْتٍ and after I had got to the middle of the lane, I all at once heard a great noise; وَفَحْنُ فِي الْحَدِيثِ وَإِذَا بِضَجَّةٍ عَظِيمَةٍ عَلَى الْآبَابِ

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

- (a) The relation between subject and predicate, especially in negative propositions; as أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ *is not God sufficient for His servant?* لَسْتُ بِعَالِمٍ I do not know; مَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ *thy Lord will not deal wrongly with His servants*; مَا هُمْ بِمُؤْمِنِينَ *they are not believers*; وَإِنْ مَدَدْتَ الْأَيْدِي إِلَى الزَّادِ لَمْ أَكُنْ بِأَعْجَلِهِمْ *and if hands are stretched out to food, I am not the quickest of them (to do it)*; فَكُنْ لِي شَفِيعًا يَوْمَ لَا ذُو شَفَاعَةٍ بِمُغْنٍ قَتِيلًا عَنْ سَوَادِ بْنِ قَارِبٍ *and be an intercessor for me on the day when no (other) intercessor can avail Sawaḍ 'ibn Kārib in the least*. An example of the rare use of

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَفْعَلُ عَلَى أَنْ يَحْيِيَ *do they not see that God has power to bring the dead to life?* [Comp. in Hebrew בְּיָדָא דְּיָנָא Job xxiii. 13. D. G.]

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

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

- A through which he realized that act; رَمَى بِالسَّهْمِ he shot the arrow (from the bow); أَلْقَى بِيَدِهِ إِلَيْهِ he gave himself up, or surrendered himself, to him; 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* بِ; as كَسَرَ أَلْعَصَا he broke the stick, but كَسَرَ قَلْبِي he has broken my heart [along with قَلْبِي];
- B جَبَرَ الْعَظْمَ he set the bone, but جَبَرَ قَلْبِي he has comforted my heart [along with قَلْبِي]. Likewise, أَشَادَ الْبِنَاءَ he raised the building, but أَشَادَ بِدُخْرِهِ he raised his fame as well as أَشَادَ دُخْرَهُ; أَشَادَ جَذَبَ he drew or pulled the cord, but جَذَبَ بِضَبْعِهِ he rendered his name famous more generally used than جَذَبَ ضَبْعَهُ. The relation of the acts of breaking and setting to their objects, in a tropical or spiritual sense, may be expressed by a prepositional exponent, as being a less immediate relation than when they are used in their ordinary material sense.

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

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

herewith is the use of ب with surnames, etc., after 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 بْنُ عَلِيٍّ الْمَعْرُوفُ Hasan 'ibn 'Alī, known by the name of *el-Ma'rjūnānī*; كَفَى بِاللَّهِ قَرْيَةً تُعْرَفُ بِبَقْوَى a village known by the name of *Baqwā*; كَفَى بِلَذَّةِ الْعِلْمِ دَاعِيًا وَبَاعِثًا لِلْعَاقِلِ 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. [Comp. § 49, c].—The price of any article is also expressed by the preposition ب after verbs signifying to buy, pay, etc., as being the instrumental means with which the act is performed; e.g. بَعْتُ الْقُوتَ مِنْهُ he bought a reed-pen for a dirham; بَدَيْنَارٍ 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; اشْتَرَوْا الضَّلَالَةَ 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 (بِمَا كَانُوا); 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, = بَدَلَهُمْ).—[Hence its use after verbs signifying to kill, slay, etc. in the sense of *in retaliation*

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

A *for, as an equivalent for, as* يَمُوتُكَ بِهِنَّ مَنُكُمُ كَيْشٌ certainly, a chief of your tribe will be killed in retaliation for him; بُوْ بِشَيْعٍ نَعْلٍ كَلْبٍ be thou slain as an equivalent for the thong of Koldib's sandal.]

- REM. a. In such phrases as وَأُمِّي أَنْتَ يَا أَبِي thou art as dear to me as my father and mother, وَدِدْتُ يَا أَبِي مَنْ وَدِدْتُ dear to me as my father is one whom I love, the preposition depends upon the word مُقْدِي ransomed, or فِدَى 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 التَّنْذِيَةِ the *ب* which expresses ransom; but it is in reality the بَاءُ الثَّمَنِ or *ب* of price, as used after اشْتَرَى, بَاعَ, etc. (see above, no. c, at the end). In the same way are used بِنَفْسِي and بِرُوحِي.—Observe also the phrase إِنَّ أَجَبْتَ [or simply فِيهَا] good and well, as أَجَبْتُ
- C *if thou consentest and obeyest, good and well; if one performs the wudū' for the Friday, good and well.* This is explained, by an ellipse, as equivalent to فِيهِدِهِ أَلْفَعْلَةُ أَوْ أَلْخَصْلَةُ يُنَالُ أَلْفَضْلُ وَنِعْمَتِ أَلْفَعْلَةُ أَوْ أَلْخَصْلَةُ by this act or practice is excellence attained, and good is the act or practice. Others regard فِيهَا as equivalent to فَعَلَيْكَ بِهَا, etc., keep thou to it, let him keep to it, etc. (see § 59, rem. a); and other words, such as أَلْسَنَةُ the practice of the Prophet, or أَلرَّخْصَةُ the ordinance of indulgence, may be supplied according to circumstances.
- D

REM. b. In phrases like مَاتَ قَبْلَ النَّبِيِّ بِقَلِيلٍ (بِمَسِيرٍ) he died a little before the Prophet, قَدِمَ بَعْدَ ذَلِكَ بِشَهْرَيْنِ وَأَيَّامٍ he arrived two months and some days after this, *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 أَشَافَرَ قَبْلِي يَوْمَيْنِ 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 بَعْدَ, قَبْلَ, etc.

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

C

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

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

A and place; لِلْقَسْرِ swearing; لِلْمَصَاحِبَةِ, or لِلْمِلَابَسَةِ, companionship and connection; لِلتَّعْدِيَةِ, or لِلنَّقْلِ, to render an (intransitive) verb transitive; لِلِاسْتِعَانَةِ to indicate the instrument of whose aid we avail ourselves; لِلتَّعْلِيلِ, or لِلتَّسْبِيحِ, to express the reason or cause; and لِلتَّعْوِيزِ, or لِلْمُقَابَلَةِ, or لِلتَّمَنِ, to state the recompense, equivalent, or price given for anything.

B 57. مَعَ (rarely مَعًا) with, along with, indicates association and connection in time or place (مَكَانٌ أَوْ وَقْتُهِ); as سَارَ مَعِيَ he travelled with me; جَلَسَ مَعَهُ he sat with him; جِئْتُكَ مَعَ طُلُوعِ الشَّمْسِ I came to thee with the rising of the sun; [مَعَ الْآيَامِ continually (prop. along with the days)]; لَا يَصِحُّ الزُّهْدُ مَعَ الْجَهْلِ devotion cannot be real along with (is incompatible with) ignorance; مَعَ تَكَرُّرِ مَا تَقَدَّمَ with the repetition of that portion of it which went before (repeating at the same time what had been done before); قَرِيبِي مِنْكُمْ وَهَوَايَ and my substance is from you and my love is with you. Hence it is used to show that a person possesses something or has got it with him; as مَا مَعِيَ هَلْ مَعَكَ مِخْبَرَةٌ hast thou got an inkbottle with thee? دِينَارٌ وَلَا دِرْهَمٌ I have neither dīnār nor dirham (neither gold nor silver) by me. [Hence مَعَنَا according to our opinion, like عِنْدَنَا].—

D Sometimes it signifies in addition to, besides; as مَعَ كَوْنِهِ غَرِيبًا in addition to his being (besides his being) a stranger.—More frequently it means notwithstanding, despite, although; as قُتِلَ مَعَ شَجَاعَتِهِ despite his bravery he was killed; لَمْ يَكُنْ أَحَدٌ أَظُنُّ مِنَ الرُّسُولِ وَمَعَ ذَلِكَ no one was more clear-sighted than the Apostle (Muhammad), and notwithstanding this, he was ordered to consult (others); عَجَزَ عَنْ هَذِهِ الْأُمُورِ مَعَ أَنَّ الْهَيْدَمَ أَسْهَلَ مِنَ الْبِنَاءِ he was unable to destroy the pyramids, although it is easier to destroy than to build (compare in English withal; in Heb., עַם, e.g. Nehem. v. 18. וְעַם-זֶה,

and בְּ, e.g. Job i. 22, בְּכָל-זֶמֶן, Deut. i. 32, וּבְכָל-יְהוָה, Num. xiv. 11, בְּכָל-הָאֲחֻזּוֹת; and in Pers., بَا and وَجُودَ (بَا).—Lastly, مَعَ is used in comparisons, and must then be translated into English by compared to, in comparison with; as اَلْخَضِرُ مَعَهُ وَتَدُ compared with him اَل-Hadīr, or اَل-Hidr (Elias, the wandering Jew of the Muhammadans), is a tent-peg, i.e. fixed and motionless, an expression used of one who leads an unsettled vagabond life.

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

58. لَدُنْكَ, لَدُنَا, لَدَيْكَ, لَدَيْ, also written لَدَى (with suffixes لَدَيْهِ, لَدَيْكَ, لَدَيْ), is a comparatively rare word, signifying beside, near, at or by, in the possession of (Lat. apud, Fr. chez); as وَاتَّفَعَا سَيِّدَهَا لَدَا آلِبَابِ and they found her lord at the door; إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ when (their) hearts shall be in (their) throats; اِعْتَقَدَ أَنَّ النَّارَ أَفْضَلُ الْأَشْيَاءِ الَّتِي لَدَيْهِ he believed that fire was the most excellent of the things which were in his possession.

REM. a. لَدُنْ chiefly occurs in composition with مِنْ (see § 70), and, like that preposition, is used لَدُنْكَ أَوْ مَكَانٍ 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 يَافِعُ and thou art mindful of His benefits since thou art grown up; [فَمَاذَا قَرَأْتَ تَرَانِي ضَرَبْتَنِي أَنْ شِئْتَنِي لَدُنْ أَنْ نَشَأْنَا and what, thinkest thou, did it harm me that thou hatedst me since we grew up?].—When connected with the word غَدْوَةٌ morning, it usually takes it in the accus., as لَدُنْ غَدْوَةٌ حَتَّى دَنَتْ لِعُرُوبِ from morning till it (the sun) was near setting, though غَدْوَةٌ is admissible. The former construc-

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

REM. b. **عِنْدَ** differs from **لَدَى** (§ 66) in being restricted to material objects which are actually with, or on the person of, the speaker [or the person spoken of]. You say **هَذَا أَتَقُولُ عِنْدِي صَوَابٌ** *this assertion is right in my opinion*; **عِنْدَ فُلَانٍ عِلْمٌ بِهِ** *So-and-so knows about it*; not **لَدَى فُلَانٍ** and **لَدَى**. 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. [**لَدُنْ** can never form the predicate of a nominal sentence. One may say **لَدَيْنَا زَيْدٌ** *Zeid is with us*, but not **لَدُنَّا زَيْدٌ**.]

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

(a) In its original *local* sense (**لِلْإِسْتِعْلَاءِ**, *to denote higher elevation*); as **فَأَقْبَلْتُ تَحَوُّمَ عَلَى حَائِطٍ** *Zaid is on the roof*; **زَيْدٌ عَلَى السَّطْحِ**

D and it (the pigeon) *began to hover over a wall*; **وَجَدَ إِنْسَانًا عَلَى الطَّرِيقِ** *he saw on the wall the figure of a man*; **نَظَرَ عَلَى الْحَائِطِ صُورَةَ رَجُلٍ** *he saw on the wall the figure of a man*; **عَلَى ثِيَابٍ قُطُنٍ** *I had on cotton clothes*; **فَإِذَا أَسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ** *and when thou, and they who are with thee, are safe on board the ship*. The same sense is further exemplified in: **جَلَسَ عَلَى الْمَائِدَةِ** *he sat at the table* (because a person sitting at table rises above the level of it); **وَقَفَ عَلَى النَّهْرِ**

§ 59] *The Verb.*—3. *Gov't of Verb.*—(b) *Prepositions*: **عَلَى**. 167

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

(b) In a *hostile* sense, in which case it can generally be rendered by **عَلَيْهِ** *against or upon*; as **خَرَجَ عَلَيْهِ** *he went out against him (with an army)*, *he rebelled against him*; **دَعَا عَلَيْهِ** *he cursed him*, § 23; **قَضَى عَلَيْهِ** *he pronounced a (legal or other) decision against him*, as opposed to **قَضَى لَهُ**; **فَجَرَ عَلَيْهِ** *he rushed upon him*; **فَاعْنِ عَلَيْهِ** *therefore give aid against him*; **يَنْبَغِي أَنْ يَصْبِرَ عَلَى الْبَحْنِ** *he must bear his troubles patiently (lit. must exercise patience against them)*; **كَفَلَا يَكُونَنَّ عَقْلُهُ وَعِلْمُهُ** *that his intelligence and his knowledge may not become an*

- A *argument against him*; *لِهَا 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) عَلَىَّ* difficult for me, opposed to *عَلَىَّ سَهْلٌ (يَسِيرٌ)* easy for me; *عَزِيزٌ عَلَىَّ* difficult for me, but also *دَعْوَى عَلَىَّ* dear to me, opposed in both senses to *عَلَىَّ*; *هَيِّنٌ عَلَىَّ*; *خَفِيٌّ عَلَىَّ* hidden from me, obscure to me, opposed to *جَلِيٌّ عَلَىَّ* 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 يُكَلِّمْهُ سَخَطًا عَلَيْهِ* he did not speak to him out of anger with him [and *رَضِيَ عَلَيْهِ* he was content with him, as opposed to *سَخَطَ عَلَيْهِ*]; *أَغْرَى أَكْلَبَ عَلَيْهِ* he urged on the dog against him, set the dog at or upon him (*بِهِ* would mean he made the dog attach itself to him). Frequently, however, when construed with these latter verbs, it does not imply a hostile movement against an object, but merely motion towards it to get possession of it or do it*; e.g. *أَلْحَثَ عَلَى الْفِعْلِ* urging or inciting to action; *خَاطَبُوهُ مُحَرِّضِينَ إِيَّاهُ عَلَى تَصْنِيفِ كِتَابٍ* they talked to him, urging him to compose a book; *هَمَّ الْآخِرَةَ يَحْمِلُ* concern for the life to come induces man to do well (lit. carries him towards good); *مَا حَمَلَكَ عَلَى هَذِهِ الدَّعْوَى الْبَاطِلَةِ* what induced you to set up this empty claim? Hence too *حَرِصٌ*, to be greedy or covetous, and its derivatives *حَرِصٌ*, greedy, and *حَرِيصٌ*, 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
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* [Hence we can decide only by the context whether *اجْتَمَعُوا عَلَيْهِ* and similar expressions are to be translated by *they collected themselves against him* or *to him*. Similarly *أَعَانَهُ عَلَى الشَّيْءِ* may signify he helped him to avert the thing or to accomplish it.]

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

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

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

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

- A *he loved a slave-girl, endowed with the highest degree both of beauty and of knowledge of singing and instrumental music*; اسْمُ الْجَنَسِ [اسْمُ الْجَنَسِ] the common noun is divisible into two classes; (it is) a noun denoting a concrete object, or a noun denoting an abstract idea]; اَنَا 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 emir's messenger; many وَكَأْسٍ شَرِبْتُ عَلَى لَذَّةٍ وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ and he entered the city at a time when its inhabitants were off their guard; عَلَى صُرُوفِ الدَّهْرِ, or عَلَى الْآحَالَاتِ, amid the changes, or vicissitudes, of time or fortune; عَلَى التَّائِيدِ 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 التَّهَادَاةِ he reproached him for having neglected to send him a present in return; and that ye glorify God for having guided you; عَلَى أَيِّ شَيْءٍ أُعْطِيكَ مَالِي why am I to give you my money? تَأْخُذُ الْجَارِيَةَ وَالْخَادِمَ عَنْ غَيْرِ صَنَاعَةٍ عَلَى وَجْهِهَا أَلْفَ دِينَارٍ وَأَكْثَرَ a slave, whether female or male, fetches, without taking account of any accomplishments they may possess, only for their faces, a thousand dinārs and more]; جَاءَ عَلَى أَنَّهُ مَلِكٌ he came, on the ground of his being a king; أَتَى بَابَ الْمَلِكِ عَلَى أَنَّهُ أُخْتُهُ he came to the king's gate, pretending to be his sister; لَا أَسْأَلُكَ 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 أَنْ عَلَى بِنَاءٍ 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 يُعْثَوْهُ 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 أُعْذِبُكَ عَلَى كِبَرِ سِنَّكَ I will punish thee, notwithstanding thy great age (lit. in thy state of great age, see f); قَتَلَ أَسَدًا عَلَى صِغَرِ سِنِّهِ he slew a lion, notwithstanding his extreme youth; 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 لَوْلَا, Job x. 7, xvi. 17); فِيهَا عَلَى الْآثِنِ] she can gallop in spite of her fatigue. R. S.]

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

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

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

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

REM. a. Observe the following phrases: **يَهْ** *fetch him to me*, scil. **أَدْخُلُوا** or some similar word (see b, at the end); **عَلَى الرَّأْسِ** *upon the head and eye*, i.e. *it shall be done most willingly and promptly*; **عَلَى الْبَرِيْقِ** *on an empty stomach, fasting* (lit. *on the saliva*); **عَلَى حِينٍ** (عَهْدٍ، مُلْكٍ) *in the time*, or *reign, of So-and-so*; **عَلَى يَدَيْهِ** (يَدِهِ) *or simply عَلَيْهِ, by his means*, through him, as **وَعَدْتَنَا عَلَى رُسُلِكَ** *and give us what Thou hast promised us by Thy apostles*, **عَلَى لِسَانِ رَسُولِهِ** *He said it by the mouth (lit. tongue) of His apostle**; **لَا بَأْسَ عَلَيْكَ** *for لَا عَلَيْكَ [§ 39, d, rem. a), *do what thou likest*]; and the adjurations **بِحَيَاتِي عَلَيْكَ**, **بِاللَّهِ عَلَيْكَ** *I implore thee by God, by my life* (to do so and so), which are usually followed by the particle **إِلَّا** [or **لَوْ**], lit., *this oath with all its consequences be upon you, if you do not do so and so*.—The phrase **عَلَيْكَ زَيْدًا**, *seize Zēid*, has already been mentioned in § 35, b, δ, rem. b. In this sense **عَلَيْكَ** is also construed with the preposition **بِ** [§ 56, b]; as **عَلَيْكُمْ بِالرِّجَالِ** *attack those men*, **عَلَيْكُمْ بِالْيَمَامَةِ** *invade el-Yemāma*; **عَلَيْكَ بِالرَّفْقِ** *keep thou to gentleness*.*

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

REM. b. As being originally a substantive, **عَلَى** may take the preposition **مِنْ** before it, **عَلَى مِنْ** *from off* (lit. *from upon*, Heb. **עַל־מִן**); as **نَزَلَ مِنْ عَلَى فَرَسِهِ** *he dismounted from his horse*; **غَدَتْ مِنْ عَلَيْهِ بَعْدَ** *he sprang from off its back*; **مَا تَمَّ ظُمُوهَا** *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** *thou on the right hand and I on the left*.

60. To these three classes of prepositions may be added **مُنْذُ** *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 **مُنْذُ**, which usually becomes in the *waṣl* **مُنْذُ** (see Vol. i. § 20, d and § 358, i). These words signify *from which time*, and may be construed with the nominative as well as the genitive, the latter being more particularly used when a yet unexpired period of time is spoken of*. For

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

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

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

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

REM. c. مُنْذُ and مُذْ never take a pronominal suffix, and cannot be joined with any substantives but those which denote time. They may, however, be directly connected with propositions; as مَا رَأَيْتَهُ مُنْذُ خَلْقٍ *I have not seen him since he was born*, or قَدْ عِشْتُمَا مُصْطَحِبَيْنِ مُنْذُ رَحَلِ الْقَوْمِ *ye two have lived as companions since ye were little*; كُنْتُمَا صَغِيرَيْنِ لَمْ يُنْسِنِي ذِكْرَكُمَا مُذْ لَمْ الْإِقَامُ عَيْشَ *no life (however comfortable)*

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

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

62. The particle وَ, which is frequently used in swearing, is construed with the genitive of the object sworn by; as وَاللَّهِ *by God!* وَرَبِّ الْكَعْبَةِ *by the Lord of the Ka'ba* (the mosque of Mekkah)! 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). C Sometimes the particle ف is prefixed to وَ, as فَوَاللَّهِ *by God then!*—The particle ت (the origin of which is very obscure [comp. Vol. i. § 356, b, footnote]) is construed like وَ, but is seldom used except in the oath تَاللَّهِ *by God!* Other examples mentioned by the grammarians are: تَرَبِّ الْكَعْبَةِ *by the Lord of the Ka'ba*, تَرَبِّ *by my Lord*, تَالرَّحْمَنِ *by the Compassionate*, and تَحْيَاكَ *by thy life*.

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

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

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

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

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

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

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

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said as he was dying; **جِئْتُكَ عِنْدَ طُلُوعِ الشَّمْسِ** *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 [a] possession and [b] comparison; as (a) **مَا كَانَ عِنْدِي إِلَّا دِينَارٌ وَاحِدٌ** *I had only a single dīnār by me*; **مَا عِنْدَ النَّاسِ** *what the people have or possess*; **لَا أَقُولُ لَكُمْ عِنْدِي** *I do not say to you, With me (known to me) are the hidden things of God*; **لِي عِنْدَ فُلَانٍ حَاجَةٌ** *I want a thing of such a one*; **عِنْدَهُ خَيْرٌ وَفَضْلٌ** *he possesses goodness and excellence*. Hence you say of a woman **كَانَتْ عِنْدَ فُلَانٍ** *she was married to such a one*, in which signification it is a synonym of **تَحْتَ** (§ 68); (b) **عَلَى صِغَرِ بَيْتِهِ عِنْدَ سِنٍ** *notwithstanding his youth as compared with the age of Mo'ād*; **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 **أَلَصَّوَابُ عِنْدِي مَا فَعَلَهُ مَشَايِخُنَا** *the right thing in my opinion is what our shāikhs have done*; **كَانَ عِنْدَهُ أَنَّ الْفَرَّانَ مَخْلُوقٌ** *his opinion was that the Kor'ān was created*; **عِنْدَكُمْ يَسْتَحِيلُ أَنْ يَفْعَلَهُ** *according to you it is impossible that He should do it*.

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

REM. b. **عِنْدَ** is sometimes (in modern Arabic generally) pronounced **عُنْدَ**, rarely **عُنْدَ**. It corresponds in form to the Heb. **לְפָנַי**, but in signification also to **לְפָנַי**.

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

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

- partim); as *مَا بَيْنَ مَعْرُوفٍ وَمَجْبُوبٍ* partly known and partly unknown; *مَا بَيْنَ فَخِيرٍ وَغَنِيٍّ* there came to me both rich and poor; *الْقَوْمَ بَيْنَ قَتِيلٍ وَأَسِيرٍ* the tribe was partly slain, and partly taken prisoners; *بَيْنَ بُرْدٍ وَمَجْسَدٍ* sometimes in a bord (a garment made of a certain kind of cloth) and sometimes dressed in a saffron robe. R. S.]. In such cases *بَيْنَ* or *مَا بَيْنَ* holds the place of a substantive expressing that which unites both objects as parts of one whole.—If we wish to indicate the entire interval between two places or points of time, *إِلَى* is used before the second substantive; as *بَيْنَ الْبَصْرَةِ إِلَى مَكَّةَ* between *el-Baṣra* and *Mekka*; *بَيْنَ الْيَوْمِ الثَّانِي مِنْ أَذَارِ* between the second day of *Subāt* and the eighth day of *Adār*.—Observe the phrases [*بَيْنَ أَظْهُرِهِمْ* or *بَيْنَ يَدَيْ* in the midst of them]; *بَيْنَ يَدَيْ فُلَانٍ* before any one, in his presence, lit. between his hands; as *قَبْلَ الْأَرْضِ بَيْنَ يَدَيِ الْخَلِيفَةِ* he kissed the ground before the caliph; *أَخْطَأْتُ بَيْنَ يَدَيْكَ* I have sinned before thee; *إِنْهَزَامُ الذِّئْبِ بَيْنَ يَدَيْهِ* the fleeing of the wolf before him (the dog); of time, *مُصَدِّقًا لِمَا بَيْنَ* confirming what was before it (or preceded it); *إِنْ هُوَ إِلَّا نَذِيرٌ* he is nought but a warner to you before a severe punishment; in the plural, *وَيَضَعُهَا بَيْنَ* and he began to break up the fowls and to set them before us.

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

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

REM. a. **تَحْتُ** has a diminutive **تَحِيتُ** a little below or under.

REM. b. Opposed to **تَحْتُ** is **فَوْقُ** (the accusative of **فَوْقُ** the upper part), with its diminutive **فُوقِي**, signifying *above, over, upon*, as **فَوْقَ سَرَاةٍ أَذْمَرُ مُلْجَمٍ** *upon a well-beaten road*; **فَوْقَ مَوْرِ مُعَبَّدٍ** *upon the back of a bridled black (horse)*; **الْعِمَامَةُ فَوْقَ الرَّأْسِ** *the turban is upon the head*; metaphorically, **وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ** *and He is the All-powerful over His servants*; **وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ**

- C **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 بِحَلْبٍ** *he treated it worse than he had treated Aleppo*; **بَعُوضَةٌ وَمَا فَوْقَهَا** *a gnat and what exceeds it (in smallness or in largeness)*; **وَهُوَ دَابَّةٌ فَوْقَ السِّتُورِ** *and it is an animal a little above the size of a cat*.

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

§ 69] *The Verb.*—3. *Gov't of Verb.*—(b) *Prepositions*: **دُونُ**. 183

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

(b) That one person or thing comes *near* or approximates to B another, especially a higher one (properly, stands under it, does not reach it); as **فَالْحَقْنَا بِأَلْبَادِيَّاتٍ وَدُونَهُ جَوَاجِرًا** *and he (the horse) made us overtake the foremost (of the herd), whilst near him were those of them that lagged behind*; **هَذَا دُونُ ذَاكَ** *this is nearer than that*; **أَدْنُ دُونَكَ** *come nearer (to me)!* lit. *approach not far from yourself (towards me)*; **زَيْدًا دُونَكَ** *seize Zaid (who stands not far from you, see § 35, b, δ, rem. b)*; **دُونَكَ الْدِرْهَمَ** *take the dirham*; **دُونَكُمْوْهُ** *take ye him*.

REM. **دُونَكَ** and **دُونَكُمْ**, as interjections, are equivalent to **أَمَامَكُمْ** (see § 35, b, β) [**عِنْدَكَ**, § 66, rem. α], *look out!* **دُونَكَ صِرَاعِي** *take care!* [sometimes *advance!*] as **دُونَكَ صِرَاعِي** *beware of wrestling with me*; **دُونَكُمْ لَا تَقْبَلُوهُمْ** *take care [or advance] (and) give them no quarter*; **دُونَكَ قَتَرْتُ بِى** *take care (or advance) and keep to me*.

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

(d) That one thing is smaller or worse than another; as **الْثَنَاسُ** *the copper is of less value than silver*, **دُونُ الْفِضَّةِ وَالْحَدِيدِ** *the copper is of less value than silver*.

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

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

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

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

worship idols and not God ; *وَلَا نَصِيرَ* *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* *this belongs to me exclusively of thee, thou hast no part or share in it* ; *يَنْبَغِي أَنْ يَخْتَارَ الْقَتِيقَ دُونَ الْمُحَدَّثَاتِ* *he ought to choose the old in preference to the new* ; *وَأَمَّاكُمْ دُونَ الْإِنَامِ طَرًّا* *and he sought you out in preference to all other men.*—Here must also be mentioned B *دُونَ* *الْجَهْرِ مِنْ* *and the rarer* *بِدُونِ* *in the sense of without* ; as *دُونَ* *لَيْسَ أَكْتِسَابُ أَثَمَالٍ دُونَ مَشَقَّةٍ* *without speaking loudly* ; *إِنَّ الْإِسْنَادَ لَا يَتَأْتَى بِدُونِ طَرَفَيْنِ* *wealth cannot be acquired without trouble* ; *وَالْمُسْنَدُ* *the 'isnād, or relation of attribution, cannot be effected without two extremes, an attribute, or predicate, and a subject* ; *يَأْخُذُهَا تِجَارُ بِلَادِ الْمَغِيرِ بِدُونِ ثَمَنِ* *the merchants of the country C of Malabar take them without (paying any) price (for them)* ; *فَلَا مَجْدٌ* *for no glory is built up without a hard struggle, and no effort is of avail without the decree (of fate in thy favour, الْقَدَرُ in rhyme for الْقَدَرُ).*

(g) That one object is placed before another, either (α) 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* *before this there are the coals of the gaḍā 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 gaḍā being noted for its long retention of fire, and the kaṭād for the number and size of its thorns)* ; *إِنَّ مَرَارَهَا قَرِيبٌ وَلَكِنْ دُونَ ذَلِكَ أَهْوَالٌ* *the time or place for visiting her is near, but there are many terrors in the way* ; *لَيْسَ دُونَهُمْ* *there is no curtain or barrier in front of them* ; *وَكَانَ مِجَنَّبِي*

A *my shield (or protection) against those whom I feared was three persons*; *إِنَّ أَمْرَهُ الْقَيْسَ جَرَى إِلَى مَدَى* *Imru'u 'l-Kais ran for a goal, but death intercepted him before he reached that goal*; *دُونَ النَّهْرِ جَمَاعَةٌ* *(thou reachest) the river, there is a number of men (to be encountered), = قَبْلُ أَنْ تَصِلَ إِلَى النَّهْرِ*. Hence verbs signifying to shut a door against

B one, to fight for one, and the like, are construed with *دُونَ* (compare § 49, a); e.g. *ثُمَّ ضَرَبَ إِلَى جَنْبِهَا فَبَعَثَهَا وَقَامَ دُونَهَا* *then he struck her (the camel) on the side, and made her get up, and stood in front of her (to prevent any one from touching her)*; *فَاتَلَ دُونَهُمْ سَاعَةً* *he fought for, or in defence of, them for some time*; *إِنَّ الْيَحْيَى الصَّادِقَ يُبْذِلُ* *a true friend gives up his life for his friend*; *دُونَ نَفْسِهِ* *unless indeed the fire*

C *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 *وَرَاءَ النَّهْرِ* *Transoxania (lit. what is beyond the river Oxus)*.

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

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

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 عَيْدِي* *and what is there after the truth (when the truth is gone), but error?* [Tropically *كَرِيمٌ* *So-and-so is generous and moreover well educated*. A synonym of *بَعْدَ* is *غَيْبٌ*.]

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

(c) *وَرَاءَ* *behind*; as *دَخَلَ عَنَتْرُ وَرَاءَهَا* *Antar came in behind her (her back being turned to him)*; *فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ* *they cast it behind their backs*; *مَا وَرَاءَكَ* *what is behind thee? i.e. what news dost thou bring? hence beyond (Lat. trans, ultra), opposed to دُونَ* (see § 69, g, at the end); and relating to time, *after*, as *وَيَكْفُرُونَ* *but they disbelieve in what (hath been sent down or revealed) after it (the Pentateuch)*; tropically, *beyond, besides, more than*, *وَمَا وَرَاءَ ذَلِكَ بُلْغَةُ مَجْلِسٍ* *but anything beyond this (merely) serves to (make a show in) society*; *تَبَتَّغُوا 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*. [On the use of *وَرَاءَ* as an interjection, see § 35, b, β.]—Synonymous with *وَرَاءَ* is *خَلْفَ* *behind, after*; as *وَالشَّعْرُ يَسْحَبُ خَلْفَ ظَهْرِهَا* *and her hair hung*

A down to the ground behind her back; *فَقُمْتُ لِأَعْدُو خَلْفَهُ* and I got up to run after him; *كَيْفَ مَضَيْتُ خَلْفَهَا إِلَى الشَّطِ* how thou wentest after her to the bank; *فَجَعَلْنَاهَا نِكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا* and we made them a warning to their contemporaries and to those after them; *وَأِذَا لَا يَلْبِثُونَ خَلْفَكَ إِلَّا قَلِيلًا* and in that case they would not have tarried after thee but a little.

B (d) *حَوْلَ* around; as *فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ* and after it (the fire) has lighted up the space around him; *ثُمَّ نُنْخَضِرُهُمْ حَوْلَ جَهَنَّمَ جُثِيًّا* then we will set them around Hell on their knees; *طَافَ حَوْلَهُ* he went round it (the temple); *حَوْلَهُ جَمَاعَةٌ مِنَ الْجَوَارِي* around him were a number of women.—*وَسَطَ* in the midst of, in, among; as *وَسَطَ رَوْضَةً* in the midst of a garden; *وَسَطَ الْبَرَاكِ* 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) *مِنْ بَيْنَ* (Heb. *בֵּינָם*); 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 بَيْنَ يَدَيْهِ* from his presence (lit. from between his hands); *مِنْ بَيْنَ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ* from before them and behind them; *فِي آذَانِنَا وَقُرْ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ* in our ears is hardness of hearing, and between us and thee there is a partition-wall. In this last example *مِنْ* is partitive, the literal meaning being: and in a part of the space between us and thee, etc.

(b) *مِنْ تَحْتِ* and *مِنْ فَوْقِ* as *جَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا* he placed immovable (mountains) upon it (the earth); *مِنْ فَوْقِ* *طَلَعَ مِنَ فَوْقِ* he ascended the hill and descended by the other side (lit. behind it); *مِنْ تَحْتِهَا* *الْجَبَلِ وَنَزَلَ مِنْ خَلْفِهِ* 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) *مِنْ قَبْلُ* and *مِنْ بَعْدُ* as *الَّذِينَ مِنْ قَبْلُكُمْ* those who were before you; *مِنْ قَبْلِ صَلَاةِ الْفَجْرِ* before the morning prayer; *ثُمَّ* *بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ* then we brought you again to life after your death; *فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ* and there has come after them an evil generation. Here again *مِنْ* is partitive, in a portion of the space of time before or after.

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

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

A (f) *مِنْ وَرَاءَ جُدِرٍ* as *مِنْ خَلْفٍ* and *مِنْ وَرَاءَ* from behind walls; *إِنَّهُ جَالِسٌ مِنْ وَرَاءَ أَلَسْتَارَةٍ 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 فَظًّا غَلِيظَ الْقَلْبِ لَآتَقَضُوا مِنْ حَوْلِكَ* as *مِنْ حَوْلٍ* and if thou hadst been harsh and hard-hearted, they would have dispersed from around thee; *وَتَرَى الْمَلَائِكَةَ حَاقِّينَ مِنْ حَوْلِ الْعَرْشِ* and thou shalt see the angels surrounding the Throne (*مِنْ* partitive).

REM. a. We have already spoken of *مِنْ عَنِ*, § 49, rem. c; *مِنْ مَعَ*, § 57, rem.; *مِنْ عَلَى*, § 59, rem. b; *مِنْ دُونَ*, § 69, rem.; *مِنْ بَيْنَ*, § 66, rem. c, and § 69, f, *مِنْ بَيْنَ*, and *بَيْنَ*, § 56, rem. c.

C REM. b. Other prepositions are occasionally found in composition, as *مِنْ تَزُولِ الشَّمْسِ إِلَى أَنْ تَزُولَ الشَّمْسُ* from the morning until the sun declines; *فَارَقَنِي لِمُنْذُ أَمْسٍ هَذَا الْيَوْمَ* he left me since yesterday; especially *إِلَى* in the compounds *إِلَى دُونَ* (and *لَعِنْدٍ*) (and *لَعِنْدٍ*), *إِلَى نَحْوِ*, *إِلَى وَرَاءَ*, which are, however, condemned by the grammarians.

D 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* [or *بِخَيْرٍ*]; *إِذَا قِيلَ أَى النَّاسِ شَرُّ قَبِيلَةٍ أَشَارَتْ كَلِمَتُهَا بِالْأَصَابِعِ* when the question is asked, Who of mankind are worst as a tribe? the fingers point with the hands to Kulëib (for *كَلِمَتُهَا*); *أَشَارَتْ إِلَى كَلِمَتِهَا* (and *لَعِنْدٍ*), *فَارْتَقَى إِلَى 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 فِي الْيَوْمِ عَمْرٍو* as for 'Amr, there is no good in 'Amr to-day, instead of *إِنَّ عَمْرًا لَا خَيْرَ فِي الْيَوْمِ سَبِيلَ*; and *وَلَيْسَ إِلَى التَّنْزُولِ مِنْهَا سَبِيلٌ* there is no way (or means) to get down from it, for *إِلَى التَّنْزُولِ مِنْهَا*; *وَإِلَّا لَشَرَّ النَّاسِ بَدْرَهُمْ* I bought it, by God, for a dirham, instead of *وَإِلَّا لَشَرَّ النَّاسِ بَدْرَهُمْ*.

REM. e. Sometimes, by a more concise and bolder construction B [تَوْشَعٌ or إِتْسَاعٌ], the accusative is used instead of a preposition with the genitive (especially *لِ*); as *دَخَلْتُ أَلْبَيْتَ* I entered the house, for *فِي أَلْبَيْتِ* or *إِلَى أَلْبَيْتِ*; *سَكَنْتُ الدَّارَ* I inhabited, or dwelt in, the house, for *فِي الدَّارِ*; *وَيَوْمَ شَهِدْنَا سُلَيْمًا وَعَامِرًا* and many a day we met face to face Sulëim and 'Amir, for *فِيهِ*; *فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصْهُ* therefore whosoever of you shall be present in the month, he shall fast therein, for *فِيهِ*; *فَلْيَصْهُ* *فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصْهُ* C *خَامَ الْقِتَالِ* I showed him the way for *لِلطَّرِيقِ* or *إِلَى الطَّرِيقِ*; *وَأَخْفَى الَّذِي لَوْلَا الْأَسَى لَقَضَانِي* and I hide (within me) that which, were it not for putience, would be the death of me, for *عَلَى* D *لَقَضَى عَلَى*; *وَأَخْفَى الَّذِي لَوْلَا الْأَسَى لَقَضَانِي* my friends and relatives were far from me, or kept aloof from me, for *عَنِّي*; *وَأَخْفَى الَّذِي لَوْلَا الْأَسَى لَقَضَانِي* I bade thee do good, do therefore as thou wast bidden, for *بِالْخَيْرِ*; *مِنْ ذَنْبِي* I ask pardon of God for my sin, for *ذَنْبِي*; *وَأَخْفَى الَّذِي لَوْلَا الْأَسَى لَقَضَانِي* and Moses chose from his people seventy men, for *مِنْ قَوْمِهِ*; *وَأَخْفَى الَّذِي لَوْلَا الْأَسَى لَقَضَانِي* of us

- A was he who was chosen from among men for (his) generosity, for *بَقِيَ لَهُ* he sought the thing for him, for *مِنْ الرِّجَالِ*; *وَإِذَا كَالُوهُمْ* I caught game for thee, for *صِدْتُ لَكَ* and when they measure unto them or weigh unto them, they give less (than is due), for *وَزَنُوا لَهُمْ*; *وَلَقَدْ جَنَيْتُكَ عُسَاقِلًا* and I have gathered for thee mushrooms of different kinds, for *جَنَيْتُ لَكَ* (*عَسَاقِلًا* in rhyme for *عَسَاقِلَ*);
- B but we made ready noble spirits to encounter these (calumnies), for *وَلَكِنْ رَحَلْنَا نَفُوسًا كَرِيمَةً* *رَحَلْنَا لَهَا* he (the wild he-ass) passed the summer with them (the she-asses), for *تَصَيَّفَ مَعَهَا*.

REM. f. As we have seen above, *لَدُنْ* and *مِنْدُ* or *مَنْدُ* may be directly connected with a following proposition (§§ 58 and 61). The other prepositions require the interposition of *أَنْ*, *أَنَّ*, or *مَا*; as *عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَاجٍ* until I grew up; *إِلَى أَنْ كَبُرْتُ*

- C on condition that thou wilt be my hired servant for eight years; *وَلَكِنْ عَلَى أَنْ مَسْنَى الْكِبَرِ* notwithstanding that old age hath come upon me; *وَعَلَا عَنْ أَنْ يَكُونَ لَهُ نَظِيرٌ* and He is exalted above having any equal; *خَيْرٌ وَأَكْرَمُ لِي مِنْ أَنْ أَرَى مِنْنًا مَعْقُودَةً لِلثَّامِرِ النَّاسِ فِي عُنُقِي* (contented poverty is) better and more honourable for me than to see gifts of the base hung round my neck; *مَعَ أَنْ الْهَدْمُ أَسْهَلُ مِنَ الْبِنَاءِ* though it is easier to destroy than to build; *بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ*
- D that was because they used to disbelieve in the signs of God; *بَعْدَ مَا أَفْنَانُ رَأْسِكَ كَالثَّغَامِ الْمَخْلُوسِ* after the waving locks of thy head have become like the gray *tagām* (a plant); *قَدْ دَفَنَهَا التُّرَابُ مِمَّا* the dust has stopped up these wells since the wind has swept the dust over them; *بَعْدَ مَا قَضَى* after ('Ibn) Haribar perished on the battle-field; *ذَلِكَ بِمَا عَصَوْا* that was because they disobeyed: *كَمَا*

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

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

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

B. THE NOUN.

1. The Nomina Verbi, Agentis and Patientis.

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

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

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

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

(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. أَنْشَدَ وَهُوَ مَحْبُوسٌ بِمَكَّةَ *he recited, whilst he was in prison at Mèkka, (the following verses)*; جَدَّ الْمَهْدِيُّ فِي الْهَرَبِ وَقَدِمَ طَرَابُلُسَ الْغَرْبِ وَزِيَادَةُ اللَّهِ مُتَوَقِّعٌ عَلَيْهِ *El-Mahdi fled with all speed and reached Tarābulus (Tripolis) in North Africa, whilst Ziyādetu'llāh was constantly on the look-out for him*; وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى *and whoso turns himself wholly towards God, whilst he does good, has laid hold on the surest handle*. In such subordinate clauses the imperfect is used in almost the same way as the concrete verbal noun (§ 8, e).

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

the ox turned his back fleeing; سَافَرَ بَارِبًا أَخُوهُ الْقَوْسُ *he set off whilst his brother was shaping the bow*; خَرَجَ قَاعِدًا أَبُوهُ *he went out whilst his father was seated*; لَقِيتُ السُّلْطَانَ عِنْدَهُ بَاكِيًا *I met the sultan in his house weeping*; كُنْتُ فِي الْبُسْتَانِ زَاهِرًا *I was in the garden whilst it was in bloom*; وَتَتَعَدَّ حُدُودَهُ يُدْخِلُهُ نَارًا *and whoso shall rebel against God and His Apostle, and shall transgress His ordinances, He shall make him enter into fire, to abide in it for ever* (here the حَالٌ or circumstantial term, خَالِدًا فِيهَا, B is not a مَقَارِنٌ حَالٌ, or hāl which indicates a state present at a past time, but a مُقَدَّرٌ حَالٌ, or hāl which indicates a future state [comp. § 44, c, rem. a]). The same is the case after بَقِيَ *to remain*, دَامَ *to last, continue*, لَا يَزَالُ *he will not cease*, and the like (see § 42, a); as لَمْ يَزَلْ قَاعِدًا *he did not cease sitting*; لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ *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*; دُو الْعَلَمِ يَبْقَى *he remained in amazement*; عِزُّهُ مُتَضَاعِفًا *the reputation of the learned shall continue multiplied (after his death)*. The Imperfect is also used after these verbs in many cases (§ 42, rem. f), with this difference, that the Imperfect designates the constantly repeated action, the concrete verbal noun the lasting condition of the agent; as مَا زَالَ يُقْتَصِرُ عَلَى السُّكُونِ فِي قَعْرِ مَغَارَتِهِ *he did not cease to restrict himself to sitting quietly at the bottom of his cave*; وَلَمْ يَزَلْ يُنْعِمُ النَّظَرَ فِيهَا *and he did not desist from investigating it carefully* (يُنْعِمُ = يُنْعِنُ). Compare § 8, e.

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

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

2. The Government of the Noun.

The Status Constructus and the Genitive.

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

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

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

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an indefinite *tênwîz*-accusative (see § 44, e); or that the participle A
active of a directly transitive verb, being used with the meaning of *الْمُبَارِعُ* 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 (*تَعْرِيفُ* or *تَخْصِصُ*) upon the preceding governing word (see § 89). We have here to deal almost exclusively with the real annexation.

76. By the genitive is indicated: (a) the person to whom [or the B
thing to which] the quality designated by the governing word belongs, as *حِكْمَةُ اللَّهِ* *the wisdom of God*; *صَفَاءُ آتَاءِ* *the limpidness of the water*; (b) the material of the form and the form of the material, as *فِصَّةُ بَيْضَةٍ* *an egg of silver*, *فِصَّةُ الدَّرَاهِمِ* *the silver of the dirhams* (in the former case the annexation is *explicative*, *إِضَافَةُ بَيَانِيَّةٍ*, the original expression being *فِصَّةٌ هِيَ بَيْضَةٌ*, i.e. *فِصَّةٌ هِيَ بَيْضَةٌ*, see § 94); (c) the cause of the effect and the effect of the cause, as *خَالِقِ الْأَرْضِ* *the C
creator of the earth*, *حَرُّ الشَّمْسِ* *the heat of the sun*; (d) the part of the whole (*partitive* annexation, *إِضَافَةُ تَبْعِيضِيَّةٍ*) and the whole as embracing the parts (*explicative* annexation), as *رَأْسُ الْحِكْمَةِ* *the beginning of wisdom*, *كُلُّ الْخُلُوقَاتِ* *the totality of created things*; (e) the thing possessed by a possessor and the possessor of a thing D
possessed, as *خَزِينَةُ السُّلْطَانِ* *the treasury of the sultân*, *سُلْطَانُ الْبَرِّ* *the lord of the land and sea*; and (f) the object of the action and of the agent, as *خَلْقُ السَّمَاءِ* *the creation of heaven*, *كَاتِبُ الرِّسَالَةِ* *the writer of the letter*.

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

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

80. It often happens, too, that a noun is qualified by the genitive of another noun, when in other languages an adjective would be employed; as *رَجُلٌ سَوٌّ* a bad man; *حِمَارٌ وَحْشٍ* a wild ass; *ثَوْبٌ صَدِيقٍ* a piece of cloth of good quality, *مُبَوًّا صَدِيقٍ* a good place of abode, C *صَاحِبٌ صَدِيقٍ* a good comrade; *إِخْوَانٌ الصَّافَا* the pure or sincere brethren (or brotherhood). This is particularly the case in specifying the material of which a thing is made; as *بَيْضَةٌ فِضَّةَ* 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) Zēid, = *زَيْدٌ ذُو الضَّلَالِ*; *سَعْدٌ الْخَيْرِ* the good D Sa'd, = *سَعْدٌ ذُو الْخَيْرِ*, to which would be opposed *سَعْدٌ السَّوِّ*, or *ذُو الشَّرِّ*, the wicked Sa'd, = *سَعْدٌ ذُو السَّوِّ* or *ذُو الشَّرِّ*.

[REM. This sort of annexation is called *إِضَافَةُ الْعَيْنِ إِلَى الْمَعْنَى* i.e. the annexation of the concrete to the abstract noun.]

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

in combination with a following substantive (usually expressing a quality) in the genitive, as a substitute for adjectives. These quasi-adjectives, when actually in apposition to a substantive, are placed after it, like real adjectives. They are principally the following: *ذُو* the (man) of such and such a thing, its owner or possessor (Vol. i. § 340, rem. c); *صَاحِبٌ* companion, possessor; *أَهْلٌ* family, people; *أَبٌ* father, and *أُمٌّ* mother, i.e. originator, cause, origin, or principle of a thing; *ابْنٌ* son, and *ابْنَةٌ* or *بِنْتُ* daughter, i.e. originating from, B caused by, dependent upon or related to something; *أَخٌ* brother, i.e. connected with or related to something. The nouns *ذُو*, *صَاحِبٌ*, and *أَهْلٌ*, are constantly used in this way in ordinary prose; the others, being metaphorical, belong almost exclusively to poetry and poetical diction. For example: *ذُو الْخَيْرِ* the good, *ذُو الْعِلْمِ* the learned, *أَرْضٌ ذَاتُ شَوْكٍ* *gracious*, *ذُو مَالٍ* wealthy, *ذُو رَجَبٍ* a relation, *أَرْضٌ ذَاتُ شَوْكٍ* a piece of land covered with thorns, *أُولُو الْأَلْبَابِ* intelligent persons, C *صَاحِبُ الطَّبِيعِ الْمُسْتَقِيمِ* one with good natural parts, *صَاحِبُ الْخَطِيئَةِ* the person who has committed a fault, *صَاحِبُ خَبَرٍ* a scout, spy, or mouchard, *صَاحِبُ عِلْمٍ* a man of learning, *أَصْحَابُ الْجَنَّةِ وَالنَّارِ* the inmates of Paradise and Hell; *أَهْلُ السُّنَّةِ* those who conform to the practices [and sayings] of Muhammad, *أَهْلُ الْأَهْوَاءِ* persons of erroneous opinions, heretics, *أَهْلُ الْعِلْمِ* D the learned, *أَهْلُ اللَّغَةِ* lexicographers; *أَبُو الْأَضْيَافِ* a hospitable man, *أَبُو الْحَصِينِ* the father (supporter) of life, i.e. the rain, *أُمُّ الْخَبَائِثِ* the father (constructor) of the little fortress, i.e. the fox; *أُمُّ الطَّرِيقِ* the mother (cause) of disgraceful acts, i.e. wine, *بَنَاتُ الطَّرِيقِ* the branches of the road; *ابْنُ السَّبِيلِ* the son of the way, i.e. the traveller, *ابْنُ حَرْبٍ* a warrior, *ابْنُ آوَى* the son of

- A howling, i.e. the jackal; *بِنْتُ الْجَبَلِ* the daughter of the mountain, i.e. the echo; *أَخُو الْغَنَى*, *أَخُو الْجَمِيدِ*, *أَخُو الْخَيْرِ*, the good, the laborious, the wealthy, the learned, *أَخُو تَمِيمٍ* a brother of Temim, one of the tribe of Temim; [*أَخُو الْخَمْرِ* the brother of wine, i.e. a man drunk with wine. Connected herewith is the use of *ابْنُ*, *ابْنَةُ* (بِنْتُ) to indicate the age of a person, as *هُوَ ابْنُ ثَمَانِينَ سَنَةً* he is eighty years old (lit. he is the son of eighty years). A poet (Hamāsa, p. 6) employs *أَخ* in the same manner: *أَخُو خَمْسِينَ* fifty years old].

82. Further, some secondary ideas, such as those of the whole, the part, the like, and the different, which we usually designate by adjectives, prepositions, or compound words, are expressed in Arabic by substantives, taking the primary substantives, to which they are attached, in the genitive. Such are:—

- C (a) *كُلٌّ* (Heb. כָּל, Syr. ܟܠܐ, Æth. ነጻሐ *kwëll*) the totality, the whole (lit. what is rolled and gathered together; compare *دَلَّ* to roll, *كَلَمٌ*, *إِكْلِيلٌ*, a crown, *دَلَّ* to make complete or perfect, *دَلَّ* perfect, the whole). If the leading substantive is definite, and signifies something single and indivisible, *كُلٌّ* means whole, as *كُلُّ الْبَيْتِ* the whole house, *كُلُّ الْيَوْمِ* the whole day; if it is definite, but a plural or a collective, *كُلٌّ* means all, as *كُلُّ الْحَيَوَانَاتِ* all the animals, *كُلُّ النَّاسِ* all mankind; if it is indefinite, *كُلٌّ* means each, every, as *كُلُّ سَوْدَاءَ ثَمَرَةٍ وَبَيْضَاءَ شَجَمَةٍ* not everything which is black is a date, and (not everything which is) white a bit of fat; *أَكُلْ أَمْرًا* dost thou consider every man a (true) man, and (every) fire that blazes at night a (true) fire (really deserving of the name)? *كُلُّ يَوْمٍ* every stratagem, *كُلُّ يَوْمٍ* every day, *كُلُّ وَاحِدٍ* each single one, *كُلٌّ* every one who (in

which case the annexation is explicative, *إِضَافَةُ التَّفْسِيرِ وَالتَّبَيَّنِ*, each, viz. stratagem, etc.)*.—Frequently, however, the definite primary substantive is put first, and *كُلٌّ* 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 *الْبَيْتُ كُلُّهُ* the whole house, *الْأَرْضُ كُلُّهَا* the whole earth, *النَّاسُ كُلُّهُمْ* all mankind. Instead of this construction, we sometimes find *أَكْتَلُ*, *το πᾶν*, and even *كُلٌّ*, which is definite, notwithstanding the *tênwin*, and stands, according to circumstances, for *كُلُّنَا*, *كُلُّكُمْ*, etc.; as *وَقَدْ تَجَمَّعَتِ الصَّعَالِيكُ* and the poor and widows and orphans had assembled, and had all come to water their camels and flocks, and they all remained standing near the water (*كُلُّهُمْ = أَكْتَلُ*); *وَعَادَ وَفِرْعَوْنُ* 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 (*كُلٌّ = كُلُّهُمْ* or *كُلٌّ* *وَإِحْدٍ مِنْهُمْ*); *وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكَذَا* we gave him (Abraham) Isaac and Jacob, and each of them we made a prophet (*كُلٌّ = كُلُّهُمْ* or *كُلٌّ* *وَإِحْدٍ مِنْهُمْ*); *كُلُّ يَمُوتُ* all must die, i.e. *كُلُّ أَحَدٍ مِنَ النَّاسِ* and they all

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

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

REM. This last remark applies also to غَدَ to-morrow, = غَدَ الْيَوْمِ and غَدَ ذَلِكَ الْيَوْمِ and to قَابِلَ next year, = هَذَا الْعَامِ and قَابِلَ ذَلِكَ الْعَامِ; as أَرْسَلَهُ مَعَنَا غَدًا send him with us to-morrow; إِذَا مَا حَوَيْتَ جَنَى نَخْلَةٍ فَلَا تُقْرِئَهَا إِلَى قَابِلٍ when thou gettest the plucking of a palm-tree, do not put it off till next year.

(b) With the use of كُلٌّ coincides in most points that of جَمِيعٌ the totality, the whole (lit. what is collected, from جَمَعَ, connected with جَمَعَ); as جَمِيعُ النَّاسِ, or جَمِيعُهُم, all mankind (but also جَمْعٌ); جَمِيعَةُ الْمَدِينَةِ جَمِيعًا, whereas النَّاسُ كُلُّهُ is inadmissible); and after he obtained the sovereignty, he put them all to death (جَمِيعَهُم, τὸ ὅλον, equivalent in this case to جَمِيعُهُم); 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, [the whole] (properly the fem. participle of عَمَرَ to comprise or comprehend); as يَجْرِي فِي سِكَكِهِمْ وَعَامَّةُ دُورِهِمْ it (the water) runs in their streets and the greatest part of their houses and baths; and the greatest part of its buildings are (of) stone; عَامَّةُ أَهْلِهَا the great bulk of the army, [the whole army]; قَرَأَ الْعَامَّةُ عَلَى الْفَعْلِ الْمَجْهُولِ فِيهِمَا most (readers of the Korān) read according to the passive voice in both (words); جَاءَ الْقَوْمُ عَامَّةً the people came in a body.—The word سَائِرُ the rest, the remainder (properly the participle of سَارَ to be over, to be left, Heb. שָׁרַ), is incorrectly used by later [even elegant] writers in the sense of all; as قَدِمَ سَائِرُ الْحَاجِّ all the pilgrims

have arrived; سَائِرُ الْخَرَاجِ اسْتُوفِيَ the whole of the property-tax A has been collected*.

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

* [To the same class belong also جَدُّ and حَقُّ in expressions like جَدُّ لَيْسَ very mean = لَيْسَ جَدًّا; مَا أَنَا جَدُّ عَالِمٍ I am not very learned = عَالِمٌ جَدًّا; يَوْمٌ حَقٌّ ذَائِبٌ = أَمِينٌ حَقًّا most trustful = ذَائِبٌ حَقًّا. Comp. § 137, rem. b and the Gloss. to Tabarī s. v. حَقٌّ. D.G.]

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

(d) *غَيْر* alteration, difference, as a concrete, something different, is used with a following genitive to designate one or more objects other than, differing from, or the opposite of, the object or objects expressed by the genitive. In the last case it corresponds to our negative prefix *un* or *in*; in the others it may be rendered by *another*,

B other, *et cætera*, and the like. For example: *الْمُلُوكُ وَغَيْرُهُمْ* kings and others; *الشَّجَاعَةُ وَالْقُوَّةُ وَالشَّفَقَةُ وَغَيْرُهَا* bravery, strength, clemency, and other qualities; *جَاءَ الْوُزَرَاءُ وَالْقَضَاةُ وَغَيْرُهُمْ* there came the vizirs, judges, etc.; *أَفَغَيْرَ دِينِ اللَّهِ تَبْتَغُونَ* [et cætera]; *وَأَفَغَيْرَ ذَلِكَ* do you then seek another religion than that of God? *مَنْ إِلَهَ غَيْرَ اللَّهِ يَأْتِيكُمْ بِهِ* what god is there but God, who would bring it (back) to you? *غَيْرَ مَخْلُوقٍ* uncreated; *غَيْرَ الْمَخْلُوقِ* the uncreated; *غَيْرَ مُمَكِّنٍ* impossible; *غَيْرَ*

C *غَيْرَ* not Arabs; *غَيْرَ مُصْرَ* his face was not turned towards Egypt; *فَنَزَلَ عَلَى غَيْرِ مَاءٍ* and he halted away from water, or without access to water.—*الْغَيْرُ* is very rarely used instead of *غَيْرَ* with the genitive; as *أَكُفَّ الْغَيْرُ أَكُفَّ* the hands of others clasp them (= *غَيْرُهُمْ*).

—When in the accusative, *غَيْرَ*, which always remains a substantive, often requires to be translated by a preposition or conjunction, such as *except*, *but*; e.g. *قَامَ الْقَوْمُ غَيْرَ أَبِي بَكْرٍ* the people

D stood up, except 'Abū Bəkr; *لَا تُرَى غَيْرَ جَاهِلٍ* thou wilt never seem (or be thought) but a fool*.—On *بِغَيْرِ* and *مِنْ غَيْرِ*, without, see § 56, rem. c. The expressions *غَيْرَ لَا* and *لَيْسَ غَيْرَ* are used in the sense of *not otherwise*, *nothing more* [Vol. i. § 363]; as *لَا غَيْرَ* that which is used as an accusative of time, *not otherwise*; *لَا غَيْرَ*

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

in the nominative, not otherwise; *عِنْدِي دِرْهَمٌ لَيْسَ غَيْرَ* I have a¹ A dirham about me, nothing more; i.e. *لَا غَيْرَ 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* without father and mother; *وَلَا كِتَابٍ مُنِيرٍ* without either knowledge or guidance or a book to give them light; *أَعْرِفُهُ غَيْرَ حَسُودٍ وَلَا ظَلُومٍ* I know him to be neither B envious nor tyrannical; *أُنْعِمْتَ عَلَيْهِمْ غَيْرَ الْمَغْضُوبِ* the path of those to whom Thou art gracious, with whom Thou art not angry, and who go not astray.

REM. b. Instead of *غَيْرَ* 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 *بَقَرَةٌ لَا ذُلُولَ* an unbroken heifer, = *غَيْرَ ذُلُولٍ*. C

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

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

- (*f*) *مِثْلُ*, plur. *أَمْثَالُ*, likeness, as an adjective, *like*, also runs through all the cases; as *بِأَنَّهم قَالُوا إِنَّهَا الْبَيْعُ مِثْلُ الْرِبَا* this because they say, Selling is merely like usury; *إِنْ أَنتُمْ إِلَّا بَشَرٌ مِثْلُنَا* ye are nothing but men like us; *لَهَا أَجْنَحَةٌ مِثْلُ الْخَفَافِ* they have wings like (those of) bats; *عَلَى الْأَثْمَرَةِ مِثْلَهَا زُبْدًا* on each date the like of it in butter (a piece of butter of the same size); *لَيْسَ كَمِثْلِهِ شَيْءٌ* there is nothing like unto Him; *وَالْجَنُّ عَلَى أَنْ لَبِنٌ اجْتَمَعَتِ الْإِنْسُ وَالْجَنُّ عَلَى أَنْ* if mankind and the ginn united to produce the like of this Kor'an, they could not produce the like of it; *كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ* similarly, those who have no knowledge say the like of their saying (of what they say); *لَوْ أَنْفَقَ أَحَدُكُمْ كُلَّ يَوْمٍ مِثْلَ أُحُدٍ ذَهَبًا* if one of you spent every day the like of (the hill of) 'Ohod in gold (a quantity of gold as large as the hill of 'Ohod); *لَوْ كَانَ السَّبَاعُ مُصَوِّرِينَ مِثْلَ بَنِي آدَمَ* if the wild beasts were painters like men; *مَرَّ مِثْلَ الْبَرْقِ* he passed like the lightning; *لِي مِثْلًا مَا لَكَ* I have twice as much as thou; *يَرَوْنَهُمْ مِثْلَهُمْ* they thought them twice as many as themselves; *كَأَمْثَالِ* and in it are white apes, like (as big as) large rams; *أَمَرَ أَنْ يُعْطَى عَشْرَةُ أَمْثَالِ مَا سَأَلَ* he ordered that he should be given ten times as much as he asked; [*الْمِثْلُ* is used instead of *مِثْلُ* with the genitive in expressions like *ثَمَنُ الْمِثْلِ* the price paid for a similar thing (= *مِثْلِهِ*), *مَهْرُ الْمِثْلِ* the dowry given to a lady of her rank (= *مِثْلِهَا*)].

REM. a. Exactly like *مِثْلُ*, but formally undeveloped, is *كُ* the ¹A like of. See § 63.

REM. b. Similar is the use of *شِبْهَ*, [or *شَبِيهَ*], likeness, the like, *مِقْدَارُ*, or *مَقْدَارُ*, measure, size, quantity, worth, and *زُهَاءُ* computation (by conjecture), which last may usually be translated by *about*; as *وَنَحَتِ الْأَوَّلُونَ فِي الْجَبَلِ شِبْهَ دَرَجٍ يَصْعَدُ عَلَيْهِ* and the ancients have cut out in the mountain (something) like steps (or a stair), by which one can ascend; *هِيَ فِي شِبْهِ الْجَزِيرَةِ* it (the town) lies in a sort of peninsula; *هُوَ شِبْهِ شَجَرِ الْأُتْرُجِ* it (this tree) has the likeness of a lemon-tree; also construed with *بِ* as *فَخَرَجَ مِنْهُ* and he edited from this work the Book of Purification in (a volume) of about 1500 leaves; *صَنَعَ قَدْرَ الرَّجُلِ الْمُعْتَدِلِ الْخَلْقَةَ* a statue the size of (as tall as) a well-proportioned man; *وَحُضِرَ قَدْرُ النَّعَامِ الْكِبَارِ* peacocks, speckled and green, as big as large ostriches; *هُمْ قَدْرُ مَائَةٍ* they are as many as a hundred; *تَحْتَ الرُّمَانَةِ عُنُقُ مِقْدَارِ سِتَّةِ أَصَابِعَ* under the knob is a neck (or shaft) measuring six fingers; *هُوَ مَا؟* it is a large body of water, as much as would turn a mill; *بِأَرْضِ الْهِنْدِ بَحِيرَةٌ مِقْدَارُ عَشْرَةِ فَرَاخٍ فِي مِثْلِهَا* in the country of India is a lake, measuring ten parasangs (in length) by the same (in breadth); *يَجْتَمِعُ مَائَهَا فِي غَدِيرٍ مِقْدَارِ* its water collects in a pond, measuring a bowshot by a bowshot; *رَأَى فِي الْمَاءِ سَكَّةَ مِقْدَارِ ذِرَاعٍ* he saw in the water a fish, measuring a cubit (in length); *فِي أَيَّامِ* there were collected of them by him, in the days of *el-Ma'mūn*, about 3000 slaves; *لَعَلَّهُ يَكُونُ عَلَى النَّجَبِ مِنْهَا زُهَاءُ أَلْفِ ذِرَاعٍ* perhaps there may be on each corpse about 1000 *ells* of it; *إِلَى زُهَاءِ نِصْفِهَا* to about the half of it;

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

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

- B *وَالْأَخْلَاقِ نَحْوُ الْجُودِ وَالْبَخْلِ* and similarly in regard to the other moral qualities, such as liberality and niggardliness; *كَالصَّلَاةِ وَالصَّوْمِ* as prayer, fasting, and the like; *تَكَلَّمَ نَحْوُ زَيْدٍ* (i.e. *تَكَلَّمَ* he spoke like Zaid. As a substantive it also means about, in which case it may be followed (like *زُهَاءٌ* in f, rem. b) by *مِنْ*; as *وَالشَّمْعُ نَحْوُ 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* at (a distance of) about six marches; *عَلَى نَحْوِ سِتِّ مَرَاحِلَ* in it are small snakes, about a span (long); *صَادَ سَكَّةٌ نَحْوَ الشَّيْبَرِ* he caught a fish about a span (long); *هِيَ فِي الْكَبْرِ نَحْوُ مَنْ فَيْدَ* it is about the size of Faid; *وَهُمْ نَحْوُ مِائَةِ رَجُلٍ* and they were about 400 men (in number); *رَوَى نَحْوًا مِمَّا ذَكَرْنَا* he handed down nearly the same (story) as we have mentioned; *أَعْطَى عَبِيدُ اللَّهِ* 'Obaidu'llah gave el-Harit about 50,000 dirhams.

83. *كِلَانٍ*, fem. *كِلَتَانٍ*, both, a pair (compare Heb. כִּלְאִים two things of different kinds, Æth. ክለ: fem. ክለቲ: two),

is always construed with the genitive dual of a definite noun or a pronoun, or, it may be, with the gen. sing. or plur. of a pronoun, when it is to be taken in the sense of the dual; as *كِلَا الرَّجُلَيْنِ* both the men; *كِلْتَا الْجَنَّتَيْنِ* both the gardens; *أَحَدُهُمَا أَوْ كِلَاهُمَا* one of the two or both of them; *وَيَعْلَمُ أَنْ سَيَلْقَاهُ كِلَانَا* and He knows that both of us will meet Him (at the judgment); *إِنَّ لِلْخَيْرِ وَالشَّرِّ مَدًى* both good and evil have their limit, and both are plain and clear (*قَبْلُ* in rhyme for *قَبْلُ*). This word is not inflected except when it is connected with a pronominal suffix; as *مَرَرْتُ بِكِلْتَا* (كِلَى) I have seen thy two brothers (not *أَخَوَيْكَ*); *إِنَّ أَلْعَلَمَ* (بِكِلْتَى) I passed by thy two sisters (not *أُخْتَيْكَ*); *مَرَرْتُ* (كِلَاهُمَا) the teacher and the physician, both of them, *بِرَزِينَبَ وَفَاطِمَةَ* I passed by Zaid and Fāṭima, both of them. Although dual in form, it takes the predicate in the singular; as *كِلَاهُمَا مُحِبٌّ لِصَاحِبِهِ* each of them loves his friend, i.e. they love one another; *كِلَانَا غِنَى عَنْ أَخِيهِ حَيَوَتَهُ* each of us can dispense with his brother, all his life long; *إِذَا مَا نَالَ شَيْئًا أَفَاتَهُ* when either of us obtains anything, he lets it slip; *كِلَا أَخَوَيْنَا كَانَ قُرْعًا دَعَامَةً* each of our two brothers was an eminent man, a support of his people; *كِلْتَا* (كِلَاكُمَا) neither of you has hit the right thing; *كِلْتَا الْجَنَّتَيْنِ أَتَتْ أَكْلَهَا* 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 وَاجِدِي عَضْدًا فِي الْتَأْتِبَاتِ* my brother and my friend both find me a help in misfortunes; but in prose we cannot say *كِلَا زَيْدٍ وَعَمْرٍو* both Zaid and 'Amr, instead of *زَيْدٌ وَعَمْرٍو* or *كِلَاهُمَا مِنْ زَيْدٍ وَعَمْرٍو*.

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

B REM. *b.* كَلَّا and كَلْتَا are sometimes written كَلَى and كَلْتَى, and in poetry the shorter form كَلْتُ very rarely occurs.

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

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or رُبَّهَا أَمْرَةٌ, many a woman; رُبُّهُمْ رِجَالٌ many men; أَوْ رُبُّهُنَّ نِسَاءٌ many women.

REM. a. Other forms of this word are: رُبَّتْ, رُبَّ, رُبَّ, رُبَّ, رُبَّتْ, of which the most common are رُبَّ and رُبَّتْ; as اَلْأَمِيرُ هَلْ تَدْرِينَ أَنَّ رُبَّ صَاحِبٍ فَارَقْتُ يَوْمَ حُشَّاشٍ غَيْرَ ضَعِيفٍ 'Umēima, dost thou know that I parted on the day (i.e. at the battle) of Hoṣāṣ from many a sturdy friend (ضَعِيفٍ in rhyme for ضَعِيفٍ); رُبَّ خُطْبَةٍ مُسَحْنِفَةٍ many a long oration (in rhyme for مُسَحْنِفَةٍ).—The addition of مَا أَكْثَلُهُ (see § 36, rem. d) usually hinders the regimen of رُبَّ, as رُبَّمَا أَلْجَامِلُ الْمَوْبِلُ فِيهِمْ many a large and thriving herd of camels is (to be found) among them; but it is sometimes added without producing any effect ([مَا أَلْزَادُهُ]; 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 [in which case مَا is مَا أَتَكَاتَهُ] or a verbal clause [in which case مَا is [مَا] أَلَمْ تُصَدِّقْهُ]; as رُبَّمَا زَيْدٌ فِي الدَّارِ *perhaps Zèid is in the house*; رُبَّمَا يَوَدُّ الَّذِينَ رُبَّمَا *many a time has Zèid come to me*; رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا *often will those who have not believed, D 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)*.*

وَمَا تَكْرَهُ النَّفْسُ مِنَ الْأَمْرِ لَهُ فُرْجَةٌ كَحَلِّ الْعِقَالِ *
for many a thing that the souls dislike there is a removal (as easy) as
the loosing of a camel's rope, مَا is a مَوْصُوفَةٌ (Vol. i. § 348), with
*بَيَانٌ as مِنَ الْأَمْرِ, and لَهُ فُرْجَةٌ الخ. See Fleischer, *Kl. Schr.**
i. 420.]

A REM. c. رَبُّ is the accusative of a substantive رَبُّ, Heb. רַב, multitude, quantity, dependent upon the interjection يَا (§ 38, a, β), which is generally understood, though sometimes expressed; as يَا رَبُّ كَاسِيَةً فِي الدُّنْيَا عَارِيَةً يَوْمَ الْقِيَامَةِ many a (woman who is) clothed in this world, (will be) naked on the day of the resurrection; يَا رَبُّ صَائِمٌ نَنْ يَصُومُهُ many a one who is keeping its fast (now) shall not keep its fast (again), meaning the fast of Ramadān; B يَا رَبُّ خَالَ لِي أَعْرَأُ أَبْلَجًا many a maternal uncle have I, noble and bright of countenance (أَبْلَجًا in rhyme for أَبْلَج); يَا رَبُّ مِثْلِكَ فِي أُنْثَى غَرِيْبَةٍ many a one like thee among women, inexperienced in love affairs; مَآوِيَّ يَا رَبَّتَهَا غَارَةٌ شَعْوَاءَ كَاللَّذَعَةِ بِالنِّمَسِ many a far extending raid is like a burn with the branding iron. Together with its genitive it has the value of a whole clause, to the indefinite noun in which there is added a صِفَةٌ, that is to say, C an adjective or a clause taking the place of an adjective. This صِفَةٌ the grammarians call جَوَابُ رَبِّ, the answer or complement of رَبِّ.—It is curious to note that 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 رَبَّتَا and the Germ. *vielleicht*, *perhaps*. Hence some of the Arab grammarians say that رَبِّ is used لِتَقْلِيلٍ to denote a small number; others, لِتَكْثِيرٍ to D denote a large number.

85. In consequence of the elision of رُبّ, we frequently find the indefinite genitive alone after the conjunction وَ (وَأَوْ رُبّ) *the wāw of rubba*, equivalent in meaning to *rubba*; as وَكَأْسٍ شَرِبْتُ many a cup have I quaffed; وَأَرَاكَةُ ضَرَبْتُ سَهَاءً فَوُفَّنَا many an 'arāka-tree formed a roof over us; وَلَيْلٍ كَمَوْجِ الْبَحْرِ أَرْخَى سُدُونَهُ عَلَيْنَا many a night, like (dark as) the waves of the sea, has let down its curtain

upon me; *أَوْثِقَاحِي مِنْ سَوْسَنِ صَمِغٍ نِصْفُهَا وَمِنْ جُلْتَانِرٍ نِصْفُهَا وَشَقَائِقِي* A
there is many an apple, the one half of which is fashioned of a lily,
and the other half of a pomegranate blossom and an anemone.—The
same is the case, though rarely, after ف, and still more rarely after
بَلْ; as *فَمِثْلِكَ حُبْلَى قَدْ طَرَقَتْ وَمَرْضِعُ* *many a one like thee have I*
visited by night, pregnant and nursing a child; بَلْ بَلَدٍ مَلَأَ الْفَجَاجَ قَتْمُهُ
nay, many a town, the dust of which fills the wide roads (قَتْمُهُ in rhyme
for قَتْنُهُ); *بَلْ مَهْمَةٍ قَطَعْتَ بَعْدَ مَهْمَةٍ* *nay, many a desert after desert* B
have I traversed; بَلْ جَوْرٍ تَبَيَّأَ كَظْهَرِ الْاَحْجَفَتِ *nay, many a middle*
of a desert, like the back of a shield (اَلْاَحْجَفَةُ in rhyme for اَلْحَجَفَةُ).
Occasionally even these particles are omitted, and the genitive alone
appears; as *رَسْمِ دَارٍ وَقَفْتُ فِي طَلِيلِهِ* *many a deserted abode, amid the*
ruins of which I have stood (طَلِيلِهِ in rhyme for طَلِيدِهِ); *نَرْجِسٍ بَاكَرْتُ*
many a garden of lilies have I C
visited early in the morning, in which it was sweet and pleasant to
pass the time (وَعَذَبُ in rhyme for وَعَذَبُ).

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

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

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

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

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

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

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

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

88. The genitive of a verbal noun is not unfrequently resolved into a clause consisting of **أَنْ** or **مَا** and a finite form of the verb; as **مِنْ قِيَامِكَ** *I wonder at thy standing up*, = **عَجِبْتُ مِنْ أَنْ قُمْتَ** *at the time he hid himself*, = **وَقْتُ اسْتَتَارِهِ** *at the time he hid himself*, = **وَقْتُ أَنْ اسْتَتَرَ** *at the time he hid himself*.
- D **طَالِبُ الْعِلْمِ مَا تَقُولُ لِكَثْرَةِ مَا يَقُولُونَ فِي الزَّمَانِ الْأَوَّلِ مَا تَقُولُ فِي** *the student of science was named Mā-taḥūlu (what dost thou say?) for no other reason than that, in the olden time, they used constantly to say, What dost thou say (mā taḥūlu) about this question?* = **لِكَثْرَةِ قَوْلِهِمْ** *I wonder at thy beating Zaid*, = **مِنْ ضَرْبِكَ** *because they have forgotten the day of reckoning*, = **بِإِسْيَانِهِمْ** *because they have*

وَرَحِبَتْ *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 **مُضَافٌ إِلَيْهِ** or genitive after substantives, especially those denoting time or portions of time. Compare §§ [23, rem. c], 70, rem. f, and 78.

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

89. Adjectives and participles may take after them a restrictive or limitative genitive; as **طَاهِرُ الْقَلْبِ حَسَنُ الْوَجْهِ** *handsome of face*; **طَاهِرُ الْقَلْبِ صَرِيعُ الْكَأْسِ** *pure of heart; very warm*; **شَدِيدُ الْحَرَارَةِ** *smitten down by the wine-cup, intoxicated* (compare **יִיזְרְיָהוּ**, Isaiah xxviii. 1); **قَلِيلُ الْحَيْلِ صَرِيعُ الْغَوَانِي** *smitten by (enamoured of) the fair sex*; **كُلُّ نَفْسٍ عَظِيمُ الْأَمَلِ** *having great hopes*; **كُلُّ نَفْسٍ هَدْيٌ بَالِغُ الْكُعْبَةِ** *every soul shall taste death; a victim which arrives at the Ka'ba* (**بَالِغٌ** is construed with the accusative of the object reached); **جَائِلَةُ الْوِشَاحِ** *(a woman) whose waist-band, or girdle, fits loosely*; **مَحْمُودُ السَّيْرِ** *one whose conduct is praised or praiseworthy*; **مُسْتَجَابُ الدُّعَاءِ** *one whose prayers are answered*; **رَجُلَانِ حَسَنَا الْوُجْهِينِ** *[two or more men with handsome faces]*. Compare in Latin *aeger animi, integer vitae scelerisque purus*, etc. This annexation is an improper one (§ 75, rem.), standing in place either of a *təmyiz-accusative* (§ 44, e) or an accusative of the object*. Hence the genitive, though always defined by the article, exercises no defining

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

- A كَانَتْ يَرْذَوْنَ أَبَا عَصَامٍ زَيْدٌ حِمَارٌ دَقَّ بِاللِّجَامِ ; (بُجَيْرٌ يَا كَعْبُ 'Iṣām, it is as if Zeid's hack were an ass made thin by the bridle (by constant riding) ; نَجَوْتُ وَقَدْ بَلَ الْتَرَادِي سَيْفَهُ مِنْ ابْنِ أَبِي شَيْخِ الْأَبَاطِخِ طَالِبِ 'ibn Muḡām) wetted his sword with the blood of ('Ali), the son of 'Abū Tālīb, the chief of the valleys (of Mēkka) ; وَلَيْتَنُ حَلَفْتُ عَلَى and verily, if I swear before thee, I swear with the oath of a swearer which is more truthful than thy oath (for بَيِّمِينَ مُقْسِرٍ أَصْدَقَ مِنْ بَيِّمِينَكَ وَلَا تَرْعَوِي عَنْ تَقْصُصِ (بَيِّمِينَكَ مُقْسِرٍ أَصْدَقَ مِنْ بَيِّمِينَكَ) but our desires do not refrain from breaking our resolutions ; هُمَا أَخَوَا فِي الْحَرْبِ مَنْ لَا أَخَا لَهُ they are the brothers in war of him who has no brother. From these examples it appears that the word interposed is usually either an oath, an objective complement of the مُضَافٍ, an adverbial accusative of time, or a vocative.
- C

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 : غَضِبْتَ مِنْ غَيْرِ مَا جُرِمَ ! وَبِحَمَا زَيْدٍ thou art angry without any offence ; أَيُّهَا الْأَجَلَيْنِ قَضَيْتُ 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 ; كُلِّ مَا عَامِرٌ تَلْدُ who brings forth (for تَلْدُ) every year. [The insertion of لَا is explained by its forming one word with the following genitive, as : غَضِبَ مِنْ لَا شَيْءٍ he was angry for nothing ; تَرَكْتَنِي حِينَ لَا مَالٍ أَعِيشُ بِهِ he came without food ; جَاءَ بِلَا زَادٍ thou hast abandoned me at a time when there was nothing that I could live by. D. G.]

91. The relative adjectives ending in تَيْمِي (Vol. i. § 249), because A standing to some extent in the place of a genitive, admit of a genitive in apposition to them ; as رَأَيْتُ التَّيْمِيَّ تَيْمِرَ عَدِيَّ I saw the Tēimī, (namely) of (the tribe of) Tēim ('ibn) 'Adī, = تَيْمِرُ رَأَيْتُ الرَّجُلَ مِنْ تَيْمِرَ 'Othmā 'ibn Ḡazwān ḡl-Māzinī, (namely) of (the tribe of) Māzin of Kais, founded ḡl-Baṣra ; يَقُولُ عَبْدُ اللَّهِ بْنُ الزَّبِيرِ الْأَسَدِيُّ أَسَدَ خُزَيْمَةَ says 'Abdu 'llāh 'ibn ḡz-Zabīr ḡl-Asadī, of (the tribe of) Asad ('ibn) B Ḥozēima ; وَلَقِيَ أَبَا أَلْفَتْحٍ ابْنَ الرِّندَانَقَانِيِّ بَلَدٍ بَيْنَ سَرَخْسَ وَمَرْوٍ and he met 'Abū 'l-Fetḥ 'ibn 'ar-Rindānaḡānī, (from Rindānaḡān), a town between Sērāḡs and Mērū ; لَهَا كَانَتْ الْأَيَّامُ النَّاصِرِيَّةُ مُحَمِّدٍ after there came the Nāsīrean days, (I mean the days of ḡl-Malik ḡn-Nāsīr) Muḡammad 'ibn Ḳalā'un ; and even with the interposition of a word, أَبُو عُبَيْدَةَ مَعْمَرُ بْنُ أَلْمُنَى التَّيْمِيُّ بَالُوَلَا, Abū 'Obēida Ma'mar 'ibn ḡl-Muṡannā, by clientship of C the tribe of Tēim, (namely) Tēim of Ḳorēis.

92. In the proper annexation, if the second noun be indefinite, the first is so too ; but if the second be definite, so is the first likewise. For example, بِنْتُ مَلِكٍ is a daughter of a king, a king's daughter, a princess, Fr. une fille de roi, Germ. eine Königstochter ; but بِنْتُ آلِ مَلِكٍ is the daughter of the king, the king's daughter, Fr. la fille du roi, Germ. die Tochter des Königs (either his only D daughter or that daughter of his who has been already spoken of).—If we wish the first noun to remain indefinite, whilst the second is definite, we must substitute for the annexation the construction with the preposition لِ (§ 53, b, rem. c) ; e.g. بِنْتُ لِمَلِكٍ a daughter of the king ; مَاتَ لِي أَخٌ a brother of mine is dead (whereas مَاتَ أَخِي 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).

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

- REM. *a*. If the genitive be definite, the governing adjective may also agree in gender and number with the object or objects spoken of; as *هِيَ فَضْلَى النِّسَاءِ* she is the best of the women; *هُمُ أَفْضَلُ الْقَوْمِ* these two are the two best of the tribe; *هُمُ أَفْضَلُ الْقَوْمِ*, or *هُمُ أَفْضَلُ الْقَوْمِ*, they are the best of the tribe; *هُنَّ فَضْلَيَاتُ* *وَكَذَلِكَ*, or *هُنَّ فَضْلُ النِّسَاءِ*, they are the best of the women; *وَكَذَلِكَ*.
C *جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرَهُمْ مُجْرِمِينَ لِيُذَكِّرُوا فِيهَا* and similarly We have placed in every town its greatest sinners to plot in it; *النَّاقِصُ وَالْأَشَجُّ* the best of you in moral character; *أَعْدَلَا بَنَى مَرْوَانَ* the Lessener (Yazīd 'ibn 'al-Walīd, so called because he lessened the pay of the troops) and the Scarred (le Balafre, 'Omar 'ibn 'Abdu 'l-'Azīz) were the two most just of the *Benu Marwan*; *أَنْتَ أَشْعَرُ أَهْلِ جِلْدَتِكَ* thou art the greatest poet of the people of thy colour (words addressed to the negro poet Nāsīb).
D In these last two examples, however, many grammarians say that *أَعْدَلَا* and *أَشْعَرُ* are not superlatives, but stand for *عَادِلَا* and *شَاعِرَا*.

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

might at first sight appear, a substitute for a *temyiz-accusative* A (§ 44, *e*). *أَفْضَلُ رَجُلًا* is not *أَفْضَلُ رَجُلًا* most excellent as a man (*très distingué en tant qu'homme*); for we cannot say *هُمَا أَفْضَلَا*, 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 خَرِيرٍ* a silk dress, *صَنَمٌ 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: *الْكَأْسُ الْفِضَّةُ* (not *الْصَنَمُ الذَّهَبِ*) the golden image; *الْكَأْسُ الْفِضَّةُ* the silver cup; *الْأَسْطِطَانِيَّةُ الصِّينِيَّةُ* the porcelain (or china) dish; C *الْأَشْلُبَانُ الْخَشَبُ* the wooden crosses; *عِجْلًا جَسَدًا* a calf of red gold; *وَوَجَدَ فِي وَسْطِهِ حَوْضًا* he made a dress of brocade; *أَتَّخَذَ ثَوْبًا دِيْبَاجًا* and he found in the centre of it a sarcophagus of marble, with a cover; [*مُرَبَّعَةً*]; *مِيلَانِ سَاجٌ* and beside it are two [square] posts of teak-wood [§ 136, *a*, rem. *e*]; *إِخْبِلْ إِلَيْهِ دُرْعَى الْحَدِيدِ* carry to him my iron coat of mail; *فَنَزَعُوا عَنْهُ ثِيَابَهُ الْحَرِيرَ وَالْبَسُوهُ ثِيَابًا* D *وَمِنْ الشَّعْرِ* and they stripped off from him his silken garments, and clothed him in garments of hair; *الْفِرَاءُ الْبُرْطَاسِيَّةُ* mantles of Burtāsī (i.e. of fur from the country of the Burtās); *الْغَضَائِرُ الصِّينِيَّةُ* porcelain (or china) bowls or plates; *الْتِيَابُ الْعَتَابِيَّةُ* robes of (the stuff called) *al-Attābī* (manufactured in *الْعَتَابِيَّةُ*, one of the quarters of Bagdad);

A **الدَّرَجِينِيَّ** *cloaks of (the stuff called) ʿd-Dargīnī* (manufactured in Dargīn in North Africa)*.

REM. a. In this case the construction rises from the particular to the general, from the individual or special to the generic; but the reverse may hold good. For example, instead of **عِمَامَةٌ سَخْنٌ** *an old worn-out turban*, **خَلْقٌ بُرْدٌ** *an old tattered garment*, **ثِيَابٌ أَخْلَاقٌ** *old tattered clothes*, **بُرْدَةٌ جَرْدٌ** *a thread-bare old garment*, **أَخْلَاقٌ سَخْنٌ** *a worn-out old (thing) of a turban*, **خَلْقٌ بُرْدٌ** *two small worn-out robes* (مَلَاءَةٌ dimin. of مَلَأَ); **ثِيَابٌ لَيْسَ عِنْدَنَا مِنْ مَالِ الْمُسْلِمِينَ** *there is nothing in our possession of the property of the Muslims but this thread-bare old garment*.

REM. b. Different from the above are such constructions as **زَيْتٌ رَطْلٌ** *a pint of olive oil*, **الْبَيْتُ الْحَرَامُ** *the sacred house (temple)*, **الْأَشْهُرُ الْحُرُمُ** *the sacred months*, **الْكَعْبَةُ الْحَرَامُ** *the holy Ka'ba*, **الرَّجُلُ السَّوُّ** *the bad man*. In the first of these, **زَيْتٌ** is not a **بَيَانٌ**, but a **بَدَلٌ** or permutative, instead of which we may employ a **temyiz-accusative** (**زَيْتًا رَطْلًا**) or a **genitive** (**رَطْلٍ زَيْتٍ**); in the others, **حَرَامٌ**, plur. **حُرُمٌ**, and **سَوٌّ**, are adjectives of both genders (originally infinitives), [see § 136, a].

D REM. c. Similarly, in Hebrew and Syriac, **הַבְּקָר הַבְּרָזָה** *the brazen oxen* (2 Kings, xvi. 17), **دِينَارٌ بَصُاطٌ** *a golden dinār*.

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

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

(a) To nicknames in connection with the names of persons; as **سَعِيدُ الْكَرَزِ** *Sa'id (nicknamed) Kurz*, i.e. *wallet*, **زَيْدُ بَطَّةٍ** *Zaid (nicknamed) Batṭa*, i.e. *bottle*.

REM. In such cases as **سَعِيدُ الْكَرَزِ** the use of the apposition is equally correct, nom. **سَعِيدًا كُرْزًا**, gen. **سَعِيدِ كُرْزٍ**, acc. **سَعِيدًا كُرْزًا**. If the name is defined by the article, the apposition alone is allowable; as **الْحَرِثُ الْكَرَزُ**. The same thing holds good, if either word is a compound (e.g. **عَبْدُ اللَّهِ** *Abdu 'llāh*, or **أَنْفُ الْنَّاقَةِ** *camel's nose*); as **عَبْدُ اللَّهِ بَطَّةٌ**, **سَعِيدُ أَنْفِ الْنَّاقَةِ**, **عَبْدُ اللَّهِ كُرْزٌ**. Some, however, allow the nickname to be put in the accusative, when the name is in the nominative; in the nominative, when the name is in the accusative; and in either case, when the name is in the genitive; as **هَذَا سَعِيدُ أَنْفِ الْنَّاقَةِ** (scil. **أَعْنَى** *I mean*); **رَأَيْتُ مَرْزُوقَ سَعِيدِ أَنْفِ الْنَّاقَةِ** (scil. **الَّذِي هُوَ**).

(b) [To specific nouns, when preceded by a noun designating the genus, as **شَجَرُ الزَّيْتُونِ** *the olive-tree* (= **الشَّجَرُ الزَّيْتُونُ**); **خَشَبُ السَّاجِ** *teak-wood*; **حِجَارَةُ الصَّوَانِ** *flint-stones*.]

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

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

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

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

(f) To adjectives defined by the article in connection with substantives not so defined; as **بَيْتُ الْمَقْدَسِ** *the Holy Temple* (i.e. *Jerusalem*), = **الْبَيْتُ الَّذِي هُوَ الْمَقْدَسُ**, or, shortly, **الْبَيْتُ الْمَقْدَسُ**; **رَبِيعُ الْأَوَّلِ** *the first Rabī'*; **الْبَابُ الصَّغِيرُ** *the little gate* (as a name), = **الْبَابُ الصَّغِيرُ**; **رَبِيعُ الْآخِرِ** *the last (second) Rabī'* (names of D months); **عَامُ الْأَوَّلِ** *last year*; **جَانِبُ الْغَرْبِيِّ** *the western side*, = **الْمَسْجِدُ** *the congregational mosque*, = **الْجَانِبُ الْغَرْبِيُّ**; **بَقْلَةُ الْحَمَقَاءِ** *the foolish herb, purslane*, = **الْبَقْلَةُ الْحَمَقَاءُ**; **دَارُ الْآخِرَةِ** *the other world, the world to come*, = **الدَّارُ الْآخِرَةُ**. In these and similar annexations some grammarians see an **إِضَافَةُ الْمَوْصُوفِ** *إِضَافَةُ* *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 الْمَقْدَسِ** means *the house of the holy place* (taking **مُقَدَّسٌ**, if we like, as *nomen loci* from **قَدَّسَ** to sanctify, Vol. i. § 227); **رَبِيعُ الْأَوَّلِ**, *the Rabī' of the first place, first in order*; etc. On the other hand, in **صَلَاةُ الْأَوَّلَى** the annexation is an ordinary, proper one (**إِضَافَةُ حَقِيقِيَّةٌ**), the word **سَاعَةٌ**, *hour*, being understood; **صَلَاةُ الْأَوَّلَى** = **صَلَاةُ السَّاعَةِ الْأَوَّلَى**, i.e. **السَّاعَةُ فِي صَلَاةِ الْأَوَّلَى** (see § 77). Similarly, some grammarians consider **جَانِبُ الْغَرْبِيِّ** B **مَسْجِدُ الْمَكَانِ الْجَامِعِ** = **مَسْجِدُ الْجَامِعِ**, **جَانِبُ الْمَكَانِ الْغَرْبِيِّ** = **مَسْجِدُ الْجَامِعِ**, **بَقْلَةُ الْحَمَقَاءِ** = **بَقْلَةُ الْحَمَقَاءِ**, **مَسْجِدُ الْوَقْتِ الْجَامِعِ**, and **أَفْضَلُ دَارِ الْحَيَاةِ الْآخِرَةِ** = **دَارُ الْآخِرَةِ**. Here too the constructions

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

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

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

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

3. The Numerals.

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

- D *men*, *ثَلَاثُ جَوَارٍ* three girls, *ثَلَاثًا* we three (women), *أَرْبَعَتَهُنَّ* the four of them (men). The genitive must, in every possible case, be that of the broken plural (Vol. i. § 300, b, and §§ 304, 305); and if the substantive has a *جَمْعُ الْقَلْبَةِ* as well as a *جَمْعُ الْكَثَرَةِ* (Vol. i. § 307), the former ought to be used; e.g. *خَمْسَةُ أَثْوَابٍ* five pieces of cloth, *ثَمَانِيَةُ أَجْرِبَةٍ* eight sacks, *عَشْرَةُ غِلْمَةٍ* ten slaves, *ثَلَاثَةُ أَفْلَسٍ* three fêls (a copper coin), not *ثَلَاثَةُ فُلُوسٍ*.—They are

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

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

REM. b. Should a *جَمْعُ الْقَلْبَةِ* be little or not at all in use, the B *جَمْعُ الْكَثَرَةِ* must of course be employed; as *ثَلَاثَةُ شُجُوعٍ* three shoe-strings, because *أَشْغَاعٌ* and *أَشْغَعٌ* are rare or doubtful. Even in the *Kor'ān*, however, we find *ثَلَاثَةُ قُرُوءٍ* three menstruations, instead of *أَقْرَاءٍ* or *أَقْرُوٍ*.

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

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

- A 97. Of the two words **وَاحِدٌ** and **أَحَدٌ** the former is more commonly used as an adjective, the latter as a substantive; e.g. **رَجُلٌ وَاحِدٌ** a single man, one man, **إِلَهُ الْوَاحِدِ** to the one God; **أَحَدُ النَّاسِ** one of the people, **إِحْدَى الثَّلَاثِ** one (fem.) of the three, **أَحَدُهُمْ** one of them. **أَحَدٌ** is used absolutely in negative and interrogative phrases in the sense of *any one*; as **لَا أَحَدٌ فِي الدَّارِ** there is no one in the house; **مَا جَاءَنِي أَحَدٌ** no one came to me; **هَلْ أَحَدٌ رَأَى** has any one seen the like of this? As applied to God, the two words are interchangeable, **هُوَ الْوَاحِدُ** or **هُوَ الْأَحَدُ**; and also in the compound numbers 21, 31, etc., **وَاحِدٌ وَعِشْرُونَ** or **أَحَدٌ وَعِشْرُونَ**, etc.—**اِثْنَانِ**, fem. **اِثْنَتَانِ** or **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; **وَأَلَدِي جَعَلَ لَهُ صَلَاحَ الدِّينِ بَدَلًا مِنْ مَكْسِ الْأَحَاجِ أَلْفًا دِينَارًا اِثْنَانِ** what *Ṣalāḥ*’d-dīn (Saladin) has assigned him in lieu of the tax levied on the pilgrims is 2000 *dīnārs*; **نَازِلِينَ مِنْذُ شَهْرَيْنِ اِثْنَيْنِ** dwelling (in it) for the last two months; **عَلَى مِيلَيْنِ اِثْنَيْنِ مِنْهَا** at a distance of two miles from it; **مِائَتَا يَوْمٍ اِثْنَتَانِ وَخَمْسَةَ وَأَرْبَعُونَ يَوْمًا** two hundred five and forty days]. It is very rarely prefixed to the things
- D numbered, and then requires the genitive singular; as **ثِنْتَا حَنْظَلٍ** two colocynth gourds, = **حَبَّتَا حَنْظَلٍ** (حَبَّة grain, berry, being used, like the Persian *dāna*, in counting fruit). See Vol. i. § 321, rem. c.

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

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

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

99. The cardinal numbers from 11 to 99 take, as already mentioned (§ 44, e, rem. b, and Vol. i. § 323, rem. b), the objects numbered in the accusative singular; as **ثَلَاثَةٌ عَشَرَ رَجُلًا** thirteen men; **تِسْعٌ ثَلَاثَةٌ وَسَبْعُونَ رَجُلًا** seventy-three men; **عَشْرَةٌ أَمْرًا** nineteen women; **تِسْعٌ وَتِسْعُونَ نَعْجَةً** ninety-nine sheep. They are very rarely followed by the accusative plural; as **وَقَطَعْنَاهُمْ اِثْنَتَى عَشْرَةَ أَسْبَاطًا أُمَمًا** and we divided them into twelve tribes (or) nations.—As to gender, the *tens* (**عِشْرُونَ**, etc.) are both masculine and feminine, but the *units* conform to the gender of the noun denoting the things numbered; as **أَحَدٌ عَشَرَ** eleven stars; **خَمْسٌ وَأَرْبَعُونَ 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 وَثَلَاثُونَ**, **بَضْعٌ عَشْرَةٌ أَمْرًا**, **بَضْعَةٌ عَشْرَةٌ رَجُلًا**, **بَضْعٌ سِنِينَ**, **بَضْعٌ مِنْ الْمُسْلِمِينَ** some thirty, or thirty and odd, of the Muslims, **بَضْعٌ وَأَرْبَعُونَ سَنَةً** some forty years or forty and odd years.

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

** Also the ordinal numbers, e.g. **إِنِّي لَعَادِي عَشَرَ رَجُلًا** (Tab. i. 3307, l. 1).

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

101. When the object numbered has been already spoken of, the cardinal numbers from 20 to 90 (the tens) may be construed, like substantives, with the genitive; as *عِشْرُو زَيْدٍ* *Zaid's twenty (camels)*; *كُلَاثُوكَ* *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 عَشَرَ* and
C its fem.). In this case they remain, according to most grammarians, indeclinable, as *خَمْسَ عَشْرَتِكَ*, fem. *خَمْسَةٌ عَشْرَتِكَ*, *thy fifteen* (nom., gen., acc.). According to others, the *عَجْزُ* or latter part of the compound is declined; as *خَمْسَةٌ عَشْرُكَ*, gen. *خَمْسَةُ عَشْرِكَ*, acc. *خَمْسَةَ عَشْرِكَ*; [or both parts are declined; as *خَمْسَةُ عَشْرُكَ*, gen. *خَمْسَةِ عَشْرِكَ*, acc. *خَمْسَةَ عَشْرِكَ*]. Others still admit the declinability of the *صَدْرُ* or former part of the compound, and put the *عَجْزُ* or latter part in
D the genitive; as *خَمْسَةُ عَشْرِكَ*, gen. *خَمْسَةِ عَشْرِكَ*, acc. *خَمْسَةَ عَشْرِكَ*.

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

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

104. If a sum be composed of several numerals of different kinds, the noun denoting the things numbered falls under the govern-
ment of the last numeral; as *بَيْنَ الْهَجْرَةِ وَبَيْنَ آدَمَ عَلَى مُقْتَضَى* B *بَيْنَ التَّوْرَةِ الْعِبْرَانِيَّةِ أَرْبَعَةُ أَلْفٍ وَسَبْعُ مِائَةٍ وَإِخْدَى وَأَرْبَعُونَ سَنَةً* *between the Hīgra and Adam, according to the Hebrew Pentateuch, there are 4741 years*; *بَيْنَ تَبَلُّلِ آلِئَسْنِ وَبَيْنَ الْهَجْرَةِ عَلَى اخْتِيَارِ التَّوَرِّخِينَ* *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 *أَلْفَا أَلْفٍ دِينَارٍ وَمِائَةُ أَلْفٍ دِينَارٍ وَأَرْبَعَةُ* C *أَلْفٍ دِينَارٍ وَأَرْبَعُونَ أَلْفٍ دِينَارٍ وَثَمَانُونَ دِينَارًا جَمِيعَةً* *the revenue of (the province of) ḥl-Garbiya (in Lower Egypt) is 2,144,080 military dinārs*. In large amounts, consisting of millions, hundreds of thousands and thousands, the word *أَلْفٌ* must be repeated after each numeral; as *تِسْعَةُ أَلْفٍ أَلْفٍ وَخَمْسِيئة أَلْفٍ وَأَرْبَعَةُ وَثَمَانُونَ أَلْفًا وَمِائَتَانِ وَأَرْبَعَةُ* *the total of this amounts to 9,584,264 dinārs*.

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

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

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

- (a) If the plural of the substantive denoting the things numbered differs in gender from the singular, the numeral agrees with the singular; as سَبْعَ سِنِينَ *seven years* (sing. سَنَةٌ, fem.), but سَبْعَةَ أَغْوَامٍ *id.* (sing. عَاقِمٌ, masc.); ثَلَاثَةَ حَمَامَاتٍ *three baths* (sing. حَمَامٌ, masc.); سِتَّةَ مُجَلَّدَاتٍ *six volumes* (sing. مُجَلَّدٌ, masc.). This rule holds even when the substantive itself is suppressed; as خَمْسَةَ أَيَّامٍ *I fasted five days* (i.e. خَمْسَةَ أَيَّامٍ, from خَمْسَ لَيَالٍ *I travelled five nights* (i.e. خَمْسَ لَيَالٍ, masc., a day); سَرْتُ خَمْسًا *I travelled five nights* (i.e. خَمْسَ لَيَالٍ, masc., a day); لَيْلَةً *a night*; أَرْبَعٌ عَلَى أَرْبَعٍ *among them are creatures which walk on four feet* (i.e. عَلَى أَرْبَعِ أَرْجُلٍ, from رَجُلٌ, fem., a foot); يَا عَيْنِ بَيْتِي عِنْدَ كُلِّ صَبَاحٍ جُودِي بِأَرْبَعَةٍ عَلَى الْجَرَّاحِ *O eye of mine, weep every morning* (صَبَاحٌ in rhyme for صَبَاحٍ); shed copious tears over el-Garrāh (lit. weep with the four channels for tears, بِأَرْبَعَةِ الشُّوُوبِ, from the sing. شَأْنٌ, masc., or with the four corners of the eyes, جَوَانِبِ الْعَيْنِ, from the sing. جَانِبٌ, masc., a side).

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

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

from شَخْصٌ, masc.; ثَلَاثُ أَغْنِيْنَ *three human beings*, from عَيْنٌ, fem. A But if another noun be annexed to this, which determines the real gender of the objects more precisely, the numeral agrees with the second noun; as كُنْتُ أَتَقَى ثَلَاثَ شُخُوصٍ *and so my shield against those whom I feared was three persons, two girls and a young woman* (كَاعِبٌ and مُعَصِّرٌ are used only of women, Vol. i. § 297, c, rem. b; شُخُوصٌ is here employed by the poet, through the exigency of the metre, instead of بَشَرٌ, § 96; مُعَصِّرٌ stands in rhyme for مُعَصِّرٌ). Again: فَإِنَّ كِلَابًا *this (tribe of) Kilāb has ten branches, but thou hast nought to do with its ten branches* (كِلَابٌ is a plural of بَطْنٌ, Vol. i. § 304, rem. c, which is masc., but the numeral takes the gender of the feminine substantive قَبِيلَةٌ, which immediately follows in its plural form قَبَائِلُ); and in the Kor'an, ch. vii. 160, وَقَطَعْنَاهُمْ اثْنَتَى عَشْرَةَ أَسْبَاطًا أُمَمًا *and we divided them into twelve tribes (or) nations* (أَسْبَاطٌ is the plural of سِبْطٌ, masc., Heb. שִׁבְטִים, but the numeral agrees with أُمَّةٌ, which follows in the plural form أُمَمٌ). Sometimes, however, the numeral agrees with the real gender of the objects numbered, even when the grammatical gender of the noun used is different; as ثَلَاثَةُ أَنْفُسٍ *three persons (of the male sex)*, where ثَلَاثَةُ is masc., although نَفْسٌ is fem., because نَفْسٌ is here equivalent to رَجُلٌ or إِنْسَانٌ. D

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

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

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

(f) In the enumeration of several groups of objects of different genders, the following rules hold.—(a) The numerals from 3 to 5, C inclusive, must be repeated before each substantive, and vary in gender accordingly; as *لِي خَمْسَةٌ أُعْبِدُ وَإِمَاءٌ (أَمَر)* *I have five male and five female slaves*. (β) From 6 to 10, inclusive, they are not repeated, and conform in gender to the nearest substantive; as *لِي ثَمَانِيَةٌ أُعْبِدُ وَإِمَاءٌ (أَمَر)* *I have eight male and (eight) female slaves*, or, transposing the words, *لِي ثَمَانِيَةٌ أُعْبِدُ وَإِمَاءٌ (أَمَر)*. (γ) The compound numerals, from 11 upwards, are not repeated, and take the masculine form, when the following substantives designate rational D beings; as *عِنْدِي خَمْسَةٌ عَشْرُ عَبْدًا وَجَارِيَةٌ* *I have fifteen male and (fifteen) female slaves*, or, transposing the words, *عِنْدِي خَمْسَةٌ عَشْرُ جَارِيَةٍ وَعَبْدًا*. But when the substantives designate irrational objects,

* [We may of course say also *أَرْبَعٌ نَعَجَاتٍ (شِيَاهٍ)* (or *مِنْ الْغَنَمِ*) and *ثَلَاثَةُ بَطَاتٍ مِنَ الْبَطِ*.]

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

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. *اَلثَّلَاثَةُ نِصْفُ اَلْسِتَّةِ* *three (every three) is the half of six (every six)*. The article is here C employed *لِلْجِنْسِ* to indicate the genus [Vol. i. § 345, rem. a]. It is not, however, essential, for, regarding the numeral as a *عَلَمٌ جِنْسِيٌّ* (Vol. i. § 191, rem. b, 5 a), we may say with equal correctness *ثَلَاثَةٌ نِصْفُ سِتَّةٍ*.

(b) When the objects numbered have already been mentioned, or are supposed to be well known; as *فَرَجَعَ اَلسَّبْعُونَ بِفَرَحٍ* *and the seventy (disciples) returned with joy*; *وَقَدْ جَاوَزْتُ حَدَّ اَلْأَرْبَعِينَ* *since D I am already past forty*, scil. *سَنَةٍ* years (observe *اَلْأَرْبَعِينَ* by poetic license for *اَلْأَرْبَعِينَ*). 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 اَلْخَمْسَةُ* *the five men* (*oi ándres oi pínte*, see Vol. i. § 321).

A (d) When the numerals, from 3 to 10, precede a definite noun in the construct state (see § 92); as ثَلَاثَةُ الرِّجَالِ *the three men* (lit. *the triad of the men*); عَشْرَةُ الْعِلْمَةِ *the ten slaves*; عَشْرُ الْجَوَارِي *the ten female slaves*; أَرْبَعُ الْأُتُورِ *the four houses*; خَمْسَةُ الْأَشْبَارِ *the five spans*; ثَلَاثُ الْأَتَانِي *the three stones (on which the cooking-pot rests)*. Sometimes, however, the numeral too has the article; as الثَّلَاثَةُ الْأَصْوَاتِ الْمَخْتَارَةِ *the three*

B *selected airs or tunes*; هَذِهِ أَلْبَتُّ أَلْمَدَنُ *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 أَلْحَمَاسُ *the four-fifths*; الْخَمْسُ قَرْيُ *the five villages*; اثَلَاثَةُ رِجَالٍ *the three men* (vulg. رِجَالُ اثَلَاثَةٍ)†.—The same remarks apply to مِائَةٌ and أَلْفُ, with their derivatives and

C compounds; e.g. ثَلَاثَةُ آلَافِ الدِّرْهَمِ *the 300 dinārs*, ثَلَاثَةُ آلَافِ الدِّرْهَمِ *the 3000 dirhams*; but also اَلثَّلَاثَةُ اَلدِّرْهَمِ, اَلثَّلَاثَةُ اَلدِّينَارِ, and in more modern Arabic اَلثَّلَاثَةُ دِرْهَمٍ, اَلثَّلَاثَةُ دِينَارٍ (vulg. اَلثَّلَاثَةُ آلَافِ دِرْهَمٍ, اَلثَّلَاثَةُ آلَافِ دِينَارٍ).—Those numerals which take the objects numbered in the accusative singular, must have the article

* [The grammarians of the school of Baṣra disapprove of this construction. Nevertheless Zamahṣari gives, in his *Faṣḥ*, three in-

D stances from the Traditions, as i. 61 seq. **الْبَاقِرَةُ وَالْبَاقِرَةُ** *the hundred cows and the hundred sheep*; i. 313 **السَّبْعَةُ الدَّنَانِيرُ** *the seven dīnārs* (with a var. **الدَّنَانِيرُ السَّبْعَةُ**); ii. 384 **الثَّلَاثَةُ النَّفَرِ** *the three persons*. Comp. Fleischer, *Kl. Schr.* ii. 52 seq. D. G.]

† [Relatively old instances of this construction are Ibn Hišām 331, 1. 14 **فَأَخَذَ أَلْبَاءَهُ نَاقَةً** *that I may get the hundred camels*; *Agānī* xv. 147, l. paenult. **أَجَارَ الْبَيْتَ نَيْتٍ** *he completed the halfverse*. Comp. Fleischer, l. c. 49. D. G.]

prefixed to them to render them definite, as **اَتَسْعُونَ رَجُلًا** *the 90 men*; A
and in the case of a compound of tens and units, the article must be^d
prefixed to both, as **اَلسَّبْعَةُ وَالسَّبْعُونَ جَمَلًا** *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 **اَثَلَاثَةٌ**
عَشْرَ جَمَلًا *the thirteen camels*. But others allow the repetition of the
article, as **اَلْاَثَلَاثَةُ اَلْعَشْرَ جَمَلًا**; **اَلْاَثَلَاثَةُ اَلْعَشْرَ**;
the grave of James the apostle, one of the twelve. B

REM. The peculiar construction of the numerals in modern Arabic, is analogous to that employed by the same dialect in such nominal compounds as **الْمَآوِزُ** (vulg. **الْمَآوِزُ**) *rose-water*, for the classical **أَوِزُ مَاءٍ**; **الْحَصَالِبَانُ** *frankincense in grains*, for **حَصَا** **الْبَبَانِ** *the capital or principal* (in speaking of money), for **رَأْسُ الْهَالِ**; **الْتَمْرِ هِنْدِي** *the tamarind* (lit. *the Indian date*), for **الْتَمْرُ الْهِنْدِي**.

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 *ثَمَرُ سَارَ خَامِسَ عَشْرَهُمُ* the *fifteenth of them*; *أَسْلَطَانُ إِلَى عَزَازَ وَنَازِلَهَا ثَالِثَ دِي الْقَعْدَةِ وَتَسَلَّمَهَا حَادِيَ عَشْرِ دِي* next the *sultān* proceeded to 'Azāz, and laid siege to it on the third of *Du'l-Ka'du*, and took possession of it by capitulation on the D
eleventh of *Du'l-Hiǧǧu*; *وَكَانَ ثَامِنَ عَشْرِ تَمُوزَ* and it was the twenty-eighth of *Tēmūz* (in this example *ثَامِنَ* is in the construct state before *عَشْرِ*, lit. the eighth of the twenties*, and so also in

* [This construction has supplanted the coordinating of the units with the ordinals from *twentieth* to *ninetieth* by means of *9*, according

- A the following ones, in which, however, the modern form *عِشْرِينَ*, gen. *عِشْرِينَ*, acc. *عِشْرِينَ*, is used instead of the classical *عِشْرُو*, gen. and acc. *عِشْرِي*; just as in the noun we find *سِنِينَ* instead of *سِنُو* and *سِنِي*, from *سِنُونَ*, plur. of *سَنَة* a year, Vol. i. § 302, rem. d); *فِي ثَالِثِ هُوَ حَادِي عِشْرِينَ تِشْرِي* it is the twenty-first of *Tisri*; *فِي ثَالِثِ عِشْرِينَ نُودَى بِالْقَاهِرَةِ* on the twenty-third of this (month) there was a proclamation made in *el-Kähira*.

109. An ordinal number is not unfrequently connected with the genitive either (a) of its own cardinal, or (b) of the cardinal which is one less than its own.

- (a) In the former case, the ordinal expresses indefinitely one of the individuals designated by the cardinal; as *لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ* *إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا أَثْنَيْنِ* verily, they are unbelievers who say, God is a third of three (is one of three); *وَإِنِّي أَثْنَى عَشَرَ* or *ثَانِيًا عَشَرَ* a twelfth of twelve, fem. *ثَانِيَةً عَشْرَةً* or *ثَانِيَةً عَشْرَةً*; *ثَالِثُ ثَلَاثَةٍ عَشَرَ* or *ثَالِثُ ثَلَاثَةٍ عَشْرَةٍ*, a thirteenth of thirteen, fem. *ثَالِثَةً ثَلَاثَةٍ عَشْرَةٍ* or *ثَالِثَةً ثَلَاثَةٍ عَشْرَةٍ*; etc.
- C when those, who were unbelievers, drove him forth a second of two (one of two, with a single companion); *وَزَيْدٌ سَابِعُ سَبْعَةٍ* Zaid went out a seventh of seven (with six companions). With the numerals from 11 to 19, we may either use the whole ordinal number, or (which is better) suppress the second part of it, in which case the first part becomes declinable; as *ثَانِيًا عَشَرَ* or *ثَانِيًا عَشَرَ أَثْنَى عَشَرَ*, a twelfth of twelve, fem. *ثَانِيَةً عَشْرَةً* or *ثَانِيَةً عَشْرَةً*; *ثَالِثُ ثَلَاثَةٍ عَشَرَ* or *ثَالِثُ ثَلَاثَةٍ عَشْرَةٍ*, a thirteenth of thirteen, fem. *ثَالِثَةً ثَلَاثَةٍ عَشْرَةٍ* or *ثَالِثَةً ثَلَاثَةٍ عَشْرَةٍ*; etc.

to which *ثَانِيًا* in *ثَانِيًا عَشَرَ* would be in the status constructus before *ثَمُوزَ*, as in the cases mentioned § 78, rem. b. Comp. Fleischer, *Kl. Schr.* i. 697. Hence also the use of *ثَانِيًا* *السَّابِعِ وَالْعِشْرُونَ*, *الثَّانِي وَالْعِشْرُونَ* (Vol. i. § 330, rem.) D. G.]

REM. Compare in Old German *selbe vierde*, i.e. *mit drei andern*; A *zuo riten sahen einen ritter selben dritten*, i.e. *mit zwei andern*; *der grave 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 *ثَلَاثَ* to make (two) into three, *رَبَعَ* to make (three) into four, etc.; as *هُوَ ثَالِثُ أَثْنَيْنِ* he makes a third, lit. he makes three of two. Hence they may also be construed with the accusative; as *هُوَ رَابِعٌ ثَلَاثَةً* B *he makes a fourth*, fem. *هِيَ رَابِعَةٌ ثَلَاثًا*.—With the numerals from 11 to 19, we may in like manner say *هُوَ ثَالِثُ عَشَرَ أَثْنَى عَشَرَ* he makes a thirteenth; *هِيَ رَابِعَةٌ عَشْرَةً ثَلَاثَ عَشْرَةٍ* she makes a fourteenth (where the cardinal number is in the accusative); though many grammarians wholly disapprove of this construction [allowing only *هُوَ ثَالِثُ أَثْنَى عَشَرَ* and *هِيَ رَابِعَةٌ ثَلَاثَ عَشْرَةٍ* with suppression of the ten].—With the C numerals compounded of units and tens, only the unit is put in the construct state, and the ten is suppressed; as *هُوَ رَابِعٌ ثَلَاثَ وَعِشْرِينَ* he makes a twenty-fourth: or, with the accusative, *هِيَ رَابِعَةٌ ثَلَاثًا وَعِشْرِينَ* she makes a twenty-fourth.

REM. a. Examples of the ordinals used as nomina agentis, with pronominal suffixes, are: *مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ* there is no private converse of three, but He makes the fourth; D *سَيَقُولُونَ ثَلَاثَةً رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجْمًا* *بِالْغَيْبِ وَيَقُولُونَ سَبْعَةً وَثَامِنُهُمْ كَلْبُهُمْ* they will say, 'Three, their dog making the fourth'; and they will say, 'Five, their dog making the sixth,' guessing at the secret; and they will say, 'Seven, and their dog making the eighth.'

REM. b. From *عِشْرُونَ* twenty is formed a [post-classical] quadriliteral verb, the nomen agentis of which may be used in the same way as the ordinal number; e.g. *هُوَ مُعَشِّرٌ تِسْعَةَ عَشَرَ* he makes a

- A *twentieth* (lit., if we may be allowed to coin a word, *he twenties nineteen*), from *عَشْرُونَ* to make (nineteen) into twenty. [Similarly *seventy* to make into seventy is formed from *سَبْعُونَ* seventy.]

110. In stating dates, particularly when reckoning according to the Muhammadan era, the cardinal numbers are employed instead of the ordinal. They are put in the genitive after the word denoting year, but agree with it in gender; as *فِي سَنَةِ ثَمَانٍ وَثَمَانِينَ* in the year 888 of the Alexandrine era; *ثُمَّ دَخَلَتْ سَنَةٌ سِتٌّ وَتِسْعِينَ وَثَلَاثِيَّةٌ* then commenced the year 396 (of the Hira); *تَوُفِّيَ صَلَاحُ فُضَا يَوْمَ الْاِثْنَيْنِ اِثْنَتَى عَشْرَةَ لَيْلَةً خَلَتْ* he (the Prophet) died early in the forenoon, on Monday the twelfth (lit. twelve nights being passed) of the month of the first Rabi', in the eleventh year of the Hira. But if the years of a life or a reign are meant, the ordinal must be employed; as *فِي السَّنَةِ السَّادِسَةِ مِنْ مُلْكِ الْاَشْرَفِ شَعْبَانَ* in the sixth year of the reign of *el-Asraf Sa'bān*; *فِي اَلْسَنَةِ اَلثَّانِيَةِ وَالْاَرْبَعِينَ مِنْ مُلْكِهِ* in the forty-second year of his reign.
- B
- C

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. *اَلْيَوْمَ الرَّابِعَ عَشَرَ مِنْ شَهْرِ رَجَبٍ* the first of Sa'bān; *اَلْيَوْمَ اَلْخَمِيسَ اَلثَّانِي* the fourteenth day of the month of Raddèb; *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 Raddèb, which has thirty days.

1st. of Raddèb, *لَيْلَةً خَلَتْ مِنْ رَجَبٍ*, or *لِاَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ*, one night of Raddèb being past*.

* We may also say *لِغُرَّةِ رَجَبٍ* or *غُرَّةُ رَجَبٍ* (from *غُرَّةُ* the blaze,

- 2nd, *لِلثَلَاثِينَ خَلَّتَا مِنْ رَجَبٍ*. A
- 3d, *ثَلَاثٌ (ثَلَاثَ لَيَالٍ) خَلَوْنَ مِنْ رَجَبٍ*; and so on up to the
- 10th, *لِعَشْرِ خَلَوْنَ مِنْ رَجَبٍ*.
- 11th, *لِاِخْدَى عَشْرَةٍ (لَيْلَةً) خَلَتْ مِنْ رَجَبٍ*; and so on up to the
- 14th, *لِارْبَعِ عَشْرَةٍ خَلَتْ مِنْ رَجَبٍ*.
- 15th, *فِي مُتَنَصِّفٍ* or *فِي اَتْتَصَافِ رَجَبٍ*, or *فِي اَلتَّصْفِ مِنْ رَجَبٍ*, in the middle of Raddèb. B
- 16th, *لِارْبَعِ عَشْرَةٍ (لَيْلَةً) بَقِيَتْ مِنْ رَجَبٍ* fourteen nights remaining of Raddèb; and so on up to the
- 20th, *لِعَشْرِ (لِعَشْرِ لَيَالٍ) بَقِيَتْ (بَقِيْنَ) مِنْ رَجَبٍ*; and so on up to the
- 27th, *ثَلَاثٌ بَقِيْنَ مِنْ رَجَبٍ*.
- 28th, *لِلثَلَاثِينَ بَقِيَّتَا مِنْ رَجَبٍ*. C
- 29th, *لِللَيْلَةِ بَقِيَتْ مِنْ رَجَبٍ*.
- 30th, *لِاَخِرِ لَيْلَةٍ مِنْ رَجَبٍ* on the last night of Raddèb*.

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 *اِسْتِهْلَالٌ*, *اِهْلَالٌ*, *مَهْلٌ*, *هَلَّةٌ*, and *هَلٌّ*; e.g. *كَانَ اَبْتَدَاءُ اَلْوَجَعِ فِي مُسْتَهْلِ رَجَبِ اَلْاَوَّلِ وَتَوُفِّيَ صَلَاحُ فِي هَلٍّ* the disease began on the first of the first Rabi', and he (the Prophet) died on the twelfth of that month.

* Or *لِمُسْلَخِ رَجَبٍ*, or *لِاِتْسِلَاحِ رَجَبٍ*, or *لِسُلْخِ رَجَبٍ*. The words *سَرَارٌ* and *سِرَرٌ*, more rarely *سِرَارٌ* and *سِرَرٌ*, are also employed to denote the last day of the month.

A II. THE SENTENCE AND ITS PARTS.

A. THE SENTENCE IN GENERAL.

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

B 112. Every proposition or sentence (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 اَلْمُسْنَدُ that which leans upon or is supported by (the subject), the attribute; the former, اَلْمُسْنَدُ اِلَيْهِ that upon which (the attribute) leans, or by which it is supported, that to which something is attributed. The relation between them is termed اَلْاِسْتِزَادُ, properly the act of leaning (one thing against another), then, as a concrete, the relation of attribution.

REM. a. Some grammarians [e.g. Sibawèih], however, call the subject اَلْمُسْنَدُ or اَلْمُسْنَدُ, and the predicate اَلْمُسْنَدُ اِلَيْهِ.

[REM. b. An indispensable member of a proposition is called عِمْدَةٌ (lit. a support), whereas a dispensable member, as, for instance, the objective complement of a verb, when the suppression thereof is not detrimental to the meaning, is called فَضْلَةٌ (lit. a redundancy).

D Comp. § 44, c, rem. a.]

113. The subject is either a *noun* (substantive or expressed pronoun*), or a *pronoun implied in the verb*; the predicate is a *noun* (substantive or adjective), a *verb* [or a preposition with its genitive = an adverb]; e.g. زَيْدٌ عَالِمٌ *Zèid is learned*; أَنْتَ شَرِيفٌ *thou art noble*; اَللَّهُ هُوَ اَلْحَقُّ *God is the truth*; مَاتَ زَيْدٌ *Zèid is dead*; مَاتَ *he is*

* [See, however, § 48, f, rem. a.]

dead (in which last example the pronoun هُوَ is implied in the verb), A [جَاءَنَا رَجُلٌ *here is a man*].—Every sentence which begins with the subject (substantive or pronoun) is called by the Arab grammarians جُمْلَةٌ اَسْمِيَّةٌ a *nominal sentence*. Whether the following predicate be a noun, or a preposition and the word it governs (جَارٌ وَمَجْرُورٌ attracting and attracted, § 115, and Vol. i. § 355), or a verb, is a matter of indifference; زَيْدٌ مَاتَ *Zèid is dead*, is in their eyes a nominal sentence just as much as زَيْدٌ عَالِمٌ *Zèid is learned*, or زَيْدٌ فِي الْمَسْجِدِ *Zèid is in the mosque*. What characterises a nominal sentence, according to them, is the absence of a logical copula expressed by or contained in a finite verb. On the contrary, a sentence of which the predicate is a verb preceding the subject (as مَاتَ زَيْدٌ *Zèid is dead*), or a sentence consisting of a verb which includes both subject and predicate (as مَاتَ *he is dead*), is called by them جُمْلَةٌ فِعْلِيَّةٌ a *verbal sentence*. The subject of a nominal sentence is called اَلْمُبْتَدَأُ that with which a beginning is made, the inchoative, C and its predicate اَلْخَبَرُ the enunciative or announcement. The subject of a verbal sentence is called اَلْفَاعِلُ the agent, and its predicate اَلْفِعْلُ the action or verb.

REM. a. اَلْمُبْتَدَأُ is, according to the above translation, an elliptical form of expression, for اَلْمُبْتَدَأُ بِهِ. Compare Vol. i. § 190, rem. b; [where a similar elliptical expression occurs, viz. اَلضَّمِيرُ اَلْمُضْمَرُ بِهِ and اَلضَّمِيرُ اَلْمُضْمَرُ بِهِ. Likewise اَلْمُنْطَوِقُ بِهِ is used for اَلْمُعْتَمَدُ عَلَيْهِ the relied upon, اَلْمُنْطَوِقُ بِهِ for اَلْمُسْتَرْكُ فِيهِ shared in, and (in later times) اَلْمَغْشَى عَلَيْهِ (§ 133)].

[REM. b. The difference between verbal and nominal sentences, to which the native grammarians attach no small importance, is properly this, that the former relates an act or event, the latter

- A gives a description of a person or thing, either absolutely, or in the form of a clause descriptive of state (§ 183, a). This is the constant rule in good old Arabic, unless the desire to emphasize a part of the sentence be the cause of a change in its position.]

114. The place of the subject both of a nominal and of a verbal sentence may sometimes be supplied by an entire sentence compounded of a verb and one of the particles *أَنْ* or *مَا* (called *الْمَصْدَرِيَّةُ*

- B the particles which supply the place of the *maṣdar* or *nomen verbi*, § 88); as *أَنْ تَصُومُوا خَيْرٌ لَكُمْ* it is good for you that ye should fast or to fast (*صَوْمُكُمْ = أَنْ تَصُومُوا*); *أَعْجَبَنِي أَنْ خَرَجْتُ* it pleased me that thou wentest out, or thy going out pleased me (*أَنْ خَرَجْتُ = خُرُوجُكَ*); *طَالَ مَا عَادَيْتَ الْإِسْلَامَ* thou hast long been hostile to *Islām* (*مَعَادَاكَ = مَا عَادَيْتَ*).

[REM. Instead of a sentence compounded with *أَنْ*, sometimes

- C an *oratio directa* is used, as *تَسْمَعُ بِالْمَعْدِيِّ خَيْرٌ مِنْ أَنْ تَرَاهُ* thy hearing of the little *Ma'addi* is better than thy seeing him; *فَيَأْتِي أَكْبَرُ خَيْرٌ مِنْ أَنْ أَكُونَ أَمِيرًا* for my being *wazīr* is better than my being *emīr*; *فَيَأْتِي الْخُلْفُ مِنْهُمْ أَحَبُّ إِلَيَّ مِنْ أَنْ يَأْتِيَ مِنْ قِبَلِنَا* and that the breach of faith proceeds from them pleases me better than that it should proceed from us; *فَقَالَ أَسِيرُ إِلَيْهِ* and, said he, rather will I march towards him than that he should march towards me; and in the predicate *قَلِيلٌ غِرَارُ النَّوْمِ أَكْبَرُ هَمِّهِ دَمُ الْأَثَرِ أَوْ يَلْقَى كَيْمًا مُسَقًّا* sleeping hardly at all, his principal object being to obtain his blood-revenge, or to meet an ironclad warrior (*Hamāsa*, p. 245). D. G.]

115. The predicate may be, as mentioned in § 113, a preposition with its genitive; as *زَيْدٌ فِي الْمَسْجِدِ* *Zaid* is in the mosque; *زَيْدٌ عِنْدَكَ* *Zaid* is with thee or in thy house; *أَنَا مِنْ اللَّهِ* we are God's; *أَنَا مِنَ الصَّادِقِينَ* I am one of those who speak the truth; *عَلَى دَيْنٍ* I owe

some money (lit. upon me there is a debt, see § 59, c); *لَكَ أَنْ تَفْعَلَ* A thou mayest do it (lit. it is to thee that thou do it). When the subject is placed first, these are nominal sentences (§ 113); but when the predicate precedes it, their nature is doubtful, most grammarians holding them to be transposed nominal sentences (in which case *عَلَى* in *عَلَى دَيْنٍ* is a *خَبَرٌ مُقَدَّمٌ* or *predicate placed in front*, and *مُبْتَدَأٌ مُؤَخَّرٌ* or *subject placed behind*), whilst others regard them as being in reality verbal sentences, with the verb suppressed (so that *عَلَى* is equivalent to *يَسْتَقِرُّ عَلَى* *there rests upon me*, and *دَيْنٍ* is the B *فَاعِلٌ* or subject of this suppressed verb). A sentence, of which the predicate is a preposition with a genitive indicating a place, is called by the Arabs *جُمْلَةٌ ظَرْفِيَّةٌ* a *local sentence* (see Vol. i. § 221, rem. a); and if the genitive indicates any other relation but that of place, it is said to be *جُمْلَةٌ جَارِيَّةٌ مَجْرَى الظَّرْفِيَّةِ* a *sentence which runs the course, or follows the analogy, of a local sentence*. As, however, the expression *جَارٌ وَمَجْرُورٌ* (§ 113), any C sentence commencing with a preposition and its genitive as the predicate may be called *جُمْلَةٌ ظَرْفِيَّةٌ* (see § 127, a).

[REM. The difference in signification between those sentences in which the predicate and those in which the subject precedes lies in the fact, that the logical emphasis always falls on that part of the sentence that is put in the second place (comp. § 36, rem. b); *زَيْدٌ فِي الْمَسْجِدِ* *Zaid* is in the mosque (not elsewhere), but *فِي الْمَسْجِدِ زَيْدٌ* in the mosque is *Zaid* (not any one else).] D

116. When the predicate is a preposition with its genitive [or an adverb], and the subject is an indefinite substantive, or a sentence compounded of *أَنْ* and a finite verb (§ 114), the predicate must necessarily be put first; as *عِنْدَكَ رَجُلٌ* a man is with thee or in thy house; *فِي الدَّارِ أَمْرَأَةٌ* a woman is in the house; *لَكَ أَنْ تَفْعَلَ* thou mayest do it; and not *رَجُلٌ عِنْدَكَ*, *أَمْرَأَةٌ فِي الدَّارِ*. Unless the indefinite substantive be accompanied by an adjective,

A expressed or implied, when either order is admissible; as **عِنْدِي رَجُلٌ** *ʿindī rajul*, or **رَجُلٌ كَرِيمٌ عِنْدِي**, *rajulun karīmun ʿindī*, a noble man is with me or in my house; **عِنْدَنَا رَجُلٌ**, or **رَجُلٌ عِنْدَنَا**, *ʿindana rajulun*, there is a little man, or a mean-looking fellow (**رَجُلٌ صَغِيرٌ** or **رَجُلٌ حَقِيرٌ**) *rajulun ṣaġīr* or *ḥaqīr* with us or at our house—[or unless the sentence expresses a wish, when the indefinite subject comes first; as **وَيْلٌ لِّزَيْدٍ**, *waylun li-Zaydin*, **سَلَامٌ عَلَيْكَ**, *salāmun ʿalayka*] (§ 127, e). In case of inversion, the subject must be defined by the article, as **الزَّيْدُ الْوَيْلُ**, *al-Zaydu al-waylu*, عَلَيْكَ **الزَّيْدُ**, *ʿalayka al-Zaydu*.

B 117. This inversion of subject and predicate also necessarily takes place in a nominal sentence: (α) when the **مُبْتَدَأٌ** comprises a pronoun which refers to a word in the **خَبَرٌ**, as **مَلُوْ عَيْنٍ حَبِيبًا**, *malu ʿaynin ḥabībā* what an eye loves fills (or satisfies) it, **فِي الدَّارِ صَاحِبًا**, *fī ad-dār ṣaġibā* its master (or owner) is in the house, not **صَاحِبًا فِي الدَّارِ**, *ṣaġibā fī ad-dār*; (β) when the **مُبْتَدَأٌ** is restricted by **إِنَّمَا** or **إِلَّا**, as **إِنَّمَا فِي الدَّارِ زَيْدٌ**, *in-nama fī ad-dār Zaydu* only Zaid is in the house, **مَا فِي الدَّارِ إِلَّا زَيْدٌ**, *ma fī ad-dār illā Zaydu* there is no one but Zaid in the house, C **إِلَّا أَتْبَاعَ أَحْمَدَ** *illā at-tāʿa ʾAḥmad* we have nothing (to do) but to follow 'Aḥmad (Muḥammad), not **إِنَّمَا زَيْدٌ فِي الدَّارِ**, *in-nama Zaydu fī ad-dār*, which would mean Zaid is only in the house [comp. §§ 115, rem., 185]; (γ) when the **خَبَرٌ** is an interrogative, as **أَيْنَ زَيْدٌ** *ayna Zaydu* who art thou? **مَا هَذَا** *ma hādhā* what is this? **أَيْنَ زَيْدٌ** *ayna Zaydu* where is Zaid? **كَيْفَ عَمْرُو** *kayfa ʿamru* how is 'Amr?

REM. a. With the particle **إِلَّا** under β we find occasional exceptions; as **فَمَا رَبِّ هَلْ إِلَّا بِكَ النَّصْرُ يَرْجَى عَلَيْهِمْ وَهَلْ إِلَّا عَلَيْكَ**, *fama rabbi hal illā bika al-naṣru yarja ʿalayhim wa hal illā ʿalayka*.

D **الْمَعْوَلُ** *al-maʿwalu* O my Lord, can victory over them be hoped for save through Thee? and (on whom) can one rely save on Thee?

REM. b. The inversion likewise takes place when a nominal proposition is preceded by an interrogative or negative particle, the transposed predicate agreeing with the subject in number*; as

* [In the words **أُمَيَّةٌ أُمَيَّةٌ أُمَيَّةٌ** (Tab. ii. 1973, l. 7) **أُمَيَّةٌ** has the sense of a collective: are the house of Omèiya waking or sleeping? D. G.]

هَلْ قَائِمُونَ الرِّجَالُ *hal qāʾimūn ar-rijāl* the two men are not standing; **أَقِيَامُ الرِّجَالُ** *ʾaḳīamu ar-rijāl* are the men standing? See § 121.

118. In verbal sentences the subject or agent must always follow the predicate or verb; as **مَاتَ عُمَرُ** *mat ʿumar* Omar is dead; **عُمَرُ مَاتَ أَبُوهُ** *ʿumar mat abūhu* 'Omar's father (lit. 'Omar, his father) is dead (see § 120).

119. When the noun (substantive or pronoun) stands first, and the verb second, the former is not a **فَاعِلٌ** or agent, but a **مُبْتَدَأٌ** or inchoative, of which the latter is the **خَبَرٌ** or enuntiative, the whole being not a verbal but a nominal sentence (see § 113). A sentence of this kind, consisting of an inchoative and a complete verbal sentence, the agent of which is contained in the verb itself (§ 113), may be called *compound*; e.g. **زَيْدٌ مَاتَ** *Zaydu mat*, = **قُلْتُ** *qultu* I have said, where the agent is **تُو** in **قُلْتُ**. In such sentences, the pronoun which is contained in the verb takes the place of, and falls back upon, the noun which stands before the compound verbal sentence and constitutes its inchoative.—The difference between a compound nominal sentence, such as **زَيْدٌ مَاتَ**, and a verbal one, such as **مَاتَ زَيْدٌ**, is this. In the former, the inchoative is always (tacitly or expressly) contrasted with another inchoative, having not the same predicate but a different or even an opposite one; e.g. **زَيْدٌ مَاتَ وَعُمَرُ حَيٌّ** *Zaydu mat wa ʿumarun ḥayy* Zaid is dead and 'Omar is alive, = **أَمَّا زَيْدٌ فَمَاتَ وَأَمَّا عُمَرُ فَحَيٌّ**; whereas in the latter, in which the logical emphasis rests almost solely upon the verb, such a contrast of two inchoatives is not admissible. Even when the verb is put into the background by the emphasis falling with specialising or contrasting force upon some one of its complements, the very fact of the emphasis so falling at once sets aside all question of a contrast of the inchoatives; for example: **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** *iyyaka naʿbudu wa iyyaka nastaiʿin* we worship and to THEE we cry for help; **ضَرَبَ زَيْدٌ رَجُلًا وَاحِدًا وَضَرَبَ عُمَرُ رَجُلَيْنِ** *ḍaraba Zaydu rajulan waḥidā wa ʿumarun rajulayn* Zaid struck ONE man, and 'Omar struck TWO men.

A **120.** Those sentences are also compound, which are composed of a noun and a nominal sentence or a verbal sentence, consisting of a verb and a following noun. For example: **زَيْدٌ أَتَنَّهُ حَسَنٌ** *Zèid's son (lit. Zèid, his son) is handsome*; **زَيْدٌ مَاتَ أَبُوهُ** *Zèid's father is dead*; **زَيْدٌ قُتِلَ أَخُوهُ** *Zèid's brother has been killed*; **زَيْدٌ جِيءَ إِلَيْهِ بِكُتَابٍ** *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 **خَبَرٌ**, a pronominal suffix, called **الرَّابِطُ**, the binder or connector, which represents, and falls back upon, the noun forming the **مُبْتَدَأٌ**. Such a sentence is said by the grammarians to be **جُمْلَةٌ ذَاتُ وَجْهَيْنِ**, a sentence with two faces or aspects, because, as a whole, it partakes both of the nominal and the verbal nature.

REM. a. The pronominal suffix is sometimes omitted in cases in

C which the sense is perfectly clear without it; as **السَّمْنُ مَنَوَانٍ بِدِرْهَمٍ** *the ghee is (at the rate of) two manās for a dirham*; **الْبُرُّ أَكْثَرُ بِسْتَيْنِ** *the wheat is (at the rate of) sixty dirhams per kurr*; i.e. **مَنَوَانٍ** *two manās of it*, **أَكْثَرُ** *the kurr of it*.

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

121. (a) If a sentence consists of a verbal adjective occupying the first place, and a noun occupying the second, it may be regarded as a verbal sentence, the verbal adjective being looked upon as a verb

and the noun as its agent. E.g. **خَبِيرٌ بَنُو لِهَبٍ** *the Banū Lihb are 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 **مُبْتَدَأُ**, and **بَنُو** and **نَحْنُ** are each a **فَاعِلٌ سَادٌّ مَسَدٌ** or agent supplying the place of the **habar**); **زَيْدٌ ضَارِبٌ غُلَامَهُ عُمَرَ** *Zèid's slave is beating 'Omar* (where **غُلَامٌ** is the **فَاعِلٌ** of **ضَارِبٌ**); **جَاءَنِي زَيْدٌ أَحْسَنُ غُلَامُهُ** *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. **أَقَائِمٌ زَيْدٌ** *is Zèid standing?* **هِنْدٌ** *Hind is not going away* (where **أَقَائِمٌ** and **ذَاهِبَةٌ** are the **مُبْتَدَأُ**, and **زَيْدٌ** and **هِنْدٌ** are each a **فَاعِلٌ سَادٌّ مَسَدٌ** or **فَاعِلٌ**); **أَقَائِمُ الرِّجَالِ** *are the men standing?* **مَا قَائِمُ الرَّجُلَانِ** *the two men are not standing*; **أَقَائِمُ زَيْدٌ** *are Zèid's parents standing?* (where **أَقَائِمٌ** is a transposed **فَاعِلٌ**, and **زَيْدٌ** a transposed **مُبْتَدَأٌ**); **هَلْ مَضْرُوبٌ بَنُوكَ** *are thy sons beaten?* (where **مَضْرُوبٌ** is the **مُبْتَدَأُ**, and **بَنُو** a **فَاعِلٌ**); **أَرَاغِبُ أَنْتَ عَنْ آلِئْتِي يَا إِبْرَاهِيمُ** *art thou going to forsake my gods, O Abraham?* **أَتُمْجِزُ أَتُمْرَ وَعَدًا وَنَفِثْتُ بِهِ** *my two friends, ye do not keep your compact with me*; **غَيْرُ لَهٍ عِدَاكَ فَاطَّرِحَ** *will ye fulfil a promise on which I relied?* **أَلَلَّهُو** *thy enemies are not in play, so do thou leave off play* (where **غَيْرُ لَهٍ** = **مَا لَهٍ**, i.e. **أَمْرَكَ**). But if the verbal adjective agrees with the following noun in number, the sentence is regarded as nominal; e.g. **مَا قَائِمَانِ الرَّجُلَانِ** *the two men are not standing* (where

A *فَأَكْبَانِ* is a *خَبَرٌ مُقَدَّمٌ* and *الرُّجُلَانِ* a *مُبْتَدَأٌ مُؤَخَّرٌ*. See § 117, rem. *b*.

REM. In the case of a singular noun, as *أَقَاتِرُ زَيْدٌ*, a double analysis is possible; *فَاتِرٌ* may be regarded as a *مُبْتَدَأٌ*, of which *زَيْدٌ* is the *فَاعِلٌ* *سَادٌّ* *مَسَدٌ* *الْخَبَرِ*, and this is the preferable view; or *فَاتِرٌ* may be regarded as a transposed *خَبَرٌ*, of which *زَيْدٌ* is the

B transposed *مُبْتَدَأٌ*.

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

C applies to the *أَخَوَاتُ كَانَ* (§ 42).

123. If a definite noun (substantive or pronoun) and an indefinite adjective are placed in juxtaposition, the very fact of the former being defined (no matter in what way) and the latter undefined, shows that the latter is the predicate of the former, and that the two together form a complete nominal sentence; for an adjective which is appended to a noun as a mere descriptive epithet, and forms along with it only one part (either subject or predicate) of a sentence, must be defined

D according to the nature of the noun. E.g. *يُوسُفُ مَرِيضٌ* *Joseph (is) sick*, *السُّلْطَانُ مَرِيضٌ* *the sultān (is) sick*, *أَبُو يُونُسَ مَرِيضٌ* *Joseph's father (is) sick*, *أَبِي مَرِيضٌ* *my father (is) sick*, *هُوَ مَرِيضٌ* *he (is) sick*, *هَذَا مَرِيضٌ* *this man (is) sick*; whereas *هَذَا الْمَرِيضُ* would mean either *this (is) the sick (man)* or *this sick (man)*, and *السُّلْطَانُ الْمَرِيضُ* *the sick sultān*.

124. When both subject and predicate are defined, the pronoun of the third person is frequently inserted between them (see § 129),

to prevent any possibility of the predicate being taken for a mere A apposition. This is done even when the subject is a pronoun of the first or second person. For example: *اللَّهُ هُوَ الْحَيُّ الْقَيُّومُ* *God is the living, the self-subsisting*, *اللَّهُ هُوَ الْحَيُّوَةُ وَالْحَقُّ* *God is the life and the truth*, *أَلْغِنِي هُوَ الْقَنُوعُ* *the (only true) wealth is contentment*, *أُولَئِكَ الْرَّجُلُ هُوَ أَنَا* *these are fuel for the fire*, *أَنَا هُوَ الرَّبُّ إِلَهُكَ* *that man is I, I am the Lord thy God*, *أَنَا هُوَ الطَّرِيقُ* *I am the way and the truth and the life*, *وَالْحَيُّوَةُ* *who am I?* [The insertion of this pronoun takes place also frequently, when the predicate is a comparative, as *زَيْدٌ هُوَ أَفْضَلُ مِنْ* *Zaid is more excellent than Amr.*] This interposed pronoun, which is equally common in the other Semitic languages, is called by the grammarians *ضَمِيرُ الْفَصْلِ* [or simply *الْفَصْلُ*] *the pronoun of separation* (between the *مُبْتَدَأٌ* and the *خَبَرٌ*), *ضَمِيرُ الْعِمَادِ* [or simply C *الْعِمَادُ*] *the pronoun which serves as a prop or support* (to the sentence), or simply *الِدِّعَامَةُ* *the prop or support*.

125. In the case of a definite subject in the accusative after *إِنَّ*, *أَنَّ*, etc. (§ 36), the *ضَمِيرُ الْفَصْلِ* is not required, because the predicate is sufficiently marked as such by its remaining in the nominative, as *إِنَّ اللَّهَ ثَابِتٌ ثَلَاثَةٌ* *verily God is one of three*; whereas D a mere apposition would be in the same case as the subject, viz. the accusative. A pronoun may, however, be inserted, provided it be of the same person as the substantive or pronoun after *إِنَّ*, etc.; as *إِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ* *verily the world to come is the everlasting*

* [This insertion of the pronoun of the 3d person after the pronouns of the 1st and 2d person, is post-classical; comp. Fleischer, *Kl. Schr.* i. 588 seq.]

A *abode*, **إِنِّي أَنَا رَبُّكَ** *Thou art the bounteous giver*, **إِنَّكَ أَنْتَ الْوَهَّابُ** *I am thy Lord*. Very often the predicate after **إِنَّ**, etc., is introduced, for the sake of greater distinctness, by the particle **لَ** (§ 36), as **إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ** *verily God is good towards men*; and even here the pronoun may be introduced after **لَ**, as **إِنَّ اللَّهَ لَهُوَ** *verily God is the mighty, the wise*; **إِنَّ هَذَا لَهُوَ الْقَصَصُ** *verily this is the true narrative*.

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

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

D 127. The inchoative or subject of a nominal sentence cannot, according to the Arab grammarians, consist of an indefinite noun*,

* Indefinite (**نَكِرَةٌ**) is here to be taken in the sense [not only of not being defined by the article or the genitive of a defined word, but even] of *not having a genitive after it*, for such phrases as **عَمَلٌ بِرٍّ** *a pious action* or *good work adorns (a man)*, **عَدْلٌ سَاعَةِ خَيْرٌ** *an hour's justice is better than a thousand months'*

or one which is not qualified by an adjective, or an expression equivalent to an adjective (as **رَجُلٌ مِنْ أَكْرَامِ عِنْدَنَا** *there is a man of the noble with us*, = **رَجُلٌ كَرِيمٌ** *a noble man*); except in certain cases, of which the following are the most important.

(a) When the sentence is of the class called **الْجُمْلَةُ الظَّرْفِيَّةُ** (taking this term in its widest sense, § 115 at the end), and (a) the predicate is placed first, as **رَجُلٌ فِي الدَّارِ** *there is a man in the house*, **تَحْتَ رَأْسِي سَرْجٌ** *under my head there is a saddle*, **عِنْدَ زَيْدٍ نَمْرَةٌ** *there is a leopard in Zaid's possession*; or (β) the subject is preceded by an interrogative or negative particle, as **أَرَجُلٌ فِي الدَّارِ أَمْرَأَةٌ** *is there a man in the house, or a woman?* **هَلْ إِنْسَانٌ فِي الدَّارِ** *is there any person in the house?* **هَلْ فَتًى فِيكُمْ** *is there a young man among you?* **مَا أَحَدٌ فِي الدَّارِ** *there is no one in the house*, **لَنَا مَا خِلٌّ** *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 substantive then includes the idea of the adjective **صَغِيرٌ** *small*, or **حَقِيرٌ** *con-*

worship, **لَا يَمِثُكَ** *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. **أَمْرٌ بِمَعْرُوفٍ صَدَقَةٌ** *a desire to do good is good*, **رَغْبَةٌ فِي الْخَيْرِ خَيْرٌ** *to order what is right is an alms* and **وَنْهَى عَنْ مُنْكَرٍ صَدَقَةٌ** *to prohibit what is wrong is an alms*. In both these cases, however, there is evidently a sort of partial determination [**تَخْصِصٌ**; comp. § 75, footnote].

- A **جَمِيلٌ** and therefore my business (or duty) is (to show) becoming patience, or as a compound مُبْتَدَأٌ i.e. (أَمَثَلُ) **أَجْمَلُ** and therefore (to show) becoming patience is more seemly. The former of these two views seems to be the preferable one. [Comp. Sibaw. i. ۱۳۴.]

- [REM. c. In such sentences as **إِنَّ لِي فِي الْحِلْمِ قَبْلَ الْيَوْمِ مَا** **نُقِرْعُ النَّعْمَا** verily, before to-day the staff was struck for an intelligent man (i.e. he, being heedless, has been called to attention); **وَمِنْ قَبْلُ** and before now ye have been remiss with regard to Joseph; **وَعَدَا مَا تَرِيَانِي** and to-morrow ye will see me, **مَا** is not pleonastic, as it has been called by some scholars, but forms with the following verbal clause the subject of a nominal sentence of the class mentioned under a. Comp. Fleischer, *Kl. Schr.* i. 479, ii. 390 seq., where many examples are given. D. G.]

- C **128.** When both subject and predicate are definite, but the former consists of several words, it is also clear, without the insertion of the **ضَمِيرُ الْفَصْلِ**, that the words form a complete sentence; as **الَّذِينَ عِنْدَ اللَّهِ الْإِسْلَامُ** the (only true) religion in God's sight is **إِسْلَامٌ**; **مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ** the likeness of those who expend their wealth in the path (or cause) of God, (is) the likeness of a grain of corn which produces **D seven ears.**

129. The **ضَمِيرُ الْفَصْلِ** is also not rarely omitted in sentences in which both subject and predicate are definite, but the former consists of only one word; as **اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ** *Muhammad is the apostle of God*; **أَلِيٌّ وَلِيُّ اللَّهِ** *Ali is the friend of God*; **ذَلِكَ الْفَوْزُ الْعَظِيمُ** *this is the great felicity* (el-Kor'an, ch. ix. 90, but in verse 73 we read **ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ**). Here a doubt might at first arise, as to whether these words form a complete sentence, or merely the compound

subject of one; in which case we must only examine whether the 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 التَّأْكِيدِ** **إِنْ كَانَ** **كَانَ هَذَا هُوَ السَّبَبُ** *THIS was the reason*; **أَوْ التَّوَكُّيدِ** **كَانَ الْمُسْلِمُونَ** *if THIS be the truth from Thee*; **هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ** *the Muslims (and not slaves or mercenaries) formed the army*; **وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ** *but THEY were the doers of wrong.*—This pronoun is also frequently appended (as in the other Semitic languages) to a pronominal suffix in any case, to give it emphasis [comp. § 139, rem. a]; e.g. **كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ** *THOU art the watcher over them*; **كَانَ رَأْيُهُ هُوَ إِلَّا يَتَنَاولَ أَحَدٌ شَيْئًا** *HIS opinion was that no one should take anything*; **فَأَيْنَ نَصِيبِي أَنَا مِنْ هَذَا أَتَنَالُ** *where then is MY share of this booty?* **لَنَا نَحْنُ** *whose is this book?* **وَمَا مَنَعَكُمَا أَنْتُمَا مِنْ ذَلِكَ** *what prevented YOU two from doing that?* **إِنْ تَرَى أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا** *if thou thinkest that I have less wealth and (fewer) children than thou*; and more rarely to a noun in the accusative, as **وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ** *and we made his offspring the survivors.* The emphatic **لِ** is sometimes prefixed to it, as **إِنْ كُنَّا لَنَحْنُ الصَّالِحِينَ** *if WE be the righteous.* D

[REM. In the preceding quotations from the Kor'an some read **أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا**, **هُمُ الظَّالِمُونَ**, **هُوَ الْحَقُّ**, taking these words as nominal sentences, which form in the first and second case the predicate of **كَانَ**, in the third the second object of **رَأَى**, just as in **أَظُنُّ زَيْدًا هُوَ خَيْرٌ مِنْكَ**, *I think Zeid is better than thou art*, the words **هُوَ خَيْرٌ مِنْكَ** are the second object of **ظَنَّ**.]

- A **131.** If, however, in a nominal sentence, a more precise indication of time and mood be necessary, the Arabs use for this purpose كَانَ or one of its "sisters" (§§ 41, 42). The imperfect يَكُونُ has in this case the usual meanings of the imperfect (§ 8): whilst the perfect كَانَ admits of four significations; viz. (a) of the *historical tense* or Greek aorist (§ 1, a), in which case it has, according to the Arab grammarians, the sense of صَارَ to become; (b) of the actual perfect (§ 1, b); (c) of the actual imperfect, as it were a shortening of يَكُونُ, 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*, πείφικα), as إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا verily God is a watcher over you (Sūra iv. 1). The perfect كَانَ expresses the *present* in particular after the negative particle مَا, and the interrogative particles, such as أ; e.g. مَا كَانَ حَدِيثًا يُفْتَرَى أَ; وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ (by Muḥammad), but a confirmation of what (i.e. of the sacred writings which) preceded it; مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ enter them (lit. it is not to them that they should enter them) but with fear; مَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ by the permission of God; مَا كَانَ هُوَ لِيُضْرَرَنَا he is not (the man) to do us any harm; مَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ God is incapable of letting—lit. is not (the one) to let—your belief perish (i.e. go unrewarded); أَلَمْ يَكُنْ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ 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 أَتَقَاتِلُ *one said*, قَالَ أَتَقَاتِلُ *id.* (lit. *he who, or every one who, was in a position to say, said*); يَقُولُ أَتَقَاتِلُ *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 قَاتِلُهُمْ *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 قَالُوا قَاتِلُونَ *some said*; مَا سَمِعَ السَّامِعُونَ قَطُّ شَيْئًا أَحْسَنَ مِنْ ذَلِكَ *no one has ever heard anything more beautiful than this* (lit. *those who can hear have never heard etc.*).

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

[REM. b. A peculiar manner of expressing the general terms *somebody, something, certain ones*, etc. is to use the relative pronouns مَنْ and مَا with repetition of the verb, as وَنَزَلَ مِنْ أَهْلِهَا مَنْ نَزَلَ there came down from its inhabitants who came down, i.e. *some of them*; مَا أُعْطَانِي مَا أُعْطَانِي he gave me what he gave me, i.e. *much, or little, or something between the two*, according to circumstances. It

- A is specially employed **لِلتَّعْظِيمِ وَالتَّكْثِيرِ** to magnify and multiply, if an impression of something important or mysterious is to be conveyed, e.g. Kor'an liii. 16 **إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى** when that covered the sidra-tree which covered it, i.e. hosts of adoring angels.]

133. If the impersonal form of expression is to be employed, the Arabs use the third person sing. masc. of the passive voice, whether of a transitive or of an intransitive verb, [which, however, may never
B be used absolutely like the Latin *itur, fletur*]; as **كُتِبَ بِالْقَلَمِ** it has been written, it is written with the writing reed; **سِيرَ إِلَى الْعِرَاقِ** there was a travelling, they travelled towards 'Irāk; **أُخْتَلِفَ فِيهِ** it has been disputed, there has been a dispute about it; **يُظَنُّ ظَمًا شَدِيدًا** there is vehement thirst felt, they thirst vehemently; **مَرَّ بِزَيْدٍ** there was a passing by Zaid; **أُنْزِلَ عَلَيْهِمْ** a revelation was made to them;
C **غُشِيَ عَلَيْهِ** he fainted (lit. there was a covering thrown over him, comp. **הִתְעַלֵּף**), whence **الْمَغْشَى عَلَيْهِ** the person in a faint, fem. **الْمَغْشَى عَلَيْهَا** (in later times incorrectly **عَلَيْهَا** and, without the preposition [§ 113, rem.], **الْمَغْشِيَّة**, fem. **الْمَغْشِيَّة**). [Similarly **سُقِطَ فِي يَدِهِ** he repented (lit. there was a falling upon his hand), and hence **الشَّجَرَةُ الْمَنْبُتُ عَنْهَا** the forbidden tree; **الْمَنْعَمُ عَلَيْهِمْ** the benefited ones; **مَيِّتَ عَنْهَا** she was left an orphan, or a widow.] Verbs thus used are always of the masculine gender, which the Arabs frequently employ where we should use the neuter. The neuter plural of adjectives and nomina agentis and patientis is, however, always expressed by the feminine plur. san. or the plur. fract.; as **الْحَسَنَاتُ** beautiful things (not **الْحَسَانُ**, which means handsome persons), **الطَّيِّبَاتُ** good (things not **الطَّيِّبُونَ**, which means good men), **الْمَوْجُودَاتُ** existing things, **الْوَاجِبَاتُ** necessary things, **الْمُمْكِنَاتُ** possible things, **الشَّدَائِدُ** afflictions, calamities, **الْبَوَاعِثُ** exciting

causes (from **بَاعَثَ**), **الْمَوَانِعُ** hindrances (from **مَانَعَ**). [The sing. fem. A must be used for the neuter of the numerals, as **ثَلَاثٌ** three things or qualities, and may be used for that of the pronouns, as **هَذِهِ** these things.]

REM. α. The passive of directly transitive verbs may be used either personally or impersonally; as **كُتِبَ** it (a book or letter) was written, and the act of writing was performed. In the former case, B the direct object or accusative of the active voice [or the sentence that supplies its place, § 23, rem. c] becomes the subject of the passive (**قَائِمُ مَقَامِ الْفَاعِلِ**); in the latter, according to the Arab grammarians, the subject is the nomen actionis of the verb itself, which, however, can only be used if qualified, as will be seen hereafter; so that, according to their view, the impersonal passive becomes really personal. If a passive, which is, according to our ideas, impersonal, governs an object by means of a preposition (as **غُشِيَ عَلَيْهِ**), this object becomes virtually the subject of the passive C voice, just as it was virtually the object of the active, and consequently if the nomen actionis be expressed along with it, it must be put in the accusative; as **سِيرَ إِلَيْهِ سَيْرًا** (not **سِيرَ**), from the active **سَارَ إِلَيْهِ سَيْرًا** he journeyed to him (a journeying). In either case,—whether the passive be personal or impersonal,—it is **مَا لَمْ يُسَمَّرْ** 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 D the subject, and so **قَائِمُ مَقَامِ الْفَاعِلِ**, or **نَائِبُ مَنْابِ الْفَاعِلِ**, **عَنِ الْفَاعِلِ** supplying the place of the agent). If the agent is to be

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

- A named, the active voice must be used*.—As stated in § 26, b, rem. b, the accusative of the nomen verbi (الْمَفْعُولُ الْمَطْلُوقُ) 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 ضَرْبَ سَيْرٍ, because such an undefined maṣḍar adds nothing to the meaning of the verb (لَا فَائِدَةٌ فِيهِ); but we may say ضَرْبَ سَيْرٍ شَدِيدٍ, [and even ضَرْبُ سَيْرٍ الْبَرِيدِ, ضَرْبَ ضَرْبٍ شَدِيدٍ].
- B In expressions such as قَدْ قِيلَ فِي ذَلِكَ قَوْلٌ and قَدْ خِيفَ خَوْفٌ the words خَوْفٌ and قَوْلٌ are not to be considered as maṣḍars, but as substantives, the meaning being *something was feared* and *something was said about it*. The ظَرْفٌ can be put in the nominative also, but only when it is capable of inflection and adds something to the meaning of the verb. We cannot say رَكِبَ سَحَرٌ from رَكَبَ سَحَرٌ 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, صَامَ رَمَضَانَ Ramaḍān was fasted. When a passive verb is connected with a مَفْعُولٌ بِهِ, and a مَفْعُولٌ بِهِ or مَصْدَرٌ, a ظَرْفٌ, or a جَارٌ وَمَجْرُورٌ, the مَفْعُولٌ بِهِ alone can, as a general rule, become the نَائِبٌ عَنِ الْفَاعِلِ; e.g. ضَرْبَ زَيْدٍ ضَرْبًا شَدِيدًا يَوْمَ الْجُمُعَةِ أَمَامَ الْأَمِيرِ فِي دَارِهِ.—Since the Arab uses many verbs as directly transitive, which in our idiom are only indirectly so [§ 23, rem. b], their passives may of course be employed in both of the above ways; e.g. not only جِيءَ (impers.) means *ventum est ad eum*, but also simply جِيءَ (pers.). In the former case, only the third person sing. masc. is used, جِيءَ بِشَيْءٍ a thing was brought, imperf. يُجَاءُ بِشَيْءٍ; in the
- D

* [In modern Arabic the agent may be named with the passive by means of the preposition مِنْ by: see § 48, h, rem. b and comp. Fleischer, *Kl. Schr.* i. 91, 599, iii. 68, Spitta § 173, c, Nöldeke, *Zur Grammatik*, p. 54.]

latter, all the numbers and persons are employed, sing. 3 p. m. A جِيءَ, f. جِيئَتْ, 2 p. m. جِئْتَ, etc., as جِيءَ بِشَيْءٍ something was brought to him (act. جَاءَهُ بِشَيْءٍ he brought him something).

REM. b. Our impersonal actives indicating natural phenomena, such as *it snows*, *it rains*, etc., are always expressed by the Arabs personally. They say either تَلَجَّ التَّلَجُّ the snow snows, مَطَرَ الْمَطَرُ the rain rains, or تَلَجَّتِ السَّمَاءُ the sky snows, مَطَرَتِ السَّمَاءُ the sky rains. In the latter of these two forms of expression the substantive B أَعْبَحْتُ is sometimes suppressed, leaving only the verb in the 3d pers. sing. fem., مَطَرْتُ, تَلَجَّتْ—[In like manner they say أَعْبَحْتُ I was in the morning, where we should say it was in the morning; أُمِسْتُ I am in the evening for it is evening; لَمْ يَلْبَثْ أَنْ مَاتَ he tarried not long that he died for it was not long before he died, etc. D. G.]

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

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

135. When the pronominal suffixes are attached to a substantive in the accusative, governed by a verb, or to one in the genitive, D governed by a preposition annexed to a verb, they may refer to the agent of the verb, and consequently have a *reflexive* meaning, for

* [On the impersonal use of كَفَى see § 56, c, footnote. Comp. also Nöldeke, *Zur Grammatik*, p. 76 seq. who adds بَدَا لَهُ فِي الْأَمْرِ his opinion changed as to the matter, فَلَمَّا كَانَ فِي الْقَابِلِ when it was next year, etc.]

- A sanus fem., as **نَخْلٌ بَاسِقَاتٌ** *very tall palm-trees*; or in the broken plural, as **السَّحَابُ الثَّقِيلُ** *the heavy clouds*; **الْحَمَامُ الْوَرَقُ** *the dusky white doves*. A noun may have two or more adjectives connected with it; as **النَّوْكَبُ الْبَرِّقُ الْأَحْمَرُ** *the bright red star*; **بِسْمِ اللَّهِ الرَّحْمَنِ** *in the name of God, the compassionate, the merciful*.—Sometimes a substantive is used adjectively; as **جَارِيَةٌ بَنُورٌ** *a young woman (who is) a virgin* (**בְּנוּרָה בְּתוּלָה**); **مَسَاجِدُ عِدَّةٍ** *a number of mosques*; **تَشْتَمِلُ عَلَى خَيْلٍ وَرِجَالٍ عِدَّةٍ** *it contains a number of horses and men*; **سِنِينَ عِدَّةٍ** *a number of years*; **وَذَاكَ مِنْهُ خُلُقٌ عَادَةٌ** *and this is a usual custom of his*. This is especially the case with nomina verbi (**الْصِّفَةُ**); see Vol. i. § 230, rem. c); as **مَعِيَ رِجَالٌ فِرَّةٌ** *there are plenty of men with me*; **وَيُحِبُّونَ أَلْهَالَ خَبًا جَمًّا** *and they love wealth*.
- C **with a great love**; **وَأَنْتُمْ مَعْشَرُ زَيْدٍ عَلَى مِائَةِ** *and ye are a band of more than a hundred*; **رَجُلٌ صَوْمٌ** *a fasting man*, **امْرَأَةٌ عَدْلٌ** *a just woman*, **ضَرْبٌ هَبْرٌ وَطَعْنٌ** *people with whom one is pleased, a cleaving blow and a violent thrust and a burning shot**. Compare, in Hebrew, **יָמִים מְסַפֵּר** Num. ix. 20, **בְּנֵי שִׁשִּׁים** Nehem. ii. 12; and in Syriac, **ܚܝܬܐ ܗܝܬܐ** *many gardens*, **ܚܝܬܐ ܕܚܝܬܐ** *many sons and daughters*.

- D * [It is sometimes a matter of taste or use, whether the qualification by a genitive (§ 80), or by apposition is to be employed; for instance some tribes of Kèis say **رَجُلٌ سَوْءٌ**, **رَجُلَانِ سَوْءَانِ**, **رِجَالٌ أَسْوَاءُ**, **رِجَالَانِ سَوْءَانِ**, **رِجَالٌ سَوْءٌ**, **رِجَالَانِ سَوْءٌ**, and a tradition has **مَثَلُ الْبَلَحِيسِ السَّوِّءِ** *a bad companion is to be compared to a blacksmith's bellows* (Zamahsari, *Faikh* i. 372 seq.; comp. the Gloss. to Ibn al-Fakhri s. v. **سَوْءٌ**). D. G.]

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 وَالزَّيْدَيْنِ** *I saw the two Zèids, the liberal and the stingy*; **مَرَرْتُ بِرِجَالٍ طَوِيلٍ وَقَصِيرٍ وَرَبْعَةٍ** *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 **وَأَتَطَلَّقَ** *government, it agrees with them in case*; as **مَرَرْتُ بِزَيْدٍ وَجَزْتُ عَلَى عَمْرٍو الْكَرِيمَيْنِ**, or **عَمْرٍو الْكَرِيمَيْنِ**. But if the two regents be discordant in meaning or government, the adjective is put either in the accusative (supplying **أَعْنِي** *I mean*) or in the nominative (as the **خَبْرٌ** of a suppressed **فِعْلٌ**, viz. **فَعَمَا**); as **مَرَرْتُ بِزَيْدٍ وَجَاوَزْتُ** *or* **الْكَرِيمَانِ** *or* **جَاءَ زَيْدٌ وَذَهَبَ عَمْرٍو 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 وَعَمْرٍو الْعَاقِلَانِ** *or* **رَأَيْتُ زَيْدًا وَعَمْرًا الْكَرِيمَيْنِ**; **الْعَاقِلَيْنِ**. But if the one be the subject and the other the object, the construction varies according to the relation of the regent to each in respect of its meaning; you say **ضَرَبَ زَيْدٌ عَمْرًا الْعَاقِلَانِ**, where the relation is different in respect of meaning (for Zèid alone is **ضَارِبٌ**, and 'Amr alone is **مَضْرُوبٌ**), but **خَاصَمَ 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 إِفْرَنْجِيَّةٍ** *two European miles* (**مِيلٌ** masc.); **مَتَلَامِسَةُ دَارَاهُمَا مُتَصَابِقَةُ الْبَيْعَتَانِ** *their two houses are*

A *contiguous, the walls touching each other* (دَارٌ usually fem.). [For a third example see § 94.] This construction has become the rule in modern Arabic.

REM. d. It is always possible to break the natural connection between a substantive and its adjective (الْقَطْعُ), when the latter is employed مَرَرْتُ بِزَيْدٍ الْكَرِيمِ; as لِلْمَدْحِ وَالذَّمِّ وَالشُّبْهِ وَالْتَرَحُّمِ; or هُوَ, supplying, in the case of the nominative, أَعْنَى (see § 35, b, δ, rem. a).

REM. e. The pronoun مَا is often used in apposition to an indefinite noun, with a vague intensifying force (مَا إِلَّا بُهَامِيَّةً); as مَا قَلِيلٌ some (small) number or quantity; مَا أَعْطَانَا كِتَابًا مَا give us some book (or other); مَا جِئْتُ لِأَمْرٍ مَا thou art come because of some matter (of importance); إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا verily God is not ashamed to invent (lit. strike, coin) some similitude (or other), a gnat and what is above it (in the scale of creation); مَا أَيُّ قَتْلَى nearly equivalent to أَيُّ قَتْلَى, what a man! مَا قَتِيلٌ what a man to have been slain was he whom the Bēnū Kōrēim have slain! [Another mode of expressing the same idea is the use of مَا هُوَ (هِيَ) after a verbal noun, of مَا هُوَ (هِيَ) after an adjective or an equivalent expression such as مَاثِلٌ إِلَى أَلْقَلَّةٍ = إِلَى أَلْقَلَّةٍ (§ 51, a), in the sense that a person or a thing possesses a quality in a certain degree, either between the two extremes, مَعْرِضٌ إِلَى (تَقْلِيلُ أَلْقَلَّةٍ), or in an indefinitely high degree. Instances of the former are أَزْهَرُ اللَّوْنِ إِلَى أَلْبَيَاضٍ مَا هُوَ bright of colour, verging on white; إِلَى أَلْقَلَّةٍ مَا هُوَ rather few than many; أَسْوَدُ مَا هُوَ blackish, etc.; of the latter مَا هِيَ حَاجَةٌ إِلَى أَلْقَلَّةٍ a very great need; مَا هِيَ خَبِيْثَةٌ أَلْقَلَّةٍ a very dangerous snake; إِلَى أَلْقَلَّةٍ أَقْرَبُ مَا هِيَ much more to the north. (This use of

مَا هُوَ is not to be confounded with its use in such phrases as مَا هُوَ لَمْ يَمْوَرَّ he is in the way which ought to be pursued, sc. لَمْ يَمْوَرَّ; or مَا هُوَ يَعْرِفُ كُلُّ وَاحِدٍ أَنَّ الْحَمْدَ مَا هُوَ everybody knows what is the meaning of hamd "praise"). D. G.]

(b) As regards the demonstrative pronouns, which are looked upon by the Arabs as substantives (Vol. i. §§ 190, d, and 338), either they may be placed in apposition to the substantive, or the substantive to them; as هَذَا أَلْمَلِكُ this king, lit. this (person), the king; زَيْدٌ هَذَا Zaid, this (person), i.e. this Zaid or Zaid here. In both cases the apposition is a qualificative one, whence the first word in each is called by the Arabs أَلْمَوْصُوفُ that which is described, and the second أَلْصِفَةُ the description or descriptive epithet. [The pluralia fracta are construed with a pronoun in the fem. sing., unless they designate rational beings, in which case the pronoun may be in the plural, as هَؤُلَاءِ أَلرِّجَالُ. This last is also applicable to the collectives, as هَؤُلَاءِ أَلْقَوْمُ, and the names of Arab tribes, as هَؤُلَاءِ قُرَيْشٌ هَؤُلَاءِ.] As the demonstrative pronoun is by its nature definite, the noun in apposition to it must of course be definite likewise. If it be defined by the article, the demonstrative usually precedes, as مَثْبُوعٌ, very rarely follows, as تَابِعٌ; e.g. هَذَا أَلرَّجُلُ this man, seldom هَذَا أَلرَّجُلُ. But if the substantive be definite by its own nature (as a proper name or a mere word, § 78, and Vol. i. § 292, c), or defined by having a genitive after it, the demonstrative always follows; as هَذَا زَيْدٌ this Zaid (see D above)*; هَذِهِ هَذِهِ this (word) 'idan; هَذِهِ هَذِهِ إِلَى هَذِهِ هَذِهِ it is well known in grammar that this 'ilā has the meaning of ma'a; هَؤُلَاءِ هَؤُلَاءِ هَؤُلَاءِ these my servants or these servants of mine;

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

- A *كِتَابُهُ هَذَا الْجَلِيلُ* to this time or age of ours; *this famous book of his*. On the other hand, in such a phrase as *هَذِهِ نَافَةُ* the words *نَافَةُ* are the predicate (خَبَر) of *هَذِهِ*, and *نَافَةُ* is a circumstantial accusative, *this is the she-camel of God, (as) a sign unto you*. [Likewise, in the saying *هَذَا زَيْدٌ قَائِمٌ بِأَبْوَابٍ* the words *زَيْدٌ قَائِمٌ* must be considered as the predicate of *هَذَا*, *see this is (= see there is) Zèid standing at the door*, in *هَذَا عَمْرُ بْنُ*
- B *هَذَا عَمْرُ بْنُ* here is 'Omar the son of 'el-Hattâb girded with the sword, *عَمْرُ بْنُ* is the predicate, *مُتَوَشِّحًا بِالسَّيْفِ* a circumstantial accusative. D. G.]

137. *كُلٌّ*, *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 كُلُّهَا*, or *الْقَبِيلَةُ جَمِيعَهَا*, the whole tribe; *الْهِنْدَاتُ جَمِيعُهُنَّ* all the Hinds; *الْجَيْشُ عَامَّتُهُ* the whole army; *الْقَوْمُ عَامَّتُهُمْ* the whole tribe or family. If the noun be indefinite, this construction is inadmissible, for the pronominal suffix, being by nature definite, cannot refer to any other than a definite noun. There is, however, one exception, namely, when the indefinite noun indicates a precise period of time; e.g. *شَهْرٌ كُلُّهُ* a whole month; *سَنَةٌ كُلُّهَا* a whole year; *يَا لَيْتَ عِدَّةَ حَوْلٍ كُلِّهِ رَجَبٌ* O would that the number (of months) of a whole year were (all) *Règèb*! Words of a vague signification, such as *وَقْتُ*, *زَمَنٌ*, *حِينٌ*, *مُدَّةٌ*, time, a space of time, etc., cannot be thus construed.—After *كُلٌّ* and its suffix we often find a second apposition, agreeing with the preceding substantive in gender, number and case, namely, the adjective *أَجْمَعٌ*, fem. *جَمْعًا*, plur. masc. *أَجْمَعَانِ*, 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 *كُلٌّ*; as *لَأُغْوِيَنَّهُمْ أَجْمَعِينَ* verily I will lead them all astray; *إِنْ ظَلَلْتُ أَلَدَّهْرَ أَبْكِي أَجْمَعًا* in that case I would pass all my time in weeping (*أَجْمَعًا* in rhyme for *أَجْمَعُ*); *قَدْ صَرَّتِ الْبُكْرَةُ يَوْمًا أَجْمَعًا* the pulley creaked a whole day.

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

REM. b. A peculiar use of *كُلٌّ* as an appositive is exemplified by the phrases *هُوَ الشَّجَاعُ كُلُّ الشَّجَاعِ* he is a true hero, *هُوَ الْعَالِمُ كُلُّ الْعَالِمِ* he is a thorough scholar; *أَنْتَ الْفَتَى كُلُّ الْفَتَى* thou art a real man. Similarly, according to 'ez-Zamahšarî, *هَذَا الْعَالِمُ جَدُّ* or *حَقُّ الْعَالِمِ*, this is a thorough scholar (toil, effort, pains; truth, reality, fact). [Comp. § 82, b, rem. footnote.]

REM. c. To *أَجْمَعٌ* are sometimes appended other synonymous words, which form their fem. sing. and masc. and fem. plur. in the same way; viz. *أَبْصَعُ*, *أَبْتَعُ*. The usual sequence of these synonyms is exemplified in the phrase *جَاءَ الْجَيْشُ كُلُّهُ أَجْمَعُ أَكْتَعُ أَبْصَعُ أَبْتَعُ* the entire army came; but the order of the last two may be inverted, *أَبْتَعُ أَبْصَعُ*. They are scarcely ever used singly and without *كُلٌّ*; as *جَاءَنِي الْقَوْمُ أَكْتَعُونَ* the whole tribe, or people, came to me; *يَا لَيْتَنِي كُنْتُ صَبِيًّا مُرْضَعًا تَحْمِلُنِي الدَّلْفَاءُ* O would that I were a sucking child, whom 'ed-Delfâ (or she with the slender nose) would carry for a whole year; *فَوَلَّتُونَا*

- A **لَا تَوَلَّوْا ظُهُورَكُمْ لِلدَّوَابِّ وَاتَّقُوا بَنِي زُرْعَةٍ أَكْتَغِبْنَا** *they turned their backs upon us and protected themselves one and all by (seeking refuge from us behind) ʿn-No'mān ibn Zur'a.*

[REM. d. **أَجْمَعُ** is also often connected with the noun to which it refers by means of the preposition **بِ**, as **جَاءُوا بِأَجْمَعِهِمْ** *they came all of them, all together.* Likewise **عَيْنُ** (§ 139) and the words **أَسْرٌ** (properly *a thong of untanned hide*) and **رَمَّةٌ** (*a worn-out rope*), as **خُذْهُ بِأَسْرِهِ** *take thou it all*; **جَاءَ الْقَوْمُ بِأَسْرِهِمْ** *the people came altogether*; **دَفَعَ إِلَيْهِ الشَّيْءَ بِرَمَّتِهِ** *he gave him the thing altogether*; **أَتَيْتَكَ بِالشَّيْءِ بِرَمَّتِهِ** *I have brought thee the thing altogether.* Similar corroboratives (§ 139, rem. a) are given by Hamadānī in his *Kitāb al-ʿUlfaẓ*, Beyrout ed. p. 214. D. G.]

138. Like **كُلٌّ** and its synonyms are used **كِلَانٍ**, fem. **كِلَتَانٍ**, both (§ 83), [**بَعْضٌ** *a part*] and **نِصْفٌ** *a half*. They follow the noun to which they refer, and take the appropriate pronominal suffix; as **إِنَّ الْمُعَلِّمَ وَالطَّبِيبَ كِلَيْهِمَا** *the teacher and the physician, both of them*; **آمَنْتُ بِطَبِيعَتَي الْمَسِيحِ وَمَسِيَّتَيْهِ كِلَيْهِمَا** *I believe in the two natures of the Messiah and His two wills, both of them*; **جَاءَنِي الْقَوْمُ** [**جَاءَ الْجَيْشُ نِصْفُهُ**] *a part of the people came to me*;

- REM. **كِلَانٍ** is very rarely used in apposition to a feminine substantive, as **تَمَنَّيْتُ بِقُرْبَى الزَّيْنَبَيْنِ كِلَيْهِمَا** *thou favourest (me) with the proximity of the two Zēinēbs, 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 التَّوْبَانِ** *degradation itself, utter degradation*; **عَيْنُ الْكَوْكَبِ** *the star itself*; **هُوَ عِبَارَةٌ عَمَّا آتَانِي فِيهِ عَيْنُ الْأَوَّلِ** *this is an expression*

for that wherein the second (term) is identical with the first; **رَأَيْتُ نَفْسَهُ** *I have seen himself*; **إِزَالَةُ الْجَهْلِ عَنْ نَفْسِهِ** *the removing of ignorance from himself*. But more generally they are used, like **كُلٌّ**, as appositives to a definite noun, and are followed by the appropriate pronominal suffix; as **جَاءَ زَيْدٌ نَفْسُهُ** *Zdid himself came*; **جَاءَتْ زَيْنَبُ** *Zdinēb herself came*; **رَأَيْتُ عَمْرًا نَفْسَهُ** *I saw ʿAmr himself*. If the noun be in the dual or plural, the plural forms **أَنْفُسٌ** and **أَعْيَانٌ** should be employed, as **رَأَيْتُ الْأَمِيرَيْنِ أَنْفُسَهُمَا** *I saw the two 'amīrs themselves*; **مَرَرْتُ بِالْبَهْدَيْنِ أَنْفُسَهُمَا** *I passed by the two Hinds themselves*; **قَتَلَهُ الْوُزَرَ أَنْفُسَهُمْ** *the vizirs themselves killed him*; [**هَذِهِ أَعْيَانُ دَرَاهِمِكَ**] *these are thy dirhems themselves*. Some authorities admit in this case the use of the singular or the dual, as **جَاءَ الزَّيْدَانِ نَفْسُهُمَا** or **نَفْسَاهُمَا** *the two Zdids themselves came*; [comp. Vol. i. § 317, rem. d]. These words are also often connected with the nouns to which they refer by means of the preposition **بِ**; as **جَاءَ الْأَمِيرُ بِنَفْسِهِ** *the 'amīr came in person*; **الْهَوَانُ بَعِيْنِهِ** *degradation itself*; **وَالآنَ يَخْتَارُونَ بِأَنْفُسِهِمْ** *and now they are choosing in person*; **الْعَوَالِي الرِّمَاحُ بِأَعْيَانِهَا** *the 'awālī (spear-shafts) are the spears themselves*; **يُقْسِرُ لَنْ هُوَ لَمْ يَرُدَّ هَؤُلَاءِ النِّسْوَةَ بِأَعْيَانِهِنَّ لِيُغْزَوْتَهُ** *he swears that unless he restores the women themselves, he will assuredly attack him*; [**بَعِيْنِهِ**, etc. after an indefinite noun means *a certain*, as D **وَأَمَّا الْعَوَاصِرُ فَاسْمُ النَّاحِيَةِ وَلَيْسَ مَوْضِعٌ بَعِيْنِهِ يَسْمَى الْعَوَاصِرَ** *El-Awāṣim is the name of a district, there is no place of this name*]. Occasionally, too, **عَيْنٌ** is appended in the form of an adverbial accusative, or by means of the preposition **بِ**, but without any suffix; as **هَذَا هُوَ عَيْنًا (بَعِيْنٍ) نَفْسٌ** *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 بِهِ نَفْسِهِ** *Marratū bika nafsika*

A *رَأَيْتُهُ نَفْسَهُ، نَفْسَكَ*. But if the pronominal suffix represent the agent, as in the verb, the insertion of a separate pronoun is a matter of necessity; as *ذَهَبَ هُوَ نَفْسُهُ* he went away himself, *اَلْقَوْمُ حَضَرُوا هُمْ* the people were present themselves; *ثَمَّتَ أَنْتَ نَفْسَكَ* thou thyself stoodest up; *قُومُوا أَنْتُمْ أَنْفُسَكُمْ* stand ye up yourselves (whereas we can say *قُومُوا كُلُّكُمْ* stand up all of you).

- REM. a. The words *كُلٌّ، جَمِيعٌ، عَامَّةٌ، أَجْمَعٌ* etc., *كِلَانٍ* and B *كَتَانٍ* *نَفْسٍ، نَفْسٍ، نَفْسٍ*, and *عَيْنٍ*, form one division of that class of appositives, *التَّوَابِعُ*, which the grammarians name *التَّوَكِيدُ* (or *التَّوَكِيدُ*), the strengthening or corroboration, and *التَّوَكُّدُ* 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* *الْمَعْنَوِيُّ*, the corroboration in meaning, to distinguish it from C *التَّوَكِيدُ* *الْلَفْظِيُّ*, the verbal corroboration, which consists in the emphatic repetition (*التَّكْرَارُ* or *التَّكْرِيرُ*) of the word itself; as in the verse *فَأَيْنَ إِلَى أَيْنَ النَّجَاةُ بِبَغْلَتِي أَتَاكَ أَتَاكَ أَلَّا حَقُونَ أَحْبِسَ أَحْبِسَ* whither, whither can I escape with my mule? The pursuers are come up to thee, come up to thee; halt! halt! (*أَحْبِسَ* in rhyme for *أَحْبِسَ*). 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; *فِي الدَّارِ زَيْدٌ* *إِنَّ زَيْدًا إِنَّ زَيْدًا* Zèid is in the house, in the house; *زَيْدٌ 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 [§ 130]; as *مَرَرْتُ بِكَ أَنْتَ* I passed by THEE, or *بِهِ هُوَ* by HIM; *أَكْرَمْتَنِي أَنَا* thou didst show kindness to ME; *رَأَيْتَنَا نَحْنُ* thou sawest US; *ثَمَّتَ أَنْتَ* THOU stoodest up; [or by a

construction with *إِنَّا*, as *رَأَيْتَكَ إِنَّاكَ* I saw THEE (Vol. i. § 189)]. A Only a poet could venture to say *إِنَّ الْكَرِيمَ يَحْلُمُ* indeed, indeed the noble man is grave or sedate.

REM. b. Besides the *تَوَكِيدُ*, the Arab grammarians acknowledge three other classes of *تَوَابِعُ*; viz. *الصِّفَةُ* or *النَّعْتُ*, the description or descriptive word, qualificative, adjective; *الْبَدَلُ*, the substitution or permutative; and *عَطْفُ الْبَيَانِ*, the explanatory apposition.

- (1) The *نَعْتُ* or *صِفَةُ* may refer to the *مَتَّبِعُ* either directly B (in which case it is a simple adjective), as *جَاءَنِي رَجُلٌ حَسَنٌ* there came to me a handsome man; or indirectly, in virtue of a following word which is connected with it, as *جَاءَنِي رَجُلٌ حَسَنٌ أَخُوهُ* there came to me a man whose brother is handsome. In this latter case the adjective [called *الْمُسَبَّبُ* the connected] belongs, as a prefixed predicate, to the following noun [called *السَّبَبُ* the connecting], which is its subject, and the two together form a *صِفَةُ*, or C qualificative clause, of the preceding substantive, with which the adjective agrees in case only by attraction*; as *رَأَيْتُ رَجُلًا حَسَنًا* *رَأَيْتُ امْرَأَةً حَسَنًا وَجْهَهَا* I saw a man whose brother is handsome, I saw a woman whose face is handsome, *مَرَرْتُ بِرَجُلٍ كَثِيرٌ عَدُوُّهُ* I passed by a man whose enemies are many, *مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ* I passed by a man whose mother is handsome. If the following noun be in the dual or plural, the adjective is still left in the D singular; as *مَرَرْتُ بِامْرَأَتَيْنِ حَسَنٍ أَبَوَاهُمَا* I passed by two women whose parents are handsome; *مَرَرْتُ بِرِجَالٍ حَسَنَةٍ وَجُوهُهُمْ* I passed by some men whose faces are handsome, *رَأَيْتُ رِجَالًا كَرِيمًا أَبَاؤُهُمْ*

* [Also when the preceding substantive is only understood, as *وَمِنْ أَلْقَبَائِلِ* (sc. *أَلْقَبَائِلِ*) and from the tribes that are domiciled in Nejd (Hamdānī, p. 118, l. 11). D. G.]

- A I saw some men whose fathers are noble; though, if the noun be plural, the broken plural of the adjective is admissible, as رَأَيْتُ أَهْلًا كَرِيمًا آبَاؤُهُ, or كَرَامًا آبَاؤُهُ, I saw a man whose forefathers are noble. If the preceding noun be defined in any way, the adjective takes the article; as رَأَيْتُ زَيْدًا الْحَسَنَ وَجْهَهُ I saw Zèid, whose face is handsome; أَبُو الْفَتْوحِ الْعِجْلِيُّ الْمَتَّقِمُ دِكْرُهُ Abu 'l-Futūh 'l-Iglī, who has been mentioned before, narrates; جَاءَ الرَّجُلُ الْفَاضِلُ أَبَاؤُهُ the man came, whose parents are excellent; جَاءَ يَسُوعُ الْكَلَامَةُ طَبِيعَتَاهُ Jesus came, whose two natures are perfect, فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمُ the kings who have been mentioned before; 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 شَبَهُ الْفِعْلِ, that which is like the verb.
- B Consequently رَجُلٌ حَسَنٌ هُوَ is with them = رَجُلٌ حَسَنٌ (هُوَ) but رَجُلٌ حَسَنٌ أَخُوهُ, where another agent is expressed, is = رَجُلٌ حَسَنٌ أَخُوهُ; and so with the rest: مَرَرْتُ بِرَجُلٍ حَسَنَةِ أُمِّهِ = رَأَيْتُ رَجُلًا = رَأَيْتُ رَجُلًا كَرِيمًا آبَاؤُهُمُ, مَرَرْتُ بِرَجُلٍ حَسَنَتِ أُمُّهُ, رَأَيْتُ زَيْدًا الَّذِي حَسَنَ وَجْهَهُ = رَأَيْتُ زَيْدًا الْحَسَنَ وَجْهَهُ, كَرَّمَ آبَاؤُهُمُ, etc. In such cases the seemingly nominal sentence is in reality a verbal sentence, serving as صِفَةٌ to the preceding substantive. On the other hand, if the substantive precedes the adjective, as in مَرَرْتُ بِرَجُلٍ حَسَنَةٍ, the second substantive and the adjective which follows it form together a really nominal sentence, of which the substantive is the مُبْتَدَأُ and the adjective the خَبَرُ; and consequently both must remain, under all circumstances, in the nominative, and the adjective must agree regularly with the substantive, as مَرَرْتُ بِرَجُلٍ حَسَنَةٍ, رَأَيْتُ رَجُلًا أَخُوهُ حَسَنٌ, etc.

- (2) The **بَدَل**, or *permutative*, is of four kinds. (a) **بَدَلُ الْكَلِّ**

- جَانِبِي عَمْرُ as *the substitution of the whole for the whole*; as جَانِبِي قَوْمِ الْيَدِينَةِ كِبْرًاوَهُمْ Omar, thy brother, came to me; great and small; the people of the city came to me, great and small; وَضَعَاوَهُمْ to a straight path, the path of God; إِلَى صِرَاطٍ مُسْتَقِيمٍ صِرَاطُ اللَّهِ We will seize and drag (him) by the forelock, a lying, sinful forelock; رَأَيْتُ زَيْدًا إِبَاهُ مررتُ به زيدا. A noun may be substituted for the suffix pronouns of the 3d pers., as رَأَيْتُهُ زَيْدًا, رَأَيْتُهُ زَيْدًا visit him, Hālid, B [الْوَيْلُ] لِي [أَنَا] أَلَيْسَ بِي زَيْدًا notwithstanding that they—the times—are all become marvellous; but not for the suffixes of the 1st and 2nd pers., unless a plurality of individuals is distinctly referred to, as تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا (which) may be a festival for us, for the first of us and the last of us. We cannot say [الْوَيْلُ] لِي [أَنَا] أَلَيْسَ بِي زَيْدًا; nor even مَرَرْتُ بِكَ زَيْدًا, رَأَيْتُكَ زَيْدًا woe to me, the poor / أَلَيْسَ بِي زَيْدًا on thee, the noble*. In such cases C as رَأَيْتُكَ إِبَاكَ, those are right who regard إِبَاكَ not as a بَدَلُ but as a تَوْكِيدُ (see rem. a). [To this kind belong the permutatives that indicate the parts of the whole, the species of the genus, the definitions of measure, number, weight and colour (§ 95, footnote).]—(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 أَلْيَدَ kiss him, his hand; D أَوْعَدَنِي بِالْأَسْجَنِ وَالْأَدَاهِمِ he threatened me, my foot, with the prison and fetters. (c) بَدَلُ الْإِسْتِهَالِ the comprehensive substitution, i.e. the permutative which indicates a quality or circumstance

* [In the former case we ought either to write **الْبَسِيكَيْنِ** as predicate of the emphatic **أَنَّ** (§ 130), or to use the accusative of specification (§ 35, b, δ), which must be used in the latter case.]

- A possessed by or included in the preceding substantive; as *أَعْجَبَنِي زَيْدٌ* *Zèid's learning filled me with surprise*; *أَعْجَبَتْنِي كَلَامُكَ* *thy speech filled me with surprise*; *مَا أَفْقَيْتَنِي حِلْمِي مُضَاعَا* *thou hast not found my understanding lost (or thrown away)*; *وَذَكَرْتُ* *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 (*الْمُبْدَلُ*) is wholly different from the *مُبْدَلٌ مِنْهُ* or word for which it is substituted (*الْمُبْدَلُ مِنْهُ*). It is of two sorts: (a) *بَدَلُ الْأَضْرَابِ* the permutative of retraction (from *أَضْرَبَ*, 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 *لَحْمًا* (*أَكَلْتُ خُبْزًا لَحْمًا*). Here, to use the words of the grammarians, *كَمَا يَقْصِدُ الْمَتَّبِعُ* the *mètbū* 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*).
- D (3) The *عَطْفُ الْبَيَانِ* or *explicative apposition* is the asyndetic connection of a substantive with a preceding substantive, which it more nearly defines; as *جَاءَنِي أَخُوكَ زَيْدٌ* *thy brother Zèid came to me*; *أَقْسَمَ بِاللَّهِ أَبُو حَفْصٍ عُمَرُ* *Abū Ḥafṣ 'Omar swore by God he shall be given to drink water, watery humour (or matter)*; *يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ*

زَيْتُونَةٍ (which) is lighted with (the oil of) a blessed tree, an olive. A This apposition is equivalent to the use of *وَهِيَ*, etc. (e.g. *جَاءَنِي أَخُوكَ وَهُوَ زَيْدٌ*), and, being asyndetic, is opposed to the *عَطْفُ النَّسَقِ*, or connection of sequence, which takes place by means of connective particles, such as *و*, *ف*, *ثُمَّ*, *حَتَّى*, *أَوْ*, and *أَمَّا*. [To this kind belong the appositives to a vocative (§ 38, rem. f.), those that denote the material (§ 94), the nicknames (§ 95, a, rem.), etc.]

REM. c. One verb may be substituted for another by the *بَدَلُ مَنْ يَفْعَلُ ذَلِكَ يَلْقَى أَثَامًا يُضَاعَفُ لَهُ الْعَذَابُ* as *أَكْتَلِ مِنَ الْكَلِّ* *whosoever doeth this, shall find a recompense of sin—his chastisement shall be doubled*; *مَتَى تَأْتِنَا تَلْمِزُ بَنَا 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 الْإِسْتِمَالِ* as *بَدَلُ إِيْتِنَا* *whosoever comes to us (and) asks help of us, is helped*.

REM. d. The word to which *مَوْكِدٌ* is annexed is called by the grammarians *الْمَوْكِدُ* that which is strengthened or corroborated; C that which is followed by a *صِفَةٌ* or *نَعْتٌ*, *الْمَوْصُوفُ*, or *الْمَنْعُوتُ*, the qualified or described; that which has a *بَدَلٌ* after it, *الْمُبْدَلُ مِنْهُ* that for which something is substituted; and that to which a *عَطْفُ الْبَيَانِ* is appended, *الْمُعْطُوفُ عَلَيْهِ* the word to which (an explanatory word) is attached (by means of a virtual conjunction).

REM. e. In phrases like *تَقَاتَلُوا بَعْضُهُمْ لِبَعْضٍ* *they fought with one another*, the words *بَعْضُهُمْ لِبَعْضٍ* are a permutative of the agent D *هُمْ*, contained in the verb *تَقَاتَلُوا*, and serve to strengthen the idea of reciprocity belonging to that verbal form. The *لَامُ تَقْوِيَةِ الْعَامِلِ* in *لِبَعْضٍ*, which supplies the place of the accusative, is dependent upon *تَقَاتَلُوا*, *they fought with*, contained in *تَقَاتَلُوا*.

140. One finite verb may also be put in apposition to another. In this case either (a) the first is the preparative act, introductory

A to the second, as *قَامَ سَجَدَ لَهُ* *he arose (and) prostrated himself before him*, *فَأَرْسَلَ أَعْلَمَ بِذَلِكَ أَبَاهُ* *then he sent (and) informed his father of this*, *وَعَادَتِ الْفِتْنُ وَقَعَتْ* *and disturbances broke out again*; or (b) the second modifies the first, as *سَجَدَ أَطَالَ* *he continued long prostrate*, *غَنَى أَحْسَنَ* *he sang well*. In both cases the older and more elegant form of expression is to insert the conjunction *فَ*: *قَامَ فَسَجَدَ لَهُ*, *فَأَرْسَلَ فَعَلِمَ*, *وَعَادَتْ فَالْفِتْنُ وَقَعَتْ*. If the first of the two verbs be a perfect, the second must be so likewise, for the imperfect would be a *حَالٌ مُقَدَّرٌ* [or *مُقَارِنٌ*] (see § 8, d, e), and, as such, would virtually stand in the accusative [comp. § 44, c, rem. a]; as *أَرْسَلَ يُعَلِّمُ* *misit nuntiaturus, he sent to inform*. If both verbs are in the imperfect, the second may either be an apposition [§ 139, rem. c] or a *حَالٌ مُقَدَّرٌ*; as *يُرْسِلُ يُعَلِّمُ* *he sends (and) informs, or mittit nuntiaturus, he sends to inform**.

C REM. The later Arabic construction, without the conjunction, is very common in Syriac, e.g. *فَرَزَ اِبْنُ مَس* *he sent (and) seized him*, *סִפְּחֵם חֲנֵה* *they rebuilt*; and also occurs in Hebrew, e.g. *אֶשְׁכַּח אֶרְעָה צְאִנְךָ*, Gen. xxx. 31.

2. Concord in Gender and Number between the Parts of a Sentence.

D 141. In verbal sentences, in which (according to § 118) the predicate (verb) must always precede the subject (agent), the following rules hold regarding their agreement in gender and number.

142. (a) If the subject be a singular substantive, which is feminine by signification (Vol. i. § 290, a), two constructions are possible. (a) If it immediately follows the verb, the verb must be

* [In this case also the conjunction *فَ* may be inserted, as *أَعْدُو قَاتِدُهُ* *I will come to take it*, Tab. i. 1526, l. 13. D. G.]

put in the fem. sing.; as *جَاءَتْ هِنْدٌ* *Hind came*, *قَالَتْ أَمْرَأَةُ الْعَزِيزِ* *the A wife of el-Aziz said*. But (β) if it be separated from the verb by one¹ or more words, the verb may stand in the sing. masc., although the fem. is preferable; as *حَضَرَ الْقَاضِيَّ أَمْرَأَةٌ* *a woman came before the judge*; *وَلَدَ الْأُخَيْطَلُ أُمَّ سَوٍّ* *a bad mother gave birth to that poor el-Ahtal*; *إِنَّ أَمْرَأَةً غَرَّهَ مِنْكُنَّ وَاحِدَةً* *a man, whom one of you (women) has deceived*. [As to the collectives mentioned Vol. i. § 290, a, e, see § 145.]

REM. a. The form of expression *قَالَ فُلَانَةٌ* *So-and-so said*, is B mentioned by the grammarians only to be condemned.

[REM. b. The concord remains if, in negative or interrogative sentences, the subject be preceded by *مِنْ*, as *مَا جَاءَتْ مِنْ أَمْرَأَةٍ* *no woman came*, *كَمْ قَدْ مَضَتْ مِنْ لَيْلَةٍ* *how many nights have gone by!* D. G.]

(b) If the subject be a singular substantive, which is feminine merely by form or usage (Vol. i. §§ 290, b, 291), the preceding verb may be put either in the masculine or feminine, whether the subject C immediately follows it or not, though in the former case the feminine is preferable, as *طَلَعَتِ الشَّمْسُ* *the sun rose*, *كُسِرَتِ اللَّيْنَةُ* *the brick was broken*, rather than *طَلَعَ الشَّمْسُ*, *كُسِرَ اللَّيْنَةُ*. In the following examples the verb is masculine: *فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ* *and see what was the end of those who preceded them*; *لِيَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ* *that the people may not have any pretext against you*; *فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ* *and whosoever receives an D admonition from his Lord*; *وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ* *even if there be in them poverty or straitness*.

(c) If the feminine subject be separated from the verb by the particle *إِلَّا*, the verb is put in the masculine; as *مَا زَكَ إِلَّا قَتَاةٌ* *no one was innocent except the maidservant of 'Ibnu 'l-Alā*

A (i.e. *مَا زَكَ أَحَدٌ*). The feminine is, however, admissible, especially in poetry, as in the above example, *مَا زَكَّتِ النِّجْمَةُ* (i.e. *فَتَنَةُ*).

(d) The verbs *نَعِمَ* and *بَشَّ* (Vol. i. § 183) take the masculine form in preference to the feminine, even when the subject is feminine by signification; as *نَعِمَ الْمَرْأَةُ زَيْنَبُ* *Zîneb is an excellent woman!* rather than *نَعِمَتْ*.

B 143. If the subject be a plur. sanus masc., or a plur. fractus denoting persons of the male sex, the preceding verb is usually put in the sing. masc., particularly when one or more words are interposed between it and the subject; as *قَالَ الْآمُونُونَ* *the believers said*; *جَاءَ ذَاتَ يَوْمٍ رَجَالٌ مِنْ مَكَّةَ* *there came one day (some) men from Makkah*; *أَتُؤْمِنُ كَمَا آمَنَ السَّفَهَاءُ* *shall we believe as fools have believed?* But *وَمَا ذَا تَبْتَغِي الشَّعْرَاءُ مِنِّي* *and what is it that you want of me?* *قَالَتِ النُّوَّارَةُ* *narrators say*; *فَقَدْ كَذَّبْتَ رَسُولٌ مِنْ قَبْلِكَ* *apostles have been accused of falsehood before thee.*

REM. a. A similar construction may be found even in Old German; as *do wart genuoger ougen von heizen trāhenen rôt*; *uns hazzet liute unde lant.*

REM. b. *بَنُونَ*, sons (pl. of *ابن*), and other similar words (Vol. i. § 302, e, and rem. d), are exceptions, being treated as plurales fracti (see § 144), and therefore admitting the verb in the fem. sing. This remark applies, however, to *بَنُونَ* only when it is used to denote a family or tribe (compare § 147); as *قَالَتِ بَنُو إِسْرَائِيلَ* *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 *ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ* *then, after this, your hearts became hard* (from *قلب*, masc.); *مَتَى كَانَ الْخِيَامُ بِدَى طُلُوحٍ* *when the tents are (set up) at Dū Tolūh* (from *خيمة*, fem.). See § 143.

REM. The remark made in § 142, c, regarding the particle *أَوْ*, applies here too. An example of the fem. is *إِلَّا*, *أَوْ مَا بَقِيَ إِلَّا* *and nothing remained but the low rugged ridges of hills* (from *ضلع*, fem.), where a prose writer would have said *شئ*; *وَمَا بَقِيَ*, scil. *شئ*.

145. If the subject be a collective of the class mentioned in Vol. i. § 290, a, e, like *غَنَمٌ* *sheep or goats*, *طَيْرٌ* *birds*, or one of the collectives or other nouns mentioned in Vol. i. § 292, the preceding verb may be put either in the masculine or feminine, though the fem. is preferable, if the subject be feminine; as *قَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ* *the Jews say, The Christians stand upon nothing (have no foundation for their belief)*; *إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ* *I saw myself (in a dream) carrying upon my head (some) bread, of which the birds were eating.*

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: *مِمَّا كَتَبَتْ أَيْدِيهِمْ* *after the convincing proofs have reached you*; *فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا* *because of what their hands have written*; *فَبَكَى بَنَاتِي شُجُوهُنَّ* *the evil consequences of what they did, came upon them*; *فَبَكَى بَنَاتِي شُجُوهُنَّ* *and my daughters lamented their misery*; *لِأَنَّهُ قَدْ ظَهَرَ أَمَارَاتُهَا* *because its signs have already appeared*; *قَالَ نِسْوَةٌ فِي الْمَدِينَةِ* *(some) women in the city said*; *لَوْلَا هَٰذَانِ لَسَبَىٰ نِسَاؤُهُمْ* *had it not been for these two, their women would have been taken prisoners*; but such instances as *إِذَا جَاءَكُمُ الْآمُونَاتُ* *when believing women come unto you*, are comparatively rare.

A **147.** The names of the Arab tribes, which are mostly of the feminine gender, take a preceding verb in the fem. sing. (see § 143, rem. b); but a following verb may be put in the plur. masc., because such names have the sense of collectives; e.g. *تَجَمَّعَتْ عَقِيلٌ وَقَشِيرٌ* (the tribes of) 'Okail and Kosdir assembled and complained to one another of what was being done to them by Ssifu 'd-daula.

B **148.** In general, when once the subject has been mentioned, any following verb must agree with it strictly in gender and number; as *خَرَجَ عَلَيْهِ الصَّيَّادُونَ فَاتَّهَزَمَ مِنْهُمْ فَأَمَّا وَهُوَ فِي السَّهْلِ فَلَمْ يَدْرِكُوهُ* 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.); *يَهْتَاجُ لَهُ الْفَارِقُونَ كَمَا يَهْتَاجُونَ لِنُوحِ الْحَمَامِ* those parting are moved (sing.) by it as they are moved (plur.) by the mournful cooing of

C *doves*; *كَانَ فِيهِ قُبَّةٌ تُعْرَفُ بِقُبَّةِ الْهَوَا* there was (masc.) upon it a cupola, known (fem.) by (the name of) the cupola of the air; *وَبِمَغَارَةٍ الْخِضْرِ يَتْرُكُ الزُّوَارُ أَسْبَابَهُمْ وَيَصْعَدُونَ مِيَلَيْنِ إِلَى أَعْلَى الْجَبَلِ* and the pilgrims leave (sing.) their baggage at the cave of *el-Hidr*, and ascend (plur., *الزُّوَارُ* being a plur. fract. denoting rational beings) two miles to the top of the mountain; *لِلَّهِ مَلَائِكَةٌ يَتَعَاقَبُونَ فِيكُمْ* God has angels who watch over you in turn (plur., for the same reason as in

D the last example); *وَجَالَ الصُّوَارُ وَاتَّقَيْنَ بِقَرْهَبٍ* and the herd wheeled (masc.) and guarded (their rear) with an old buck (*اتَّقَيْنَ* fem., because, with the exception of the single buck, the rest of the herd were does); *فَأَبْرَزَ مِنْهُ رِقَاعًا قَدْ كُتِبْنَ بِالْوَانِ الْأَصْبَاغِ* and he took out of it scraps of paper written with (ink of) various colours (where *كُتِبَتْ* might also be used).—If irrational or inanimate objects are spoken of (for example, in fables) as persons, the plur. fractus may be followed by the verb in the plur. masc.; as *كَلَابٌ مَرَّةً أَصَابُوا*

جَلَدَ سَبْعٌ once on a time (some) dogs found the skin of a beast of prey; A *وَقَالُوا لِمَ جَلَدُوهُمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ* and they shall say to their skins (members), Why have ye borne witness against us? They shall answer, God hath made us speak.

[REM. When the subject in the plural denotes irrational or inanimate objects, the plur. fem. of the verb is preferred in classic Arabic, if their number does not exceed ten, the sing. fem., if it be more, as *لَا يَحْدِي عَشْرَةٌ خَلَّتْ* and *ثَلَاثٌ خَلُونَّ* (§ 111). The same rule applies to the pronouns that refer to them, which in the B former case are *هِنَّ*, *هُنَّ*, in the latter *هِيَ* and *هَا* (as a suffix). Comp. Fleischer, *Kl. Schr.* i. 695.]

149. If the subject be a substantive in the dual number, the preceding verb must be put in the singular, but must agree with the subject in gender. Examples: *وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ* and two young men went into the prison along with him; *لَمَّا تَنَازَعَنِ الرَّجُلَانِ* after the two men disputed with one another about me; C *بَعْدَ مَا كَانَ* *بَيْنَنَا مِنَ الْأَمْرِ مَا لَا يَفْعَلُ الْأَخَوَانِ* after something had taken place between us, which brother and sister do not do; *وَلَا يَلْبِثُ الْأَعْصَرَانِ* *يَوْمٌ وَلَيْلَةٌ إِذَا طَلَبَا أَنْ يَدْرِكَمَا* the two times, day and night, when they seek (to effect anything), are never long in attaining what they aim at; *وَسَمِرَتْ يَدَاهُ وَعَصْدَاهُ وَرِجْلَاهُ* and his hands and arms and feet were pierced with nails; *شَبِيهَ بَمَنْ قُطِعَتْ قَدَمَاهُ* like one whose feet are cut off; *تَوَّكَانَ بَدْرٌ حَاضِرًا وَأَبْنُ حَمَلٍ مَا نَقَشَتْ كَفَاكَ* D *had Bâdr been present and 'Ibn Hamd, thy hands would not have been branded* (*حَمَلٍ* in rhyme for *حَمَلٍ*); *لَا رَقَاتُ عَيْنَاهُ مِنْ طُولِ الْبُكَاءِ*; *حَدَّ مِنْ شَارِبِكَ حَتَّى تَبْدُو شَفَتَاكَ وَمِنْ نُوبِكَ حَتَّى تَبْدُو عِقْبَاكَ* may his eyes never cease from constant weeping; *cut your moustache till your lips can be seen, and your dress till your heels can be seen* (compare, in

- A Hebrew, Micah iv. 11, *וְהָיָה בְּעֵינֵינוּ*; (וְהָיָה בְּעֵינֵינוּ) *and thus these two words* (viz. *וְהָיָה* and *בְּעֵינֵינוּ*) *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 فَأَصْلَحُوا 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 مَبْعَدٌ* *after both far and near* (after every one) *had abandoned him* (*حَمِيمٌ* in rhyme for *حَمِيمٌ*); *أَحْمَرَّتَا عَيْنَاهُ* *his eyes were red*;

- C *رَأَيْنَ الْغَوَانِي الشَّيْبَ لَاجٍ بِعَارِضِي* *his hands threw or shot*; *رَمَتْ يَدَاهُ* *the women saw the white hairs which glittered in my whiskers*; *يَلْمُؤُونَنِي فِي اشْتِرَاءِ التَّنْخِيلِ أَهْلِي* *my family abuse me for the purchase of the palm-trees*; *نَصْرُوكَ قَوْمِي فَأَعْتَزَزْتَ بِنَصْرِهِمْ* *my people aided thee, and thou becamest powerful through their aid*. The phrase *أَكَلُونِي الْبَرَاغِيثُ*, *the fleas devoured me*, is generally cited by the native grammarians to exemplify this construction, [which, they say, is peculiar to the dialect of the tribe of Tèiyi].

150. If the preceding verb has several subjects, it may be put in the plural, as *وَأَنْتَ وَأَنَا جِئْنَا* *thou and I are come*; or it may agree in number and gender with the nearest subject, as *وَيَسْنِدُ هَرُونَ وَبَنُوهُ* *and Aaron and his sons shall lay their hands upon his head*; *تَكَلَّمَتْ مَرْيَمُ وَهَرُونَ فِي مُوسَى* *Miriam and Aaron spoke about Moses*.—If the subjects precede, and are either three or more

§ 151] *Sentence and its Parts.—Concord of Predicate & Subject.* 295

singulars, or a singular and a dual, the verb is put in the plural; if, A they are merely two singulars, in the dual; as *أَبْطَنُ وَالرِّجْلَانِ تَخَاصُمَا* *the belly and the two feet disputed with one another*; *الْبَرْدُ وَالْحَرُّ* *the cold and the heat disputed with one another*; *وَالشَّجَرُ وَالشَّجَرُ* *and the plants and trees worship* (not *يَسْجُدُونَ*, because *وَحِبَلَتِ الْأَرْضُ* and *الشَّجَرُ* are not individuals but species); *وَالْجِبَالُ فَدَكَّتَا دَكَّةً وَاحِدَةً* *and (when) the earth and the mountains shall be lifted up and dashed in pieces at one stroke* (not *دَكَّتْ* or B *دَكَّتُنَّ*, *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 *وَيُورِثَانِ الْفَقْرَ* *indolence and excess of sleep remove us far from God and make us heirs of* (reduce us to) *poverty*.

151. The verb frequently agrees in respect of gender, not with the grammatical subject, but with its complement (the genitive C annexed to it), which is the logical subject; as *وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ* *even though every sign should come (be shown) unto them*; *يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا* *on the day (when) every soul shall find the good it has done present* (along with itself before God); *فَطَلَعَتْ بَعْضُ أَعْضَائِي* *all my limbs were relaxed*; *تَقْتَدِي مِنْهُ بَعْضًا بِبَعْضٍ* *some of his fingers were cut off*; *بَعْضُهَا بِبَعْضٍ* *some of them ransom themselves from him with others* (by giving up D others to him); *إِذَا بَعْضُ السِّنِينَ تَعَرَّقَتْ* *when some years shall have gnawed at us*; *كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ* *ye are the best people that has been brought forth (created) for mankind*; *كَأَمْهَرَّتْ رِمَاحُهَا* *they walked as spears wave, the tops of which are bent by the passing of gentle breezes*; *إِنَارَةُ الْعَقْلِ*

A **مَثُوفٌ بِطُوعِ هَوَى** *the brightness of the intellect is obscured (or eclipsed) by obeying lust*. As the above examples show, this agreement of the verb with the logical subject most frequently and naturally takes place when the grammatical subject expresses a subordinate idea, like **كُلٌّ**, **جَمِيعٌ**, **بَعْضٌ** and **غَيْرٌ** (see § 82).

[REM. The verb sometimes agrees with a subject that is to be supplied from the context, as **كَلِمَةً**, **فَعْلَةً**, etc. Examples: **فَبَلَغَتْ**

B **فَوَقَرْتُ فِي رَسُولِ اللَّهِ** *this (threatening) reached the Apostle of God*; **فَوَقَرْتُ فِي نَفْسِ الرَّشِيدِ وَحَفِظَهَا** *this (saying) remained in the mind of ʿr-Rašīd and he kept it in memory*. Comp. the phrase **مَا كَانَ لِيَحْتِيلَهَا لَكَ** *he is not the man to forgive thee this (deed)*. D. G.]

152. What has been said regarding the concord of gender and number in a verbal sentence, is nearly all applicable to a nominal C sentence.

(a) When the predicate [being a verb, or an adjective] follows the subject, they must agree strictly in gender and number (see § 148); unless the subject be a plur. fractus, in which case the predicate may also be put in the fem. sing., as **تَعْمَى الْقُلُوبُ وَالْعَيُونُ نَظِيرَةً** *the hearts are blind, whilst the eyes are seeing*. This latter remark applies also to the names of the Arab tribes (see § 147); as **وَبَنُو عَبَسَ يَوْمَئِذٍ** *and the Bènū 'Abs were at that time dwelling among the Bènū 'Āmir 'ibn Ša'sa'a*.

(b) When the predicate precedes the subject, as happens in negative and interrogative sentences, then (a) if the sentence be nominal (see § 117), the predicate and subject must agree in number; but (β) if the sentence be verbal (see § 121), the predicate is put in the singular.

(c) If the subject be a collective, the predicate may be put in the plural; as **كُلٌّ لَهُ قَاتِلُونَ** *all are obeying him*. Similarly, when a

verb is placed after a collective subject (see § 148); as **وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ** *but the greatest part of mankind are thankless*; **فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ** *a part of them are afraid of men*; **[أَتْرَكُوا] التُّرْكَ مَا تَرَكُوا** *let the Turks alone as long as they let you alone*; **لِأَنَّ جَيْشَهُ هَلَكَوا** *because his army had perished*].

(d) The predicate frequently agrees in gender, not with the grammatical subject, but with its complement, which is the logical B subject (see § 151); as **كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ** *every soul shall taste of death*; **أَتَى الْفَوَاحِشِ عِنْدَهُمْ مَعْرُوفَةٌ** *the committing of crimes is held laudable by them*. [Less frequent are such expressions as **كُلُّ أُذُنٍ سَامِعٌ** *every ear is hearing, and every eye seeing*.]

[REM. In the words of the Prophet **إِنْ كُنَّ دِمَ وَمَالٍ** *verily, whatever claims of blood, money or privilege there existed in the time of Ignorance, are under these my feet, i.e. are abolished by me*, the fem. form of **كَانَتْ** and **فِي** (replaced in 'Ibn Hišām 821, l. 6 and Tab. i. 1642, l. 9 by **يُدْعَى** *فَهُوَ*), is to be explained by **كُلٌّ** having the sense of **جَمَاعَةٌ** *totality*, just as in the verse of Ġamil **إِنَّ الزِّيَارَةَ لِلْحَبِيبِ يَسِيرٌ** *verily the visiting is easy for the loving one*, the predicate has been put in the masc. gender according to the sense **فَإِنْ تَسْأَلِينِي عَنْ لَمْتَى** *being=الْمَزَارُ*, and in **فَإِنْ أَلْحَوَاتِ أَوْدَى بِهَا** *and if thou ask me about my locks, lo! the vicissitudes of time have taken them away*, the verb agrees, not with **أَلْحَوَاتِ**, but with its equivalent **أَلْحَدْتَانُ**. In the words of the tradition (Zamahšari, *Fa'ik*, ii. 490) **أَلْقَتُلُ فِي سَبِيلِ اللَّهِ مُضَيِّعَةٌ** *death on the path of God is purifying (from the filth of sin)*, the predicate is according to some interpreters fem., because **أَلْقَتُلُ** has the meaning of **الشَّهَادَةُ** *martyrdom*. Others say that **خَصْلَةٌ** *a practice* is to be understood. Neither explication is necessary,

- A for the nomina actionis are of both genders (Vol. i. § 292, d). Other examples are Tab. i. 2185, l. 9 seq. *وَالصَّوْمُ مِرْقَةٌ وَمَضْعَفَةٌ* and fasting makes weak and feeble; Lëbid, *Mu'all.* 33 *وَكَانَتْ عَادَةً إِذَا هِيَ عَرَدَتْ إِقْدَامَهَا* and it was his wont, to let her precede, when she drew back, where also some interpreters say that the predicate agrees with *التَّقْدِيمَةُ* = *الْإِقْدَامُ*; *Fāik* i. 246 *إِنَّمَا هِيَ إِقْبَالٌ* *إِنَّمَا هِيَ إِقْبَالٌ* *this is only an advancing and a retreating* (comp. e). D. G.]
- B (e) If the subject of a nominal sentence be a personal or demonstrative pronoun, and the predicate a feminine substantive or a plur. fractus*, then the former is generally put in the fem. sing., even when the preceding substantive, to which it refers, is of the masc. gender; as *إِنْ هَذِهِ تَذَكُّرَةٌ* *this is an admonition* (Germ. *dies ist eine Erinnerung*, Fr. *ceci est un avertissement*); *تِلْكَ حُدُودُ اللَّهِ* *such are God's ordinances* (Germ. *dies sind Gottes Regeln*, Fr. *ce sont-là les règles de Dieu*); *تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ* *such are God's signs, which we repeat to thee with truth.* [In like manner, if *كَانَ* or one of its "sisters" be used (§ 131), this may agree in gender with the predicate, as *وَإِنْ كَانَتْ الْأُخْرَى* *and if the contrary should happen*; *وَقَدْ صَارَتْ لِي سُنَّةٌ فِي الْعَرَبِ* *and it has become a custom of mine with the Arabs* (**El-Mubarrad*, 279, l. 4 with the variant *سُنَّةٌ*); *إِلَّا غُبْرًا* *they were only passing clouds* (Tab. ii. 1197, l. 3). *ثُمَّ لَمْ تَكُنْ فِتْنَتَهُمْ إِلَّا أَنْ قَالُوا وَرَكِبُوهُمْ فَنَكَاتَتْ* *and they bore down upon them and this was their defeat*; see *هَزِيمَتُهُمْ* and they bore down upon them and this was their defeat; see
- D other examples in my note on **El-Mubarrad* ii. 108. This is also the case after the interrogative pronouns *مَنْ* and *مَا* (§ 170), as *مَنْ كَانَتْ أُمُّكَ* *who was thy mother?* *مَا جَاءَتْ* (= *صَارَتْ*) *حَاجَتُكَ* *what became (or was) thy want?*

* [The word *هَذِهِ*, in the expression *هَذِهِ أَلْفٌ دِرْهَمٍ* *this is a thousand dirhems*, is explained by the grammarians as standing for *هَذِهِ الدَّرَاهِمُ*]

REM. In order to express the neuter *this, it*, etc. both the masc. and fem. sing. of the personal and demonstrative pronouns may be used. Examples of the latter: *أَتَانِي أُبَيْتُ اللَّعْنُ أَتَكَ* *I have heard, mayest thou avoid imprecation! that thou hast blamed me, and because of this I am anxious and distressed*; *وَكَانَتْ إِيَّاهَا* *and so indeed did it happen* (Tab. i. 2951, l. 1); *فَعَلْتُمُوهَا* *ye have done it, it is your fault* (Tab. i. 2755, l. 12); *قَدْ جَعَلُوهَا حُسَيْنِيَّةً* *they have made it to be treachery, such as was committed against *El-Hosèin.* This is applicable also to the *الْقِصَّةُ* or *ضَمِيرُ الشَّانِ*, which is masc. or fem. according to the gender of the subject in the following sentence. An example of the fem. is *Kor'an* xxii. 45 *فَإِنَّهَا لَا تَعْمَى الْأَبْصَارَ* *for it is not the eyes that become blind.* D. G.]

B. THE DIFFERENT KINDS OF SENTENCES.

1. Negative and Prohibitive Sentences.

153. The negative particles may, as in the Indo-European languages, deny any part of the sentence,—the predicate, the subject (e.g. *لَا نَافِيَةَ الْجِنْسِ*, § 39), the object, the *hāl* or circumstantial expression, etc.

154. The negative particle sometimes immediately precedes that part of the sentence which it denies, at other times is separated from it by some other part; as *لَا يَكْرُمُ السَّخِيُّ الْبَخِيلُ* *the liberal man does not respect the niggardly*; *مَا هَذَا بَشَرًا* *this is not a human being* (see § 42, rem. d); *مَا قَالَ هَذَا* *he has not said this.*

[REM. If only a part of an affirmative sentence is to be strongly denied, the negative particle must precede that part immediately, as *جَاءَ زَيْدٌ لَا ضَاحِكًا وَلَا بَاكِيًا* *Zèid came neither laughing nor weeping.* If to the affirmative part of a sentence, a

- A parallel negative is to be opposed, the latter must be preceded by the negative particle without a conjunction, as رَأَيْتُ زَيْدًا لَا عَمْرًا *I have seen Zēid, not 'Amr.*]

155. The predicate of a simple declarative verbal sentence, which is neither asseverative nor optative (§ 1, *e* and *f*), may, when denied by لَا, be put either in the imperfect or the perfect. (a) When put in the *imperfect*, it may be rendered into English by the present, the future, or, when connected with preceding past tenses, by the

- B Latin imperfect (§§ 8, 9); as لَا يُكْرِمُ السَّخِيَّ الْبَخِيلُ *the liberal man does not respect* (or *will not respect*, or, under certain circumstances, *did not respect*, non honorabat) *the niggardly*. (b) The *perfect* can properly be used only (a) when لَا is repeated twice or oftener in clauses connected by وَ, in which case it may be translated by the perfect or the past (§ 1, *a* and *b*), as لَا صَدَّقَ وَلَا صَلَّى *he has neither believed nor prayed*, or *he neither believed nor prayed*; or (B) when لَا is connected by وَ with a preceding negative, such as مَا, لَمْ, or لَبَّأِ, and merely carries on the negation of something past (see § 1, *e*, rem. *a*, and § 160)*.

156. The particle لَنْ (a contraction of لَا أَنْ), which is construed with the subjunctive of the imperfect (§§ 11 and 15, *a*, *a*), is a very strong negation of the future, *not at all, never*; as فَإِنْ لَمْ تَفْعَلُوا وَلَنْ *and if ye do not do it—and ye will never do it—then dread the fire (of hell)*.

- D REM. On لَمْ and لَبَّأِ see §§ 12 and 18.

157. The particle مَا, when joined to the perfect, denies the past; when joined to the imperfect, the present (see § 8, *e*, rem. *a*).

158. The particle إِنْ [Vol. i. § 362, *f*] is often found with negative force, in verbal as well as in nominal sentences (see § 42, rem. *e*), and that before both the perfect and the indicative of the

imperfect. For example: إِنْ أَلْحَكُمُ إِلَّا بِاللَّهِ *judgment belongs to God alone* (lit. *is not except to God*); إِنْ أَتَكْفُرُونَ إِلَّا فِي غُرُورٍ *the unbelievers are in utter deception* (lit. *are not except in deception*); إِنْ أُجِرَى إِلَّا عَلَى آلِدَى فَطَرَنِي *it is for Him alone to reward me, who has created me*; إِنْ أُرَدْنَا إِلَّا إِحْسَانًا *then they will come unto thee, swearing by God (and saying), We intended nothing but doing good*; إِنْ أَمْسَكْتُمَا مِنْ أَحَدٍ مِنْ وَلَتِنِ زَالَتَا *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); إِنْ أُرَدْنَا إِلَّا الْخُسْنَى *and verily they will swear, We meant only what is best*; إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ *they merely follow their own fancy*. In elevated prose style, as well as in poetry, the negative مَا is often prefixed to this إِنْ; e.g. وَمَا إِنْ يَنْجَحُ لَهَا عَنَاءٌ *but her pains were (all) of no avail*; مَا إِنْ يَمَسُّ الْأَرْضُ إِلَّا مِنْكَبٌ مِنْهُ *only one shoulder of his touches the ground*; مَا إِنْ رَأَيْتَ لَهْرَ فِي النَّاسِ *thou hast never seen (any) like them among men* (أَمْثَالًا in rhyme for أَمْثَالًا); مَا إِنْ أَتَيْتَ بِشَيْءٍ أَنْتَ تَكْرَهُهُ *thou hast never done a thing which thou didst not like*.

REM. *a*. This إِنْ (called by the grammarians *إِنْ النّافية* *the negative 'in'*) is not to be confounded with the conditional particle of the same sound (إِنْ الشرطية *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 *אין*, *אין*, and occurs itself in that language in the form *אין*.

[REM. *b*. 'Abū Zēid, *Nawādir*, 60 *seq.* gives an instance of لَا

* [Comp. § 1, *e*, rem. *b*.]

A genitive governed by *غَيْرَ*, etc.; as *فَنَحَرَهَا غَيْرَ مُحَبَّسَةٍ وَلَا مُعَقَّلَةٍ* and *he slaughtered them without their being shut up or bound*; *هُوَ غَيْرٌ* *this is neither strange nor wonderful* (see § 82, d, rem. a); *دُونَ جُبْنٍ وَلَا حَسَبٍ* *without honour or shame*; *وَلَا فَرَقٍ* *without cowardice or fear*.

B REM. b. *وَلَا* is sometimes repeated emphatically after a preceding negative, and requires to be rendered in English by *even*; as *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 عَصِيَتْ رَبِّي* *by God, I will not disobey my Lord*; *وَاللَّهِ لَا فَتَحْتُ هَذَا آتَابَ* *by God, I will not open this door*; *وَحَيَاةِ فِرْعَوْنَ لَا خَرَجْتُمْ مِنْ هُنَا* *by the life of Pharaoh, ye shall not quit this place*; *لَا عَتَبْتُ عَلَيْهِ بَقِيَّةَ* *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 رَأَيْتَ شَرًّا* *mayest thou never see (suffer) evil!* *كَانَ لَا* *may he not be (may he perish), and never come to life!**

162. When verbs signifying to forbid, fear, and the like, are followed by *أَنْ* with the subjunctive, the negative *لَا* is sometimes inserted after *أَنْ* (*لَا أَنْ* or *أَلَّا*) without affecting the meaning (see § 15, a, e); as *مَا مَنَعَكَ أَلَّا تَسْجُدَ* *what prevented thee from worshipping (him)?* *إِذْ رَأَيْتَهُمْ ضَلُّوا أَلَّا تَتَّبِعَنِ* *what hindered thee, when*

* *إِسْتَكَانَ* in this sense is of rare occurrence. The old expression was *لَا كَانَ وَلَا تَكُونُ*. In the *Chrestom.* of Kosegarten, p. 16, l. 12 seq. we must read with Dozy *لَا كُنْتُ وَلَا أَتَكُنْتُ* *would that I had never come to life!* D. G.]

A *وَأِنْ خِفْتُمْ* *thou sawest that they had gone astray, from following me?* *أَلَّا تَقْسِطُوا فِي آيَاتِنَا* *and if ye are afraid of being unjust towards the orphans* (but if we read *تُقْسِطُوا*, *لَا* is no longer redundant: *if ye are afraid of not being just, etc.*); *وَقَدْ نَهَى زَيْدٌ فِي ذَلِكَ أَلَّا يَفْعَلَهُ أَحَدٌ* *and Ziyād forbade concerning this matter, that anybody should do it*.

REM. In accordance with a curious idiom of the language, whereby an oath or execration seems to be regarded as a virtual negation, the negative particle may be omitted in denial by oath, B and, on the contrary, be inserted in affirmation. For example, in poetry: *أَقْسَمْتُ بِاللَّهِ أَسْقِيَهَا وَأَشْرَبَهَا حَتَّى تَفَرَّقَ تَرَبُّبُ الْأَرْضِ أَوْصَالِي* *by God I swear, I will NOT give it (to others) to drink, NOR drink it (myself), until the dust of the earth separates my joints*; *فَقَالَتْ أَسَى* *and so I swear, I will NEVER mourn for one dying, NOR ask a mourner what ails her*; *فَقُلْتُ يَمِينَ اللَّهِ* *and I said, By God I swear, I will NOT cease sitting* (see § 42, rem. b); and in the Kor'an, *تَاللَّهِ تَفَتُّوْا تَذْكُرُ يُوْسُفَ* *by God, thou will NEVER cease thinking of, or speaking of, Joseph*. Conversely, in the Kor'an: *فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ* *and I SWEAR by the places where the stars set, and verily that is a great oath, if ye (only) knew (it)*; *لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ* *I SWEAR by the day of the Resurrection*; *لَا أَقْسِمُ بِهَذَا الْبَلَدِ* *by this town*. [As to the latter case, many interpreters say that *لَا* is the denial of a preceding objection that is to be supplied, so that we must translate: *no! (it is not as ye say), I swear, etc.* In the former case the omission of the negative particle is allowed, because no misunderstanding can arise. For, when affirming, we ought to say *وَاللَّهِ لَا أَسْقِيَهَا وَلَا أَشْرَبُهَا* (see §§ 14, 19). Therefore the negative particle may be omitted even where no oath is expressed, as in the old verse (Nöldeke, *Delectus*, p. 65, l. 14) *فَإِنْ لَا أَمْتُ يَا عَمْرُو* *and if my life be spared, O Amr! I will not cease to*

A REM. a. The interrogative particle is frequently omitted at the beginning of an alternative question; as **أَنَا أَمْلِكُ شَيْئًا أَوْ أَبَيْتُمْ** *I am king, whether ye like it or not* (for **سَوَاءٌ أَشِئْتُمْ**). If both parts of the sentence be dependent upon the same verb, it is placed between them; as **غَنِيًّا كَانَ أَوْ فَقِيرًا** *whether he be rich or poor* (for **أَغْنِيًّا**); **صَبَاحًا جَاءَ أَمْ مَسَاءً** *whether he comes in the morning or in the evening* (for **أَصْبَحًا**). See § 6, a, and § 165.

B REM. b. It is said that there is a difference of meaning between **أَوْ** and **أَمْ**. The question **أَزِيدُ عِنْدَكَ أَوْ عَمْرُو** implies ignorance as to whether either of them is there, or not; but **أَزِيدُ عِنْدَكَ أَمْ عَمْرُو** implies the knowledge that one of them is there, and asks which it is.

[REM. c. **أَمِ الْمُنْقَطِعَةُ** (*am* the unconnected 'am) signifies often or rather, *nay but*, serving like **بَلْ** (§ 184, c) to denote digression or to rectify, as **إِنَّهَا لِأَبَلْ أَمْ شَاءَ** *verily they (the animals seen moving at a distance) are camels; nay but are they not rather sheep?* This is also its meaning in alternative sentences after **هَلْ**; see § 167.]

167. The interrogative particle **هَلْ** introduces questions of a more lively sort; as **هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ** *hast thou heard the tale of the armies?* **هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ** *shall I direct you to a merchandise, which shall save you from sore torment?* **هَلْ أَنتُمْ تَارِكُو** (§ 84, rem. a); **أَأُمِيرٌ هَلْ تَدْرِيْنَ أَنَّ رَبَّ صَاحِبِ الْخ** D **هَلْ أَتَاكَ حَدِيثُ مُوسَى** *and hath the story of Moses reached thee?* **هَلْ أَقَمْتُ إِلَى الْمَسَاءِ** *if I stay till the evening, wilt thou go with me?*—**هَلْ** cannot be prefixed to a negative clause (excepting **هَلَّا**, § 169); nor to a conditional clause; nor to **وَ**, **إِنَّ**, and **فَ**; nor, in general, to a nominal clause of which the predicate is a

finite verb (§ 119); as هَلْ زَيْدٌ مَاتَ [except in poetry].—It may be followed in an alternative clause by أَمْ or أَوْ, with the former of which هَلْ is [mostly] repeated; as هَلْ غَادَرَ الشَّعْرَاءُ مِنْ مُتَرَدِّبٍ أَمْ have the poets left any place to be patched or pieced (any decaying ruin to be sung of)? Nay but (I have something to say:) hast thou recognised the abode (of thy beloved) after doubting (regarding it)? هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي [are the blind and the seeing equal? Or rather are darkness and light equal?] سَأَلْتُ أَسِيدَ هَلْ ثَارَتْ بِوَأْتِلٍ أَمْ هَلْ شَفِيتُ ask 'Usëiyid whether I have taken my blood-revenge on Wā'il, or [rather] whether I have cured my soul of its grief; هَلْ سَبَّ مِنْ أَحَدٍ أَوْ سَبَّ أَوْ بَحَلَا did he revile any one, or was he reviled, or was he acaricious?

REM. α. Some grammarians say that هَلْ is originally equivalent in meaning to قَدْ, and that its interrogative force is really due to the particle أ understood. The two are sometimes combined; as أَهْلٌ رَأَوْنَا بِسَفْحِ أَقْصَاعِ ذِي الْأَكْمِيمِ *did they see us at the lower end of the plain with the hillocks?* فَقَالَ مُخَاطَبًا لِنَفْسِهِ أَهْلٌ عَرَفْتُ دَارَ عَشِيقَتِكَ بَعْدَ شَكِّكَ فِيهَا *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 D § 53, b, rem. e. When followed by a clause commencing with أَنْ, the preposition فِي may be omitted [comp. § 70, rem. g], as هَلْ لَكَ أَنْ تَنَامَ *dost thou wish to go to sleep?*—Similarly, هَلْ لَكَ إِنْ تَزْكِيَ *wouldst thou become pure?* scil. هَلْ لَكَ مِثْلَ إِنْ أَنْ تَزْكِيَ *hast thou an inclination to becoming pure?*

168. The compound negative particle **Ÿĭ**, *nonne*, is often used to draw close attention to the certainty of the following assertion, and

A hence admits of being rendered into English by *truly, verily, certainly* (compare in Hebrew הַנֶּה = הַלֵּא), in which case it is frequently followed, as a farther asseverative, by *إِنَّ* *; e.g. *أَلَا لَه تَنَالُ الْعِلْمَ إِنَّ* *certainly thou wilt never attain learning save through six things* (lit. *is it not so? thou wilt not, etc.*); *أَلَا إِنَّ أَلْحَدَانَةَ لَا تَدُومُ* *verily youth does not last for ever*; *أَلَا إِنَّهُمْ هُمُ السَّفَهَاءُ* *verily these are the fools*; *أَلَا أَيُّهَا ذَا التَّابِيعِ السَّيِّدُ إِنِّي عَلَى نَافِيَا مُسْتَبْسِلٍ مِنْ وَرَائِهَا*

B *O thou that barkest at (revilest) the Bēnū's-Sid, verily I am ready to fight to the death in their defence, though they are far away.* It is also used as a corroborative before the optative perfect (§ 1, f), the imperative, jussive, and energetic; as *أَلَا قَبِحَ اللَّهُ وَجْهَكَ* *may God disfigure thy face!* Here *يَا* is often inserted; see § 38, a, rem. h.—

The synonymous particle *أَمَّا* [also, before an oath, written *أَمَر*] is used in the same way as *أَلَا*; e.g. *أَمَّا وَاللَّهِ لَوْ تَعَدَّيْتَهَا قَتَلْتُكَ* *verily, by God, hadst thou transgressed it, I would have put thee to death*;

C *أَمَّا وَالرَّاقِصَاتِ بِذَاتِ عِرْقٍ وَمَنْ لَا خَيْرَ بِخَيْرٍ بَعْدَهُ النَّارُ* *verily there is no good in prosperity which is followed by the fire (of hell)*; *أَمَّا وَصَلَّى بِنَعْمَانَ الْأَرَاكِ لَقَدْ أَضْمَرْتُ حُبَّكَ فِي فُؤَادِي* *by the galloping camels 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. *حُرُوفُ* (called by the grammarians *نُومًا* and *نُولًا*, *مَلَا*, *أَلَا*).

D the particles of requiring with urgency, or with gentleness), are used before the imperfect to incite one to perform an act, and before the perfect to rebuke the neglect of it; as *أَلَا تَصْنِفْ*

why dost thou not compose a book upon asceticism? equivalent to *compose one, pray*; but *أَلَا صَنَفْتَ كِتَابًا فِي الزُّهْدِ* *why*

* [And also by *وَأَنَّ* and by *وَو*; see the Gloss. to Tabarī. D. G.]

hast thou not composed a book upon asceticism? *why* A *يَقُولُ الَّذِينَ كَفَرُوا نَوْلًا أَنْزَلَ عَلَيْهِ* *didst thou not inform me (of it)?* *عَلَيْهِ* those who do not believe, say, *Why has no sign from his Lord been sent down to him?* *أَيَّةَ* *why does not God speak to us or a sign come unto us?* *كُنْتُ* *لَوْ مَا تَأْتِينَا بِآيَاتِكَ إِنْ كُنْتُ* *why dost thou not bring the angels to us, if thou art (one) of those who speak the truth?* In later times the simple *مَا* is so used; as *مَا تَقُومُ* *dost thou not stand up?* or *thou dost not stand up!* equivalent to *pray, stand up.* B

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 *مَلَا خَيْرًا مِنْ ذَلِكَ* *why not better than this?* scil. *تَفْعَلُ* *dost thou do, or* *مَلَا خَيْرٌ* *why not better than this?* scil. *كَانَ مِنْكَ* *was from thee*; *مَلَا اتَّقَدَّمُوا وَالْقُلُوبُ صَوَّاحُ* *why did ye not do so before, when our hearts were sound?* scil. *تَعْدُونَ عَقْرَ النَّيْبِ*; *مَلَا كَانَ ذَلِكَ مِنْكُمْ سَابِقًا* *why did ye not 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. *مَلَا* *why do ye not reckon the helmed warrior something glorious?* D

170. The interrogative pronouns *مَنْ* *who?* and *مَا* *what?* may stand in any one of the three cases, nominative, genitive, or accusative; as *أَنْتَ مَنْ أَنْتَ* *who art thou?* *أَنْتَ مَنْ أَنْتَ* *whose daughter art thou?* *مَنْ قَتَلْتَ* *whom hast thou slain?* *مَا تِلْكَ بِمِثْلِكَ* *what is*

- A *that in thy right hand?* مَا تَقُولُ *what sayest thou?* فِيمَا كُنْتُمْ *in what (state) were ye?* Even when they ought, strictly speaking, to follow another word in the genitive, they may be put first in the nominative absolute, and their proper place supplied by a pronoun which falls back upon them (عَائِدٌ or رَاجِعٌ); as قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ; (instead of مَنْ بِيَدِهِ مَنْ) *Say, In whose hand is the kingdom over everything?* But no such pronoun can be used, unless مَنْ and مَا precede in the nominative absolute.—To render the interrogation more lively,
- B the demonstrative pronoun ذَا is appended (like the Heb. הַזֶּה) to the interrogatives مَنْ and مَا, even when the subject of the interrogative clause is introduced by the relative pronoun الَّذِي; as مَا ذَا الَّذِي تَقُولُ, or مَا ذَا تَقُولُ, *what is it (that) thou sayest*?* مَنْ ذَا الَّذِي أَمَرَ, or مَنْ ذَا الَّذِي أَمَرَ, *who is it that has given orders?* لِمَا ذَا وَلَيْتَ بَعْدَ مَجِيئِكَ إِلَى هُنَا (pron. *limá dā*), *why dost thou run away after thy coming hither?*—The pronouns مَنْ and مَا are always
- C used substantively, but can neither govern a genitive nor be followed by another substantive in apposition to them in any case (nom., gen., or acc.): مَنْ قَتَى, مَنْ فَارِسٌ, do not mean *ris áríp; 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 أَلْقَوْهُمْ قَالُوا مَنْ قَتَى جِلْتُ أَتْنَى عُنَيْتُ *when the tribe ask, Who is a man? I think that I am meant; مَنْنَا* لَوْ كَانَ فِي الْأَلْفِ مِنَّا
- D *if there were one of us among a thousand, and they cried out, Who is a horseman? he would think (that) they meant him* (يَعْنُونَا in rhyme for يَعْنُونَ); مَنْ إِلَهٌ غَيْرُ اللَّهِ; يَأْتِيَكُمْ بِضِيَاءٍ, lit. *who (is) a god, beside the (true) God, (that) could give*

* [We find not unfrequently مَا ذَا تَقُولُ مَا ذَا فَعَلْتَ *what hast thou done? what do you wish from me?* D. G.]

you light? the words يَأْتِيَكُمْ بِضِيَاءٍ forming a relative clause in connection with the indefinite substantive إِنَّهُ (see § 172). Even such a case as is represented by the words مَنْ زَيْدٌ, مَنْ زَيْدٌ, in no way violates this rule. One person says رَأَيْتُ زَيْدًا *I have seen Zèid*; another, repeating the exact words of the former speaker (الْحِكَايَةُ), asks مَنْ زَيْدًا *who is* (the person meant, when you said “*ra'èitu Zèidan*,” by the word) “*Zeidan*”? Similarly, in the genitive, مَرَرْتُ بِزَيْدٍ *I passed by Zèid*, مَنْ زَيْدٍ. In general, however, the حِكَايَةُ (imitation, citation or quoting of the exact words of a speaker) is neglected, and the questioner asks مَنْ زَيْدٌ *who is Zèid?* in the nominative. The حِكَايَةُ is allowed only when the word quoted is a proper name, and مَنْ is not preceded by any connective particle, such as وَ. We can only say وَمَنْ زَيْدٌ *and who is Zèid?* مَنْ غُلَامٌ زَيْدٍ *who is the slave of Zèid?* The word مَنْ may be used by itself alone, in reference to an undefined substantive, with the inflections mentioned in Vol. i. § 352; e.g. جَاءَنِي رَجُلٌ *there came to me a man*, مَنْو *who?* رَأَيْتُ رَجُلًا *I saw a man*, مَنْا *whom?* مَرَرْتُ بِرَجُلٍ *I passed by a man*, مَنْي *whom?*—As interrogatives, مَنْ and مَا are construed with the masculine singular of a verb, but occasionally admit of the feminine, when the predicate is of the feminine gender; as مَنْ كَانَتْ أُمُّكَ *who was thy mother?* [see § 152, e].—If inquiry be made regarding the nature, qualities, social position, etc., of a person, مَا is used, and not مَنْ; e.g. مَا أَنْتَ *and we said to him, What art thou?* أَخْبِرْنِي عَنْ قَوْلِكَ مَا رَبُّ الْأَعَالَمِينَ *what is the Lord of created things?* وَلَمَّا رَأَتْ رُكْبَ الثَّمِيرِیِّ أُعْرِضَتْ وَكُنَّ مِنْ أَنْ يَلْقَيْنَهُ حَذِرَاتٍ * مَا

* مِنْ أَنْ by poetic license for مَنْ أَنْ, and حَذِرَاتٍ in rhyme for حَذِرَاتٍ.

A كُنْتُمْ قَالَ كُنْتُ عَلَى حِمَارٍ هَزِيلٍ وَمَعِيَ صَاحِبٌ لِي عَلَى أَتَانٍ مِثْلِهِ
tell me about thy verse: "And after she descried the cavalcade of the
Numèirî, she turned aside, and they were on their guard against
meeting him";—what were ye? He said, I was upon a lean he-ass,
and with me was a friend of mine upon a she-ass like it.

REM. a. The حَكَايَةُ of a proper name is inadmissible, if the
name be qualified in any way, except by ابْنٌ in a genealogical
series. If one says رَأَيْتُ زَيْدَ بْنَ عَمْرٍو, you may ask مَنْ زَيْدُ بْنُ
B رَأَيْتُ زَيْدًا ابْنَ الْأَمِيرِ or رَأَيْتُ زَيْدًا أَلْعَاقِلَ; but if one says
you cannot ask مَنْ زَيْدًا أَلْعَاقِلَ or مَنْ زَيْدًا ابْنَ الْأَمِيرِ. In these
cases the nominative only is allowed.

REM. b. From مَنْ is formed an adjective مَنِىٌّ [Vol. i. § 352,
rem. c], which is used in asking questions regarding صِفَاتُ الْعَلَمِ
or التَّبَسَّاتُ (Vol. i. § 249). E.g. جَاءَنِي زَيْدٌ Zèid came to me;
أَلْقَرَشِيٌّ of which tribe? to which the answer might be الْقَرَشِيُّ of
C Kōreîs, as distinguished from زَيْدُ التَّقَفِيِّ Zèid of the tribe of Takîf;
مَنِىٌّ of which tribe art thou, is he? instead of the
usual مِمَّنِ الرَّجُلُ.

REM. c. The interrogative مَا is very rarely used of persons; as
وَلَكِنِّي أُدَلِّكُمُ عَلَى رَجُلٍ مِمَّنَا هُوَ أَقْوَمُ بِهَا دَعَوْتُونِي إِلَيْهِ فَقَالُوا مَا هُوَ
but I will point out to you a man amongst us, who is better able to
carry out what ye have asked me to do; and they said, Who is he?
D 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
أَسْرَبَ أَلْقَطًا هَلْ مِنْ يُعِيرُ جَنَاحَهُ لَعَلِّي إِلَى مَنْ قَدْ هَوَيْتُ أُطِيرُ;
O covey of katas (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;

فَاتَنكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ then marry what women seem good, A
to you; وَلَدُّوا مَا نَكَحُوا وَالْأَقْتُلَ مَا وَلَدُّوا those whom they married
(their wives) were (doomed) to captivity, and those whom they begat
(their children) to slaughter; كَانَ أَتَقُولُ فَمَا شَكَّكُنَا فِي أَحْتِلَافِهِ كَانَ أَتَقُولُ
فَمَا شَكَّكُنَا فِي أَحْتِلَافِهِ and (as to) those about whose virility we are in doubt, the
decision shall be as you please; ثُمَّ نَحَى عَنَّا جَمِيعَ مَا كَانَ بِحَضْرَتِهِ 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 B
of his friends and relatives*.

REM. d. On the shortening of مَا into مَر, see Vol. i. § 351, rem.

171. Regarding the interrogative pronoun أَيُّ, of which we
have spoken before (§ 87), there are here two remarks to be made.
(a) أَيُّ [when followed by a noun in the genitive] is used, not only
instead of the fem. أَيَّة, but also instead of the plur. أَيُّونَ; as مَنْ أَيُّ
وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ of what tribe art thou? and no soul knows in what land it shall die; مَنْ أَيُّ النَّاسِ أَنْتَ of
what people art thou? [when prefixed to a fem. pronoun, it may be
masc. or fem.; though أَيَّتُهُنَّ is the more common; see Vol. i. § 353].
(b) A nominal sentence with a nominal predicate, of which the subject
is أَيُّ with a pronominal suffix, may, as a whole, without any

* [In reality, the above examples form no exception to the rules. D
In the two first the question relates to the quality or position of the
man, not to his name. In the others مَا is used in a collective sense.
But as in many cases the interrogative what is he? and who is he?
the relative what and whom are equally admissible, we find مَا and مَنْ
sometimes interchanged by different authors and in different manu-
scripts. Comp. Fleischer, *Kl. Schr.* iii. 14 seq. D. G.]

† [The reading بِأَيَّةِ أَرْضٍ is compared by Sibawèh to an equally
rare form, viz. كُنْتُهُنَّ.]

A change of case, supply the place of an accusative to a verb or of a genitive after a preposition; as *عَرَفْتُ أَيُّهُمْ فِي الدَّارِ* *I know which of them is in the house*; *لَمْ لَنْزَعَنَّ مِنْ كُلِّ شَيْعَةٍ أَيُّهُمْ أَشَدَّ عَلَى الرَّحْمَنِ* *then will we take forth from every band those who have been stoutest in proud rebellion against the Merciful*; *مَضَّغَهَا لِيَنْظُرَ أَيُّهَا* *he bit them with his teeth in order to see which of them was the hardest*; *إِذَا مَا لَقِيتَ بَنِي مَالِكٍ فَسَلِّمْ عَلَى أَيُّهُمْ أَفْضَلَ* *when thou meetest the Bēnū Mālik, salute him who is most excellent amongst them*. In such cases, however, *أَيُّ* may be put alone, without any suffix, in the accusative or genitive, the vacant place of the subject in the nominal clause being supplied by the pronoun of the third person; as *عَرَفْتُ أَيًّا هُوَ فِي الدَّارِ*. In the former case *أَيُّ* is treated as an interrogative, in the latter as a relative pronoun. We may also say *عَرَفْتُ أَيًّا فِي الدَّارِ* *and even عَرَفْتُ أَيُّهُمْ هُوَ فِي الدَّارِ*.

- C REM. a. *أَيُّ* likewise serves to express astonishment, in which case it may always be put in the masc. sing., and the noun which it governs in the genitive is undefined. If the preceding noun, to which *أَيُّ* refers, be indefinite, then *أَيُّ* agrees with it in case; as *جِئْتَنِي بِرَجُلٍ أَيُّ رَجُلٍ* *thou hast brought me a man, (and) what a man*! = *what a man thou hast brought me*! [(or) *أَيُّ*] *مَرَرْتُ بِأَمْرَأَةٍ أَيَّةٍ (أَيُّ)* *I passed by a woman, (and) what a woman*! But if the preceding noun be definite, *أَيُّ* is always put in the circumstantial accusative or *ḥāl*; as *جَاءَنِي زَيْدٌ أَيُّ رَجُلٍ* *Zēid came to me, (and) what a man (he is)*! The reason of this is, that the interrogative and exclamatory *أَيُّ*, being by its very nature indefinite, can never be in concord with a definite substantive. Instead of *أَيُّ* we also find *جَاءَنِي زَيْدٌ أَيُّمَا رَجُلٍ*, *جِئْتَنِي بِرَجُلٍ أَيُّمَا رَجُلٍ*; as *أَيُّمَا* [أَيُّمَا]; *هَذِهِ أُمَةٌ أَلَلَهُ أَيُّمَا جَارِيَةٍ*, *مَرَرْتُ بِأَمْرَأَتَيْنِ أَيُّمَا أَمْرَأَتَيْنِ* *this is the handmaid of God, (and) what a girl is she*!]
- D

لِحَبْتَرٍ فَلِلَّهِ عَيْنَا حَبْتَرٍ أَيُّمَا فَتَى and *I gave a slight wink to Habtar, A and how keen (see § 53, b, rem. e) were the eyes of Habtar, the noble youth*!—The substantive which constitutes the object of wonder may be understood, when it is virtually contained in the verb, and *أَيُّ* must then be put in whatever case that substantive would have stood, had it been expressed; as *إِنْتَكَوْا أَيُّ نِكَايَةٍ* *how they have been tormented*! i.e. *إِنْتَكَوْا نِكَايَةً أَيُّ نِكَايَةٍ*.

[REM. b. From *أَيُّ* is formed the relative adjective *أَيُّي*; see B Vol. i, § 353, rem. c.]

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 *الْأَسْرُ الْمَوْصُولُ*, or simply *الْمَوْصُولُ*. Examples of the first kind: *مَرَرْتُ بِرَجُلٍ يَنَامُ* *I passed by a man, who was sleeping*; *إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ* *the first temple, which was founded for mankind, was that at Bēkka (Mekka)*; *أَيَّاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ* *firmly constructed (i.e. unambiguous) verses, which form the basis (lit. are the mother) of the Scriptures*; *يَوْمٌ لَا يَبِيعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ* *a day in which there shall be no bartering, nor friendship, nor intercession*; *لَمْ تَكَلِّمْ* *traces of an abode, which speak not (تَكَلَّمَ in rhyme for تَكَلَّمَر)*; *نُقِلْنَا إِلَى مَجْلِسٍ آخَرَ قَدْ رُشِيَ بِمَاءِ آتُورِدَ* *we were removed to another*

- A room, which had been sprinkled with rose-water. Examples of the second kind : دُكَّانِي آلِي the king who is just ; كَانَتْ لِأَبِي أو كَالِدِي my shop, which had belonged to my father ; مَرَّ عَلَى قَرْيَةٍ or (hast thou seen) the like of him who passed by a town ? الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ 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 عَرَفَنِي but he to whom anything is forgiven on his brother's part ; عَرَفَنِي he let me know all that he was leaving.—Sometimes, however, a noun defined by the article is followed by a qualificative sentence, when that noun indicates, not a particular individual (animate or inanimate), but any individual bearing the name* ; as كَالْجَمْرِ كَمَثَلِ الْإِخْمَارِ يَحْمِلُ أَشْفَارًا like the ass which carries books ; كَالرَّمَادِ like the coal which is put among the ashes. In such phrases as نِعَمَ الرَّأْيِ رَأَيْتَ, what an excellent counsel thou hast adopted ! the substantive الرَّأْيِ 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 نِعَمَ الرَّأْيِ رَأَيْتَ [comp. Vol. i. § 183].

- D REM. a. The Arabs, like the other Semites, have no relative pronoun which they can employ when the antecedent to the relative clause is indefinite. Further, it should be observed that أَيْ and أَلَّذِي are always definite, whether the latter be used substantively

* [The article is then employed لِتَعْرِيفِ الْجَنَسِ to indicate the genus (Vol. i. § 345, rem. a).]

or adjectively ; whilst مَنْ and مَا, which can only be used substantively, are either definite or indefinite, as مَنْ جَاءَ he who comes or one who comes, مَا لِي that which I have or something which I have. When employed indefinitely, مَنْ and مَا are not regarded by the Arabs as conjunctive nouns, but as indeclinable substantives (equivalent in meaning to شَخْصٌ, a person, and شَيْءٌ, a thing), to which the words that we regard as the complement of the relative pronoun, are annexed as a qualificative clause, virtually in the same case. We even find, though very rarely, a single adjective so annexed to مَنْ or مَا, and actually agreeing with them in case [e.g. مَرَرْتُ بِمَنْ مُحْسِنٍ I passed by a generous person ; مَرَرْتُ بِمَا مُعْجِبٍ I passed by something pleasing to you]. When thus used, مَنْ and مَا are said to be مَوْصُوفَةٌ. [Comp. Vol. i. § 353, 1.]

REM. b. The pronoun in the qualificative clause, which falls back upon the antecedent (الرَّاجِعُ or الْعَائِدُ [§ 173]), ought, strictly speaking, to be of the third person, even when the subject of the qualified substantive is a pronoun of the first or second person. In practice, however, the one is usually brought into agreement with the other ; as إِنَّا نَكْفُرُ قَوْمًا تَجَاهِلُونَ verily ye are a people who are foolish ; إِنَّا نَقُومُ مَا نَرَى الْقَتْلَ سَبًّا verily we are people who count it no disgrace to be slain ; إِنِّي أَمْرُؤُ تَجِدُ الرِّجَالَ عَدَاوَتِي verily I am a man whose hostility (brave) men find (to be terrible). Compare § 175, rem.

[REM. c. Among qualificative sentences may be reckoned also the qualificative clauses mentioned § 139, rem. b, (1).]

173. The qualificative sentence necessarily contains a pronoun (الرَّاجِعُ or الْعَائِدُ), referring to the qualified noun and connecting it with the qualificative sentence. This pronoun is either contained in the verb of the qualificative sentence, as its nominative, e.g. رَجُلٌ جَاءَ a man who came ; or, in case of its being a nominal sentence, is expressed by a separate pronoun, e.g. رَجُلٌ هُوَ صَدِيقِي a man who is

- A *my friend*; or, lastly, appears as a suffix in the genitive or accusative, e.g. *مَرَرْتُ بِرَجُلٍ أَبُوهُ نَائِمٌ* *I passed by a man whose father was asleep*; *زَوَّجْتُ ابْنِي بِامْرَأَةٍ كَانَتْ عَنْهُمْ يُحِبُّهَا* *I married my son to a woman, with whom 'Amr was in love*; [*ضَرْبَةً* a striking wherewith he was struck]. The suffix is, however, not unfrequently suppressed, when the sense clearly indicates the connection between the qualified noun and the qualificative clause; as *وَمَا أَدْرِي أَغَيَّرَهُمُ تَنَاءٍ وَطُولُ الْعَهْدِ* and I do not know whether distance and length of time have changed them, or wealth which they have won (for *أَصَابُهُ*); *ضَرَبْتُهُ ضَرْبَةً خَرَّ كَالْمَيِّتِ* *I struck him a blow at which he fell like one dead* (for *بِهَا*); and *وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا* and fear a day, in which a soul shall not make satisfaction for (another) soul at all (for *تَجْزِي فِيهِ*).

- C 174. The conjunctive noun *الَّذِي* may be used either substantively or adjectively. In the former case, it includes the idea of a person or thing, that is to say, it is equivalent to the substantive *مَنْ* and *مَا*, when they are definite (*مَوْصُولَةٌ*), *he who, that which*. In the latter case, it agrees, like any other adjective, with its antecedent, which is always a definite substantive, in gender, number and case, and thus markedly differs from the relative pronouns of the Indo-german languages; as *أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ* show us (those two) of the *jinns* and of mankind, who led us astray, scil. *أَرِنَا الشَّيْطَانَيْنِ الَّذِينَ أَضَلَّانَا* show us the two devils who led us astray, viz. 'Iblis and Kābil or Cain; *يَا مَنْ أَحَسَّ بُنْيَى الَّذِينَ هُمَا سَمْعَى وَطَرْفَى* O thou who sawest my two little sons, who were my hearing and my sight,—my hearing has to-day been snatched away; *إِنَّ أَحَدَ الرَّجُلَيْنِ الَّذِينَ لَقُوا مِنَ الْأَنْصَارِ حِينَ ذَهَبُوا* one of the two men of the *Anṣār* (or

Helpers of the Prophet) whom they met, when they went to the porch, A was 'Owëim 'ibn Sā'idā; *لَمْ أَصِيبْ جَرْجَةً وَلَمْ يُصَلِّ صَلَاةَ سَجْدٍ فِيهَا* then Gārðga was slain, without having prayed a (single) prayer in which he prostrated himself, save those two *رَكَعَاتٍ* by praying which he became a Muslim; *فَإِنَّا نَذْكُرُ الصَّوْتَيْنِ* and we shall (now) quote the two songs (or airs), which we have received from Gāhza; *فِي زَمَنِ الْمَلِكَيْنِ* in the time of the two kings, who have been B already spoken of; *لَمْ يَنْ وَلَدِيهِ الَّذِينَ قَتَلَاهُ فِي بَيْنَوَى هَرَبًا إِلَى* then his two sons, who had murdered him in Nineveh, fled to the mountains of Moṣul.

REM. Somewhat similar to this is the attraction or assimilation of the relative in Greek and in the older forms of German, as *dusint punt des allir bestin goldis*, *DES die vrouwen tragen woldin*.

175. As the case in which the conjunctive nouns stand, is C independent of the conjunctive clause, they cannot express the syntactical relations of our relative pronouns. If they stand (as always happens with *مَنْ*, *مَا*, and *أَيُّ*, and frequently with *الَّذِي*) as substantives at the beginning of an independent sentence, they form its subject or inchoative (*مُبْتَدَأٌ*), and are consequently in the nominative; and the same thing occurs with *الَّذِي*, when it is annexed as an adjective to any such subject in the nominative. In every other instance, they stand, it is true, at the commencement of the conjunctive sentence, but are in whatever case the preceding governing word requires, be it noun, verb, or particle; that is to say, they are in that case which, according to our idiom, pertains to the demonstrative pronoun implied in them, or to the substantive antecedent to which they refer. The syntactical place of our relative pronoun is supplied by a pronoun in the conjunctive sentence, which falls back upon the conjunctive noun and agrees with it in gender and number. D

A This pronoun is called by the grammarians *الضَّمِيرُ الْعَائِدُ (الرَّاجِعُ) إِلَى الْفَوْضُولِ*, the pronoun which returns to, or falls back upon, the conjunctive noun, or simply *الْعَائِدُ* or *الرَّاجِعُ*.

(a) If this pronoun stand, as the subject, in the nominative case, it is represented, in a verbal sentence, by the personal pronoun implied in the verb; e.g. *أُحِبُّ مَنْ يَعْدِلُ* I love him who is just;

B *إِنَّكَ مِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ* among them are some who hearken to thee; *نَكُنْ مِثْلَ مَنْ يَا ذَلْبُ يَصْطَحِبَانِ* (if so,) we shall be like those, O wolf, who are comrades; *أَخَافُ مِنَ الْمَلِكِ الَّذِي يَظْلِمُ النَّاسَ* I am afraid of the king who oppresses the people. But in a nominal sentence, it is expressed by a separate pronoun; e.g. *هُوَ بِرٌّ* he who is pious; *عُدْتُ الشَّمِخَ الَّذِي هُوَ مَرِيضٌ* of that which is error; *مَا هُوَ ضَلَالٌ* I have visited the old man who is sick. In nominal sentences of which

C the predicate is an adverb, or a preposition with its genitive, depending upon the idea of *being* understood, the virtually existing subject of the substantive verb suffices to connect the clauses, without any separate pronoun being expressed; as *مَرَرْتُ بِمَنْ كَرَّ* I passed by him who is there or those who are there; *لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ* to Him belong those who are in heaven and upon earth, and they who dwell with Him are not too proud to serve Him;

D *مَرَرْتُ بِالَّذِي مَرَّ سُلَيْمَانُ* verily the first temple which was founded for mankind is that which is at Bakkā (Mekka). The *عَائِدُ* may also be omitted in a nominal sentence of more than the usual limited length, as *هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ* He it is who is a God in heaven and a God upon earth, *مَا أَنَا بِالَّذِي قَائِلٌ* I am not he who says anything to thee; but this omission is rare in short nominal sentences, as *مَنْ يُعْنِ بِالْحَمْدِ لَا يَنْطِقُ بِمَا سَفَهُ* he who cares for praise, does not speak what is foolish.

(b) If the *عَائِدُ* be an objective complement in the accusative, A it is appended as a suffix to the verb; e.g. *رَأَيْتُهُ مَنْ رَأَيْتُهُ* he whom I have seen; *عَرَفْتُ مَنْ عَرَفْتُ* I know him whom thou knowest; *السَّارِقُ الَّذِي قَتَلَهُ ابْنِي* the thief whom my son killed. The suffix is, however, not unfrequently omitted; as *وَلَكُمْ فِيهَا مَا تَشْتَبِي أَنْفُسُكُمْ* and yours (shall be) in it (the future life) what your souls desire (for *تَشْتَبِيهِ*); *الْكِتَابُ الَّذِي أَنْزَلَ اللَّهُ* the book which God has sent down or revealed (for B *عَسَى الْأَيَّامُ أَنْ يَرْجِعَنَّ قَوْمًا كَالَّذِي كَانُوا*); (أَنْزَلَهُ *كَانُوا عَلَيْهِ* or *كَانُوهُ*)].

(c) A pronominal suffix also supplies the place of our relative, when it stands in the genitive, dative, etc., or is governed by a preposition; as *الطَّبِيبُ الَّذِي آتَتْهُ عِنْدِي* the physician whose son is at my house; *مَا تَدْعُوهُمْ* he who has great possessions; *لَهُ مَالٌ كَثِيرٌ* C *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 *مَا أَنْتَ قَاضٍ* doom then what doom thou wilt (for *قَاضِيهِ*). If the suffix be governed by the same preposition as the preceding conjunctive noun, the suffix and its preposition may be omitted; as *أَنَا عِنْدَ مَنْ أَنْتَ* I am at the house of the same person as thou (for *عِنْدَهُ أَنْتَ*); *مَرَرْتُ بِالَّذِي مَرَّ سُلَيْمَانُ* D *وَيَشْرَبُ مِمَّا* (مَرَّ بِهِ) I passed by the same person as Sulaimān did (for *مَرَّ بِهِ*); *وَقَدْ كُنْتُ* (تَشْرَبُونَ مِنْهُ) and he drinks of what ye drink (for *تَشْرَبُونَ مِنْهُ*); *ثَخَفِي حُبَّ سَمْرَاءَ حَقْبَةً فَبَحْ* thou didst conceal thy love of Sāmrah for a time, but now disclose what thou wilt of it (لَنْ by poetic license for *لَا*), *لَا* of her = *لَهَا* of love of her, and *بِأَنْحِ* for *بِهِ*). But this is not allowed when the preposition

A is used before the suffix in a different meaning from that which it has before the conjunctive noun, nor when the preceding verb is a different one; as *مَرَرْتُ بِأَلْدَى مَرَرْتُ بِهِ عَلَى زَيْدٍ* *I passed by him on whose account thou didst pass by Zaid* (where *بِ* in *بِأَلْدَى* is لِلْإِنصَاقِ, whilst in *بِهِ* it is لِلتَّبَيُّهِ, § 56, rem. d); *زَهَدْتُ فِي أَلْدَى رَغِبْتُ فِيهِ* *I have had no longing after that which thou desiredst* (not *فِي أَلْدَى رَغِبْتُ*).

B REM. a. The *عَائِدٌ* after *أَلْدَى* 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 أَلْدَيْنَ أَصْبَحُوا أَصْبَحَا* *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 أَلْدَى سَمَّيْنِ أُمِّي* *I am he whom his (lit. my) mother named Haidara (Lion)**; *أَنَا أَلْدَى يَجِدُونِي فِي صُدُورِهِمْ* *I am he whom they find (a choking morsel) in their chests or throats* (*يَجِدُونِي* for *يَجِدُونِي*); *أَلَسْتُ أَلْعَبْدَ الْأَسْوَدَ أَلْدَى كُنْتُ تُرَاعِينَا بِمَوْضِعِ كَذَا* *art thou not the negro slave, who used to attend upon us in such and such a place?*

[REM. b. Ibn Mālik alone permits the phrase *ضَرَبْتُ فِيمَنْ* *ضَرَبْتُ* *فِيمَنْ* *رَغِبْتُ* *فِيهِ* *I beat him whom thou desiredst* (see Lane s. v. *فِي*), while some other authorities sanction the following likewise *يَنْتَكِلُ عَلَى مَنْ يَجِدُ يَوْمًا عَلَى مَنْ يَنْتَكِلُ عَلَيْهِ* *if, some day, he fails to find one on whom he may rely, for one on whom he may rely, for one on whom he may rely* (see Lane s. v. *عَلَى*). D. G.]

REM. c. On the occasional use of *أَل* in the sense of *أَلْدَى* see Vol. i. § 345, rem. b.

* *سَمَّيْنِ* by poetic license for *سَمَّيْنِي*, and *حَيْدَرَةٌ* in rhyme for *سَمَّيْنِي أُمِّي*. Another reading is *سَمَّيْنِي أُمِّي*.

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 verb, another subject be appended, the former must be repeated in the shape of a separate personal pronoun; as *حَضَرْتُ أَنَا وَيَعْقُوبُ* *I and Ya'kūb (Jacob) were present*; *أَتَى هُوَ وَأَصْحَابُهُ* *he and his companions came*; *فَإَذْهَبْ أَنْتَ وَرَبُّكَ* *go therefore, thou and thy Lord*; *أَسْكُنْ أَنْتَ* *do thou and thy wife dwell in the garden*; *لَقَدْ كُنْتُمْ* *verily ye and your fathers have been in clear error*. Exceptions are very rare; as, in a verse, *قُلْتُ إِذْ أَقْبَلْتُ* *I said, when she and (other) fair (women) advanced with elegant gait* (*تَهَادَى* for *تَهَادَى*); *فَقَالَ وَالَّذِينَ مَعَهُ* *he and those who were with him said* (Tab. i. 2449, l. 2). If, however, the verb has a pronominal suffix in the accusative, the repetition of the implied subject in a separate form is unnecessary; as *أَكْرَمْتُكَ وَزَيْدٌ* *I and Zaid have shown thee honour*; *جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ* *gardens of everlasting rest, into which they shall enter and those who are righteous*.—This form of expression may be varied by repeating the verb after *وَ*, but even then the separate pronoun is still usually employed; as *حَضَرْتُ أَنَا وَحَضَرَ يَعْقُوبُ*.

* [Sometimes there is hardly any difference between this construction and that with *وَأَوَّ* *الْمَعِيَّةِ* (§ 37), e.g. 'Ibn Hišām, 318, l. 11 *وَكُنَّا وَأَصْحَابًا لَنَا فَارْقُوا أَلْدَى... كَفُوجَيْنِ* *we and some of our comrades who left the right path became like two parties, where كُنَّا نَحْنُ وَأَصْحَابًا* would convey the same meaning. R. S. We may add here that it is usual to say *سِرْتُ* *وَزَيْدًا* rather than *وَزَيْدٌ*, but *وَعَمْرًا* rather than *سَارَ زَيْدٌ وَعَمْرُو*.]

- A 178. If a substantive be connected by **وَ** with the objective pronominal suffix of a verb, the suffix may be repeated in the form of a separate pronoun, but not necessarily; as **وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ** *and keep away from me and my sons our worshipping idols*; **وَأَجْلَاهُ وَقَوْمَهُ** *he made him and his people emigrate*. But if a pronoun is connected with a substantive or a pronominal suffix in the accusative, it must be suffixed either to the word **إِيَّاهُ** (Vol. i. § 188) or to the repeated verb; as **وَقَتَلَهُ وَإِيَّاهَا**, or **وَقَتَلَهُ وَقَتَلَهَا**, *he killed him and her*. If a substantive object is annexed to a pronominal object, the verb may be repeated or not; as **رَأَيْتُكَ وَزَيْدًا** *I saw thee and Zèid*; **وَقَتَلَهُ وَمَنْ كَانَ مَعَهُ مِنْ أَهْلِهِ** *he killed him and those of his family who were with him*, or **وَقَتَلَهُ هُوَ وَمَنْ الْحَاحَ**, or **وَقَتَلَ وَمَنْ الْحَاحَ**.

179. If to a pronominal suffix in the genitive there be joined a substantive in the same case, the governing word is usually repeated; as **كَتَابُكَ رَبُّكُمْ وَرَبُّ آبَائِكُمْ** *your and your fathers' Lord*. The form **كَتَابُكَ** as **ثِيَابُكَ وَزَيْدٌ**, *thy book and Zèid's*, is of rarer occurrence, except with the suffixes of the third person, as **اتِّفَاقُهُ هُوَ وَأَخِيهِ** *his and his brother's agreement*. If a substantive be connected by **وَ** with the pronominal suffix of a preposition, the preposition must be repeated; as **لِي وَلِأَخِيهِ** *to me and his brother*. This rule is occasionally violated in poetry, scarcely ever in prose; as **فَقَدَّ حَابَ مَنْ يَصْلَى بِهَا وَسَعِيرَهَا** *and balked is he who is scorched by it (war) and its flame*; **وَالْأَيَّامُ فَأَذْهَبَ فَمَا بِكَ وَالْأَيَّامُ** *be off then, for there is nothing strange in thee or the times*.

REM. If a genitive belongs alike to two or more nouns, it is, in classical Arabic, attached to the first of them, and represented after the others by a pronominal suffix; as **بَنُو أَلْهَلِكِ وَبَنَاتُهُ** *the king's sons and daughters*. On an exception see § 78, rem. b; it is common in later prose writers, as **مُوسَى يَذْكُرُ أَوْلَادَ وَأَحْفَادَ آدَمَ**

Moses mentions (by name) the sons and grandsons of Adam, for **أَطِيبُ نَوْمُهُ وَأَطِيبُ نَوْمِهِ** *a most pleasant and sweet slumber, for* **وَأَحْلَاهَا وَأَحْلَاهَا**.

180. The negative particle **لَا**, when it follows **وَ**, connecting two nouns, supplies the place of a preceding negative sentence (see § 160); as **لَمْ يَبْقَ أَبِي وَلَا أُمِّي** *neither my father nor my mother remains alive*, where **لَا** is equivalent to **وَلَمْ يَبْقَ**; **لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ** *ye have not known, nor your fathers*; **لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا** *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 **مَا وَقَعَ بَيْنَنَا لَا قِتَالٌ وَلَا كَلَامٌ** *there has been neither combat nor dispute between us*.—Similarly, if two verbs are dependent upon another verb, which is preceded by a negative particle, the second of the dependent verbs usually takes the negative **لَا** with the conjunction **وَ**; as **مَا أُمَكِّنِي أَنْ أَعْمَلَ شَيْئًا وَلَا أَقْطَعَ أَمْرًا** *it was impossible for me to do anything or to conclude anything*, where **لَا** is equivalent to **وَمَا أُمَكِّنِي أَنْ**.

181. When two verbs, connected by **وَ** and referring to the same subject, precede that subject, one of them (in general the second) agrees with it in gender and number, whilst the other is put in the singular masculine; as **بَغَى وَأَعْتَدَا عَبْدَاكَ**, or **بَغَى وَأَعْتَدَى**, *thy two servants acted insolently and with violence*; **يُحْسِنُ** *thy two sons do good and evil*. This involved form of expression occurs, however, but rarely in classical Arabic, in which we usually find **بَغَى عَبْدَاكَ وَأَعْتَدَاكَ**, **يُحْسِنُ ابْنَاكَ وَيُسَيِّئُ ابْنَاكَ**. It is called by the grammarians **التَّضَارُّعُ فِي** *the conflict in regard to government*. Some further illustrations of it are given in the remarks.

- A REM. a. Sometimes a noun belongs to two verbs as the subject of the one and the objective complement of the other. (1) When this is the case, if the verb to which it is the complement be placed first, the noun is expressed only as the subject of the second verb, and the first verb is left without any complement; as ضَرَبْتُ زَيْدًا *I struck (Zèid) and Zèid struck me*. Some Arab grammarians, however, allow the first verb a pronominal complement; as إِذَا كُنْتُ تُرْضِيهِ وَيَرْضِيكَ صَاحِبٌ ; ضَرَبْتُهُ وَضَرَبَنِي زَيْدٌ *when thou satisfiest a friend and he satisfies thee*. (2) If the verb, of which the noun is the subject, be placed first, the second verb takes a pronominal complement, and the first verb agrees with the noun according to the rules laid down in § 141, etc.; as ضَرَبْنِي وَضَرَبْتُهُمَا الرَّجُلَانِ, ضَرَبَنِي وَضَرَبْتُهُ زَيْدٌ *the two men struck me and I struck them*. The omission of the pronominal complement is rare; as ضَرَبَنِي وَضَرَبْتُ الرَّجُلَانِ, ضَرَبَنِي وَضَرَبْتُ زَيْدًا [نَاسِبَتِي] *بِعُكَاظٍ يُعْشَى* *the apes were akin to me and I to them*]; ضَرَبْتُ زَيْدًا وَنَاسِبَتِ الْقُرُودُ *at 'Okāz the sheen, or gleam, (of weapons, اَلسِّلَاحُ) dazzles the eyes of the beholders when they look at it*. The noun may also be made the complement of the second verb, and the first verb, which has now no subject expressed, must agree with the noun in gender and number; as ضَرَبَنِي وَضَرَبْتُ زَيْدًا *(Zèid) struck me and I struck Zèid*, ضَرَبْتِ الرَّجُلَيْنِ وَضَرَبَنِي *the two (men) struck me, and I struck the two men*; ضَرَبُونِي وَضَرَبْتُ *they (the evildoers) struck me, and I struck the evildoers*. All these involved forms of expression occur but seldom in classical Arabic, the usual and regular constructions being ضَرَبْتُ زَيْدًا, ضَرَبَنِي الرَّجُلَانِ وَضَرَبْتُهُمَا, ضَرَبَنِي الرَّجُلَيْنِ وَضَرَبْتُ زَيْدًا, ضَرَبْتِ الرَّجُلَيْنِ وَضَرَبَنِي.
- B
- C
- D

REM. b. In the case of a verb which must be connected with both a subject and a predicate (such as كَانَ or صَارَ), if the predicate be common to two propositions, it is expressed only once,

being either entirely omitted the second time or having its place supplied by إِيَّاهُ and a pronominal suffix. For example, we may translate *I was sick and Zèid was sick* by كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا, or كُنْتُ إِيَّاهُ وَكَانَ زَيْدٌ مَرِيضًا, or lastly كُنْتُ مَرِيضًا 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 كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا, or رَمَانِي بِأَمْرِ كُنْتُ وَكَانَ زَيْدٌ إِيَّاهُ. [An example from poetry is رَمَانِي بِأَمْرِ كُنْتُ وَكَانَ زَيْدٌ إِيَّاهُ *he accused me of a thing of which I and my father were innocent* (Sawāhid el-Kaššāf 311). D. G.]

REM. c. Almost the same thing takes place after the verbs ظَنَّنَ 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 Zèid learned*. The predicate of the clause, which serves as complement to the C فعلِ الظَّنِّ, may belong to two different propositions, and consequently refer to two different subjects; whilst the noun, which is the subject of the فعلِ الظَّنِّ in the one proposition, may in the other be the subject of the clause which is dependent upon the فعلِ الظَّنِّ. When this is the case, we may, in accordance with rem. b, translate such a phrase as *Zèid thought me learned and I thought him learned* by ظَنَنْتُ زَيْدًا عَالِمًا وَظَنَنْتِي إِيَّاهُ, or ظَنَنْتِي وَظَنَنْتُ زَيْدًا عَالِمًا, or lastly ظَنَنْتُ زَيْدًا عَالِمًا وَظَنَنْتِي إِيَّاهُ. The D first of these modes of expression is the most common, but all three are rare, the natural and usual construction being ظَنَنْتُ زَيْدًا عَالِمًا وَظَنَنْتُهُ إِيَّاهُ. If the subjects differ in gender or number, the predicate must be repeated; as أَظُنُّ وَيُظَنُّنِي أَحَا زَيْدًا وَعَمْرًا أَخَوَيْنِ *I think Zèid and 'Amr two brothers (of mine), and they think me a brother (of theirs)*.

- A **182.** The Arabs, as well as the other Semites, often connect single verbs and entire sentences with one another merely by means of the particles **وَ** and **فَ**, where we should employ particles of a more definite meaning to indicate the precise relation between them. They use **وَ**, for example, where we would prefer a disjunctive or adversative particle; as **اللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ** *God knows, but ye do not know*. In such cases, however, **وَ** has in reality only a copulative force; the adversative relation lies in the nature of the
- B two clauses themselves.—The Arabs also use **وَ** and **فَ** with a separate verb in some cases in which we avail ourselves of a subordinate modifying expression; e.g. **سَجَدَ فَأُطَالَ** *he prostrated himself and made long (his prostration)*, equivalent to *he prostrated himself for a long time*, instead of **أُطَالَ 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 زَيْدٌ وَهُوَ بَاكِ** *Zèid rose up weeping*; **عَادَ إِلَى وَهُوَ مَصْفُوعٌ** *he returned to me beaten*; **جَاءَتْ مِنْ عِنْدِهِ وَهِيَ مُخَرَّقَةُ الثِّيَابِ بَاكِئَةً** *she came from his house with her clothes in tatters, crying*; **انْقَرَضَ فِي وَقْتِهِ قَرْنَانِ مِنَ** *two generations of men passed away in his time, whilst*
- D **كَانَ زَيْدٌ مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِبَةٌ عَلَى غُرُوبِهَا** *like him who passed by a town, falling down upon its roofs (in ruins, its walls falling in upon its fallen roofs)*; **كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ** *ye lied, knowing (that ye did so), ye lied wittingly*, in which example the nominal circumstantial clause has a finite verb for its predicate; **ذَهَبَ زَيْدٌ وَعَمَرُو بَاقِي** *Zèid went away, whilst 'Amr remained*; **وَقَدْ أَغْتَدَى وَالطَّيْرُ فِي وَكُنَاتِهَا** *and sometimes I go forth early, whilst*

the birds are (still) in their nests, where the circumstantial clause has A a distinct subject; **ذَهَبَ زَيْدٌ وَعَمَرُو يَشْتَغِلُ** *Zèid went away, whilst 'Amr was busy*, where the circumstantial clause has a distinct subject and a finite verb for its predicate.

REM. We sometimes find a nominal clause merely appended to the preceding proposition, without **وَ**, as **أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ** *get ye down, the one of you an enemy to the other*; **جَاءَ زَيْدٌ يَدُهُ** *Zèid came with his hand on his head*; **وَشِي لِقَيْتُهُ عَلَيْهِ جُبَّةٌ** *I met him wearing an embroidered coat*; **وَأَحْوَا عَبَقُ الْيَسَكِ بِهِمْ** *they returned, (whilst) the perfume of musk clung to them*; and even without a pronoun, as **مَرَرْتُ بِالْبَيْرِ قَفِيزٌ بِدِرْهَمٍ** *I passed by the wheat, (whilst) a bushel (of it was selling) for a dirham (for قَفِيزٌ مِنْهُ [§ 120, rem. a])*.

- (b) The clause descriptive of the state is verbal and affirmative, the verb being in the Imperfect Indicative, preceded by **وَقَدْ**; as **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, **وَ** must also be dropped, so that the circumstantial Imperfect is outwardly unconnected with the previous proposition; as **جَاءَ زَيْدٌ يَضْحَكُ** *Zèid came laughing*; **جَاءَ الْأَمِيرُ تَقَادُ الْجَنَائِبُ بَيْنَ يَدَيْهِ** *the emir came with led horses preceding him* (a very common construction, see § 8, e).

- (c) The clause descriptive of the state is verbal and negative, the verb being in the Imperfect Jussive, preceded by **وَلَمْ**, or the Imperfect Indicative, preceded by **وَمَا**; as **أَوْ قَالَ أَوْحَى إِلَيَّ وَلَمْ يُوحَ** *or has said, 'Something has been revealed to me,' whilst* **وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ** *nothing has been revealed to him; but they deceive only themselves, without knowing it*. In this case **وَ** is often dropped; as **فَأَتَقَلَّبُوا يَنْعَمَ مِنْ اللَّهِ وَفَضِّلَ لَمْ يَمَسَّهُمْ سُوٌّ** *they tossed about in the favour of Allah and preferred, but they were not affected by anything*.

A and so they returned, (laden) with favours and benefits from God, without any harm having touched them. Where the negation is expressed by لَا, the particle وَ is rarely used; as تَوَّانَ قَوْمًا لَا تَرْفَعُ if any persons entered heaven because of distinction of tribe, I would enter it without being hindered.

(d) The clause descriptive of the state is verbal and affirmative, the verb being in the Perfect, preceded by وَقَدْ; as هَذَا غَنَاقًا وَقَدْ وَمَا لَنَا إِلَّا نُقَاتِلَ such is her singing, now that she has grown old; وَمَا لَنَا إِلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا وَأَهْلَانَا 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 جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ أَوْ جَاءُوكُمْ or they come unto you, their hearts being reluctant to fight

B وَمَا لَنَا إِلَّا نُقَاتِلَ such is her singing, now that she has grown old; وَمَا لَنَا إِلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا وَأَهْلَانَا 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 جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ أَوْ جَاءُوكُمْ or they come unto you, their hearts being reluctant to fight

C against you; أَلَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا 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 ذُنَّ رِجَالِهَا لَا تَبْعِدُ what can it boot me that their women say, 'O do not perish!' when I have been slain fighting for their husbands? وَمَا كَانَ يَنْفَعُنِي مَقَالُ نِسَائِهِمْ وَقَتِلْتُ ذُنَّ رِجَالِهَا لَا تَبْعِدُ and verily thou hast defended the cause of God better than even 'Amr 'ibn 'Obèid; فَخَرَسُوا وَلَا خَرَسَ سُكَّانُ الْقِمَاقِيرِ they were silent, even more than the inhabitants of the sepulchres. In reality, neither لَا nor وَلَا have an adversative force; the adversative relation lies in the nature of the two clauses themselves, as has been remarked in the case of وَ § 182. D. G.]

D (e) The clause descriptive of the state is verbal and negative, the verb being in the Perfect, preceded by وَمَا, or more rarely by مَا alone; as جَاءَ زَيْدٌ وَمَا رَكِبَ Zèid came without having ridden; مَا كَانَ يَنْفَعُنِي مَقَالُ نِسَائِهِمْ وَقَتِلْتُ ذُنَّ رِجَالِهَا لَا تَبْعِدُ what can it boot me that their women say, 'O do not perish!' when I have been slain fighting for their husbands? وَمَا كَانَ يَنْفَعُنِي مَقَالُ نِسَائِهِمْ وَقَتِلْتُ ذُنَّ رِجَالِهَا لَا تَبْعِدُ and verily thou hast defended the cause of God better than even 'Amr 'ibn 'Obèid; فَخَرَسُوا وَلَا خَرَسَ سُكَّانُ الْقِمَاقِيرِ they were silent, even more than the inhabitants of the sepulchres. In reality, neither لَا nor وَلَا have an adversative force; the adversative relation lies in the nature of the two clauses themselves, as has been remarked in the case of وَ § 182. D. G.]

REM. The وَ which introduces such a circumstantial clause, is called by the Arab grammarians وَاءُ الْحَالِ, the wāw of the state,

condition or circumstance, and وَاءُ 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 لَكِنْ, لَا, or بَلْ, and لَكِنْ.

(a) لَا is opposed to a preceding affirmative proposition or a command; as زَيْدٌ عَلِيمٌ لَا جَاهِلٌ Zèid is learned, not ignorant; B خُذْ زَيْدًا لَا عَمْرًا Zèid came to me, not 'Amr; take Zèid, not 'Amr. [In comparisons وَلَا has the meaning of but not, as أَمْرٌ لَا كَمَالِكٍ a man but not the like of Mālik ('ibn Nuwèira); وَلَا كَالسَّعْدَانِ water—but not so good as that of the well of Soddā, pasture—but not like the sa'dān. In later times وَلَا was very often used in the sense of even more than, as غَدَوْتُ وَلَا and verily thou hast defended the cause of God better than even 'Amr 'ibn 'Obèid; فَخَرَسُوا وَلَا خَرَسَ سُكَّانُ الْقِمَاقِيرِ they were silent, even more than the inhabitants of the sepulchres. In reality, neither لَا nor وَلَا have an adversative force; the adversative relation lies in the nature of the two clauses themselves, as has been remarked in the case of وَ § 182. D. G.]

(b) لَكِنْ or لَكِنْ (also, especially in Magribi mss., لَا لَكِنْ), which is often preceded by وَ, is more particularly opposed to a preceding negative proposition or a prohibition; as جَاءَنِي زَيْدٌ لَكِنْ جَاءَنِي عَمْرًا Zèid came to me, but 'Amr did not come; لَا تَضْرِبْ Zèid came to me, but 'Amr did not beat Zèid, but 'Amr; وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا

- A أَنْفُسَهُمْ يَظْلِمُونَ *and they did not injure us, but they injured themselves;*
 وَلَكِنْ كَذَّبَ وَتَوَلَّى *for he neither believed nor*
 يَلُومُونَنِي فِي *prayed, but deemed (the truth) a lie and turned away;*
 حُبِّ لَيْلَى عَوَادِلِي وَلَكِنِّي مِنْ حُبِّهَا لَعَيْدٌ *my reproachers blame me*
for loving Lailā, but I am deeply smitten with love for her (عَمِيدٌ
in rhyme for عَمِيدٌ);
 B إِنَّ آتِنَ زَرْقَاءَ لَا تَخْشَى بَوَادِرَهُ لَكِنَّ وَقَائِعَهُ فِي *no errors of sudden passion are feared in 'Ibn Zarkā,*
but his onslaughts in battle are looked for (with dread). When
introducing a nominal clause, لَكِنَّ requires the subject to be put in
the accusative (see § 36), whereas لَكِنَّ leaves it in the nominative; as
 وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا *and Solomon was not un-*
believing, but the devils were unbelieving;
 C لَكِنَّ الظَّالِمُونَ الْيَوْمَ فِي *but the evildoers are to-day in manifest error.*

REM. لَكِنَّ and لَكِنَّ are said to be used لِلْإِسْتِدْرَاكِ *to rectify or*
emend (the previous statement).

- (c) بَلْ is opposed either to a preceding affirmative or negative
 proposition, a command or a prohibition; as قَامَ زَيْدٌ بَلْ عَمَرُو *Zēid*
stood up—not so, it was 'Amr; قَامَ زَيْدٌ بَلْ عَمَرُو Zēid did not
stand up, but 'Amr (stood up); اضْرِبْ زَيْدًا بَلْ عَمْرًا beat Zēid—no,
 D 'Amr; لَا تَضْرِبْ زَيْدًا بَلْ عَمْرًا *do not beat Zēid, but (beat) 'Amr;*
 مَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ *we do not see that ye*
are in any way superior to us—nay, we think you liars; قَالُوا قُلُوبُنَا
غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ
 خَلَعُوا عَنْهُ خِلْعَتَهُ *they say, 'Our hearts are uncircumcised'—*
not so! God hath cursed them for their unbelief; وَثَوْبَ الْحَيَوةِ
 أَلَأَنْتَ رَجُلٌ أَمْ امْرَأَةٌ فَقَالَتْ بَلْ امْرَأَةٌ يَا مَوْلَايَ *they stripped him of his dress, nay, also of the*
garment of life; art

thou a man or a woman? And she said, A woman (lit., not a man, A
but a woman) O my master. Sometimes it is strengthened by the
 addition of لَا; as وَمَا هَجَرْتُكَ لَا بَلْ زَادَنِي شَغَفًا هَجَرْتُ وَبَعْدُ *and I have*
not abandoned thee; no, on the contrary, separation and distance have
increased my love. [In the answer to a disjunctive question لَا بَلْ
and لَا بَلْ deny one member (the first), as لَا بَلْ أَفَى زَمَانِي أَمْ بَعْدَهُ قَالَ لَا
whether in my time or afterwards? He said: Nay, but
afterwards ('Ibn Hišām 10, lines 5 and 3 from below, 11, l. 1, Tab. i.
 912, ll. 3, 4, 9). R. S.]

REM. After a negative proposition or a prohibition, بَلْ is said
 to be used لِلْإِسْتِدْرَاكِ (see above, b, rem.); after an affirmative
 proposition or a command, لِلْإِضْرَابِ *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 عُمْرِكَ وَاحِدًا أَوْ اثْنَيْنِ
thou givest birth in thy whole life to only one or two; إِنَّمَا أَخْشَى سَيْلَ
إِنَّمَا الرِّبَا فِي *I fear the overflow only of my own streamlet; [إِنَّمَا الرِّبَا فِي*
 إِنَّمَا الرِّبَا فِي *verily, usury is in the delay of payment].*

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
 (الْإِسْتِثْنَاءُ) is considered to be of three kinds: الْإِسْتِثْنَاءُ الْمُتَمِّصُ, in

* [But not always; comp. Fleischer, *Kl. Schr.* i. 508.]

A which the thing excepted (الْمُسْتَنْثَى) is *joined to*, or of the same kind as, the general term (الْمُسْتَنْثَى مِنْهُ) *that from which the exception is made*; الِاسْتِثْنَاءُ التَّنْقِطُوعُ, in which the exception is *severed from*, or wholly different in kind from, the general term; and الِاسْتِثْنَاءُ التَّمَرُّغُ, or *the exception made void (of government)**, in which the general term is not expressed. The rules for the construction of the exception are as follows.

(a) When the thing excepted is placed after the general term, and B the proposition containing that term is affirmative, the exception is put in the accusative; as قَامَ الْقَوْمُ إِلَّا زَيْدًا *the people stood up, except Zèid*; مَرَرْتُ بِالْقَوْمِ إِلَّا زَيْدًا *I passed by the people, except Zèid*; 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 (اسْتِفْهَامٌ بِمَعْنَى النِّفْيِ or اسْتِفْهَامٌ إِنكَارِيٌّ)†, the C exception may be put either in the accusative, or in the same case with the general term (as a بَدَل or *permutative*, or more specifically as a بَدَلٌ بَعْضٍ مِنَ الْمُسْتَنْثَى مِنْهُ, § 139, rem. b, 2, b), but the latter construction is preferred; as مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدٌ (or زَيْدًا), لَا يَقُمْ أَحَدٌ إِلَّا زَيْدٌ, (إِلَّا زَيْدًا) or مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ up but Zèid (or زَيْدًا) هَلْ مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ, (إِلَّا زَيْدًا) هَلْ مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ *hast thou passed by any one but Zèid (or زَيْدًا)?* (إِلَّا زَيْدًا) مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ *they would not do it, save a few of them*; وَمَنْ يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ *and who forgives sins save God?* [إِلَهَ إِلَّا اللَّهُ] *there is no deity other than God*. Sometimes the place of الْمُسْتَنْثَى مِنْهُ is occupied by a preposition and

* [Comp. Fleischer, *Kl. Schr.* ii. 96.]

† [Also in sentences like تَوَكَّلْ عَلَى اللَّهِ لَا يَكُنْ لَكَ إِلهٌ إِلَّا اللَّهُ لَفَسَدَتَا § 4, α, the proposition implying a negation. D. G.]

its complement (جَارٌ وَمَجْرُورٌ) or the like, which does not however A affect the construction of the exception; as مَا جَاءَنِي مِنْ أَحَدٍ إِلَّا زَيْدٌ, where مَا جَاءَنِي مِنْ أَحَدٍ = مَا رَأَيْتُ مِنْ أَحَدٍ إِلَّا زَيْدًا; أَحَدٌ = مِنْ أَحَدٍ; أَحَدًا = there is no one in the house but Amr, = مَا زَيْدٌ بِشَيْءٍ, or لَيْسَ زَيْدٌ بِشَيْءٍ إِلَّا شَيْءٌ لَا يُعْبَأُ بِهِ; لَا فِي الدَّارِ أَحَدٌ إِلَّا شَيْءٌ لَا يُعْبَأُ بِهِ, Zèid is nothing but a thing of no account; ye Bènū Lubdīnā, ye are B no hand but a hand that lacks an arm.—On the contrary, if the thing excepted is wholly different in kind from the general term, the preference is usually given to the accusative, in accordance with the dialect of el-Higāz; as مَا جَاءَنِي أَحَدٌ إِلَّا حِمَارًا *no one (i.e. no person) came to me, but an ass*; مَا قَامَ الْقَوْمُ إِلَّا حِمَارًا *the people did not stand up, but an ass*; but the Tēmimites [and some others] adopt the permutation, as مَا مَرَرْتُ بِالْقَوْمِ إِلَّا حِمَارٍ, مَا قَامَ الْقَوْمُ إِلَّا حِمَارٌ.— If the general term is not expressed, the thing excepted is put in C whatever case the general term would have been, had it been expressed; as مَا مَرَرْتُ إِلَّا بِزَيْدٍ (not زَيْدًا), مَا جَاءَنِي إِلَّا زَيْدٌ (not زَيْدًا), (for had the general term been expressed, we should have said مَا جَاءَ أَحَدٌ, مَا مَرَرْتُ بِأَحَدٍ, and مَا جَاءَ أَحَدٌ, (لَمْ يَضْرِبْ أَحَدًا) (لَمْ يَضْرِبْ أَحَدًا) and none but God knew what (feelings the thought of) her tattoo-marks excited in us on the evening when the abodes (of her people) were far away. D

(γ) When the thing excepted is placed before the general term, it is invariably put in the accusative, if the proposition containing the general term is affirmative; as قَامَ إِلَّا زَيْدًا الْقَوْمُ. But if that proposition be negative, the nominative is also admissible, though the usual construction is the accusative; as لَا أَحَدٌ شَيْعَةً وَمَا لِي إِلَّا مَشْعَبٌ آلِ أَحْمَدَ (Muhammad), and I have no way but the way of truth;

A *فَأَنَّهُمْ يَرْجُونَ مِنْهُ شَفَاعَةً إِذَا لَمْ يَكُنْ إِلَّا النَّبِيُّونَ شَافِعَ مَا لِي إِلَّا* but conversing with her only doubled my pain (lit. *what was in me*); but *فَأَنَّهُمْ يَرْجُونَ مِنْهُ شَفَاعَةً إِذَا لَمْ يَكُنْ إِلَّا النَّبِيُّونَ شَافِعَ مَا لِي إِلَّا* and they expect from him (Muhammad) intercession, when there is no intercessor save the prophets; *أَخُوكَ نَاصِرُ أَخَاكَ* I have no helper but thy brother; instead of *النَّبِيِّينَ* and *أَخَاكَ*.

- B REM. a. If several exceptions are specified, the following rules are observed. (1) If the general term, from which the exception is made, is not expressed, the regent (verb) affects one, usually the first, of the exceptions, and the others are put in the accusative; as *مَا مَرَرْتُ إِلَّا بِزَيْدٍ إِلَّا عَمْرًا إِلَّا بَكْرًا*, مَا قَامَ إِلَّا زَيْدٌ إِلَّا عَمْرًا. (2) If the general term is expressed, and the exceptions precede it, they are all put in the accusative, whether the proposition containing the general term be positive or negative; as *قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا*. 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 إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا*; but if the proposition be negative, one of them (usually the first) is construed in the ordinary way as a permutative of *أَلَمْ يَسْتَقْنِ مِنْهُ*, and the others are put in the accusative, as *مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا* (but *إِلَّا زَيْدًا* in the accusative is rare). (3) If the exceptions be different in kind from the general term, the ordinary rule is followed for all; *مَا قَامَ أَحَدٌ إِلَّا حِمَارًا إِلَّا فَرَسًا إِلَّا جَمَلًا* in the accusative is preferable to the permutative in the nominative.
- C
- D

REM. b. If the repetition of *إِلَّا* be merely emphatic (لِلتَّوَكُّيدِ), 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 Zaid—but thy brother, meaning but Zaid thy brother, *قَامَ الْقَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا*; *إِلَّا زَيْدٌ أَخِيكَ*

except Zaid and except Amr, only slightly more emphatic than A *لَيْلِ النَّهْرِ إِلَّا تَيْلَةً وَنَهَارَهَا وَلَا* except Zaid and Amr; *إِلَّا زَيْدًا وَعَمْرًا* is Time aught but night and its (following) day, and (aught but) the rising of the sun (and) then its setting? where the second *إِلَّا* is a *لَفْظٌ* or superfluous word, which does not count in the construction; *مَا لَكَ مِنْ شَنْجِكَ إِلَّا عَمَلُهُ إِلَّا رَسِيمُهُ* thou hast nothing from thy old camel but its toil, (nothing but) its jog and (nothing but) its trot, for *رَمَلُهُ* and *إِلَّا عَمَلُهُ رَسِيمُهُ وَرَمَلُهُ* (شَيْخُكَ by license for شَنْجُكَ, but others read شَيْخُكَ).

REM. c. The exception after *إِلَّا* may also be expressed by a sentence, which may be introduced by *وَ*, *وَقَدْ*, *أَنْ*, etc.; as *مَا أَرْسَلْنَا مَا فِي قَرْيَةٍ مِنْ نَبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْأَسَاءِ وَالضَّرَاءِ* We have never sent a prophet to any city without our afflicting its people with adversity and trouble; *مَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا* no leaf falls but He knows it; *مَا رَأَيْتُ أَحَدًا إِلَّا زَيْدٌ خَيْرٌ مِنْهُ* I have seen no one than whom Zaid was not better; *فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ* do not die then unless ye be Muslims; *مَا فِي قَلْبِكَ شَيْءٌ إِلَّا وَفِي* there is no emotion in thy heart but there is a stronger one in mine; *فَلَمْ أَلْبَثْ إِلَّا وَجَارِيَّتِي قَدْ أَقْبَلَتْ* and I had not waited long but my girl came up; *فَمَا أَشْعُرُ إِلَّا وَقَدْ جَاءَتْ مِنْ عِنْدِهِ* before I was aware (of it), she had come from his house; *فَمَا حَلَلْتُهَا إِلَّا* and before I had unloosed it (my foot), the man was gone; *هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ* can they expect but that God should come to them overshadowed by clouds? The phrase *نَسُدُّكَ اللَّهُ (بِاللَّهِ) إِلَّا فَعَلْتَ* I beseech thee by God to do (it)*, is explained by *مَا طَلَبْتُ مِنْكَ إِلَّا فِعْلَكَ* I beg

* [Properly I remind thee of God, therefore وَاللَّهِمَّ I remind thee of God and the ties of relationship is often = I beseech

- A *of thee nothing but thy doing (it)*, equivalent to أَفْسَمْتُ عَلَيْكَ إِلَّا (compare § 59, rem. a). [In this sense إِلَّا is often replaced by لَيْتَا; see Vol. i § 367, l.]

REM. d. **إِلَّا** is sometimes strengthened by prefixing to it **اللَّهُمَّ**
O God! as **اللَّهُمَّ إِلَّا أَنْ تَقْعِدَ نَارُ الْجُوعِ** *unless indeed the fire of*
hunger be kindled. [Comp. the footnote to § 38, rem. d.]

- REM. e. **إِلَّا** is very rarely used in poetry with pronominal
 B suffixes; as **فَمَا لِيَ عَوْضَ إِلَّاهُ نَاصِرٌ** and *I have never any helper but*
Him; and **وَمَا عَلَيْنَا إِذَا مَا كُنْتَ جَارَتَنَا أَنْ لَا يُجَاوِرَنَا 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 غَيْرُ لَيْسَ إِلَّا** (compare **لَيْسَ غَيْرُ** and **لَا غَيْرُ**, § 82, d); e.g. **فَأَمَّا مَا عَدَا وَمَا خَلَا فَلِلنَّصَبِ لَيْسَ إِلَّا** *as regards mā 'adā and mā ḥalā, they are used with the accusative, not otherwise*; **الْفَاعِلُ وَاحِدٌ** *the agent is one (in kind), no more*.

[REM. *g.* **إِلَّا أَنْ** and **غَيْرَ أَنْ** are often used in the sense of *but*, even if the preceding proposition be affirmative.—On the phrase **أَنْ هُوَ إِلَّا أَنْ** *viz.* see the Gloss. to **Ṭabarī**.]

(b) **غیر** (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

- D same case as would be the thing excepted after **إِلَّا**; e.g. **قَامَ الْقَوْمُ** (إِلَّا زَيْدًا) = **غَيْرَ زَيْدٍ** (إِلَّا زَيْدًا) = **مَا قَامَ أَحَدٌ غَيْرَ زَيْدٍ**; (إِلَّا زَيْدًا), better than

thee by God to think of the ties of relationship, as نَسْأَلُكَ وَالرَّيَادَةَ I beseech thee to give us the increase of pay (Āgānī xiv. 120, l. 16 quoted by R. S.). The words إِلَّا فَعَلْتَ are properly an elliptical phrase (§ 6, rem. b), as نَسْأَلُكَ اللَّهُ وَالْأَرْحَامَ إِنْ not to do (it), e.g. نَسْأَلُكَ اللَّهُ وَالْأَرْحَامَ إِنْ فَضَحْتَنِي I beseech thee by God and the ties of relationship not to disgrace me. D. G.]

- A مَا قَامَ أَحَدٌ غَيْرَ حِمَارٍ: (إِلَّا زَيْدٌ) = مَا قَامَ غَيْرُ زَيْدٍ; (إِلَّا زَيْدًا) = غَيْرُ زَيْدٍ
 (إِلَّا حِمَارٌ) = غَيْرُ حِمَارٍ, rather than (إِلَّا حِمَارًا) =

REM. a. **إِلَّا** is sometimes used as a تَابِع, when we should rather have expected غَيْر, 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*; **أَنِيحَتْ فَأَلْقَتْ وَكُلَّ أَحَى مُفَارِقُهُ** *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*; **وَأَخُوهُ لَعَنَ أَبِيكَ إِلَّا الْقَرَقَدَانِ** *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 (شَيْئُهُ), such as a substantive defined by C the article used لِّلْجِنْسِ.

REM. b. The construction of سَوَى (see § 82, e) in the sense of *besides, except*, is similar to that of غَيْرَ; as قَامَ الْقَوْمُ سَوَى زَيْدٍ and وَلَمْ يَبْقَ سَوَى الْعُدْوَانِ (= غَيْرِ زَيْدٍ) and there was nothing left but violence (= غَيْرِ الْعُدْوَانِ).

(c) The verbal clauses مَا خَلَا *what is free from*, and مَا عَدَا *what goes beyond*, are often used in the sense of *except, but*, and D govern the accusative; as فَأَنْزَلُوهُمْ مَا خَلَا عَبَّاسًا *and they made them alight, except 'Abbās*; مَا خَلَا اللَّهَ بَاطِلٌ *verily everything, except God, is vanity* (in rhyme for بَاطِلٌ); جَمِيعُ مَا ذُكِرَ فِي خَبَرٍ; *all that has been said regarding the habar of the muḥaddath, as to its kinds and states and conditions, holds regarding it* (the habar of 'inna),

- A *except the allowability of placing it first*; مَا عَدَا *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 الْفَرَّاءُ أَنَّهَا تَعْمَلُ and the opinion of the Kūfis, except ḡl-Farrā, is that it governs in the same way as ḡdisa; وَمَا حَوْلَ خُمْسَةِ آلَافٍ مِنَ الْمُسْلِمِينَ and about 5000 Muslims and B *Metāwila and Jews, besides the women and children*; لَا خَلَا اللَّهُ لَا بَسْتُ الْهَلَابِسِ *saving God, I have no hope but in thee*; وَأَبَا الْأَوْلَادِ الْفَاخِرَةِ خَلَا السَّوَادِ *I have worn all sorts of splendid garments, except black*; أَبْخَنَا حَيَّهُمْ قَتْلًا وَأَسْرًا عَدَا الشُّطَاءُ 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 غَيْرَ, إِلَّا, and سِوَى, C be followed by a clause commencing with أَنْ or اَنْ; as خَلَا اَنْ اِنْ تَجْعَلَ الْفِعْلَ لِلْاِسْتِقْبَالِ وَاِنْ كَانَ مَاضِيًا *except that (the conditional) 'in turns the verb into a future, though it be (in form) a past*; خَلَا اَنْهُ لَا يَحْسُنُ اِبْدَالُ التَّنْكِرَةِ مِنَ الْمَعْرِفَةِ اِلَّا مَوْضُوعًا *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 بَيِّنَد (rarely مَبَيِّنَد), used in an D *as اِسْتِثْنَاءٌ مُنْقَطِعٌ*; as زَيْدٌ كَثِيرٌ اَلْمَالِ بَيِّنَدُ اَنْهُ بَخِيلٌ *Zaid is wealthy, but he is stingy*; اَنَا اَفْصَحُ مَنْ نَطَقَ بِالضَّادِ بَيِّنَدُ اَتَى مِنْ قُرَيْشٍ *I have the purest pronunciation of the letter dād, but I am of Kordīs, and I was put out to nurse among the Bēnū Sa'd 'ibn Bēkr (words of the Prophet).*

(d) حَاشَى (lit. *he excepted**) or حَاشَا, rarely حَاش and حَشَى, is

* [That حَاشَى is originally a nomen verbale, and not a verb, as

construed with the genitive [or with اِل] or the accusative; as اُحْسَنْتُ A *I have benefited the high and the low, except the family of Barmək*; حَاشَا أَبِي ثَوْبَانَ اِنَّ بِهِ ضِئًا عَيْنِ *except Abū Taubān,—verily he is sparing of abuse and foul words*; حَاشَى قُرَيْشًا فَإِنَّ اللَّهَ فَضَّلَهُمْ عَلَى اَلْبَرِيَّةِ بِالْاِسْلَامِ *except Kordīs, for verily God hath given them the superiority over all creation through ḡl-'Islām and the (true) religion*; اَللَّهُمَّ اغْفِرْ B *O God, pardon me and those who hear, except Satan and Abu 'l-'Aṣbaḡ.* It is rarely preceded by مَا; as اُسَامَةُ اُحَبُّ اَلنَّاسِ اِلَيَّ مَا حَاشَى (حَاشَى) فَاطِمَةُ *Usāma is the dearest of mankind to me, except Fāṭima (words of the Prophet)*; and as regards mankind, except Kordīs, we are the noblest of them in deeds.

[REM. حَاشَى لِلَّهِ in Kor'ān xii. 31 and 51 is an expression of C wonder at the power of God, like سُبْحَانَ اللَّهِ; used by later writers in the sense of مَعَاذَ اللَّهِ *God forbid! God keep us!* حَاشَاكَ *means saving you, you excepted.*]

(e) لَا يَكُونُ and لَيْسَ are also occasionally used, in these forms only, as equivalents of اِلَّا, and are followed by the accusative; as لَا يَكُونُ زَيْدًا or قَامَ اَلْقَوْمُ لَيْسَ زَيْدًا. Here the grammarians suppose an ellipse of the subject, بَعْضُهُمْ. With pronominal suffixes D we may say لَيْسَكَ, (لَيْسَ اِيَّايَ) and لَيْسَنِي [comp. Vol. i. § 182, rem. a]; e.g. اِذْ ذَهَبَ اَلْقَوْمُ اَلْكَرَامُ لَيْسِي *since the noble have departed, except me*; لَيْتَ هَذَا اَللَّيْلُ شَرٌّ لَا نَرَى *would that this night*

the school of ḡl-Kūfa taught, has been proved by Fleischer, *Kl. Schr.* i. 405, 462 seq.]

A were a (whole) month, during which we might see no stranger, but only me and thee, and might fear no spy; مَا وَصَفَ لِي أَحَدٌ فِي الْجَاهِلِيَّةِ no one was described to me in the (time of) ignorance, whom I saw (afterwards) in (the time of) Islām, but I found him inferior to the description, save thee (words of the Prophet to Zeïdu 'l-Hail).

(ف) لَا سِيَّمَا especially, above all (see Vol. i. § 364, e), may be

B construed either with the nominative or the genitive; as وَهِيَ كَنِيسَةٌ and it is a church which the Christians hold in very great reverence, but especially the kings of the Europeans; وَلَا سِيَّمَا يَوْمَ 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

C 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 وَقَدْ (compare a, rem. c), [or a conditional (temporal) sentence introduced by إِنْ or إِذَا], follows لَا سِيَّمَا; as لَا سِيَّمَا بِحَضْرَتِكَ especially in thy presence; take care to bear insults patiently, لَا سِيَّمَا مِنَ السُّفَهَاءِ especially from fools; وَأَنْتَ فِي رِيِّ الْخَلِيفَةِ وَلِبَاسِهِ especially

D since thou art in the garb of the caliph and his dress; وَقَدْ لَا سِيَّمَا especially as the shadow of darkness has fallen; أَغْدَفَ جُنْحُ الظُّلَامِ verily Zaid is generous, (إِذَا) أَتَيْتَهُ مُصَلِّيًا especially if thou come to him whilst he is engaged in prayers]. Later

writers incorrectly use سِيَّمَا, without لَا; as هَذَا مَعَ مَزِيدٍ إِحْسَانِهِ this, 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 ف at the commencement of a conditional apodosis.—This particle is used to separate the protasis and apodosis of a conditional sentence, [or of a clause introduced by إِذَا], when the conditional particle of the protasis either cannot B exercise any influence upon the apodosis, or is not required to do so*. This is the case—

(a) When the apodosis is a nominal sentence; as إِنْ قُلْتَ هَذَا إِنْ أَتَيْتَ مَنْ أَكْفَارِينَ if thou sayest this, thou art one of the unbelievers; إِنْ تَفْعَلُوا فَإِنَّهُ إِنْ عَصَى قَوْلَ اللَّهِ إِنْ كُنْتُمْ فِي رَيْبٍ مِنْ أَلْبَعَثَ فَإِنَّا خَلَقْنَاكُمْ if ye do, it will be a crime in you (lit. attaching to you); إِنْ كُنْتُمْ فِي رَيْبٍ مِنْ أَلْبَعَثَ فَإِنَّا خَلَقْنَاكُمْ if ye are in doubt about C the resurrection, verily we have created you; أَيُّ مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ by whichever (name) ye call (upon Him), His are the best names. إِذَا أَلْمَزَ لَمْ يَدْخُسْ مِنَ اللَّوْمِ عَرَضُهُ فَكُلُّ رِدَاءٍ يَرْتَدِيهِ جَمِيلٌ [when a man's honour is not sullied by meanness, every coat he wears is becoming to him.] In this case, after a conditional إِنْ or إِذَا, we may substitute for ف the so-called الْفَجَائِيَّةُ (see Vol. i. § 368, rem. e), as وَإِنْ تُصِيبْ سَيِّئَةً بِمَا قَدَّمْتَ أَيْدِيكَ إِذَا هُمْ يَقْنَطُونَ and if evil befall D them for what their hands have previously wrought, lo they despair; provided always that the nominal sentence does not partake of the nature of an imperative (as in the above قَوْلَ اللَّهِ), and is not introduced by a negative or إِنْ.

* [When the protasis is deprived of its conversive influence on the verb of the apodosis this is called الْفَجَائِيَّةُ. Comp. Fleischer, *Kl. Schr.* i. 545.]

A [REM. The **ف** is sometimes omitted in poetry, rarely in prose, as **قَمَنْ لَمْ يَمُتْ فِي الْيَوْمِ لَا بُدَّ أَنْ سَيَلْقَاهُ حَبْلُ الْمَنِيَةِ فِي الْغَدِ** *whoever did not die to-day, the snare of death will certainly lay hold of him to-morrow*; **وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ** *and when they are angered, they forgive*; **وَأَنْ نَجُوتَ كَفَافًا لَا وَزَرَ وَلَا أَجَرَ إِنِّي لَسَعِيدٌ** *and if I escape on equal terms, neither condemned nor rewarded, lo, I shall be fortunate.*]

B (b) When the apodosis is a verbal sentence, but the verb is a **مَاضٍ جَامِدٌ** or defective perfect (without imperfect or **مَاضٍ**), such as **لَيْسَ** *he is not*, **عَسَى** *perhaps he is*, **نِعَمَ** *how good is*, and the like; e.g. **مَنْ لَمْ يَكُنْ تَعْظِيمُهُ بَعْدَ أَلْفِ مَرَّةٍ كَتَعْظِيمِهِ فِي أَوَّلِ مَرَّةٍ فَلَيْسَ** *he whose reverence (for his teacher) is not the same after (seeing him) a thousand times as after (seeing him) for the first time, is not worthy of science*; **إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ** *if ye give alms openly, it is well.*

(c) When the apodosis is a verbal sentence, expressing a desire, wish, command, or prohibition; as **إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي** *if ye love God, follow me*; **مَنْ شَاءَ أَنْ يَحْتَوِيَ أَمَلَهُ جُمْلًا فَلْيَتَّخِذْ** *whoever wishes to attain his desires as a whole, let him make use of his night, as of a camel, to overtake them.* [Comp. § 1, f, at the end.]

D (d) When the apodosis is a verbal sentence, preceded by one of the affirmative particles **سَ**, **سَوْفَ**, and **قَدْ**, or one of the negative particles **لَمْ**, **لَنْ**, and **لَيْسَ**; as **إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ** *if he steals, a brother of his has stolen before (him)*; **إِنْ تَسْتَغْفِرْ لَهُمْ** *if thou askest forgiveness for them, God will not forgive them.*

REM. a. If the perfect in the apodosis conveys a promise or threat (§ 1, e), the use of **ف** is optional, as the verb really refers to future time.

REM. b. With the negatives **لَمْ** and **لَا**, the use of **ف** is optional. If **ف** be inserted, **لَا** requires the imperfect indicative after it (§ 17, c, a).

(e) When the perfect tense in the apodosis is intended to retain the signification of the perfect (see § 6, c); as **إِنْ كَانَ قَبِيضُهُ قَدْ قُدِّمَ مِنْ قَبْلِ لَصْدَقَتْ** *if his shirt is (has been) torn in front, she has spoken the truth.*

[REM. The apodosis of the temporal clause introduced by **لَمَّا**, is, sometimes in old poetry, frequently in later prose, preceded by **ف** (Vol. i. § 366, b, footnote; an example, Vol. ii. § 3, a), especially if the protasis consists of many words, or is separated from the apodosis by a circumstantial clause (comp. the Gloss. to Tabari).]

188. The particle **لَوْ** (Heb. **לִּי**), 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 سَبَعُوا مَا اسْتَجَابُوا لَكُمْ** *if ye call them, they will not hear your call; and even if they heard (it), they would not answer you.*

REM. a. **لَوْ** is sometimes used optatively (compare **لَوْ** *O si, utinam*), as **وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى رَبِّهِمْ** *and if thou couldst see (= couldst thou but see) when they are set before their Lord*; **وَلَوْ يَعْلَمُ الَّذِينَ كَفَرُوا** *had we but a return (to life), then would we keep ourselves clear from them*; **وَلَوْ يَكْفُونَ عَنْ وُجُوهِهِمُ النَّارَ** *and if those who disbelieve knew (= did those who disbelieve but know) the time when they shall not (be able to) keep off the fire (of hell) from their faces!** Especially

* [According to el-Beidāwī, as Trumpp p. 354 observes, **لَوْ** has

- A *يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ* *one of them would fain be kept alive a thousand years ;*
 وَدَّتْ طَائِفَةٌ *and a party among the people of the Book*
 مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ *would fain lead you astray.*

REM. b. Before nominal clauses **لَوْ أَنَّ** is [generally] used instead of **لَوْ**; as **لَوْ أَنَّ النَّاسَ سَمِعُوا** if the people had heard;

- B *if thou hadst asked me to do something else than this; it (the soul) would be glad if there were between itself and it (the evil it has done) a wide space. [Examples of the omission of أَنْ are ذَاتُ and سِوَايَ لَعَمْتَنِي and if a bracelet-wearing (lady) had struck me; if you possessed the treasures of my Lord's mercy.]*

- C 189. Sometimes the two particles **إِنْ** and **لَوْ** are combined (compare the Aram. **ܐܝܢܐܢ**, **ܐܝܢܐܢܐ**); as **وَلَعَمْرِي إِنْ لَوْ حَاوَلَ أَمِيرُ** (الكه) **وَلَعَمْرِي إِنْ لَوْ حَاوَلَ أَمِيرُ** and by my life, if the Commander of the Believers sought to recompense thee; **لَا نَسْلِمُ لِرُومَ ذَلِكَ وَإِنَّمَا يَلْزَمُ إِنْ لَوْ** we do not concede the necessity of this, for it is necessary only if it be thus (and thus); **يُودُّ لَهُ الْكَاتِبُ إِنْ لَوْ كَانَ فِي طَيِّ كِتَابِهِ** because of which (longing) the writer would fain be in the inside of his own letter.

190. The particle **لَ** is prefixed to the apodosis of hypothetical sentences (see Vol. i. § 361, *c*, *γ*) like **فَ** to that of conditional sentences; as **لَوْ كَانَ النَّاسُ كُلُّهُمْ عِبِيدِي لَأَعْتَقْتَهُمْ** *if all mankind were*

here its hypothetical meaning, the apodosis **لَمَّا اسْتَعْجَلُوا** (*verily they would not ask for speed*) being omitted (§ 4, rem. a.)]

*my slaves, I would set them free**. The employment of this particle **A** is, however, unlike that of **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 **لَ** before a negative apodosis of this sort introduced by **مَا**, as **فَلَوْ قَسَمْتُ عَلَى جَمِيعِ الْأَقْلَامِ لَمْ أَجِدْ لَهَا شِغْلًا**, *and if thou didst search all climes, thou wouldst never find any one like her*; but it is never prefixed to **لَمْ**, in order to avoid the **B** cacophony produced by the repetition of the letter *l*.

* [Sometimes ج is preceded by ل then, in that case, e.g. Kor'an xvii. 102.]

PART FOURTH.

PROSODY*.

I. THE FORM OF ARABIC POETRY.

A. THE RHYME.

A 191. Poetry (الشعر) always takes, during the classical period,—that is to say, from the earliest times down to the fall of the 'Umayyad dynasty (A.H. 132, A.D. 749—750),—the form of short poems, rarely

* On this subject, more especially as regards the oriental doctrine of the metres, the student is advised to consult the following works:

Samuelis Clerici علم العروض والقوافي scientia metrica et rhythmica, seu tractatus de prosodia Arabica ex auctoribus probatissimis eruta B (Oxonii, 1661); Freytag, Darstellung der Arabischen Verskunst (Bonn, 1830); De Sacy, Grammaire Arabe, t. ii. pp. 615—661; and the more recent grammars, e.g., Lagus, Lärokurs i Arabiska Språket (Helsingfors, 1869), pp. 354—376; Palmer, A Grammar of the Arabic Language (London, 1874), pp. 291—376. Also:

C. V. A. Van Dyck, كتاب محيط الدائرة في علمي العروض والقافية (Beirut, 1857); نُقْطَةُ الدَّائِرَةِ, printed as an appendix to the مِصْبَاحُ

C كتاب مجموع of Buṭrus ʿl-Bistānī (Beirut, 1854), and to the مِصْبَاحُ of Nāṣif ʿl-Yazīgī (2nd edit., Beirut, 1869); and Ibn Kēisan's تَلْقِيبُ الْقَوَائِي, in my *Opuscula Arabica* (Leyden, 1859). [A very able treatise on Arabic prosody was published in the *Journal Asiatique* for 1877 by M. Stanislas Guyard,

exceeding the length of a hundred and twenty verses. Such poems A are called *kaṣīdas*, قَصِيدَة, collect. قَصِيدٌ, plur. قَصَائِدُ; whereas a mere fragment, consisting of only a few verses, is termed قِطْعَة, plur. قِطَعٌ, also مُقْطَعَاتٌ. A poem, the special object of which is the eulogy of an individual or a tribe, is named مَدِيح, plur. مَدَائِح; a satire, هِجَاء or أَهْجِيَّة, plur. أَهْجِيٌّ; an elegy, رَثَاء, or مَرْثِيَّة, plur. مَرَاث; and a poem in the metre *ragʿz* (see § 204), أَرْجُوزَة, B plur. أَرْجُوزٌ. Verses set to music are termed أَغْنِيَّة, plur. أَغَانِي.

REM. Rhyme without metre or measure (وَرْنَ) does not constitute poetry, but merely *rhymed prose*, سَجْع.

192. Each verse, بَيْت (lit. *tent, house*), plur. أَبْيَات, consists of two hemistichs, termed مِصْرَع or مِصْرَعٌ (*one half of a folding-door*), plur. مَصَارِيع and مَصَارِع, or شَطْر (*a half*), pl. أَشْطُر and شُطُور. The C first of these hemistichs is called الصَّدْر (*the breast*), and the second التَّعْجُز (*the rump*).

193. The rhyme, الْقَافِيَة, plur. الْقَوَائِي, labours under peculiar restrictions, for, according to ancient rule, the two hemistichs of the first verse of a *kaṣīda* must rhyme with one another, and the same rhyme must be repeated at the end of every verse throughout the

Théorie nouvelle de la métrique Arabe. Compare, however, Prof. D M. Hartmann's Essay, *Metrum und Rhythmus* (Giessen, 1896). In 1879 Dr A. Gies (Leipzig) published a dissertation on modern metres: الفنون السبعة. Ein Beitrag zur Kenntniss sieben neuerer arabischer Versarten; Prof. Hartmann, in the *Actes du dixième Congrès international des Orientalistes*, session de Genève, 1894, III. pp. 45—67 ("Ueber die Muwaššah genannte Art der Strophengedichte bei den Arabern"), made some excellent remarks about Arabic metres, and has just published "Das Arabische Strophengedicht, I. Das Muwaššah."

A whole poem. The rhyme may be of two sorts, مُقَيَّدَةٌ and مُطْلَقَةٌ. It is called مُقَيَّدَةٌ or *fettered*, when the verse ends with a consonant, and مُطْلَقَةٌ or *loose*, when it ends with a vowel.

194. The essential part of the rhyme is the letter called الرَّوِّي, which remains the same throughout the entire poem, and, as it were, binds the verses together, so as to form one whole (رَوَّى to bind fast).

Hence a *kaṣida*, of which the *rawī* is the letter *l* is called قَصِيدَةٌ

B لَامِيَّة; ر, رَائِيَّة; ت, تَائِيَّة; 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. تَقْتُلِي, تَقْتُلِي, يَقْتُلُوا (unless they form a diphthong with a preceding fêtha, 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 ة, when it is not radical, as in رَحْمَةً for رَحْمَةٌ, كِتَابَةً for كِتَابَةٌ (pausal form for كِتَابِي or كِتَابِي). The ة of the pronouns هُوَ and هَا may, however, be used as *rawī*, if preceded by a long vowel; e.g. عَصَاهَا, عَصَاهَا.

195. The loose *kaṣiya* (see § 193) terminates in what is called اَلْصَّلَةُ, the *annex* or *appendix* to the *rawī*, which may be either a long vowel (i.e. اَ, اِ, or اُو), or the letter ة, preceded by one of the short vowels (أَ, إَ, or أُ).

REM. a. We say "a long vowel," because the final vowel of a verse is regarded as being followed by the homogeneous letter of prolongation, whether this latter be written or not. The vowel-letter ا is invariably expressed, but و and ي are frequently omitted, even where they are always written in prose; e.g. وَيَدِي, for وَيَدِي, and my hand; صَنَعَ, for صَنَعُوا or صَنَعُوا, they made.

REM. b. If the letter ة has a long vowel after it, as in the A suffix pronouns هَا (= هِيَ), هُوَ (= هُوَ), the letter of prolongation, اِ, or يِ, is called اَلْخُرُوجُ, that which goes beyond (the *fila*); as in مَوْجِبَهَا, (تَعْصِيهَا = تَعْصِيهَا), (نَعْلِيهَا = نَعْلِيهَا).

REM. c. Both *fila* and *horūḡ* must accompany the *rawī*, without the slightest change, throughout the whole poem.

196. The *rawī* may also be preceded by one or two letters, which form, to a greater or less extent, a necessary portion of the B *kaṣiya* (whether loose or fettered). These are named اَلتَّاسِيسُ, اَلدَّخِيلُ, and اَلرَّدْفُ.

(a) اَلتَّاسِيسُ, or the *foundation*, is the name given to an ا of prolongation, preceding the *rawī*, and separated from it by a consonant, which is called the دَخِيلُ, *stranger* or *guest*. The former is invariable, the latter variable; but the vowel which separates the *dahīl* from the *rawī* ought, strictly speaking, to remain unchanged. For example, C in a verse ending with the word تَامِرٌ, the ر is the *rawī*, the long vowel ا the *ta'sis*, and the م the *dahīl*, whilst the vowel which separates this last from the *rawī* is *i*; but the next verse may terminate with the word اَلدَّوَابُّ, where the *dahīl* is يِ, though the other parts of the *kaṣiya* remain unchanged. The same rule holds when the *kaṣiya* is loose, instead of fettered, as in عَامِرٌ and اَلْوَابِرُ (where the *dahīl* is in the one case م, and in the other ت), or D بَاطِلَةٌ and رَوَاجِلَةٌ.

(b) The رَدْفُ, or *what rides behind*, is the technical name given to one of the letters of prolongation ا, ي, or و, when it immediately precedes the *rawī*; as in the words جَنَاحَانِ, نَهَائِهِ, رِجَالِيهَا, اَلسَّلَامُ, نَهَائِهِ. The long vowel ā remains invariable, but the poet may use ī and ū indifferently; قَرِيبٌ is regarded as rhyming with جَمُوحٌ, بَرِيقُهُ with طُرُوبٌ, مَشِيبٌ with سَوْفُهُ.

A REM. *a*. Strictly speaking, the *rawī* and the *ta'sis* should form parts of the same word, but exceptions are allowed in the cases of the separate pronoun هِـمَا, and of a pronominal suffix preceded by a preposition, as لَنَا, لِيَا (for لِي or لِيَا).

REM. *b*. When the *kāfiya* is unaccompanied by either a *ta'sis* or a *ridf*, it is said to be مُجَرَّدَةٌ, *naked* or *bare*; otherwise, it is either مُرَدَّفَةٌ or مُؤَسَّسَةٌ.

B 197. The vowels which accompany the *kāfiya* are also designated by peculiar names.

(*a*) The *māgrā*, الْمَجْرَى, is the vowel which follows the *rawī* in the loose *kāfiya*; e.g. *ā* in سَارَا (for سَارَ), *ī* in بَغِضَ, *ū* in سَلَكُوا or أَلْقَلَبَ. It is, strictly speaking, invariable.

(*b*) The *naḡāḍ*, النَّغَادُ, is the vowel between the letter *ʿ*, as *ṣila*, and the *horūḡ* (see § 195, rem. *b*); e.g. *fetha* in مَوَكِبَهَا, *kèsra* in

C تَعَصِيهِ (= تَعَصِي), and *ḍamma* in نَعْلَلَهُ (= نَعْلَلَهُو). It is, of course, invariable.

(*c*) The *tauḡīh*, التَّوْجِيهِ, is the vowel which immediately precedes the *rawī* in a قَافِيَةٌ مُجَرَّدَةٌ, e.g. *fetha* in فَجَبَر (for فَجَبَر), and *kèsra* in أَفَر (for أَفَر); or separates it from the *dahīl* in a قَافِيَةٌ مُؤَسَّسَةٌ (see § 196, rem. *b*), e.g. *kèsra* in تَامِر (for تَامِر) or وَأَلْوَاتِر. The latter is, however, more frequently distinguished by the special name of الْإِشْبَاعِ.

D The 'isbā' ought, strictly speaking, to be invariable; whereas, in the *tauḡīh*, the vowels *ḍamma* and *kèsra* may be interchanged, as in أَفَر, أَفَر, and صَبَر, صَبَر (compare the case of *و* and *ي* as *ridf*, § 196, *b*).

REM. The *tauḡīh* is absolutely necessary in a fettered *kāfiya*, unless it be مُرَدَّفَةٌ (as أَلْتَلِيل, قَرِيح, مَطَاع); but it is not necessary in a loose *kāfiya*, as أَلْعَمَر, قَدَر.

(*d*) The *rass*, الرَّسُّ, is the vowel which accompanies the letter, A preceding the *ta'sis* (see § 196, *a*). It can, of course, be none but *fetha*.

(*e*) The *ḥaḡw*, الْحَذْوُ, is the vowel which accompanies the letter preceding the *ridf* (see § 196, *b*). It is either *fetha*, *kèsra* or *ḍamma*, according as the *ridf* is *ا*, *ي* or *و*; but the vowel *fetha* before *و* or *ي* (وَي, وَي) is also included under this name.

198. The last two *quiescent* (سَاكِنٌ) letters of a verse form, B according to the preceding sections, the limits between which is comprised the rhyme. Hence the Arab grammarians divide the rhyme into five kinds, according to the number of *moving* (مُتَحَرِّكٌ) letters which come between these two*; viz. مُتَدَارِكٌ, مُتَوَاتِرٌ, مُتَرَادِفٌ, مُتَرَاكِبٌ, and مُتَكَوِّسٌ.

(*a*) The *mutarāḍif* is where there is *no* moving letter between the two quiescents,—in other words, a fettered *kāfiya*, in which the *rawī* C is preceded by a *ridf*; as جَنَاحَانُ, يَحُولُ, قَرِيحٌ, أَلْتَلِيلُ, نُؤْتَيْنُ. It is of comparatively rare occurrence.

(*b*) The *mutawātir* is where *one* moving letter intervenes between the quiescents; as جَمِيلٌ, شَيْبَانَا, (سَحَرُو) سَحَرُ, (ظَلَمِي) ظَلَمٌ, (جَمِيلُو) ظَنُونِي.

(*c*) The *mutadārik* is where there are *two* moving letters between D

* The reader should bear in mind that the grammarians designate the vowels by the term حَرَكَاتٌ, *motions* (sing. حَرَكَةٌ); whence a consonant, which is followed by a vowel, is said to be مُتَحَرِّكٌ or *in motion*, and one that has no following vowel, to be سَاكِنٌ, *at rest*, *inert* or *quiescent*. Hence too the *gèzm* is often called سُكُونٌ. See Vol. i. § 4, rem. *b*, and § 9, with rem. *a*.

A the two quiescents; as *الْمَبَسِلُ* (= *الْمَبَسِلُو*) *يَنْزُورَهَا*, *هَيْكَل* (= *هَيْكَلِي*), *الْمَلْتَيْبُ* *قَدْ ظَلَمَ*.

(d) The *مُتَرَاكِبٌ* is where there are *three* moving letters between the quiescents; as *قَدْ حَسِدُو* (= *وَضَمِي*) *عَلَى وَضَمٍ وَلَا فَرْقًا*.

(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* *الْإِلَاهُ فَجَبَرُ* B *God has healed the (true) religion, and it has become whole.* This sort of rhyme is of rare occurrence.

199. A violation of any of the rules laid down in §§ 194—197 is regarded as a fault (*عَيْبٌ*). Of these faults the grammarians reckon five, viz. *السِّنَادُ*, *الْإِقْوَاةُ*, *الْإِكْفَاءُ*, *الْإِيطَاءُ*, and *التَّضْمِينُ* or *التَّثْمِيمُ*.

C (a) The *sinād*, *السِّنَادُ*, consists in a certain change of the vowels called *التَّوْجِيهُ*, *الْإِشْبَاعُ*, and *الْحَذْوُ*. (α) In the *tauḡih*, *kèsra* and *ḍamma* may freely interchange, but the use of *fèṭḥa* to rhyme with either is a *sinād* (see § 197, c). 'Imru'u l'Kais, for example, commits this fault in rhyming *قَرُ* (for *قُرُ*) with *أَفِرُ* and *صُبِرُ*. (β) In the '*isbā*', the same fault is exemplified by rhyming *جَانِبُ* with *يَتَجَانِبُ*, or *فَالْقَوَارِعُ* with *أَلْتَدَافُعُ*. (γ) In the *ḥadw*, *i* may be interchanged with *ū* (see D § 196, b), and *ai* with *au* (e.g. *تَوْبِي* may rhyme with *بَرِيْبُ*); but to rhyme *خُمُوشًا* with *عَيْشًا* or *قُرَيْشًا* is a *sinād*. In the case of the *tauḡih* and '*isbā*', this fault is but a trifling one, and not seldom committed even by the best poets.

REM. The name of *السِّنَادُ* is also applied to cases in which a word, having a *ridf* or *ta'sis* before the *rawī*, is rhymed with one which has not; e.g. *تَوَصَّه* and *تَوَصَّيْ*, *تَعَصَّه* and *تَعَصَّيْ*, *تَسْلَجِي* and *قَوَّيْ*, *أَلْعَائِرُ* and *أَلْعَائِرِي*.

(b) The '*ikwā*, *الْإِقْوَاةُ*, is the name given to a change of the A vowel called *الْمَجْرَى* (see § 197, a); e.g. *الْأُسُودُ* and *مُزَوِّدٌ*, or *تَجُورُ* and *نُزُورُ*. 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 *ā* as *ḡila* (§ 195), any alteration of the *məḡrā* is exceedingly rare; to rhyme *دُونَهَا* with *ظُنُونَهَا*, or *إِنْتِقَامَهُ* with *أَسَامَهُ*, is condemned by all the native critics. B

(c) The '*ikfā*, *الْإِكْفَاءُ*, is the substitution of some cognate letter for the *rawī*; as when one rhymes *الَلِيلُ* with *أَنْعَيْنُ* and *عَيْنُ*, or *صُدُعُ* with *صَفْعُ*, or *وَسَطًا* with *أَلْعَنَدًا*. This is a very grave fault, and carefully avoided by all good poets†.

REM. Many authorities call this change *الْإِقْوَاةُ*, and apply the term *الْإِكْفَاءُ* to the alteration of the *məḡrā* (see b).

(d) The '*itā*, *الْإِيطَاءُ*, is the repetition of the same word in rhyme C in the course of a *kaṣida*. However, not to impose too great a restriction on the poet, this repetition is held to be allowable, provided there be some slight shade of difference in meaning, even if it be only to the extent of the word having the article in the one place and not in the other. Many authorities, too, permit the repetition in the same sense, provided at least seven verses intervene.

(e) Each verse of a poem ought to be independent in construction and sense (*مُفْرَدٌ*). That two or more verses should be so connected D

* [The reason is given in the *Āḡānī* ix. 164. The final vowel was indistinctly enunciated in simple recital, but prolonged in singing. When ʿn-Nābiḡa came to Yaṭrib and heard his own verses sung, he perceived his fault at once and corrected it in many places. D. G.]

† [The most common is the interchanging of *mīm* and *nūn*, as *يَسْتَدِيمَهَا* and *شُؤْنَهَا* (*Fāṭik* i. 89), *الْقَضِيمُ* and *مُجِبِّينُ* (*Lisān* i. 137 seq.). D. G.]

A with one another, is regarded as a fault, and technically named *taḍmīn*, اَلتَّضْمِيْنُ, or *tdmīm*, اَلتَّذْمِيْمُ. 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

هُمْ وَرَدُّوا اَلْجِيَاهَ عَلَى تَمِيْمٍ وَهُمْ اَصْحَابُ يَوْمِ عَكَاظٍ اِنِّىْ

They water their herds at the wells in spite of Tdmīm, and they are the victors on the day of 'Okāz; verily I—which is unintelligible,

B because the *ḵabar* of اِنِّىْ is unknown, till we hear or read the next verse:

شَهِدْتُ لَهُمْ مَوَاطِنَ صَالِحَاتٍ اَلْتَّبَتُّهُمْ يَوْمَ اَلصَّدْرِ مِىْنِىْ

have seen them fight many a good fight, (for which) I reward them with my heart's whole love.

B. THE METRES.

C 200. Every verse in Arabic poetry consists of a certain number of *feet*, called individually *تَفْعِيْل*, plur. *تَفَاعِيْل*, but as constituent parts of a verse, *جُزْء* (*a part*), plur. *أَجْزَاء*. A certain collocation of feet constitutes a *metre*, *بَحْر* (*a sea*), plur. *أَبْحُر*. To *scan* a verse is expressed by the word *قَطَعَ* (*to cut into pieces*), infin. *تَقْطِيع*. [The last foot of the first hemistich is called *عَرُوض*, that of the second *ضَرْب*.]

D [REM. The constituent parts of a foot are called *سَبَب* (*cord*) consisting of two letters, either *سَبَبٌ خَفِيفٌ* *a movent letter followed by a quiescent letter*, or *سَبَبٌ ثَقِيْلٌ* *two movent letters*, and *وَتْد* (*peg*) consisting of three letters, either *وَتْدٌ مَقْرُونٌ* *two movent letters followed by a quiescent letter*, or *وَتْدٌ مَفْرُوقٌ* *one movent, then one quiescent, then one movent letter*. Three successive short vowels followed by a quiescent letter, are called *سَبَبَانِ مَقْرُونَانِ* e.g. *مَتَا*

in *مُتَفَاعِلُنْ*, two parts each consisting of a movent letter and a quiescent letter *سَبَبَانِ مَفْرُوقَانِ* e.g. *مُسْتَفْعِلُنْ* in *مُسْتَفْعِلُنْ*. The common name for *سَبَبٌ* and *وَتْدٌ* is *مَقْطَعٌ* (Gr. *κόμμα*).]

201. The metres are ordinarily reckoned to be *sixteen* in number, and are exemplified in the following composition, made up partly of verses, either taken from the poets or written for the occasion, and partly of sentences from the Kor'an.

أَبْحُرُ اَلْبَحْرِ وَهِيَ سِتَّةٌ عَشَرَ بَحْرًا

أَبْحُرُ اَلْأَوَّلِ اَلطَّوِيلُ *

طَوِيلٌ مَدَى اَلْبَحْرَانِ مَنْ كُنْتُ أَهْوَاهُ أَذَابَ فُؤَادِى وَالتَّصَبُّرُ أَقْنَاهُ
فَعُولُنْ مَفَاعِلُنْ فَعُولُنْ مَفَاعِلُنْ وَلَا تَقْتُلُوا اَلنَفْسَ اَلَّتِى حَرَّمَ اَللَّهُ

أَبْحُرُ اَلثَّانِى اَلثَمِيدُ *

فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ يَا لَبْكِرِ اُنْشِرُوا لِىْ كَلْبِيَا

أَبْحُرُ اَلثَّالِثِ اَلْبَسِيطُ *

يَبْسُطُ لِىْ أُمْدِىْ أَتَى أَذَاهُنْهُمْ خَوْفًا مِّنَ اَلْجَوْرِ لَنَا أَنْ أَعَايُنْهُمْ
مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَعِلُنْ فَأَصْبَحُوا لَا يَرَى إِلَّا مَسَاجِدَهُمْ

أَبْحُرُ اَلرَّابِعِ اَلْكَامِلُ *

يَا كَامِلًا سَلِّمْ وَقُلْ تَعْظِيْمًا لِلْمُجْتَبَى خَيْرِ اَلْوَرَى تَسْلِيْمًا
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيْمًا

أَبْحُرُ اَلْخَامِسِ اَلْوَافِرُ *

أَوَافِرُ كَيْدِ شِعْرِىْ فِى مَزِيدٍ عَلَى رَغِيرِ اَلْأَعَادِى وَاَلْحَسُودِ
مَفَاعِلَاتُنْ مَفَاعِلَاتُنْ فَعُولُنْ إِلَّا بُعْدًا لِّعَادِ قَوْمِ هُودِ

A

الْبَحْرُ السَّادِسُ الْهَزَجُ *

هَزَجْتُمْ يَا مَنَى النَّفْسِ عَنِ الْأَوْطَانِ بِالْأُنْسِ
مَفَاعِيلُنْ مَفَاعِيلُنْ كَأَن تَمُ تَغْنُ بِالْأُمْسِ ❖

الْبَحْرُ السَّابِعُ الرَّجَزُ *

الرَّجَزُ الْمَوْزُونُ إِذْ تَجَزَّوْا أَجْزَاءَهُ بَيْنَ الْوَرَى لَا تُنْكَرُ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ يَا أَيُّهَا الَّذِينَ آمَنُوا أَصْبِرُوا ❖

B

الْبَحْرُ الثَّامِنُ الرَّمَلُ *

رَمَلٌ أَكْرَمُ بِهِ مِنْ رَمَلٍ نَدَّةٌ لِلْمُحْتَفَى وَالْمُجْتَلَى
فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلَاتُنْ وَالَّذِي أُلْمِعُ أَنْ يَغْفِرَ لِي ❖

الْبَحْرُ التَّاسِعُ السَّرِيعُ *

سَرِيعٌ بَحْرٌ قَدْ سَدَّاهُ الْحَكِيمُ كَرَّرَ عَلَى سَمْعِي بِهِ يَا نَدِيمُ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ❖

C

الْبَحْرُ الْعَاشِرُ الْمُنْسَرِحُ *

مُنْسَرِحُ الشِّعْرِ صَاغَهُ الْأَوَّلُ مِمَّنْ تَرَاهُمْ عَنِ الْهَدَى نَكَلُوا
مُسْتَفْعِلُنْ فَاعِلَاتُ مُسْتَفْعِلُنْ بَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا ❖

D

الْبَحْرُ الْحَادِي عَشَرَ الْخَفِيفُ *

خَفَّ تَبَا أَرَدْتُ أَشْدُو الْخَفِيفَا لَدَى مَسْمَعِي فَكَانَ طَرِيفَا
فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ مُعِيفَا ❖

الْبَحْرُ الثَّانِي عَشَرَ الْمُضَارِعُ *

مَفَاعِيلُنْ فَاعِلَاتُنْ أَيَا مُجَى الْبِلَادِ ❖

A

الْبَحْرُ الثَّلَاثُ عَشَرَ الْمُفْتَضُّبُ *

اِقْتَضَبُهُ حِينَ صَبَا فَنَ مَعْشَرَ الْأَدْبَا
فَاعِلَاتُ مُفْتَعِلُنْ مَا لَهُ وَمَا كَسَبَا ❖

الْبَحْرُ الرَّابِعُ عَشَرَ الْمُجْتَثُ *

مُجْتَثُ شِعْرِي أَلْقَى فِي الْقَلْبِ مَتَى عِشْقَا
مُسْتَفْعِلُنْ فَاعِلَاتُنْ وَاللَّهُ خَيْرٌ وَأَبْقَى ❖

B

الْبَحْرُ الْخَامِسُ عَشَرَ الْمُتَدَارِكُ *

فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ جَاءَنَا عَامِرٌ سَالِمًا غَانِمًا ❖

الْبَحْرُ السَّادِسُ عَشَرَ الْمُتَقَارِبُ *

تَقَارَبَ مَوْعِدُ جَمْعِ الْعَصَا فَيَا أَيُّهَا النَّاسُ أَتُوا الصَّلَاةَ
فَعُولُنْ فَعُولُنْ فَعُولُنْ فَعُولُنْ 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 treat of the metres in the following order: 1. الرَّجَزُ, 2. السَّرِيعُ, 3. الْكَامِلُ, 4. الْمُتَدَارِكُ, 5. الْوَافِرُ, 6. الْهَزَجُ, 7. الْمُتَقَارِبُ, 8. الطَّوِيلُ, 9. الْمُضَارِعُ, 10. الْبَسِيطُ, 11. الْمُنْسَرِحُ, 12. الْمُفْتَضُّبُ, 13. الرَّمَلُ, 14. الْهَدِيدُ, 15. الْخَفِيفُ, and 16. الْمُجْتَثُ. Among these, if we leave the *rağz* out of account, the favourites with the old poets are the *ṭawīl*, *kāmil*, *wāfir*, *bəsiṭ*, *mutdakarib*, and *sarī*.

C

203. The *iambic* metres are four in number, namely, the *rağz*, *sarī*, *kāmil*, and *wāfir*.

D

* See the note on p. 350.

† See his work entitled *De Metris Carminum Arabicorum Libri Duo* (Braunschweig, 1825), and the second volume of his *Grammatica Critica Linguae Arabicae*, pp. 323—343.

- A **204.** The most common varieties of the *ragʿz* (الرَّجَزُ *the trembling*) are the dimeter and the trimeter, both of which may be catalectic. The trimeter is the more usual. The basis is $\cup\cup\cup$ (diiamb), which may be varied in one or two places by the substitution of $\cup\cup\cup$ or $\cup\cup\cup$, and more rarely $\cup\cup\cup$. The older poets almost always use this metre as *مَشْطُور*, 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	υ — υ —		υ — υ —		υ — υ —
	κ υ υ —		κ υ υ —		κ υ υ —
„ catalectic	υ — υ —		υ — υ —		υ — —
	κ υ υ —		κ υ υ —		υ — —
Dimeter acatalectic	υ — υ —		υ — υ —		
	κ υ υ —		κ υ υ —		
„ catalectic	υ — υ —		υ — —		
	κ υ υ —		υ — —		

C

205. The *sarī* (السَّريعُ *the swift*) admits in its first and second feet the same variations as the *ragʿz*. Its normal form is

$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$
$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$

but $\cup\cup$ is frequently substituted for $\cup\cup$ 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 $\cup\cup\cup$.

206. The *kāmil* (الْكَامِلُ *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

$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$
----------------	--	----------------	--	----------------	--	----------------	--	----------------	--	----------------

The omission of another syllable, so as to convert the last foot of the

verse into $\cup\cup$, is more rare, though sometimes even both hemistichs A are shortened in this way.

$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$
„		„		$\cup\cup\cup$		„		„		$\cup\cup\cup$

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 ($\cup\cup\cup$ 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 B

$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$
----------------	--	----------------	--	----------------	--	----------------	--	----------------

in which case it is said to be *مُرْقَلٌ* having a train.

207. The basis of the *wāfir* (الْوَافِرُ *the exuberant*) is the same as that of the *kāmil*, but with the order of the component parts reversed, $\cup\cup\cup$. 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 C

$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$
----------------	--	----------------	--	----------------	--	----------------	--	----------------	--	----------------

The dimeter has the form

$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$
----------------	--	----------------	--	----------------	--	----------------

for the last foot of which there may be substituted $\cup\cup\cup$; but these two forms are not used indiscriminately in the same poem.

208. Of *antispastic* metres there is only one, namely the *hazd̲g* (الْهَزَجُ *the trilling*), which consists in a single repetition of $\cup\cup\cup$ (antispast), varied by $\cup\cup\cup$. It may be either catalectic or acatalectic. D

Acatalectic	$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$
Catalectic	$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$		$\cup\cup\cup$

209. The *amphibrachic* metres are three in number, *mutakārib*, *ṭawīl*, and *muḍārī*.

210. The basis of the *mutakārib* (الْمُتَقَارِبُ *the tripping*, lit. *taking short steps*) is $\cup\cup\cup$ (amphibrachys), for which may be substi-

A tuted $\cup--$. 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 half-verse must be short, and must coincide with the end of a word. Of this metre no form but the tetrameter is in common use.

Acatalectic

B $\cup-\cup \mid \cup-\cup \mid \cup-\cup \mid \cup-\cup \parallel \cup-\cup \mid \cup-\cup \mid \cup-\cup \mid \cup-\cup$

Catalectic

$\cup-\cup \mid \cup-\cup \mid \cup-\cup \mid \cup-\cup \parallel \cup-\cup \mid \cup-\cup \mid \cup-\cup \mid \cup-\cup$

A rarer form reduces the last foot of the second hemistich to a single long syllable, in which case the preceding foot must be $\cup--$.

$\cup-\cup \mid \cup-\cup \mid \cup-\cup \mid \cup-\cup \parallel \cup-\cup \mid \cup-\cup \mid \cup-\cup \mid -$

C **211.** The *ṭawīl* (التَّوِيلُ 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 $\cup-\cup$ and $\cup-\cup-$, for the first of which may be substituted $\cup--$, and for the second $\cup---$. The latter is restricted to the first place in each half-verse, where it is, however, far more usual than $\cup-\cup-$. The verse may be either acatalectic or catalectic. If the latter, then the last syllable of the penultimate foot should be short, $\cup-\cup$.

Acatalectic

D $\cup-\cup \mid \cup-\cup \mid \cup-\cup \mid \cup-\cup \parallel \cup-\cup \mid \cup-\cup \mid \cup-\cup \mid \cup-\cup$

Catalectic

$\cup-\cup \mid \cup-\cup \mid \cup-\cup \mid \cup-\cup \parallel \cup-\cup \mid \cup-\cup \mid \cup-\cup \mid \cup-$

In the acatalectic verse, the last foot is also changed into $\cup---$.

$\cup-\cup \mid \cup-\cup \mid \cup-\cup \mid \cup-\cup \parallel \cup-\cup \mid \cup-\cup \mid \cup-\cup \mid \cup---$

212. The *muḍāri'* (المُضَارِعُ the similar*) is one of the rarest

* Namely, to the *muḡtattī* (§ 222), as may be seen by adopting another mode of scansion, $\cup-\cup\cup \mid \cup-\cup \parallel \cup-\cup\cup \mid \cup-\cup$.

metres, and not employed by any early poet. Each half-verse consists of $\cup-\cup$ and $\cup-\cup-$, with a single syllable appended, and the two generally rhyme with each other, as in the *rag'ez*. For $\cup-\cup$ may be substituted $\cup--$, and for $\cup-\cup-$, $--\cup-$; but both changes must not take place together. Consequently the entire verse is

$\cup-\cup \mid \cup-\cup \mid - \parallel \cup-\cup \mid \cup-\cup \mid -$

213. The *anapaestic* metres are likewise four in number, namely, the *mutdārīk*, *bdsīt*, *munsarīh*, and *muḡtaḍab*.

214. The *mutdārīk* (المُتَدَارِكُ the continuous) is one of the rarer B and later metres*. The basis is $\cup-\cup-$ (anapaest), which is convertible into $--\cup-$ or $--$. It is generally either trimeter or tetrameter, the former having occasionally an extra syllable in the second hemistich, so as to make it *مُرْقَل* (see § 206).

Trimeter $\cup-\cup \mid \cup-\cup \mid \cup-\cup \parallel \cup-\cup \mid \cup-\cup \mid \cup-\cup$

Tetrameter $\cup-\cup \mid \cup-\cup \mid \cup-\cup \mid \cup-\cup \parallel \cup-\cup \mid \cup-\cup \mid \cup-\cup \mid \cup-\cup$

215. The *bdsīt* (البَسِيطُ the outspread) is a favourite metre with C the older poets. Its base consists of $\cup-\cup-$ and $\cup\cup-$, which may be repeated so as to yield either a trimeter or a tetrameter verse. In either case, $\cup-\cup-$ may be converted into $--\cup-$, and occasionally into $\cup\cup-$, or even $\cup\cup\cup-$, though these changes are very rare indeed in the second place. $\cup\cup-$ may be changed in the first place into $--\cup-$, but either remains unaltered in the second, or becomes $--$. Hence arise the following forms of the tetrameter.

$\cup-\cup \mid \cup-\cup \mid \cup-\cup \mid \cup-\cup \parallel \cup-\cup \mid \cup-\cup \mid \cup-\cup \mid \cup-\cup$

The trimeter may be either acatalectic or catalectic, more usually the D latter. If the loss of a syllable be extended, as is commonly the case, to both hemistichs, the last foot in each is $\cup---$.

Acatalectic $\cup-\cup \mid \cup-\cup \mid \cup-\cup \parallel \cup-\cup \mid \cup-\cup \mid \cup-\cup$

* [In the *Muḡī* the name of this metre is pronounced *mutdarak* i.e. the supplied, so called because it was ignored by ʿal-Ḥalīl and afterwards supplied by ʿal-Aḥfās.]

A Catalectic $\begin{array}{c} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \end{array} \mid \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \parallel \begin{array}{c} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \end{array} \mid \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—}$
 or $\begin{array}{c} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \end{array} \mid \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \parallel \begin{array}{c} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \end{array} \mid \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—}$

216. The *munsariḥ* (الْمُنْسَرِجُ *the flowing*) has the same base as the *bəsiṭ*, but the first — — is reduced to a single long syllable. It scarcely occurs in any form but the tetrameter.

B $\begin{array}{c} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \end{array} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \parallel \begin{array}{c} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \end{array} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—}$

REM. This verse may also be scanned as follows.

$\begin{array}{c} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \end{array} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \parallel \begin{array}{c} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \end{array} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—}$

217. The *muḥtaḍab* (الْمُحْتَضَبُ *the lopped or curtailed*) is an exceedingly rare metre, the normal form of which appears to be

$\text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \parallel \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—}$

C It is said that — — may be transferred to the first place, thus giving the form

$\text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \parallel \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—}$

REM. This verse may also be scanned as follows.

$\text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \parallel \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—}$

218. The ionic metres are also four in number, namely, the *raməl*, *məḍīd*, *ḥafīf*, and *muḥtett*.

D 219. The *raməl* (الرَّمَلُ *the running*) has for its base — — — — (ionicus a minore). It may be either dimeter or trimeter. The trimeter is almost invariably catalectic in the first hemistich, and generally so in the second; the dimeter very commonly in the second. For — — — — may be substituted — — — —, and, though very rarely, — — — —, or — — — —, in which case the next foot must begin with a long syllable.

Dimeter

$\text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \parallel \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—}$

Trimeter acatalectic

$\text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \parallel \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—}$

Trimeter catalectic

$\text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \parallel \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—}$

REM. a. The tetrameter catalectic is a late innovation, in which — — — — has entirely usurped the place of — — — —.

$\text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \parallel \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—}$

REM. b. In this metre the later poets occasionally rhyme the single hemistichs, as in the *ragēz*.

220. The *məḍīd* (الْمَدِيدُ *the extended*) has for its base two — — — —, separated by — — — —. Either — — — —, but more especially the second, may be converted into — — — —; the — — — — into — — — —.

$\text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \parallel \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—}$

The second hemistich is sometimes catalectic, whilst the first remains complete; but usually both are catalectic, in which case the last foot is almost invariably — — — —, passing at the end of the verse into — —.

$\text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \parallel \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—}$

$\text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \parallel \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—}$

REM. a. A very rare variety shortens the first hemistich and leaves the second complete.

$\text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \parallel \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—}$

REM. b. A still rarer species consists in a repetition of the entire base, each hemistich rhyming, as in the *ragēz*. The last foot is usually — — — —.

$\text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \parallel \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—}$ D

221. The *ḥafīf* (الْخَفِيفُ *the light or nimble*) is one of the more usual metres. Its base is — — — — and — — — —. The former may be varied by — — — —, and more rarely by — — — — or — — — —; the latter by — — — —, and occasionally by — — — — or — — — —. The second hemistich is sometimes catalectic, in which case the last foot is by preference — — — —.

$\text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—} \parallel \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \text{—}$

A A far more usual form, however, is the trimeter, which is generally acatalectic, though we now and then find it defective in both hemistichs, or in the second only. In the acatalectic verse, --- may be substituted for the last 〇〇---, and in the catalectic -- for 〇〇--.

Acatalectic 〇〇--- | 〇〇--- | 〇〇--- || 〇〇--- | 〇〇--- | 〇〇---

Catalectic 〇〇--- | 〇〇--- | 〇〇--- || 〇〇--- | 〇〇--- | 〇〇--

222. The *muğtett* (المُجْتَتِ the docked or amputated) has the same base as the *hafif*, but with the order of the component parts reversed, namely 〇〇--- | 〇〇---. The changes which the feet may respectively undergo, are also the same as in the *hafif*. It is used only as dimeter acatalectic.

〇〇--- | 〇〇--- || 〇〇--- | 〇〇---

[REM. The three metres *muḍāri'* (§ 212), *mukṭadab* (§ 217) and *muğtett* (§ 222) are not employed by the ancient poets. It is not improbable that they were invented by ʿĪl-Halil (Guyard, pp. 168,

C 272 seq.]

II. THE FORMS OF WORDS IN PAUSE AND IN RHYME.

223. We must next treat of the forms which the final syllables of words assume at the end of a verse; and as these are often identical with those which they take at the end of a sentence in ordinary prose, or of a clause in rhymed prose (التسجيع or التسنجع), we shall handle the whole subject briefly in the following sections.

224. As a general rule, all final short vowels, both of the noun and verb, are dropped in prose; e.g. *جَاءَ زَيْدٌ*, instead of *زَيْدٌ*; *مَرَرْتُ*, instead of *مَرَرْتُ*; *ضَرَبْتُ الرَّجُلَ*, for *الرَّجُلَ*; *رَأَيْتُهُ*, for *رَأَيْتُهُ*; *مَرَرْتُ بِهِ*, for *بِهِ*. But in poetry it constantly happens that the vowel is retained as long, the *tênwin* of the noun disappearing at the same time; e.g. *وَفِيهِمْ شَبَتْ أُنَارٌ* whilst fire is kindled among them; *فِي*

مَحَلٍ in a time of sterility, for *مَحَلٍ*. In this case, the final vowel *fetha* is invariably accompanied by an *êlif*; e.g. *قِرَاعَ قَوْمٍ* as a people strike, who can strike well, for *الضَّرْبَ*; *يَعْنُونَ* him they mean, for *يَعْنُونَ*.

REM. It is even allowable to double the final consonant after the elision of the vowel, as *أَلْجَمَلُ*, for *أَلْجَمَلُ* (أَلْجَمَلُ); *أَحْمَرُ*, for *أَحْمَرُ* (أَحْمَرُ); provided always that the penult letter has a vowel, B and that the final letter is neither *êlif* with *hêmza* (as *أَلْخَطَا*) nor *êlif maḥṣūra* (أَلْفَتَى, أَلْعَصَا).

225. The accusative termination *لَا* generally becomes *لَا*, both in prose and poetry, though it occasionally disappears, like the short *ـَ*, as *أُصْبَحَ كَتِيبٌ* he was deeply grieved, for *كَتِيبًا* (i.e. *كَتِيبًا*). The termination *نَ* or *لَا* in the Energetic of verbs, and in the particle *إِذَا* or *إِن*, is also changed into *ā*; but *نُ* in the plural of the C Energetic becomes *نُونٌ*.

REM. The *Bênû Têmîm* [and *Kais*] use *نَ* for *لَا*, as *أَقْلَى* *عَادِلٌ* spare reproach and blame, O fault-finder (عَادِلٌ *وَالْعِتَابُ*); *يَا عَادِلُ*, and *وَالْعِتَابُ* for *وَالْعِتَابُ*.

226. The feminine terminations *ة*, *ة*, and *ة*, become *ة*, more rarely *ة*. The same remark naturally applies to *ة* and *ة*, D whether masculine or feminine; e.g. *حَمْرَةٌ*, for *حَمْرَةٌ* (name of a man). In rhyme, the *ة* may also be changed into *ت*, and the final vowel retained as long; e.g. *وَأَهْلُكَ بَالَوِي فَأَلْجَلَّتِ* whilst thy family are at *el-Liwā and el-Hilla*, for *فَأَلْجَلَّتِ*; *وَفَكَاهُ أَلْعَنَاتِ* and a liberator of *أَلْعَنَاتِ* prisoners, for *أَلْعَنَاتِ*.

REM. a. In this pausal *ة* the *ه* is sounded, *ah*, wherein it
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A differs from the vulgar ending هـ , a , and the Hebrew הָ ā (see Vol. i. p. 7, note, and § 294, rem. b). This is proved by the fact of its rhyming with a radical هـ , and with the pronominal forms إِيَّاهُ (for إِيَّاهِ , إِيَّاهِ) and هَـ (for هَـ); as الْعَذْلَةُ (الْعَذْلَةُ), أَمَامَهُ (أَمَامَهُ), وَوَلَهُ (وَوَلَهُ), *Diwān of ʿl-Mutènèbbi'*, p. ۱۱۲; أَقْوَالِيهِ (أَقْوَالِيهِ), دِعَامَهُ (دِعَامَهُ), *ʿl-Hamāsa*, p. ۱۰۲; أَقْوَالِيهِ (أَقْوَالِيهِ), أَقْوَالِيهِ (أَقْوَالِيهِ), *ibid.* p. ۱۱۷.

B REM. b. The plural terminations اَتٌ usually become in pause اَاتٌ, but sometimes (particularly, it is said, in the dialect of Tuiyi') اَاه; as اَلْبَنَاهُ, اَلْأَخَوَاهُ, for اَلْبَنَاتُ, اَلْأَخَوَاتُ. Similarly, اَلْهَيْبَاتُ (اَلْهَيْبَاتُ), *far, far away, remote* is —, becomes in pause اَلْهَيْبَاتُ (اَلْهَيْبَاتُ), *far, far away, remote* is —, becomes in pause اَلْهَيْبَاتُ (اَلْهَيْبَاتُ) or اَلْهَيْبَاهُ (اَلْهَيْبَاهُ); and اَتَابُوتُ, *a box, a coffin*, or اَتَابُوتُ or اَتَابُوتُ.

C **227.** Nouns ending in **ـى** or **ـا** simply drop the *tènwin*; e.g. **فَتًى** becomes **فَتًى** or **فَتَا**; **عَصَا**, **عَصَا**. Those ending in **ـ** drop the *tènwin*, and either resume the third radical or not, at pleasure; **قَاضٍ**, for example, may become either **قَاضٍ** or **قَاضِي**, **بِقَاضٍ** either **بِقَاضٍ**, or **بِقَاضِي**, **جَوَارٍ** (plur. of **جَارِيَةٌ** a girl) either **جَوَارٍ** or **جَوَارِي**, **بِقَاضٍ**, or **بِقَاضِي**, **مَعَانٍ** (plur. of **مَعْنَى** meaning) either **مَعَانٍ** or **مَعَانِي**. The accusative singular merely loses the *tènwin*, e.g. **قَاضِيًا** (and not **قَاضِي**) for **قَاضِيًا**; D the accusative of the broken plural commonly drops only the final vowel in prose, but may retain it as long in poetry, e.g. **مَوَالِي** for **مَوَالِي** (accus. of **مَوْلًى** a client), in rhyme also **مَوَالِيًا**.

REM. α. If a word ending in **ـ** has lost another radical besides the final **و** or **ی**, the only pausal form admissible in the nominative and genitive is that which ends in the long vowel; e.g. **مُرٍ**, participle active IV. of **رَأَى**, *to see*, can become only **مُرِی**, never **مُرْ**.

REM. b. Words of the form فَعْل, in which the third radical is "A
 ا, as أَكَلٌ *fodder, forage*, usually let the ا become quiescent in all
 three cases, أَكَلًا; but sometimes the final vowel acts upon the ا
 so as to change it in the nominative into و, أَكَلُوا, and in the
 genitive into ي, أَكَلِي.

228. The long vowels **اَ**, **يَ**, and **وَ**, usually remain unchanged; as **يَغْزُو**, **يُزِمِي**, **حُبْلَى**, **غَزَا**, **قَتَلَا**. In nouns derived from radicals third **و** or **ي**, the omission of final **يَ** is allowable in the nominative and genitive, as **الْقَاضِ**, **الْمُتَعَالِ**, **الْتَنَادِ**, for **الْقَاضِي**, **الْمُتَعَالِي**, **الْتَنَادِي**; the accusative, however, admits only the form **الْقَاضِي**, etc., and the vocative is **يَا قَاضِي**.

REM. α. The interrogative pronoun مَا, when governed in the genitive by another word, is frequently shortened into مَر (see Vol. i. § 351, rem.). In pause, if governed by a noun, it takes the هَاءُ C أَلْوَقِفِ (see § 230), as مِمَّنْ مَرَّ، اِقْتِصَاءَ مَرَّ; but if governed by a preposition, it may also drop its final vowel, as بِمَرَّ، بِمَرَّ or بِمَرَّ، بِمَرَّ or بِمَرَّ، بِمَرَّ.

REM. *b.* The genitive and accusative suffixes of the first personal pronoun, *يَـ* and *نِـ*, have several pausal forms, namely, in prose *يَـ* or *يَهُـ*, *نِـ* or *نِيَهُـ* (see § 230), and in poetry also *يَاـ*, *نِيَاـ*; besides which, the long vowel may be altogether omitted, as *أَهَانِي، أَكْرَمَنِي، فَاتَّقُونِ*, for *أَهَانِي، أَكْرَمَنِي، فَاتَّقُونِي*, *بَالِي، أَتَّكِرْنِي*.

REM. c. In rhyme the long vowels **يَـ** and **وُـ** are often expressed merely by **ḳesra** and **ḍamma**, as **يَدٍ** for **يَدِي**, **صَنَعٌ** for **صَنَعُو** or **صَنَعُوا**. This is done for the purpose of preserving the uniformity of the **حَاشِيَةُ** or *fringe* (i.e. the succession of rhyming syllables) throughout a poem.

- A **229.** When the penult letter of a word has no vowel, the vowel of the final letter may be transferred to it in pause; as **بَكَرَ**, **الْتَقَرُ**, **الْتَقَرُ** (بَكَرَ) **بَكَرَ**, **الْتَقَرُ** (بَكَرَ) **بَكَرَ**, **الْتَقَرُ** (بَكَرَ) **بَكَرَ**, **الْتَقَرُ** (بَكَرَ) **بَكَرَ**, **الْتَقَرُ** (بَكَرَ) **بَكَرَ**. With regard to the vowel fetha, however, the grammarians are not agreed, some allowing the transference in all cases, e.g. **الْبَكَرُ** for **الْبَكَرُ**; others limiting it to the case in which the final consonant is *elîf* with B hêmza, as **الْحَبَّ** for **الْحَبَّ** or **الْحَبَّ**. This transference is technically called **الْتَقْلُ**.

- REM. a. The **نَقْلُ** 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 **فَعْلُ**, and therefore we should not say in pause **الْعِلْمُ** (أَلْعِلْمُ). Some grammarians, nevertheless, allow this form when the third radical is *elîf* with hêmza, as **الْبَرْدُ** (أَلْبَرْدُ), whilst C others recommend the change of the damma into kësra, pronouncing **الْبَرْدُ** or **الْبَرْدُ** instead of **الْبَرْدُ** or **الْبَرْدُ** or substitute **و** or **ي** for the hêmza and say **الْبَرْدُ** or **الْبَرْدُ**.

[REM. b. According to the analogy of **أَضْرِبُهُ** for **أَضْرِبُهُ**, **أَرْمُهُ** for **أَرْمُهُ**, we find also **لَمْ تَلْقَمَهَا** for **لَمْ تَلْقَمَهَا** and even **أَخَافُهُ** for **أَخَافُهُ** and **بَهَا** for **بَهَا** (Nöldeke, *Zur Grammatik*, p. 14).]

- D **230.** Indeclinable words, ending in a vowel, take in their pausal form a final *h*, technically called the **هَاءُ التَّوْفِيفِ**, or **هَاءُ التَّسْكِيَتِ**, the *hā* of pause or of silence; e.g. **كَيْفَ**, **كَيْفَ**, for **كَيْفَ**, **كَيْفَ**. The same letter is added to verbal forms in which both the first and third radicals have disappeared; as **قِهْ** for **قِ** (imperat. of **وَقَى**) for **لَمْ يَفِ** (jussive of **وَقَى**); also **رَهْ** for **رَ**, and **لَمْ يَرَهْ** for **لَمْ يَرَهْ**, imperat. and jussive of **رَأَى** [comp. Vol. i. § 175, rem. a]. It may also be appended to those in which only the third radical is dropped; as

لَمْ يَغُرْ for **لَمْ يَغُرْ** (imperat. of **رَمَى**), **لَمْ يَغُرْ** for **لَمْ يَغُرْ** (jussive of **غَرَا**), A **اِقْتَدِهْ** for **اِقْتَدِهْ** (imperat. VIII. of **قَدَا**) [comp. Vol. i. § 167, b, a, footnote]. We likewise find it added to **مَ**, the shorter form of the interrogative pronoun **مَا** (see § 228, rem. a); and to **يَ** and **نِ**, the older forms of the genitive and accusative suffixes **يَ** and **نِ** (see § 228, rem. b); more rarely to **كَ**, as **أَكْرَمْتُكَ** for **أَكْرَمْتُكَ**.

REM. a. The **هَاءُ التَّوْفِيفِ** is never added either to nouns*, or to B the perfect of verbs, or to adverbs ending in *u* (see Vol. i. § 363), with the single exception, it is said, of **مِنْ عِلْ** for **مِنْ عِلْ**. The Arabs do not say **يَا رَجُلْ قَتَلَ**, **يَا رَجُلْ قَتَلَ**, **يَا رَجُلْ قَتَلَ**, for **يَا رَجُلْ قَتَلَ**, etc.

REM. b. The ordinary pausal forms of **أَنَا** and **هُوَ** are **أَنَا** and **هُوَ**, but we also find **أَنَّهُ** (see Vol. i. § 89, 1, rem. b) and **هُوَّ**.—**هُوَّ** and **هُنَا** are likewise used instead of the common **هُوَّ** and **هُنَا**. C

231. Double consonants, as a rule, are not sounded as such in pause; **أَجْرُ**, **أَجْرُ**, and **أَجْرُ** (for **أَجْرُ**, **أَجْرُ**, and **أَجْرُ**), rhyme with **يَأْتِيَرُ** and **صَبْرُ** (for **يَأْتِيَرُ** and **صَبْرُ**). See, however, § 224, rem.

III. POETIC LICENSES.

232. The Arab poets allow themselves a certain latitude, both as to the forms of words and the construction of sentences. We shall D here confine ourselves to the illustration of some of the principal licenses which fall under the former of these two heads.—The poet

* [An exception is given in the *Lisān* xx. 379, l. 4 from below. If somebody says **جَاءَنِي الْحَسَنُ** *al-Hasan came to me*, another, astonished to hear it, will exclaim **الْحَسَنُ** *really now, al-Hasan?* or if **جَاءَنِي عَمْرُو** *Amr came to me*, **أَعْمَرُو** *really now, Amr?* with prolongation of the final vowel and with the pausal *h*. D. G.]

- A and also for *أَلْمَنَّا بِرُؤُوسِ الْأَسَلِ* (plur. of *أَلْمَنِيَّةٌ*), as in *تُرِيكَ أَلْمَنَّا بِرُؤُوسِ الْأَسَلِ* will let thee see death at the points of the spears; *أَلْسَبَابُ* for *أَلْسَبَا* (plur. of *سَبِيَّةٌ*), used by 'Alkama in the half-verse *مُقَدَّمٌ بِسَبَا* having its mouth covered and enwrapped with strips of linen; *أَلْحَبَا* for *أَلْحَبَابُ*, as in the words of 'Ibn Durèid, *أَوْرَى بِهَا نَارَ أَلْحَبَا* he strikes out of them small sparks of fire; *أَلْحَبَى*, used by 'Al-Aġġāg for *أَلْحَمَامُ* in the half-verse *قَوَاطِنَا مَكَّةُ*
- B *مِنْ وَرَقِ أَلْحَبَى* the slate-coloured doves which inhabit Mèkka; *أَلْعَنَا* for *أَلْعَنَانُ*, in the words *إِذَا أُعْيَيْتُ أَطَلَقْتُ أَلْعَنَا* till, when I was exhausted, I let go the reins; *أَلْحَجَا* for *أَلْحَجَا*, in the words *فِي حَجَا حَاجِبِ فَمْرٍ* on the bone of a slender eyebrow, and even *رَأَا* for *رَحِمُ* the womb (see 'El-Maḥḥarī, tom. i. p. ١٢٠, l. 11, and tom. ii. p. ٢٠٠, l. 8), and *مَرَحَبَا* for *مَرَحَبَا*, according to one rendering of the line *فَلَمْ يَقُمْ 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 *وَمَرَّ* is here nothing more than the usual pausal form of *وَمَرَّ* and passed on). Such abbreviations are not, however, more violent than the Homeric *γέλω, ἰδρῶ, ἰχῶ, δῶ*, for *γέλωτα, ἰδρῶτα, ἰχῶρα, δῶμα*, and the like.
- C

243. Under the second of the two heads mentioned in § 232, namely, poetic licenses in regard to the vowels of a word, we include (a) the lengthening of a short vowel in the middle of a word; (b) the shortening of a long vowel; (c) the suppression of a short vowel; (d) the addition of a final vowel to certain verbal and pronominal forms, and to some particles; and (e) the irregular use of the *tênwin* and other case-endings in the noun.

(a) *The lengthening of a short vowel in the middle of a word.*

244. This is technically called *الإشباع*, filling full or saturation, and is not uncommon with the vowels *a* and *i*, rarer in regard to *u*.

Examples: *يَنْبَعُ*, for *يَنْبَعُ*, in the half-verse of 'Antara, *يَنْبَعُ مِنْ* A *يَنْبَعُ مِنْ* flows from behind the ears of a fierce, bulky she-camel; *أَتَكَلَّكُلُ*, for *أَتَكَلَّكُلُ*, in the words *قُلْتُ وَقَدْ خَرَّتْ عَلَى* I said, after she had fallen upon her breast; *مُنْتَرَاخُ*, for *مُنْتَرَاخُ*, in the hemistich *وَمِنْ ذِمِّ الرِّجَالِ بِمُنْتَرَاخٍ* and (art thou) far removed (i.e. quite free) from the blame of men? *عَامُودُ*, for *عَامُودُ*, in the half-verse *فِيهِ مِنَ الذَّهَبِ الْإِبْرِيذِ عَامُودُ* B *purest gold*; *أَلْصَّارِيفُ* and *أَلْدَّرَاهِمُ*, for *أَلْصَّارِيفُ* and *أَلْدَّرَاهِمُ*, in the hemistich *نَفَى أَلْدَّرَاهِمِ تَنْقَادُ أَلْصَّارِيفِ* as the money-changers scatter the dirhams, whilst selecting (those that are of full weight); *أَنْظُرُ*, for *أَنْظُرُ*, in the words *مِنْ حَيْثَمَا سَلَكُوا أَذْنُو فَاَنْظُرُوا* I draw near to whatever place they go and look (at them).

(b) *The shortening of a long vowel.*

245. This may take place either in the middle or at the end of a C word. (a) Examples in the middle of a word: *قَتَامُ*, for *قَتَامُ*, as in the words *فِي قَتَامِهِ* in its dust or its darkness; *عَوَاوِرُ*, plur. of *عَوَارُ* a mote in the eye, *مَقَاصِرُ*, plur. of *مَقْصُورَةٌ* a cell or chamber, for *عَوَاوِيرُ*, *مَقَاصِيرُ*, and the like; *هَذَا* (—), instead of *هَذَا* (—), as in the half-verse *إِلَى كَمْ هَذَا أَنْهَجْرَانُ فِي كُلِّ لَيْلَةٍ* how long shall this D *estrangement last every night?* *أَللَّهُ* (—), for *أَللَّهُ* (—), as in the hemistich *أَلَا لَا بَارَكَ اللَّهُ فِي سُهَيْلٍ* may God not bless Suhail! and, with double license, *كَتَّانُ*, for *كَتَّانُ*, in the words *بَيْنَ أَلْخَرِيرِ وَبَيْنَ* partly silk and partly linen. (b) Examples at the end of a word: *أَلْتَوَاجِ*, for *أَلْتَوَاجِ*, as in the hemistich *رَيْشُ كَتَوَاجِ* like the tips of the feathers of a dove of Nôgd; *أَلْأَيْدِ*,

A Imperative, and those persons of the Jussive which end in a consonant; as *أَنَاحُوا الْبَطَايَا قَدْ أُمِلْتُ وَكَلَّتْ* they made the camels lie down, which were tired and weary (for *كَلَّتْ*); *يَقُولُونَ لَا تَهْلِكْ أَسَى* they say, Do not die of grief, but bear it like a man (for *تَجَلَّدْ*); *وَأِنْ يَأْتِكَ الْأَعْدَاءُ بِأَجْهَدِ أَجْهَدِ* and if the foe come upon thee with all their might, I will do my very best (for *أَجْهَدُ*).

B REM. The vowel preceding the final consonant may have been originally long, and only shortened because of its being in a shut syllable, but it is, nevertheless, not restored after the addition of this *késra*. For example: *غَزَتْ* (for *غَزَاتُ*, 3d pers. sing. fem. Perf. of *غَزَا*, Vol. i. § 166, a, rem.) becomes *غَزَتْ*, not *غَزَاتِ*; *طَرَّ* (for *طِيرَ*, 2d pers. sing. masc. Imperat. of *طَارَ*, Vol. i. § 152) becomes *طَرَّ*, not *طِيرِي*; *أَنْتُمْ* (for *أَنْتُمْ*, 1st pers. sing. Jussive of *نَامَ*, Vol. i. § 151) becomes *أَنْتُمْ*, not *أَنْتُمْ*.

C 248. The same license is allowable in the case of particles which end in a consonant, particularly such as are monosyllabic; e.g. *لَمَّا تَزَلْ بِرِحَابِنَا وَكَأَنَّ قَدْ* they (the camels) have not yet moved off with our saddles, but it is as good as done (namely, *وَكَأَنَّ قَدْ زَالَتْ* but it is as if they had already moved off); *أَحِبَابَ أَنْفُسِنَا كَمْ ذَا النَّوَى وَكَمْ* beloved of our souls, how long will this absence continue? how long?

D REM. The reader may here be reminded that, instead of the ordinary pronominal forms *أَنْتُمْ*, *هُمْ*, and *كَمْ*, and the verbal form *فَعَلْتُمْ*, the poets constantly make use of the archaic *أَنْتُمْ*, *هُمْ*, *كَمْ*, and *فَعَلْتُمْ*. The final vowel is in these cases more usually long than short*. When *هُمْ* is changed into *هُمْ*, either *هُمْ* or *هُمْ* may be used.

* The quantity of the singular suffix *ة* also varies.

(e) The irregular use of the *tənwin* and other case-endings in the noun. A

249. The poets constantly use the triptote inflection of a noun, when the diptote inflection alone is admissible in prose. This remark applies equally to the singular and the broken plural. Examples of the singular: *تَصَوَّعَ مِسْكَ بَطْنُ نَعْمَانَ إِنْ مَسَّتْ بِهِ زَيْنَبُ فِي نِسْوَةٍ* the vale of Na'mān is scented with musk, if Zəindb walks in it amid (her) perfumed attendants (for *زَيْنَبُ*); *يَسْقِيهِمْ أَهْمَدُ وَتَنُورُهُ* they say, Ahméd visits thee and thou visitest him (for *أَهْمَدُ*); *أَخَوَزَ ذُو مِرَّةٍ أَمْحُوزَ* a smart black-eyed (page) hands them wine (for *أَمْحُوزَ*); *قَدْ قَالَ شَاعِرُ كِنْدَةَ فِيمَا مَضَى* the poet of (the tribe of) Kindu has said in olden time (for *كِنْدَةَ*); *تَقُولُ سَلِ الْمَعْرُوفَ يَحْيَى بْنُ أَكْثَمٍ* thou sayest, Ask largesse of Yahyā 'ibn 'Ektəm (for *أَكْثَمٍ*); *وَتَبَّهْتُ* and I warned 'Othmān to repel the dangers which threatened him (for *عُثْمَانُ*); *وَنَسِيتَ أَنَّ اللَّهَ أَخْرَجَ آدَمَ* and thou forgettest that God turned Adam out of it (for *آدَمَ*); *فَلَا تُودِعَنَّ الدَّهْرَ سِرَّكَ أَحْمَقًا* never then entrust thy secret to a fool (for *أَحْمَقًا*). Examples of the broken plural: *إِلَّا وَهُمْ شُرَكَاءُ فِي دِمَائِهِمْ* but they are companions in (shedding) their blood (for *شُرَكَاءُ*); *شُعْتُ* (horses) with shaggy manes, on which ride warriors who stir up the fire of their battle (for *مَسَاعِيرُ*); *عَجَائِزًا مِثْلَ* old women, like vipers, five in number (for *عَجَائِزُ*); D *مَنَازِلَ* I visited dwellings at 'Orditināt (for *بَعْرِيَّتَاتٍ*).—Other instances of the irregular *tənwin* are: in the vocative, as *أَمَحَمَّدُ وَلَاأَنْتَ صَنْ، نَجِيَّةٍ مِنْ قَوْمِهَا وَالْفُحْلُ فُحْلُ* the peace of God, O Matar, be upon her (for *يَا مَطَرُ*); *مُغْرَقُ* O Muḥammad, since thou art the offspring of a highborn

A lady in her tribe, and thy father was a noble (for أَمَحْمَدُ);
 يَا عَدِيًّا لَقَدْ وَقَّتْكَ الْأَوَائِي O Adī, every circumstance has com-
 bined to protect thee (where a writer in prose would have said
 لَا رَجُلًا جَزَاهُ اللَّهُ خَيْرًا; (يَا عَدِيًّا); after لَا, used لِغِيَابِ (§ 39), as
 is there no man (may God reward him with good)—? (for رَجُلًا);
 in words of the form فَعَالٍ (Vol. i. § 98, rem. c; § 309, c, θ), as
 B حَذَارِ حَذَارِ مِّنْ فَوَارِسِ دَارِمٍ beware, beware of the horsemen of Dārim
 (for حَذَارِ حَذَارِ); أَبَا مَطَرٍ هَلُمَّ إِلَى صَلَاحٍ O Abū Maṭar, come hither
 to Ṣalāḥ (i.e. Mēkka, for صَلَاحٍ); and in proper names before بَنُ
 son of (Vol. i. § 21, b), as جَارِيَةٌ مِّنْ قَيْسِ ابْنِ ثَعْلَبَةَ a young woman
 (of the tribe) of Qays 'ibn Ṭa'labu (pron. Kaisini 'bni, for قَيْسِ بَنِ).

250. On the contrary, the tēnwin is sometimes suppressed in
 C cases where it could not be dispensed with in prose; as فَمَا كَانَ
 neither Ḥiṣn nor Ḥābis surpassed Mirdās in any assembly (for مِرْدَاسًا);
 عَمَرُو آلَ ذِي هَشَمٍ الثَّرِيدِ; Amr, who broke up (bread to make) soup for his people (for
 عَمَرُو آلَ ذِي هَشَمٍ, but there is another reading, عَمَرُو آلَ عَلِيٍّ the noble
 Amr broke up); and I found him not seeking (the Lord's) favour, and seldom thinking upon
 D God (for ذَاكِرٍ); وَحَىٰ مُحَارِبٍ الْأَبْطَالُ قِدْمًا and the tribe of Moḥārib,
 heroes of old (for مُحَارِبٍ); عَلَىٰ جَسِيرٍ كَسَنُورٍ مَغْلُوبٍ يَصُولُ عَلَىٰ الْكَلْبِ like an
 overmatched cat, which springs at the dog (for كَسَنُورٍ); جَسِيرٍ مِّنْ مُصْقَرٍ أَمْلَسَ upon a yellow body, smoother than gold (for جَسِيرٍ
 and أَمْلَسَ in rhyme for أَمْلَسَ, instead of أَمْلَسَ, § 249).

251. The genitive plural in -ِينَ is sometimes changed in rhyme
 into -ِينَ (see Vol. i. p. 236, note); as وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ

since I have already passed the limit of forty (for الْأَرْبَعِينَ); لَا بَارَكَ
 may God not bless sixty and odd years! (for
 وَأَنْكَرْنَا زَعَانِفَ آخَرِينَ; (وَسِتِينَ)
 and we ignore the riffraff of other
 tribes (for آخَرِينَ).

252. In verbs and nouns derived from radicals of which the
 third consonant is و or ي, the poets not unfrequently use the
 Indicative form of the Imperfect instead of the Subjunctive or Jussive,
 and the nominative case instead of the accusative. Examples of B
 the verb: أَبِي اللَّهُ أَنْ أَسُو بِأُمِّ وَلَا أَبٍ God has not willed that I
 should be of noble descent either on the mother's or the father's side
 (for أَسُو); فَأَتَيْتُ لَا أُرَىٰ لَهَا مِنْ كَلَالَةٍ وَلَا مِنْ حَفَىٰ حَتَّىٰ تَلَاقَى (أَسُو)
 and I swear, I will not show her pity for weariness or foot-
 soreness, until she encounters Muḥammad (for تَلَاقَى); مَتَنَكَ نَفْسُكَ
 thy soul has made thee wish to vie with Dārim (for
 إِذَا غَرَّ أَنْ يُمَسِّيَ أَلْفَتَىٰ فِيهِ أَوْ يَضْحَا; (تَسَامَى)
 evening or a forenoon in it, fills a man with vain delight (for غَرَّ
 أَلَمْ يَأْتِكَ وَالْأَنْبَاءُ تَنْبِي بِهَا لَا قَتَ لَبُونُ بَنِي زِيَادٍ; (أَلْفَتَىٰ أَنْ يُمَسِّيَ فِيهِ
 did he not bring thee word—for news travels fast—of what has
 befallen the milch-camel of the Bēnū Ziyād? (for يَأْتِكَ); هَجَوْتُ زَبَانَ
 thou didst lampoon Zabbān, and then thou camest making excuses for having lampooned
 Zabbān,—(so that) thou didst neither lampoon him nor let it alone D
 (for تَهَجَّجَ); عَلَيْنَا يَحْيِيكَ ابْنُ عَنَابٍ turn aside to us, (and)
 'Ibn 'Annāb will salute thee, i.e. receive thee with honour (for يَحْيِيكَ);
 وَمَنْ أَرَادَ مَا أَنْسَ لَا أَنْسَاهُ آخِرَ عَيْشَتِي whatever I forget, I shall not forget him
 to the end of my life (for أَنْسَهُ). Examples of the noun: وَجَدْتُ مَعَالِيكَ أَتَّأْسِي فِي مُصِيبَتِهِ
 I found thy noble qualities (for أَتَّأْسِي);

- الْإِسْتِقْبَالُ, ii. 21 B.
 الْإِسْمُ, i. 104 D.
 اِسْمُ الْإِشَارَةِ, i. 105 A, 264 D.
 آلَاةٌ ... , i. 109 C, 130 B.
 إِنَّ ... , ii. 80 B, 260 B.
 التَّفْضِيلُ ... , i. 140 C, 141 B.
 اِسْمُ جَامِدٍ, i. 106 D.
 اِسْمُ الْجَمْعِ, i. 181 A, 224 D, 234 A.
 جَنْسٌ ... , i. 107 B, 180 D, 224 D, 234 A.
 آلَحَدَثٌ ... , Add. et Corrigenda (Vol. i. 110 A).
 الْقَوَامِ ... , i. 109 B, 124 D.
 الْظَرْفُ ... , i. 109 C, 125 B.
 الْعَدَدُ ... , i. 105 A.
 اِسْمُ عَلَمٍ or اِسْمُ عَلَمٍ, i. 107 B.
 اِسْمُ عَيْنٍ, i. 107 B.
 الْقَاعِلُ ... , i. 109 A, 131 B.
 الْفِعْلُ ... , i. 109 A, 110 A, 296 B.
 كَانَ ... , ii. 100 A.
 الْكَثْرَةُ ... , i. 109 D, 148 B.
 الْكَيْفِيَّةُ ... , i. 110 A, 165 B.
 لَا ... , ii. 98 B.
 الْمَبَالِغَةُ ... , i. 137 B.
 اِسْمُ مُجَرَّدٍ, i. 107 A.
 الْإِسْمُ الْمُحَقَّرُ, i. 166 B.
- اِسْمُ الْمَرَّةِ, i. 109 B, 123 B.
 اِسْمُ مَزِيدٍ فِيهِ, i. 107 A.
 مُشْتَقٌّ ...
 اِسْمُ مُصَدِّرٍ, i. 117 D; ii. 59 D.
 الْإِسْمُ الْمُصَغَّرُ, i. 110 A, 166 B.
 اِسْمُ مَعْنَى, i. 107 B.
 ... اِسْمُ مَفْعُولٍ ... , i. 109 A, 131 C.
 ... اِسْمُ مَفْعُولٍ ... , i. 109 B, 124 D.
 الْإِسْمُ الْمَكْتَبَرُ, i. 166 B.
 ... اِسْمُ مَفْعُولٍ ... , i. 109 D, 149 C.
 ... اِسْمُ مَفْعُولٍ ... , i. 105 B; ii. 317 C.
 اِسْمُ نَكْرَةٍ, ii. 98 C, 123 A.
 اِسْمُ النَّوْعِ, i. 109 B, 123 D.
 ... اِسْمُ نَكْرَةٍ ... , i. 109 C, 147 B D.
 ... اِسْمُ نَكْرَةٍ ... , i. 109 D, 149 A.
 الْإِسْنَادُ, ii. 250 B.
 الْإِشْبَاعُ, i. 249 D; ii. 354 C, 382 D.
 الْإِشْهَامُ, i. 71 A, 84 B, 89 B.
 ... اِسْمُ نَكْرَةٍ ... , i. 294 B.
 ... اِسْمُ نَكْرَةٍ ... , ii. 125 B, 198 C.
 إِضَافَةُ أَلْيَانٍ أَوْ إِضَافَةُ أَلْيَانِيَّةٍ, ii. 199 B, 205 A, 234 A.
 ... اِسْمُ نَكْرَةٍ ... , ii. 199 C.
 ... اِسْمُ نَكْرَةٍ ... , ii. 234 A.
 ... اِسْمُ نَكْرَةٍ ... , ii. 205 A, 234 A.

- ... اِسْمُ نَكْرَةٍ ... , ii. 64 D, 198 C, 233 A.
 ... اِسْمُ نَكْرَةٍ ... , ii. 202 D.
 ... اِسْمُ نَكْرَةٍ ... , ii. 64 B, 198 C.
 ... اِسْمُ نَكْرَةٍ ... , ii. 198 C.
 ... اِسْمُ نَكْرَةٍ ... , ii. 198 C.
 ... اِسْمُ نَكْرَةٍ ...
 ... اِسْمُ نَكْرَةٍ ...
 ... اِسْمُ نَكْرَةٍ ... , ii. 232 D.
 ... اِسْمُ نَكْرَةٍ ... , ii. 335 B.
 ... اِسْمُ نَكْرَةٍ ... , ii. 74 D.
 ... اِسْمُ نَكْرَةٍ ... , ii. 351 B.
 ... اِسْمُ نَكْرَةٍ ... , plur. fr., i. 226 C, 227 D; secondary pl. fr., 231 D.
 ... اِسْمُ نَكْرَةٍ ... , plur. fr., i. 228 A; secondary pl. fr., 231 D.
 ... اِسْمُ نَكْرَةٍ ... , plur. fr., i. 169 A, 211 A.
 ... اِسْمُ نَكْرَةٍ ... , ii. 108 D.
 ... اِسْمُ نَكْرَةٍ ... , i. 98 C.
 ... اِسْمُ نَكْرَةٍ ... , ii. 50 B.
 ... اِسْمُ نَكْرَةٍ ... , ii. 108 D.
 ... اِسْمُ نَكْرَةٍ ... , i. 51 A.
 ... اِسْمُ نَكْرَةٍ ... , ii. 48 D, 50 C, 51 A B, 329 B.
 ... اِسْمُ نَكْرَةٍ ... , i. 51 A.
- ... اِسْمُ نَكْرَةٍ ... , i. 51 A; ii. 46 A.
 ... اِسْمُ نَكْرَةٍ ... , ii. 46 B.
 ... اِسْمُ نَكْرَةٍ ...
 ... اِسْمُ نَكْرَةٍ ... , i. 97 A.
 ... اِسْمُ نَكْرَةٍ ... , ii. 106 B.
 ... اِسْمُ نَكْرَةٍ ... , ii. 48 D.
 ... اِسْمُ نَكْرَةٍ ... , i. 116 A.
 ... اِسْمُ نَكْرَةٍ ... , i. 43 A.
 ... اِسْمُ نَكْرَةٍ ... , i. 43 C, 63 D.
 ... اِسْمُ نَكْرَةٍ ... , i. 116 B.
 ... اِسْمُ نَكْرَةٍ ... , i. 41 D.
 ... اِسْمُ نَكْرَةٍ ... , i. 34 B.
 ... اِسْمُ نَكْرَةٍ ... , adj., 133 D, 136 A, 200 A; compar. and superl., i. 140 C; derived from conjug. II., IV., VII., and VIII., i. 141 D, ii. 72 B; from verbs signifying love or hatred, ii. 71 D, 145 D; formed from the passive voice, i. 142 D; from intransitive verbs, ii. 72 A; from words denoting colours or defects, i. 143 A; compar. with مِنْ, ii. 133 A—134 D; superl. with the genitive, ii. 218 B, 226 C; with the accus., ii. 71 B; with لِي, ii. 71 B; with إِلَى, ii. 72 A, 145 D; substantive, i. 227 D;

- fem. **فُعَلَى**, i. 184 B, 240 D;
 fem. **فُعَلَا**, i. 185 A, 240 D.
أَفْعَل **التَّفْضِيل**, i. 140 c.
أَفْعَل, i. 227 D, 240 D.
أَفْعَل **بِهِ**, i. 98 c.
أَفْعَل, plur. fr., i. 169 D, 209 D,
 Add. et Corrigenda (Vol. i.
 210 D).
أَفْعَل, i. 43 A, 91 B.
أَفْعَلَا, plur. fr., i. 219 c, 240 A.
أَفْعَلَات, secondary pl. fr., i. 232 B.
أَفْعَلَل, i. 116 B.
أَفْعَلَل, i. 117 D.
أَفْعَلَّة, plur. fr., i. 170 A, 212 B,
 Add. et Corrigenda (Vol. i.
 210 D).
أَفْعَلَل, i. 43 c, 63 D.
أَفْعَلَل, i. 48 c.
أَفْعَلَلَا, i. 116 c.
أَفْعَلَلَل, i. 116 B, 117 D.
أَفْعَلَلَل, i. 46 D, 48 c.
أَفْعَلَلَى, i. 47 A.
أَفْعَوَال, i. 116 B.
أَفْعَوَعَل, i. 46 c.
أَفْعَوَل, i. 46 D.
أَفْعِيَعَال, i. 116 B.
- أَفْعِلَل**, i. 116 B.
أَفْعِلَلَا, ii. 357 A B.
أَفْعِلَلَا, ii. 357 B.
أَكْلُونِي **أَفْعِلَلَا**, ii. 294 c.
أَفْعِلَلَا, ii. 345 D.
أَلَف **أَفْعِلَلَا**, i. 152 B, 157 A, 179 c.
أَلَا **أَفْعِلَلَا**, i. 11 A.
أَلَف **أَفْعِلَلَا**, i. 21 A, 269 c.
أَلَا **أَفْعِلَلَا**, i. 11 B, 25 B.
أَلَمَدُودَة ...
أَلَف **أَلَمَدَا**, i. 294 B.
أَلَف **أَلَمَدَة**, i. 295 D; ii. 390 D.
أَلَوَصِل ... , i. 21 A.
أَلَوَقَايَة ... , i. 11 A.
أَلَا **أَلَمَدَا**, i. 269 A.
أَلَا **أَلَمَدَا** **أَلَمَدَة**, ii. 243 c.
أَلَمَدَة ... , ii. 243 D.
أَلَا **أَلَمَدَة**, ii. 145 B, 147 B.
أَلَا **أَلَمَدَة**, ii. 63 B.
أَلَا **أَلَمَدَة** **أَلَمَدَة**, ii. 145 B.
أَلَا **أَلَمَدَة**, ii. 308 B.
أَلَمَدَة, i. 10 c.
أَلَمَدَة **أَلَمَدَة**, i. 245 B.
أَلَمَدَة, i. 61 D.

- أَمْر** **مَحْض**, ii. 31 D.
أَلَا **أَلَمَدَة** **أَلَمَدَة** **أَلَمَدَة**, ii. 26 B,
 81 c.
أَلَا **أَلَمَدَة**, ii. 26 c, 221 A, 252 A.
أَلَا **أَلَمَدَة**, i. 292 c.
أَلَا **أَلَمَدَة**, ii. 26 c.
أَلَا **أَلَمَدَة** **أَلَمَدَة**, ii. 14 B, 301 D.
أَلَا **أَلَمَدَة** **أَلَمَدَة**, i. 283 B,
 284 D; ii. 81 c.
أَلَا **أَلَمَدَة**, ii. 105 A, 301 c.
أَلَا **أَلَمَدَة**, i. 292 D.
أَلَا **أَلَمَدَة**, ii. 80 B.
أَلَا **أَلَمَدَة**, ii. 73 c.
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