

A GRAMMAR
OF THE
ARABIC LANGUAGE,

TRANSLATED

FROM THE GERMAN OF CASPARI,

AND EDITED

WITH NUMEROUS ADDITIONS AND CORRECTIONS

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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*, أَتَمَّحِي (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 أَتَمَّجَاءَ 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 اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ *be mindful of my favour, which I have bestowed upon you*.

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

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

- A (e) An act, the occurrence of which is so certain, that it may be described as having already taken place. This use prevails in promises, treaties, bargains, &c., and after the particle *لَا* not, especially in oaths or asseverations; as *فَاعْطِنَا الْأَمَانَ عَلَى خَلَّتَيْنِ إِمَّا أَنْتَ قَبِلْتَهُ* مَا أَتَيْنَاكَ بِهِ وَإِنَّا سَتَرْتِ وَأَمْسَكْتَ عَنَّا أَنَا 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 (ie) secret and refrain (lit. hast kept it secret and refrained) from doing us any harm, till we get out of thy country; وَاللَّهِ لَا أَكْفِيكَ بِمَنَّةٍ* by God, *أَتَيْتُ لَا خَافَتِي الْخَمْرُ مَا* I shall certainly not remain in *Mekka; مَا أَكْفِيكَ بِمَنَّةٍ* 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 those particles; as *إِنِّي مَا كَتَلْتُ أَبْنَكَ سَوَاءً وَلَا* *إِنِّي مَا كَتَلْتُ أَبْنَكَ سَوَاءً وَلَا جَعَلْتُ حَامَتَهُ لِسَيْفِي هَيْدًا* I have not killed thy son either inadvertently or designedly, nor have I made his skull a sheath for my sword; *بَلَّغْتُ مِنَ الْعَجَائِبِ مَا لَمْ يَرَهُ الرَّأُوُونَ وَلَا رَوَاهُ الرَّأُوُونَ* I have experienced such wonderful things as neither seers have seen, nor narrators have narrated.

[REM. b. Instances of the perfect retaining its original meaning after a single *لَا* are extremely rare. In later prose, however, we often find *لَا زَالَ* *لَا زَالَ* 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! *وَأَرْمَلُكَ* may his reign be long! *جُعِلْتُ لِفِدَاكَ* may I be made thy ransom! *أَبَيْتَ الْكَلْبَانَ* mayest thou avoid asseveration (a formula used in addressing the ancient Arab kings)! *تَعَنَّكَ 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 لِيَقْبُرَ مَا بَقِيَ مِنْهُ فُرًا* may you never meet with harm, as long as you live! *لَا لِيُقْبِرَ لُؤْلُؤُكَ* may thy teeth (lit. mouth) not be broken! [neg. of the phrase *قَبُرَ اللَّهُ نَالَ*].—When a conditional clause precedes the optative, the particle *فَ* must be prefixed to the latter, in order that the influence of the conditional particle in the former may not extend to it; as *إِنْ كُنْتَ ابْنُ هَمَّامٍ فَصَحِّبْ بِأَخِي* if thou art 'Ibn Hammām (lit. the son of Hammām), mayest thou be saluted with honour!

REM. After the name of God, such perfects as *تَبَارَكَ تَعَالَى* *تَبَارَكَ تَعَالَى* and the like, are not optative but declarative or assertory; as *قَالَ اللَّهُ تَبَارَكَ تَعَالَى* 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 *كُنْ* (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 *قَدْ ذَكَرْنَا وَرَأَى جَدِّهِمْ* 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 آتِيَتَكَ*; *قَدْ قَامَتِ الصَّلَاةُ*; *the (time of) prayer is come*; *إِنَّ ابْنَتَكَ*; *قَدْ مَاتَتْ* *thy daughter is, as was expected, dead, or thy daughter is just dead*; *أَمَّا الْوَلَايَةُ فَقَدْ وَثَّيْتُ أَبْنَاكَ مِصْرَ* *as regards the post of governor, I appoint thy son governor of Egypt* (§ 1, d); *قَالَ لَهُ وَعَدْتِ*; *قَالَ لَهُ هَذَا فَقَالَ قَدْ وَثَّيْتُ الْوَعُودَ* *he said to him, Thou didst promise this, and he replied, I now really fulfil what I promised.*

B REM. a. *قَدْ* immediately precedes the verb, as in the above examples, and can be separated from it only by an oath or asseveration; as *قَدْ لَعْنَتِي* *قَدْ وَآلِهِ أَحْسَنْتَ* *by God, thou hast done well*; *قَدْ لَعْنَتِي* *بِئْسَ نَهْرًا* *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 الْمَاضِي مِنَ الْحَالِ* *to approximate the past to the present.*

C 3. The Pluperfect is expressed:—

(a) By the *simple perfect*, in relative and conjunctive clauses*, that depend upon clauses in which the verbs are in the perfect; as *عَرَفَ عَلَيْهِمْ مَا أَمَرَ بِهِ الْأَمْرُونَ* *he laid before them what M-Ma'mūn had ordered*; *جَلَسَ حَيْثُ جَلَسَ أَبُوهُ* *he sat where his father had sat*; *فَلَمَّا وَصَلَ التَّوْرُ إِلَى الْمَوْضِعِ قَوَّى هَارِبًا* *and after the bull had come to the place, he turned his back in flight*; *إِنْهَزَرْنَا قَتَلَ أَهْلَ بَيْتِهِ* *he fled after his kinsmen had been killed.*

D

[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 إِسْرَائِيلَ* *when Moses went forth from Egypt with the Bēnū 'Iserā'il to the desert, he disinterred Joseph and carried his remains with him through the desert*; *لَمَّا أَحْلَى* *وَمَمَّنَاهُ حَضْرَتُهُ الْوَفَاةَ سَأَلُوهُ أَنْ يَجْعَلَ لَهُمْ رَئِيسًا* *when he became unbound, i.e. was dying, they asked him to give them a chief.]*

(b) By the *perfect* with the particle *قَدْ*, preceded by *وَ* or without it, provided the preceding clause is one which has its verb in the perfect; as *وَقَدْ غَيَّبَ* *أَخْرَجَهُ* *he led him out blinded* (lit. and he had been blinded); *بَكَرَ إِلَى الْفُضْلِ فَوَجَدَهُ قَدْ بَكَرَ إِلَى دَارِ الرَّشِيدِ* *he went early in the morning to M-Fuql, and found that he had gone still earlier to the palace of 'ar-Rasīd* (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* *الرَّشِيدُ بِطَوْسٍ وَكَانَ خَرَجَ إِلَى خُرَّاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ اللَّيْثِ* *'ar-Rasīd died at Tūs, after he had set out* (lit. and he had set out) *for Hōrāsān to combat Rāfi' ibn M-Layth*. 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 أَقْدَمْتُهَا إِلَى الْفُضْلِ* *I had brought up and educated a female slave; I then presented her to M-Fuql*. Sometimes the particle *قَدْ* is placed before both verbs, instead of between them; as *بُرُؤَى أَنْ 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'ishā (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 **وَكَانَ**; as **مَاتَ الرَّشِيدُ بِطُوسٍ وَكَانَ**; *as مات الرَّشِيدُ بِطُوسٍ وَكَانَ* خَرَجَ إِلَى خُرَّاسَانَ لِمَسَارِيَةِ رَافِعِ بْنِ الْكَلْبِ وَكَانَ رَافِعٌ هَذَا قَدْ خَرَجَ 'ar-Rafid died at Tūs, after he had set out for Herat to combat Rāfi' ibn al-Lāi, who had rebelled (lit. and this Rāfi' 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 تَمَّا بَلَغَ صَلَاحَ آدِيْبِيْنَ خَبَرَ الْعَدُوَّ جَمَعَ** *كَانَ تَمَّا بَلَغَ صَلَاحَ آدِيْبِيْنَ خَبَرَ الْعَدُوَّ جَمَعَ* when the information about the enemy had reached Salāh al-dīn, he had assembled the dmirs.]

4. (a) If two correlative clauses follow the hypothetical particles *if* **لَوْ** or *not* **لَوْ لَمْ** (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

C subjunctive or potential. For instance: **لَوْ كَانَ فِيْهِمَا آيَةٌ إِلَّا اللَّهُ** *لَوْ كَانَ فِيْهِمَا آيَةٌ 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** *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 خَالِفُوا عَلَيْهِمْ** *وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً يُعَذِّبُهَا خَالِفُوا 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 الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ** *وَلَوْ أَنَّ أَهْلَ الْقُرَى 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 كُنْتُمْ مِنْ مَا يَرِثُنَّ لَمَّا تَسْتَبِيحُوا بِلِي**

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

if I had been one of (the tribe of) Mūnis, they (the enemies) would not, **وَقَالَ سَعْدٌ أَمَا وَاللَّهِ لَوْ أَنَّ بِي قُوَّةٌ مَا أَلْوَى** *وَقَالَ سَعْدٌ أَمَا وَاللَّهِ لَوْ أَنَّ بِي قُوَّةٌ مَا أَلْوَى* have carried off my camels; **عَلَى النَّبِيِّ سَبَّغَتْ مِيتِي فِي الْأَطَارِقِ وَسَكَبْنَا زَيْمًا يُجْرِلُ وَأَسْحَابَكَ** *عَلَى النَّبِيِّ سَبَّغَتْ مِيتِي فِي الْأَطَارِقِ وَسَكَبْنَا زَيْمًا يُجْرِلُ وَأَسْحَابَكَ* 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 قَوْمِكَ حَدِيثُ عَهْدٍ بِكُفْرٍ لَأَسْتَسْتَأْذِنُ عَلَى قَوَاعِدِ** *لَوْ لَا قَوْمِكَ حَدِيثُ عَهْدٍ بِكُفْرٍ لَأَسْتَسْتَأْذِنُ عَلَى قَوَاعِدِ* had not thy people ceased recently to be in a state of infidelity, **وَلَوْ لَا أَنْ** *وَلَوْ لَا أَنْ* I would surely raise the house on the foundations of 'Ibrāhīm; **يَكُونُ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِيُؤْتِيَهُمْ سُقَاتًا** *يَكُونُ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِيُؤْتِيَهُمْ سُقَاتًا* 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 فَضَّلَ اللَّهُ** *لَوْ لَا فَضَّلَ اللَّهُ* 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 عَلِيٌّ تَهْلَكَ عُمَرُ** *لَوْ لَا عَلِيٌّ تَهْلَكَ عُمَرُ* had it not been for 'Alī, 'Omar would surely have perished; **لَوْ لَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ** *لَوْ لَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ* had it not been for you, we would surely have been believers; **لَوْ لَا هَذَا الْعَامَ لَمْ** *لَوْ لَا هَذَا الْعَامَ لَمْ* had it not been for thee, I would not have gone on pilgrimage this year (**أُحْجِجُ** in rhyme for **أُحْجِجُ**). [With **قَدْ** inserted in both clauses **لَوْ قَدْ مَاتَ أَمِيرُ الْمُؤْمِنِينَ لَقَدْ بَايَعْتُ فَلَانًا** *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 مُؤْسِبٍ لَأَنْصَرَفُوا عَنْهُ وَتَرَكَوْهُ وَحَدَهُ** *لَوْ قَدْ رَأَى كُلُّ مَنْ مَعَ مُؤْسِبٍ لَأَنْصَرَفُوا عَنْهُ وَتَرَكَوْهُ وَحَدَهُ* 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 عَیْنَتْ ذَلِكَ لَضَرِّتَكَ لَوْ كَانُوا عَرَفُوهَا لَمَّا if I had known this, I would have beaten thee; كَانُوا صَلُّوا رَبِّ السَّجْدِ if they had known it, they would not have crucified the Lord of glory.—(c) If the verb of the protasis be an imperfect, and that of the apodosis a perfect, both must be translated
 B by the imperfect subjunctive or potential; as لَوْ نَشَاءُ أَصْبَنَاهُمْ بِذُنُوبِهِمْ لَوْ نَشَاءُ جَعَلْنَاهُ أَمْحَا if we pleased, we could smite them for their sins; لَوْ نَشَاءُ 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 كَانُوا يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَمَا أَتَى اللَّهَ بِشَيْءٍ إِلَّا لِيُحْجِزَ الْفِتْنَةَ لَوْ كَانَ يُنْجِي مِنْ أَلَدَى حَذَرَ نَجَاكَ مِمَّا أَصَابَكَ الْخَذِرُ if caution could save from death, surely the caution (of thy friends) would have saved thee from what has befallen thee (حَذِرٌ in rhyme for حَذِرٌ).]

C
 REM. a. The apodosis of لَوْ (جَوَابُ لَوْ the answer, complement, or correlative of law) is frequently omitted, when the context readily suggests it; as لَوْ أَنَّ لِرَبِّنَا سُرْرَتَ فِي الْجِبَالِ أَوْ قَطِيعَتَ فِيهِ and if the mountains could be made to move by a Kor'an, or the earth be cleft in pieces by it, or the dead be addressed by it, (scil. it would be by this Kor'an); لَوْ أَنَّ if I were a match for you in strength, or could have recourse to a powerful clan or party, or to a mighty abigtain, (scil. I would resist you); إِنَّمَا تَوَلَّيْتُمْ 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), A
 (scil. we should have defeated you long ago); وَلَوْ لَمْ يَكُنْ لَهَا مِنْ الشَّرِّ إِلَّا مَوْضِعُ الشَّرِّ الْكَافِلِ لَهَا الْجِبَلُ عَلَيْهَا الْمَشُورُ بِالزُّبُونِ 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 كَفَانًا).

[REM. b. The verb expressed or understood in a clause preceded by وَلَوْ even if, though, has the same signification as that of B the clause to which it is annexed, as اَعْطُوا السَّائِلَ وَلَوْ جَاءَ عَلَى قَرْبَى لَا أَرْجِعُ عَنْ أَنْ أُعْطِيَ I will not retract my promise of protection, even if my head should fly before me; لَا تَصَدَّقُوا وَلَوْ بِهَيْبَةٍ إِيْتِي بِدَابَّةٍ وَلَوْ أَنْ تُؤْتِيَ بِمُحَرَّقٍ give alms, though it be only a burnt hoof; وَأَنْ تُبْرِئَ مِنْ جَانَا لَوْ طَارَ رَأْسِي فَعَادِي I will not retract my promise of protection, even if my head should fly before me; تَصَدَّقُوا وَلَوْ بِهَيْبَةٍ إِيْتِي بِدَابَّةٍ وَلَوْ أَنْ تُؤْتِيَ بِمُحَرَّقٍ bring me a beast to ride upon, even if (it should be) an ass
 C تَوَقَّعَ إِلَيْهِ شِكْوَى الْمَظْلُومِينَ فَيُنْصِرُهُمْ وَلَوْ مِنْ وَدَيْهِ; (§ 41, rem. b.) the complaints of the wronged were brought before him, and he obtained justice for them, even from his own son; إِنْ آتَيْتَ حَبْرَةَ إِنْ آتَيْتَ حَبْرَةَ وَلَوْ أَدَّى الْبُرِّ قَالَتْ مَا كُفُونَ if thou causet an animal pain, however little, thou art cursed.]

D
 B. After إِذَا when, as often as (Vol. i., § 367, b), the perfect is usually said to take the meaning of the imperfect, the future act being represented as having already taken place; as أَجِيْبُكَ إِذَا آخَمَّرَ اسْتَجِيبُوا—I will come to thee when the unripe dates become red; اسْتَجِيبُوا لِلهِ وَرَسُولِهِ إِذَا دَعَاكَ لِمَا يُحْيِيكَ 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 conversive influence to the verb of the second, the verbs have in both clauses either a present or a future signifi-

- A tion. For example: *فَإِذَا جَاءَ وَعَدُ الْآخِرَةُ جِئْنَا بِكُمْ لَيْفًا* and when the promised term of the future life comes (or is come, or shall have come), we will bring you all together (to judgment); *أَكْثَرُ إِذَا مَا وَقَعَ* when it (the punishment) falls (upon you), will ye believe it then? *إِذَا رَأَى يَحْيَى الْأَمْرَ ذَلَّتْ صَعَابُهُ* when Yahyā takes the matter in hand, its difficulties are easily overcome. In such cases the Latin requires the future-perfect in the first clause, and the future in the second. The imperfect is sometimes used instead of the perfect in the
- B protasis or apodosis; as *وَإِذَا تَلَى عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا* and when our verses are read to them, they say, *وَأَنَا نَأْسُ إِذَا* *فَجَعَلَ صَاحِبُ السَّبِيلِ* and the captain of the cavalry began to drive together parties of them by the spears of his men; and when they had collected them, they killed them; *وَإِذَا رَأَيْتَهُمْ* (رَجَبٌ in rhyme for رَجَبٌ) and when thou seest them, their bodies make thee marvel. Occasionally too the imperfect occurs in both clauses; as *وَإِذَا تَلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ* and when our verses are read to them as clear proofs, thou discernest displeasure in the faces of those who disbelieve; *فَإِذَا تَزُولُ تَزُولُ عَنُ* and when it (ill fortune) departs, it departs from a proud hero, whose sudden fits of passion are dreaded by his rivals; *وَأَلْتَمَسُ رَافِعَةً إِذَا رَغِبَتْهَا* [وَأَلْتَمَسُ رَافِعَةً إِذَا رَغِبَتْهَا] and when she is reduced, or restricted, to a little, she is content.—If a clause dependent on *إِذَا* is introduced by such a perfect as *كَانَ* or *صَارَ*, the verb governed in the perfect by *إِذَا* is likewise a historical perfect; e.g. *إِذَا تَكَلَّمَ أَبْلَغَ* when he spoke, he spoke eloquently; *وَذَكَرَ بَعْضُ أَهْلِ الْعِلْمِ أَنَّ رَسُولَ* *إِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى بَعَابِ مَكَّةَ* some learned men say that the Apostle of God, when the time of prayer had come, went to the mountain-roads of Makkah. Here also the imperfect is sometimes

used in the protasis or apodosis, as *وَإِذَا سَأَلْتَهُ عَلَيْهِ لَا يَصِلُ إِلَى حَقْوِهِ* and when I saluted him, my head did not reach to his waist; *وَكَانَ إِذَا يُكْسُو أَجَادَ وَأَطْوَمَا* and when he bestowed raiment, he did it in a liberal and generous manner; *وَكَانَ الْمَلِاحُ إِذَا عَبَّرَ أَحَدًا* and the skipper, when he had conveyed a person in his vessel from the one to the other side, got for pay a bracelet of gold. If the clause introduced by *إِذَا* stands in the middle of a narrative of past events, the perfect has also the sense of the historical perfect, [as, *فَجَعَلَ صَاحِبُ السَّبِيلِ* and the captain of the cavalry began to drive together parties of them by the spears of his men; and when they had collected them, they killed them; *وَإِذَا رَأَيْتَهُمْ* and when thou seest them, their bodies make thee marvel. Occasionally too the imperfect occurs in both clauses; as *وَإِذَا تَلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ* and when our verses are read to them as clear proofs, thou discernest displeasure in the faces of those who disbelieve; *فَإِذَا تَزُولُ تَزُولُ عَنُ* and when it (ill fortune) departs, it departs from a proud hero, whose sudden fits of passion are dreaded by his rivals; *وَأَلْتَمَسُ رَافِعَةً إِذَا رَغِبَتْهَا* and when she is reduced, or restricted, to a little, she is content.—If a clause dependent on *إِذَا* is introduced by such a perfect as *كَانَ* or *صَارَ*, the verb governed in the perfect by *إِذَا* is likewise a historical perfect; e.g. *إِذَا تَكَلَّمَ أَبْلَغَ* when he spoke, he spoke eloquently; *وَذَكَرَ بَعْضُ أَهْلِ الْعِلْمِ أَنَّ رَسُولَ* *إِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى بَعَابِ مَكَّةَ* some learned men say that the Apostle of God, when the time of prayer had come, went to the mountain-roads of Makkah. Here also the imperfect is sometimes

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

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

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

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

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 conversive 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, c, 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 رَأْسُ لَيْلٍ Did come, but إِذَا جَاءَ رَأْسُ لَيْلٍ when the beginning of the month shall come.]

after حَتَّى For example: لَقَدْ أَلَيْدِي يُسَوِّرُكُمْ فِي الْبَحْرِ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَّتْ بِكُمْ بِرِيحٌ طَيِّبَةٌ وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ غَامِبَةٌ وَجَمَعْتُمُ التَّوْبِخَ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ وَخَيَّرُوا لِسُلَيْمَانَ جَنُودَهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَمَرَّ وَوَرَّعُونَ حَتَّى إِذَا أَتَوْا عَلَى وَادِي النَّبْلِ لَمَلَتْ نِبْلَةٌ 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 in Arabischen*, Sitz. Ber. d. phil. hist. Cl. der K. B. Akad. d. Wissensch. zu München, 1881, p. 432 seq., rejects the theory expounded in rem. c, which is also that of Fleischer (*Kl. Schr.* i. 116 seq.). 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: أَتَيْتُ حَتَّى إِذَا أَتَيْتُ لَمَّا شَعَرْتُ بِشَيْءٍ حَتَّى إِذَا الْأَسْوَدُ قَدْ دَخَلَ الْبَيْتِ I run until I attain the end; but before I was aware of anything, 'Al-'Aswad had entered the room; وَوَمَنْ نَحَرْنَا مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَلِّبُ بِآيَاتِنَا فَمَنْ يُورِثُونَ حَتَّى إِذَا جَاءُوا فَلِلْ أَكْثَرِ بَنِي إِسْرَائِيلَ and on that day when we bring together out of every nation a company of those who have gainsaid our revelations, kept marching in ranks, until, when they have arrived (before God), He will say: Did ye treat my revelations as impostures? A comparison of this verse from 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 نُوْحَىٰ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ حَتَّىٰ إِذَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحَىٰ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ حَتَّىٰ إِذَا فَلَئِمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ 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; when they were rejoicing over what they had got, We laid hold on them suddenly, and lo, they were in despair.
- B their warnings, We set open to them the gates of all things, until, when they were rejoicing over what they had got, We laid hold on them suddenly, and lo, they were in despair.

- C. (a) After the conditional particle *إن* (*if*) (Vol. i., § 367, *f*), and after many words which imply the conditional meaning of *إن* (مَعْنَىٰ *إن* or *الشَّرْط*), 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*, *مَنْمَا* *whatever*, *كَيْفَمَا* *as often as*, *حَيْثُ* *where*, *حَيْثُمَا* *wherever*, *مَتَى* *when*, *مَتَىمَتَى* *whenever*, *أَيْنَ* *where*, *أَيْنَمَا* *wherever*, *كَيْفَ* *how*, *كَيْفَمَا* *however*, *أَيُّ* *in whatever way*, *كَيْفَمَا* *however*, *أَيَّانَ* 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; وَأَتْلَوْهُمُ حَيْثُ وَكَلَّمْتَهُمُ أَيُّمَنْ وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ* *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 *أو* *or*, in such phrases

وَحَشِيرَ لِسَانِيَانِ الْعِشْرِ 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 هَانُوا أَوْ حَظَرُوا* *it is all the same whether they are absent or present; سَوَاءٌ عَلَيَّ قُمْتُ أَوْ قَعَدْتُ* *it is all one to me whether thou standest or sittest; أَطْفِرُ الْغَيْثَ غَيْثًا كَانَ أَوْ قَبْرًا* *honour a guest, whether he be rich or poor.*—(b) If the words *إِنْ*, *أَيُّ*, *مَنْ*, &c., be followed by two clauses, the first of which expresses the condition [*الشَّرْط*], and the second the result depending upon it [*جَوَابُ الشَّرْط* or *جَزَاءُ الشَّرْط*], then the verb in both clauses is put in the perfect*, both the condition and the result being represented as having already taken place. For example: *إِنْ فَعَلْتَ ذَلِكَ فَهَلَكْتَ* *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; أَلْحِكْمَةُ ضَالَّةُ الْبَلِيعِ 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) If the perfect after *إِنْ*, *أَيُّ*, *مَنْ*, &c., is to retain its original meaning, then *كَانَ*, or one of the *أَحْوَاتُ كَانِ* *the sisters of the verb kâna* (such as *صَارَ* *to become*, *كَانَ* *to be by day*, *بَلَى* *to be by night*, *أَصْبَحَ* *to be in the morning*, *أَمْسَى* *to be in the evening*), must be inserted between those words and the perfect in the protasis, and the apodosis must be indicated by the particle *فَ*. For example: *إِنْ كَانَ قَبْرُهُ تَمَرًا فَتَمَرٌ* *if his shirt is (has been) torn in front, the*

* [The verb in the protasis may never be a *فِعْلٌ جَامِدٌ* an aplotic verb, such as *هَانَ* but one tense and no infinitive, as *هَانَ*. Comp. § 187, *b*. In negative clauses the jussive with *لَمْ* is employed (§ 12) with very rare exceptions as Kor'an ii. 140 *وَلَنْ أَتَّبِعَنَّ الَّذِينَ كَفَرُوا* *even though thou shouldst bring every kind of sign to those who have been given the Scriptures, yet they will not follow, for they will not follow.*]

- A *has spoken the truth*; *فَمَتَّيدَ الْعَلَمِ أَوْ قَسَمِخَ إِنْ* *if you have believed in God, place your trust in Him*; *إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا* *accept my accus readily or (at least) be indulgent, if I have committed a crime or a fault.*—(d) But if the perfect after these words is to have the historical sense (English past tense, § 1, a), the verb *وَكَّانَ*, or one of its "sisters," must be prefixed to the correlative clauses; e.g. *وَكَّانُوا إِنْ كَانُوا يَلْفُوا* *if they courted themselves to attain an object, they attained it* [*وَكَّانَ كَلِمًا أَلَا شَيْءٌ*]; *وَكَّانَ مَنَى أَرَادَ خَلْعَهُ دَخَلَ الْبَرِّيَّةَ* *and whenever one of the wild animals comes to visit him, he made it his prey; and as often as he would throw off his allegiance, he entered the desert*]; though it is also sufficient that the correlative clauses should be dependent upon others that are historical; as *إِنَّمَا أَدْرَكْتُ الْعِلْمَ* *I attained knowledge only by praising (God), for, whenever I understood (anything), I said, Praise belongs to God.* [(e) If, however, the verb *وَكَّانَ*, 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 *إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي* *if you love God, then follow me*; *وَلَا يَجِزُ لَكُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ* *nor is it lawful for them to conceal what God hath created in their wombs if they believe in God*; *لَكُنَّ*];
- D *if thou speakest the truth, thou hast killed me; if thou liest, thou hast disgraced me.*

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

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

REM. b. The apodosis of *إِنْ* (*جَوَابُ إِنْ*), like that of *تَو* (§ 4, rem.), is frequently omitted, when the context readily suggests it; as *إِنْ شَهِدَ لَكَ عَدْلَانِ مِنَ الْمُسْلِمِينَ وَإِلَّا فَاسْتَوْفِ مِنْهُ الْبَيْعَانَ* *if two honest men of the Muslims bear witness in thy favour, (good and well); but if not, demand of him the oath*; *إِنْ تَبْتَ وَوَجَّعْتَ عَنِ قَوْلِكَ 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. a, footnote. By this omission *وَإِنْ* though (§ 17, c, rem. a) acquires the meaning of nevertheless, as in the saying of the Prophet *وَإِنْ رُكِبَهَا* *ride her (the camel) nevertheless (though she be destined for sacrifice),* *Lisān* xvi. 179.]

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

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

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

A or *وَمَانِيَةً*, 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 *دَوَامِكَ حَيًّا* or *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 (*الْمَضَارِعُ الْمَرْكُوبَةُ*) does not in itself express any idea of time; it merely indicates a *begun, incomplete, enduring* existence, either in *present, past, or futuro 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 يُدَبِّرُ وَاللَّهُ يَقْدِرُ* man

C *forms plans and God directs them (man proposes, God disposes);* *بِالْيَوْمِ يُسْتَعْبَدُ الْخَلْقُ* the free man is enslaved by benefits (conferred upon him).

(b) An act which, though commenced at the time of speaking, is not yet completed,—which continues during the present time (the *definite present*); as *اللَّهُ يَعْلَمُ بِمَا تَعْمَلُونَ* (God knows what ye are doing. Hence its use as a historical present in lively descriptions of

D past events; e.g. *قَالَ طَلْحَةَ فَأَخْرَجَ أَعْدُو فَاتَّسَبَّحَ بِرُحْمِي وَأَخَذَ سَيْفِي* said Talha, So out I run, and put on my coat of mail, and seize my sword, and cast my shield on my breast.

(c) An act which is to take place hereafter (the *simple future*); as *وَأَتَقُوا 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 بِحُكْمِهِ* 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. § 384, e), or its abbreviated form *سَ* (Vol. i. A § 361, b), in the end, is prefixed to the verb; as *وَمَنْ يَقْتُلْ ذَلِكَ مُدْرَوَاتًا* and whoever does this maliciously and wrongfully, we will burn him with hell-fire; *سَنَبَيِّنُهُ فِي مَوْجِبِهِ* we will explain it in its (proper) place; *سَتَكْفِي مِنْ مَقَرِّكَ كُلِّ طَعْنٍ* thou shalt be protected (through God's grace) from every machination of thine enemy.

Rex. a. *سَوْفَ* may have the asseverative *لَ* prefixed to it, as B *وَتَسْوِفُ بِعَمَلِكَ رَبُّكَ فَتَرْقَى* and verily thy Lord will give thee (abundance) and thou wilt be content; and it may be separated from its verb by a verb which is void of government, as in the verse *وَمَا أَتَى وَسَوْفَ أَتَى أَتَى آلَ بَنِي إِسْرَائِيلَ* and I do not know, but I shall (I think) know, whether the family of *Israhim* are a band of men or women.—Rare forms are *سَوْفَ*, and *سَيَ*.

[Rex. b. The simple future has sometimes the sense of a polite order or request; as *قَالَ لَهُ سُلَيْمَانُ قَتَصِرْفُونَ وَتَرَى بِمَا بَيْنَنَا* then C *Sulaiman said: Depart now, and we will consider between ourselves (Tabari ii. 544, l. 7);* *وَقَالَ لِإِسْمَاعِيلَ فَفَعَلَ أَصْلَحَ اللَّهُ الْأَمِيرَ* and he said to Ismael: Have the kindness to enter, God bless the Emir; *وَقَالَ لَهُ هَالِدٌ تُؤْمِنُهُ يَا أَمِيرَ الْمُؤْمِنِينَ فَآمَنَهُ* and Halid said to him: Grant him indemnity, O Prince of the faithful, and he did so (Aq. 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 [*حَالَ*

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

A أتى إلى عَمِينٍ جَاءَهُ إِلَيْهِ بِعَوْدَةٍ [مَقْدَرٌ]; as he came to him to visit him; ثُمَّ اسْتَوَى عَلَى الْعَرْشِ he came to a spring of water to drink; ثُمَّ اجْتَمَعَ نَجْرَانٌ بِأَمْرِ اللَّهِ عَلَيْهِ السَّلَامُ then He seated Himself on the throne to administer the rule (of the Universe); أَرْسَلَ إِلَيْهِ بِعَوْدَةٍ بِذَلِكَ he sent to inform him of this; [أَجْمَعَ نَجْرَانٌ بِأَمْرِ اللَّهِ عَلَيْهِ السَّلَامُ] he determined to circumvent the Jews, 'Aḡ. 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 [حَالٌ مُقَارِنٌ]; as جَاءَ زَيْدٌ يَضْحَكُ Zaid came laughing; إِذْ كَفَا بِحَمْدِ مَعْدَاةٍ he returned, congratulating himself on (lit. praising) his morning-walk; فَطَعَنَ بِفَتَاةٍ الْكَلْبَ بِأَرْمِيَّتِهِ he set out, loading (as it were) my heart by its bridle; فَلَبِثْنَا نَرْتَبُهُ رَقَبَةً أَهْلَةَ الْأَعْيَادِ and we remained watching for him as one watches for the new-moons of the festivals; فَجَاءَتْهُ إِحْدَاهُمَا تَمِشِي عَلَى اسْتِخْيَارٍ 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 Ruz. a. After the negative particle لَا, the imperfect retains its general idea of incompleteness and duration; as خَرَجَ لَا يَعْلَمُ أَيْنَ هُوَ he went out, not knowing, or without knowing, where he was; لَا يُكْرِمُ السَّخِيءَ الْبَخِيلُ the liberal (man) does not respect the stingy. —After the negative particle مَا it takes the meaning of the present; as مَا يَزُكِّي الْإِنْسَانَ بِعِبَادَةِ 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 خَبَرٍ مِنْ رَّبِّهِمْ

unbelievers among those who possess a (revealed) book, and among the polytheists, do not wish that any good should be sent down unto you from your Lord; إِنَّ الَّذِينَ يَخْتَفُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَسْتُرُونَ بِهِ ثِمَانًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا أَنْثَارَ وَلَا يَكْتُمُونَ لِلَّهِ يَوْمَ الْقِيَامَةِ مَا حَدَاثُوا بِهِم بِعُنُوقِهِمْ أُولَئِكَ سَيُعَذِّبُ اللَّهُ النَّاسَ فِي الْحَيَاةِ وَالْمَوْتِ وَاللَّهُ بَصِيرٌ أَلِيمٌ they who hide the book which God hath sent down, and buy with it something of small price, these swallow down into their bellies nothing but fire, and God will not speak to them on the day of judgment.

Ruz. b. According to the Arab grammarians, the imperfect B indicative is used لِلْحَالِ, to indicate present time (الزَّمَانُ الْحَاضِرُ), and لِلِاسْتِقْبَالِ, to indicate future time (الزَّمَانُ الْمُسْتَقْبَلُ, less correctly (الْمُسْتَقْبَلُ)).

D. To express the imperfect of the Greek and Latin languages, كَانَ is frequently prefixed to the imperfect; as كَانَ يُحِبُّ الشُّعْرَةَ he was fond of poetry and poets; كَانَ يَرْحَبُ فِي كُلِّ يَوْمٍ عِدَّةً he used to ride out every day several times; وَكَانَ يَكُونُ بِهَا قَائِدًا and there used to be (stationed) in it (the city) a general with a thousand men; رَجُلًا 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 عَلَىٰ مُلْكِ سُلَيْمَانَ and they followed what the evil spirits read (or recited, or followed) in the reign of Solomon; قُلْ فَلِمَ قَتَلْتُمُوهُمْ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ Say, Why then did ye kill the prophets of God before? Here تَتْلُو and تَقْتُلُونَ stand for تَتْلَوْنَ and تَقْتُلُونَ. [So in poetry after قَدْ; see Vol. i. § 362, r, footnote. R. S.]

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 لَكُونُوا*. *If ye become Jews or Christians, ye will be guided aright.* See § 17, c.

B [REM. a. *كَيْفَ* and, according to the school of *BAḤRA*, 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 *kinergetic* forms of the imperfect have always a future sense; as *لَتُنزِلُنَا مِنَ السَّمَاءِ مِنْ هَذِهِ لَنَكُونَنَّ مِنْ الشَّاكِرِينَ* if thou deliverest us from this (danger), verily we will be of (the number of) the grateful; *وَأَللَّهِ لَأُضْرِبَنَّ عُنُقَكَ* by God! I will cut thy head off (lit. D *strikes 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

* [Trunapp, *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.; *أَنْ* or *أَلَا* that not; and *لَنْ* (for *أَنْ*, i.e. *لَا يَكُونُ أَنْ* it will not be or happen that) certainly not, not at all. For example: *أَرَدْتُ وَأَهْبَيْتُ أَنْ آتِيَنَّ نَهْرَ طَرِيقِ التَّعَلُّمِ* I wished and desired to make plain to them the path of learning; *لَا يَأْبَ كَاتِبٌ أَنْ* B *يَتْبَغِيَ أَنْ يَتَوَقَّى* let no one who can write, refuse to write; *يَتْبَغِي أَنْ يَتَوَقَّى* it behoves the learner to strive by his seeking after knowledge to please God; *يَجُوزُ أَنْ يَكُونَ أَتَّصَبَ* it may be the accusative; *قَالَ فَكَلِمَةً مِنْهَا قَبْلَ أَنْ يَكُونَ 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)? *أَلَا أَيُّهَا مَعْدُودَةُ* the fire (of hell) shall certainly not touch us save for (shall certainly touch us only for) a certain number of days; *لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا* *لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا* none shall enter Paradise save those who are Jews or Christians; *لَنْ 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 قَبْلَ أَنْ يَدْعُوَهُمْ أَوْ قَبْلَ أَنْ يَحْيِيَهَا 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 **كَلِمًا رَمَتْ أَنْ أَقْدِمَ خَيْرًا لِمَعَادِي وَرَمَتْ أَنْ أَتَى الْتَوْبِ** as often as I intend to send onward some good deed for my future life and to repent toward God (see Fleischer, *Kl. Schr.* i. 526 seq.).]

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

B **قُمْتَ** it pleased me that thou stoodest up; **أَعْلَمُ أَنْ قَالَ** I know that he said; **أَعْلَمُ أَنْ يَنَامَ** I know that he is asleep. As **أَنْ** quod, *en*, with a pronoun (أَنْتَ, 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 **أَنْ** *الْمَخَفَّةُ مِنَ التَّقْهِيلَةِ* the 'an that is lightened from the heavy form, or, more shortly, **أَنْ** *الْمَخَفَّةُ* the lightened 'an; but when it is equivalent to the Latin *ut*, they call it **أَنْ** *النَّاصِبَةُ* the 'an that governs the subjunctive (*النَّاصِبَةُ مِنَ التَّوْبِ*). After verbs of thinking, supposing, and doubting, when they refer to the future, **أَنْ** may govern the indicative of the imperfect, as **أَتَخَفَّفَةُ**, or the subjunctive, as **أَتَأْتِبَةُ**; e.g. **ظَنَنْتُ أَنْ يَقُومَ** I think he will get up.

REM. a. **أَنْ** is in these cases **مَصْدَرِيَّةٌ**, that is to say, **أَنْ** with the following verb is equivalent in meaning to the *masdar* or 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 (*رِيَاؤُكَ = أَنْ أَزُورَكَ*); **أَعْجَبَنِي قِيَامُكَ = أَعْجَبَنِي أَنْ قُمْتَ**.

REM. b. The omission of **أَنْ** before the subjunctive is very rare; as **خُذِ اللَّسَّ قَبْلَ بِأَخْذِكَ** order him to bury it; **وَأَمَّا أَنْ يَخْطُبَهَا** seize the thing before he can seize thee; and in the verses **لَا إِلَهَ إِلَّا اللَّهُ**

الْزَاهِرِيُّ أَحْضَرَ الْوَفَى وَأَنْ أَشْهَدَ اللَّذَاتِ هَلْ أَنْتَ مُسْعِلِي 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 grammarians 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 Muhdiqin, **كُورَانَ** ii. 233 **لِمَنْ أَرَادَ أَنْ يُتِمَّ الرِّضَاعَةَ** for him who desires to complete the time of sucking; whilst others let it govern the jussive, as in the half-verse **تَعَالَوْا إِلَى أَنْ يَأْتِنَا الصِّدُّ نَحْبِطُ** B 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 **عَمَّرَ بْنَ عِمْرَانَ حَبُوتَ بِنْتِهِ مَكَانَ قَلُوبٍ رَازِمٍ** I have given 'Amr ibn 'Imrān a hundred camels for a young beast unable to rise, for fear lest I should be blamed (*Hamān*, p. 256, l. 3); **أَعَدَدْتُ السِّلَاحَ أَنْ يَجِيءَ عَدُوٌّ فَأُدْفَعَهُ** C I have prepared arms for fear that an enemy should come, in which case I may repel him; **أَنْ تَغْلِبَ إِحْدَاهُمَا فَتُذْكَرَ إِحْدَاهُمَا** for fear lest the one of them should make a mistake, in which case the other may remind her (*Kor'an* ii. 282). In these and similar phrases (*Kor.* iv. 175, vi. 157, xlix. 2, Lane p. 106, b) the interpreters supply **مَنْعَةً** or **مَكْرَهَةً**. In others it may be explained by the preceding words implying a prohibition, as *Kor.* xxxv. 39, *Tub.* i. 657, l. 8, 3036, l. 2. In the verse (*Hariri, Dorrat*, 88) **أَوْصِيكَ أَنْ يَحْمَدَكَ الْأَقَارِبُ** D **وَيَرْجِعَ الْبُيُوتُ وَفَوْ خَالِبِ** may have the meaning of **أَحْذِرُكَ** I warn thee lest thy near relations should praise thee, but the poor return disappointed. D. G.]

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

- A (b) By *لِ* that, in order that ([called *لَا مَرَّ كَيْ*] originally a preposition, Vol. i. § 366, c); *لِ كَيْ*, and *لِ أَنْ*, that, in order that; *لَيْلَا*, and *لَيْكَيْلَا*, and *لَيْلَا*, that not, in order that not; particles which indicate the intention of the agent and the object of the act. For example: *تُبْ تَبِ بِغُفْرِكَ اللَّهُ* *repent, that God may forgive thee*; *إِذَا حَفِظْتَهُ شَيْئًا فَعَلِّقْهُ كَيْ* *it behoves the Muslim to ask God (who is exalted above all) for health, that He may preserve him from misfortunes*; *وَإِذَا حَفِظْتَهُ شَيْئًا فَعَلِّقْهُ كَيْ* *when you learn anything, write it down, so that you may constantly refer to it*; *كَيْمًا أَعِدَّهُمْ* *that I may prepare them*; *وَأَمْرَتْ لِأَنْ أَكُونَ* *learn that ye may teach*; *وَأَمْرَتْ 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)*; *كَيْمًا تَعَلِّمَنِي صَادِقًا* *that thou mayest know me to be speaking the truth*;
- C *ثَوْبًا تَحِبُّونِي وَخَالِدًا* *thou desirest to take me as thy lover together with Hälid*; *لَمْ نَشْتَغَلْ بِدِكْرِ ذَلِكَ كَيْلًا يَطْوُلُ الْكِتَابُ* *we have not occupied ourselves with giving an account of this, in order that the book might not become too long*; *كَيْلًا يَكُونُ دَوْلَةٌ بَيْنَ الْأَغْنِيَاءِ* *that it (the spoil) may not be a thing taken by turns among the rich of you*;
- D *لَيْكَيْلًا تَأْسَوْا عَلَيَّ مَا فَاتَكُمْ* *that ye may not grieve over what escapes you*; *إِنَّمَا قَالَ ذَلِكَ لِئَلَّا يُسْتَخَفَّ بِالْعِلْمِ* *he said this only in order that learning might not be disparaged.*

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

the *لَا مَرَّ كَيْ* or *لام of denial*, i.e. when it is the predicate of *مَا كَانَ* or *مَا كَانَتْ*, as *لَمْ يَكُنْ* or *لَمْ يَكُنْ*, *as God was not one to chastise them whilst thou wast among them*; *لَمْ يَكُنْ زَيْدٌ* *Zaid was not a man to drink wine.*

REM. b. The addition of *مَا الْمَصْدَرِيَّةُ* appears sometimes to interrupt the government of *كَيْ*, as in the verse *إِذَا أَنْتَ لَمْ تَنْفَعْ* *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 *كَيْمًا أَنْ تَغُرَّ وَتُغَدِّمًا* *that thou mayest deceive and beguile*; *لَيْكَيْمًا أَنْ تَطِيرَ لِقَرْيَتِي* *that thou mayest fly to my village.*

(c) a. By *حَتَّى* (also originally a preposition, Vol. i. § 366, k), *until, until that, that, in order that*, when it expresses the intention of the agent and the object of the act, or the result of the act, as taking place not without the will of the agent or, at least, according to his expectation. For example: *لَنْ نَبْرَحَ عَلَيْهِ عَاجِلِينَ حَتَّى يَرْجِعَ* *we will not cease to stand by it (worshipping it), till Moses return to us*; *لَا يَدَّ مِنْ التَّامِلِ قَبْلَ الْكَلَامِ حَتَّى يَكُونَ صَوَابًا* *we must meditate before we speak, in order that our words may be appropriate*; *لَنْ يَضَعِفَ النَّفْسَ حَتَّى يَنْقَطِعَ عَنِ الْعَمَلِ* *he must not weaken the spirit so that he is hindered from acting*; *قُولُوا لَهُ إِنْ شَاءَ فَلْيَجْلِسْ* *tell him, if he chooses, to sit down* and give me his hand, that I may force him to rise or he forces 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*; *فَهَرَّوْا حَتَّى أَبْعَدَ* *and so he fled till he got a great way off*; *لَا يَرْضَى حَتَّى لَا يَرْجُوهُ* *he is so ill that they have no*

A *hope of his living*; خَيْرُ النَّاسِ رَجُلٌ فِي شَعْبَةٍ فِي غَنَمِهِ لَهُ يَعْهَدُ *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 كُنْ, and say that it is equivalent in meaning to أُنْ or كُنْ, as كُنْ أَوْ كُنْ أَوْ كُنْ *beat the thief until he repents* (إِلَى أَنْ) *he repents* or that (كُنْ or كُنْ) *he may repent.*

REM. b. In some cases the regimen may be doubtful; as وَرَزَقُوا 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 الْكُوْفَةِ حَتَّى أُدْخِلَهَا *I journeyed to N-Kufa that I might enter it (= حَتَّى أُدْخِلَهَا)*; سِرْتُ *I journeyed to it till I entered it (hist. imperfect, حَتَّى أُدْخِلَهَا)*; سِرْتُ حَتَّى أُدْخِلَهَا *I have journeyed to it till I am (was) entering it (= حَتَّى أَنَا أُدْخِلُهَا الْآنَ)*; and سِرْتُ حَتَّى دَخَلْتُهَا *I journeyed till I (actually) entered it.*

(d) By فِ, when this particle introduces a clause that expresses the result or effect of a preceding clause (فَاءُ السَّبَبِ, فَاءُ السَّبَبِ, or فَاءُ السَّبَوَابِ). The preceding clause must contain an imperative (affirmative or negative), or words equivalent in meaning to an imperative; or else it must express a wish or hope, or ask a question; or, finally, be a negative clause*. The signification of فِ 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 يُؤْتِنُ لَهُمْ *it shall not be permitted to them to allege excuses (they cannot excuse themselves); Hamāca p. 407, فَلَا أُمُّ تَبَكِّيهِ وَلَا أُخْتُ *no mother will weep over him, no sister will miss him.* D. G.]*

cases is equivalent to that of حَتَّى. For example: اِغْفِرْ لِي يَا رَبِّ *For example: pardon me, O my Lord, so that I may enter Paradise;* فَادْخُلِ الْجَنَّةَ *O my Lord, help me, so that I be not forsaken;* رَبِّ أَنْصُرْنِي فَلَا أُغْفَلْ *order him to see it;* يَا نَاقَ سِيرِي مَتَى نَبَسِمَا إِلَى *O camel, go at a far-stretching gallop to Suldimān, that we may find rest (نَبَسِمَا and نَسْتَرِيْمَا in rhyme for نَبَسِمَا and نَسْتَرِيْمَا);* لَا تُؤَاخِذْنِي فَأَمْلِكُ; (نَسْتَرِيْمَا) *do not punish me, so that (or lest) I perish;* يَا رَبِّ لَا تَكِلْنَا إِلَى الْإِنْسَانِ فَنُجِيزَ وَلَا إِلَى الْإِنْسَانِ فَنُجِيزَ *O God, hand us not over to ourselves, lest we be too feeble (for the charge), nor to (other) men, lest we perish;* وَلَا تَطْفُرُوا فِيهِ فَيُجِزَ عَلَيْنَا غَضَبِي *and do not exceed therein, lest my wrath alight upon you (or become due to you);* تَبَّتْ لِي مَالًا فَأَتَصَدَّقَ مِنْهُ *would that I had money, that I might give part of it away in alms!* يَا نَبِيَّ طَلَبْتُ مَعَهُمْ فَأَلْوَرُ فَوْزًا عَلَيْهِمْ *O would I had been with them, that I might have won great gain;* يَا نَبِيَّ لَعَلِّي أُرَافِقُكَ *perhaps I may go on pilgrimage so as to visit thee;* هَلْ زَيْدٌ فِي الْبَيْتِ *Zaid is at home, that I can go to him (= tell me whether Z. is at home, so that etc.);* قَبْلِ لَنَا مِنْ شَعْبَةٍ فَيَسْأَلُونَا *have we then any intercessors to intercede for us!* يَا أَبَنَ الْكِرَامِ أَلَمْ تَدْرُ *O son of the noble, wilt thou not draw near, that thou mightest see what they have told thee!* مَلِكٌ فَتُحْفَظَ *why dost thou not study, that thou mightest learn by heart!* رَبِّ لَوْلَا أُنْفِرْكَ *my Lord, why hast Thou not granted me a respite for a brief term, that I might give alms!* لَا يُقَالُ 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 (مُسَمَّيٌّ), not an interjection like وَهْ, nor a verbal noun in the accusative. You my Lord, hold your peace and I will treat you kindly;

- A *لَا تُكُونُوا قَوْمًا يَتَّبِعُونَ النَّاسَ* *husk, and the people will go to sleep.* The negative clause must also be pure, not restricted by *إِلَّا*, nor followed by another implied negative; e.g. *مَا أَتَيْتَ إِلَّا تَأْتِينَا فَتَحْبِئْنَا* *thou dost nothing but come to us and tell us something; مَا تَزَالُ تَأْتِينَا فَتَحْبِئْنَا; مَا تَأْتِينَا فَتَحْبِئْنَا* *thou never ceasest coming to us and (never ceasest) telling us something.* Consequently we may say *مَا أَتَيْتَ فَتَحْبِئْنَا* if we understand the words to mean *thou dost not come to us and (dost not) tell us something (= لَمَّا تَحْبِئْنَا).* [The poets allow themselves to use *فَ* with the subjunctive after a single future, e.g. *سَأَقْرُقُ مَنْزِلِي* *I will leave my abode to the Beni Tamiim, and betake myself to the Hijaz, that I may have rest.* (Comp. Jahn, Erklärungen zu Sibawüh, p. 53.) D. G.]
- B

- (e) By *وَ*, under the same circumstances as *فَ*, when the governed verb expresses an act subordinate to, but simultaneous with, the act expressed by the previous clause; as *أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا أَمْرَ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا أَمْرَ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا أَمْرَ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ* *do ye think that ye shall enter Paradise without God's knowing those of you who have fought (for Him), and knowing the patient! مَثَلَهُ* *do not restrain (others) from any habit, whilst you yourself practise one like it; and I said (to her), Call, and I will call (at the same time), for it makes the sound go*
- C *أَمْرًا فَارْتَضَى وَتَكُونُ بَيْنِي* *farther, if two persons call out together; وَتَكُونُ بَيْنِي وَتَكُونُ بَيْنِي* *was I not your neighbour, there being (all along) between me and you love and brotherly affection? هَلْ تَأْكُلُ الْفِشَّ وَتَشْرَبُ الْبُرْقُوعَ* *do you eat fish and drink milk at the same time? وَتَسِي* *and the wearing of a coarse cloak, whilst my eye is cool (not heated with tears), is more pleasant to me than the wearing of fine garments.* The Arab gram-
- D

arians call *وَ*, thus used, *وَإِلَّا أَلْبَسْتَهُ*, or *وَإِلَّا أَلْبَسْتَهُ*, or *وَإِلَّا أَلْبَسْتَهُ*, *the sign of simultaneity, and explain it by أَنْ*.

[Ram. The school of Kufa allow the use of the subjunctive also after *لَمْ* in the manner of *لَمْ* and *وَ*, e.g. *لَمْ تَعْبُوهَا عَلَى قَوْمٍ* *do not upbraid people for actions, whilst you practise them yourselves* (Tab. ii. 887, l. 1 seq.) D. G.]

(f) By *وَ*, when it is equivalent either to *إِلَّا أَنْ* unless that, or to *إِلَّا أَنْ* or *إِلَّا أَنْ* until that; as *وَلَقَدْ كَفَرَ الْكَافِرُونَ* *I will certainly bill the unbeliever, unless he becomes a Muslim; وَإِذَا كُنْتَ فَتَا* *and when I squeezed the spear of a tribe, I broke its knots, unless it stood straight; لَأَتْرُكَنَّكَ* *I will stick to you till you give me my due; لَأَسْتَسْبِيحَنَّ* *I will deem everything difficult easy, until I attain my wishes; and I said to him, Let not thy eye swoop, we seek nothing short of a kingdom, unless we die and so are excused (for not attaining it); لَأَتَيْكَ* *I will not go to thee till the gatherer of acacia berries (or leaves) returns (i.e. I will never go to thee).* In the former case, the preceding act is to be conceived as taking place but once and as momentary; in the latter, as repeated and continued.

C

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

- A *I will etc.*, or *إِنَّنْ بَا عِبْدَ اللَّهِ أَطْرِمَكَ* (though many prefer in this case *أَطْرِمَكَ*). If the particle *وَ* or *فَ* be prefixed to *إِنَّنْ*, the verb may be put in the indicative as well as the subjunctive, e.g. *وَإِنَّا لَا وَرَأَا لَا* and *إِنَّنْ أَطْرِمَكَ* (var. *يَلْبَثُونَ* *يَلْبَثُوا*) and in that case they would not have remained after thee but a little while; but if any of the other conditions specified above be violated, the indicative alone can be used: e.g. *أَحْبَبْتُكَ* *I am fond of thee*, *صَارِبًا* (or *إِحْمَالًا*) *well*, *إِنَّنْ أَطْرِمَكَ* *I think thou speakest the truth* (where the verb refers to present, and not to future time); *إِنَّنْ زَيْدٌ يُكْرِمَكَ* *I will visit Zaid*, *أُزُورُ زَيْدًا* *I will visit thee with respect* (where *زَيْدٌ* separates *إِنَّنْ* from the verb); *أُزُورُكَ* *I will visit thee*, *وَإِنَّكَ تَتَذَكَّرُ* *then, by God, thou shalt assuredly repent it* (where *لِ* is interposed), or *إِنَّنْ أَطْرِمَكَ* *I will treat thee with respect in that case*, or *أَنَا إِنَّنْ أَطْرِمَكَ* *I in that case will treat thee with respect*; *وَإِنَّكَ إِذْنٌ لَا أَفْعَلُ* *by God, then, I will not do it*; *إِنْ تَأْتِيَنِي إِذْنٌ إِلَيْكَ* *if thou comest to me, in that case I will come to thee* (in which four examples *إِنَّنْ* does not commence the clause, or is dependent upon a preceding condition).

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

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

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

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

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

REM. a. The particle *لِ* is rarely omitted in classical Arabic, except in poetry; e.g. *فَلْتَكُ لِبَوَائِبِ لَدَيْهِ دَارَهَا تَأْتِيَنِي حَمُومًا*

- A *وَجَارَهَا* I said to a porter in whose charge was her house, Admit (me), for I am her father-in-law and her neighbour (an instance of the 2nd para.); *مُحَمَّدٌ تَقِدُ نَفْسَكَ كُلُّ 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* (granted to me) from Thee a share in good (deeds); *مَارِيَدِينَ الْأَشْعَلَاءِ* let the feeble people of the fortress of Māridīn know—
Some passages of the Kor'an, however, admit of being viewed in this way; as *قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيَنفِقُوا 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 *لَمْ*; as *لَمْ لِيَقْضُوا تَقْضَاهُمْ* then let them do away with their dirtiness, or *لَمْ 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 تَحْزَنَنَّ إِنَّ اللَّهَ مَعَنَا* be not grieved, for God is with us; *رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا* O our Lord, punish us not if we forget; *لَا يَتَّخِذِ الْكَافِرِينَ الْأَوْلِيَاءَ* let not believers take unbelievers as friends; *إِذَا مَا خَرَجْنَا مِنْ دِمَشْقَ فَلَا نُعُدُّ* when we go forth from Damascus, let us not return.
(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 تُسَدِّمَ* if thou art hasty, thou wilt repent it;

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ he who doth evil, shall be recompensed for it; *أَتَيْتَ مَنْ تَأْتِيهِ تَعْلُوَ إِلَى ضَوْءِ نَارِهِ فَجِدْ خَيْرَ نَارٍ عِنْدَهَا خَيْرٌ مِنْ قَوْلِكَ* 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 تَسْتَقِرُّ يُقَدِّرْ لَكَ اللَّهُ* wherever (or whenever) thou shalt pursue a right course, God will decree thee success in the time to come; *أَيُّهَا كَيْفَمَا كَيْفَمَا* whithersoever the wind bends it, it bends; *كَيْفَمَا كَيْفَمَا* however thou settest out, thou wilt meet with good fortune; *أَيُّهَا كَيْفَمَا كَيْفَمَا* my two friends, however ye come to me, ye come to a brother who will never do anything but what pleases you; *وَإِذَا* *أَيُّهَا كَيْفَمَا كَيْفَمَا* 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; *بِأَيُّهَا كَيْفَمَا كَيْفَمَا* and whenever the wind turns it aside, it descends; but *مَنْ كَانَ يُرِيدُ* *أَيُّهَا كَيْفَمَا كَيْفَمَا* whoever chooses the tillage of the life to come, to him will we give an ample increase in his tillage; *إِنْ يَسْرِقْ فَقَدْ* *أَيُّهَا كَيْفَمَا كَيْفَمَا* if he steals, (why,) a brother of his has stolen before; *أَيُّهَا كَيْفَمَا كَيْفَمَا* and whoever believes in his Lord, shall not fear a diminution (of his reward) nor wrong.—β. The jussive also stands in the apodosis, when the protasis contains a verb in the imperative [or one of the expressions that have the meaning of an imperative (Vol. i. § 368, rem. d)]; as *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. [*ذَرُونِي أَتْكَلْ* therefore let her eat; *ذَرُونِي أَتْكَلْ* let me kill Mūsā; *ذَرُونِي أَتْكَلْ* let me slit his belly;

- A *وَقَوْلِي كُلَّمَا جَاءَتْ قَيْسِي مَكَانِكَ لِحَمِيدِي أَوْ قَسْرِيحِي* 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 *يُؤْمِنُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ*, and regarding *وَيُؤْتُوا* 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. (a) perfect ×

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

* [It is sometimes difficult to say whether the second clause contains an apodosis, or a qualificative sentence (*صِفَةٌ*), or a circumstantial definition (*حَالٌ*). In the last two cases, of course, the indicative must be used. E.g. in the words *قَهْبٌ لِي مِنْ لَدُنْكَ وَلِيَا يَرْبِي* (Kor'an xix. 5) give me, then, a successor of Thine own choice, who shall be my heir, *يَرْبِي* is a *صِفَةٌ*, but some readers pronounce *يَرْبِي* as an apodosis; in the passage *دَعْنَا عَائِلَتَكَ اللَّهُ نَعِيكَ فِي هَذَا الْبَلِّ وَتَشْرَبْ هَذَا الْمَاءَ* *أَبْدِنَا* abide under this shade and drinking this cool water, until death comes to us, *أَبْدِنَا* and *تَشْرَبْ* are a *حَالٌ*.]

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

لَمَنْ يَأْتِيَنَا فِي ذَلِكَ يَحْرَبْنَا .

- (γ) jussive × perfect, as *إِنْ تَصْبِرْ ظَفِرَتْ* if thou art patient, thou wilt prevail; (δ) perfect × jussive, as *إِنْ صَبَرْتَ تَطْفُرْ* in which case the imperfect indicative is also admissible, with or without *فَ*, as *وَإِنْ أَتَاكَ خَلِيلٌ يَوْمَ مَسْئَلَةٍ يَقُولُ لَا فَالَيْتُ مَالِي وَلَا حَرِيرٌ* 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 طَلَبْتَ الْعَرَبَ جَالَّةً* 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. *قَوْلًا لَيْتَنِي* for, by God! if thou go forth from the town, thou wilt never return to it; *وَاللَّهِ إِنْ قَامَ زَيْدٌ لَمُتْ* by God! if Zaid rises, I rise also; *وَاللَّهِ إِنْ جَاءَ زَيْدٌ لَأُحَرِّمَهُ* by God! if Zaid come, I will honour him. There are, however, exceptions not only in poetry, but also in prose, as *وَأَمِيرُ اللَّهِ لَيْتَنِي لَيْتَنِي فَقَاتِنِي* 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 لَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ* if not, 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 أَرَجَيْتُمْ عَنَّا تَخْرُجُونَ وَتَأْخُذُونَ بِأَيْدِيكُمْ مَا تَجِدُونَهُ فِي الْأَسْوَاقِ* if I let you go, ye must go and take what of implements and timber you find in the bazaars (comp. § 8, c, rem. δ). (4) If the protasis be a nominal sentence, only the perfect may be

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

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

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

وَيَخْفَعُ نُورَهُ *and whosoever approaches us and humbles himself, we grant him protection.*

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

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

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

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

(a) With the particle *لَ* *truly, verily, surely*, prefixed to it, both in simple asseverations and in those that are strengthened by an oath; as *وَالَّذِينَ جَاهَدُوا فِينَا لَنَهَبِيهِنَّ أَجْرَهُنَّ* *and those who have striven in our (holy) cause, we will surely guide in our paths*; *لَنَهَبِيهِنَّ أَجْرَهُنَّ* *and those who have striven in our (holy) cause, we will surely guide in our paths*.

A ye shall surely see hell-fire; *عَمَّا فِيهِمْ نَارٌ* verily within a short time they will repent it; *وَاللَّهِ لَا يُؤْتِيكُمْ فِيهِ هَذَا الْأَذَى* by God! I will teach you manners different from these; *فَبِعِزَّتِكَ لأُفَوِّتَنَّكُمْ* verily, by Thy glory, I will surely lead them all astray.

(b) In commands or prohibitions, wishes, and questions; as *فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ* so do not die unless ye have become (or without having become) Muslims; *وَقَالَ تَرْجِعْ تَرَجُكَ رَبِّ اجْعَلْ تَرَجُكَ تَرَجًا* would that thou wouldst come back! why dost thou not come down? [وَقَالَ تَرْجِعْ تَرَجُكَ] but can “would that” bring back the thing that has passed away? *لَا يَرْكَبُنَّ خِيفًا* let no one incline to hang back on the day of battle, fearing death; *فَلَا تَسْأَلُنِي أَتَأْتِيكُمْ بِبَرَكَاتٍ كَمَا تَأْتِيكُمْ بِبَرَكَاتٍ كَمَا تَأْتِيكُمْ بِبَرَكَاتٍ* do not then refuse me a gift, after I have come from such a distance; *لَا أُرِيدُ أَنْ أَمْسُقَ مِنْكُمْ* let me not see you here; *أَسْأَلُكَ أَنْ تَفْعَلَ لِي* I beseech you to do it.

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

(c) In the apodosis of correlative conditional clauses, in which case *لَ* is prefixed to the protasis as well as to the apodosis; as *وَلَقَدْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَاسْتَعْمَرَ الشَّمْسِ وَالْقَمَرَ لِيَهْلِكَنَّ اللَّهُ* and if thou askest them, Who created the heavens and the earth, and obliged sun and moon to serve Him? verily they will say, God; *وَلَقَدْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَاسْتَعْمَرَ الشَّمْسِ وَالْقَمَرَ لِيَهْلِكَنَّ اللَّهُ* verily, if he does not desist, we shall seize and drag (him) by the forelock.

[REM. If *لَ* does not immediately precede the verb of the apodosis, the indicative is used, as *وَلَقَدْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَاسْتَعْمَرَ الشَّمْسِ وَالْقَمَرَ لِيَهْلِكَنَّ اللَّهُ*

وَلَقَدْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَاسْتَعْمَرَ الشَّمْسِ وَالْقَمَرَ لِيَهْلِكَنَّ اللَّهُ and certainly, if ye die or are slain, to God shall ye be gathered.]

(d) In the protasis of a sentence after *إِنَّمَا* (= *إِن* *مَا*)*; as *إِنَّمَا تُجِيبُهَا فَلَمَّا بَلَغْنَا مِنْهَا مَبْعَدًا بَعِيدًا جَاءَنَا الْمَلَأَةُ أَهْبَطُوا مِنْهَا جَمِيعًا فَلَمَّا بَلَغْنَا مِنْهَا مَبْعَدًا بَعِيدًا جَاءَنَا الْمَلَأَةُ أَهْبَطُوا مِنْهَا جَمِيعًا* if thou beatest Zaid, I will beat thee; *إِنَّمَا تُجِيبُهَا فَلَمَّا بَلَغْنَا مِنْهَا مَبْعَدًا بَعِيدًا جَاءَنَا الْمَلَأَةُ أَهْبَطُوا مِنْهَا جَمِيعًا* get ye down from it (Paradise), all together; and if there shall (hereafter) come unto you guidance from me, then whosoever shall follow my guidance, on them no fear shall come; *فَلَمَّا تَلَقَّوْنَهُمْ فِي بَيْتِهِمْ* and if thou capture them in battle, then put to flight, by (making an example of) them, those who are behind them; *فَلَمَّا تَلَقَّوْنَهُمْ فِي بَيْتِهِمْ* and if thou shouldst see any one of mankind, say, Verily I have vowed a fast unto the God of mercy; *فَلَمَّا تَلَقَّوْنَهُمْ فِي بَيْتِهِمْ* and if we take thee away (by death), we will surely avenge ourselves on them.

(e) The energetic may be used (a) after *حَيْثُمَا* and similar compounds, as *حَيْثُمَا تَكُونُنَّ أَنَا* wherever you may be, I will come to you; (β) after *مَا أَتَيْتُم بِهَذَا* (Vol. i. § 353*) as *مَا أَتَيْتُم بِهَذَا مَا تَلْفَنُنَّ* with some painstaking you will certainly accomplish it; *بَعِيدًا مَا أُرِيدُكَ* with some eye I will assuredly see thee.]

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

* [This *مَا* is called *التَّأْكِيدِ مَعْنَى الشَّرْطِ* to strengthen the conditional meaning, Baiḍawī on Kor'an vii. 33. R. 8. Sometimes *إِنَّمَا* is followed by a jussive, as *إِنَّمَا تَأْتِي أَطْرُقُكَ* if thou come to me, I will treat thee with honour. See an example § 152, d, rem.]

A *فَلَا تُعَدِّلِي بِنِي وَتَن مَقْبِرٍ* 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 *بِكَلْبِهِ أَضْرِبَنَّ* strike, by God! *تَعَلَّمَنَّ أَنْ طَوَّلَ الْعَيْشَ تُعَذِّبُ* learn that length of life is a punishment or torment (*تُعَذِّبُ* in rhyme for *تَعَلَّمَنَّ*); *الْكِبْرِيَاءُ لِرَبِّنَا* glory belongs to God (alone), as an attribute peculiar to Him; therefore keep thyself afar from it, and B fear (Him).

[*Rem. a.* In verbs that signify to go, to move (*ذَهَبَ، مَضَى، فَارَ، رَاحَ، رَجَعَ، أَتَى*, etc.) the dual and the plural of the first person of our imperative are often replaced in Arabic by an imperative with *بِ* *التَّعْدِيدِ* (§ 56, *rem. d.*), as *إِمضِ بِنَا* to a man, *إِمضِ بِنَا* to a woman, *إِمضِ بِنَا* to two persons, *إِمضُوا بِنَا* or *إِمضُون 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 *تَوَّجِعُوا* (*خَلُّوْنَا*) or *دَعُونَا* (*دَعُونَا*) (*comp. Fleischer, Kl. Schr. ii. 636 seq.*).

Rem. b. The imperative of the verb *طَنَّ* 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 *طَنَّ أَبَا ذَرٍّ* I presume that the person approaching is *Abū Darr*; *طَنَّ أَبَا زَيْدٍ* I guess that you are *Abū Zaid*. (See the D Glosa. on *Ṭabari*.) 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 *nomen 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* he prayed that he might receive something as a blessing, *دَعَا عَلَيْهِ* he cursed him*; [*رَهَّبَ لِي* he coveted the thing, *رَهَّبَ عَنْهُ* he stunned 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. *فَرَفَعَ* *to have finished, to have done with*, is construed with *مِنْ*, and *اِحْتِاجَ* *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 *الْأَعْمَالُ 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 *الْأَعْمَالُ الْمُتَعَدِّيَّةُ بِأَنْفُسِهَا* *the verbs that pass on (to an object) through themselves* (and not by help of a preposition) and the latter as *الْأَعْمَالُ الْمُتَعَدِّيَّةُ بِغَيْرِهَا* *the verbs that pass on (to an object) through something else than themselves* (viz. *بِإِعْتِمَادِ* *through a preposition*). For example, *بَلَغَ* *to reach, to arrive* (of a message, etc.), is a *فِعْلٌ مُتَعَدٍّ بِنَفْسِهِ*, because we say *بَلَغَنِي الْخَبْرُ* *the news reached me*; but *قَدَرَ* *to have power, to be able*, is a *فِعْلٌ مُتَعَدٍّ بِغَيْرِهَا*, 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 الْكُلِّ أَرْضٍ* *strangers and the sons of the great come to me from (all) quarters of the earth* (compare in Hebrew *בָּא* with the accusative, e.g. Ps. c. 4, Prov. ii. 19, Lament. i. 10). Hence these verbs have in Arabic a *personal passive*, so that we may say *أَتَى بِشَيْءٍ* *he was come to with a thing*,

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

[REM. c. The place of the objective complement may be supplied by an entire sentence, as *عَلِمْتُ أَنَّ زَيْدًا خَارِجٌ* *I know that 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 (بِحِكَايَةٍ), as *وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ* and their B *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 56); *قُلْتُ إِنَّ زَيْدًا قَائِمٌ* *I said, Verily Zaid is standing*. But when the following words explain what is said, *قَدْ* must be used, as in the saying *قَدْ قُلْتُ لَكَ كَلِمًا حَسَنًا أَنْ* *I have said to thee a good saying: that thy C* *أَوَّلُ مَا أَقُولُ إِلَيَّ أَحْمَدُ* *the first word I speak is that I praise God*. The conjunction *أَنْ* is used also when *قَالَ* has the meaning of *ظَنَّ* *to think* (§ 24, rem. c) as *مَتَى تَقُولُ أَنَّهُ مُنْطَلِقٌ* *when dost thou think that he is going?* whereas *مَتَى تَقُولُ إِنَّكَ ذَاهِبٌ* would mean *when dost thou say that thou art going?*

D 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 عَلَيْهِ عِلْمَ الْهَيْمَةِ *he taught him the science of astronomy*; زَوَّجْتُ زَيْدًا ابْنَةَ أُخِي *I gave Zdid my brother's daughter in marriage*; أَعْلَمَنِي الْأَمْرَ *he informed me of the thing* (lit., *he made me know it*); مَلَأَ الدَّلْوُ مَاءً *he filled the bucket with water*; أَشْبَعَهُ خُبْزًا *he let him eat as much bread as he could* (lit., *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*; وَزَقَاهُ اللَّهُ الْغَمْرَ *God gave him his life*; وَوَقَاهُ اللَّهُ *he gave him milk in abundance*; وَوَقَاهُ اللَّهُ *he recited a poem to me*; وَعَدَّنَا اللَّهُ *God has promised us everlasting life*; وَوَقَاهُ اللَّهُ *God has deprived him of the blessing of learning*; وَوَقَاهُ اللَّهُ *God has deprived him of the blessing of learning*; وَوَقَاهُ اللَّهُ *God has deprived him of the blessing of learning*.
- B tastes 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*; وَوَقَاهُ اللَّهُ *he gave him milk in abundance*; وَوَقَاهُ اللَّهُ *he recited a poem to me*; وَعَدَّنَا اللَّهُ *God has promised us everlasting life*; وَوَقَاهُ اللَّهُ *God has deprived him of the blessing of learning*; وَوَقَاهُ اللَّهُ *God has deprived him of the blessing of learning*.
- C preserve us from the punishment of hell-fire (وقى imperative of وقى, Vol. i. § 178); اسْتَغْفِرُ اللَّهَ ذَنْبًا *ask pardon of God*; كُنْتُ مُخْصِيَةً *I beg forgiveness of God for sins that I am not able to count* (comp. § 70, rem. e); أَمَرْتُكَ أَنْ تَفْعَلَ مَا أَمَرْتُ 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 أفعال القلوب *verbs of the heart*, i.e. which signify an act that takes place in the mind, or أفعال اليقين والشك أو الترجيحان *verbs of certainty and doubt or preponderance (of probability)*, such as عَلِمَ *to see, think, know*, [رَأَى (pass. IV. of رأى) *to think, believe*], وَوَقَاهُ اللَّهُ *to know, find, perceive*, وَوَقَاهُ اللَّهُ *to know*; خَالَ *to think, imagine*, وَوَقَاهُ اللَّهُ *to think, believe*, وَوَقَاهُ اللَّهُ *to think, reckon, suppose*, وَوَقَاهُ اللَّهُ *to think, deem, count, reckon*, وَوَقَاهُ اللَّهُ *to think, opine*, وَوَقَاهُ اللَّهُ *to believe, think*, وَوَقَاهُ اللَّهُ *to imagine, fancy*, وَوَقَاهُ اللَّهُ *in the sense of to think*, and the im-

peratives تَعَلَّمَ *learn, know*, and هَبْ *suppose, think*. For example: أَلَا *who hath made the earth a bed for you*; وَوَقَاهُ اللَّهُ *I have made the clay (into) a jug*; وَوَقَاهُ اللَّهُ *and God took Abraham (for) a friend*; وَوَقَاهُ اللَّهُ *may God make me a ransom for thee!* وَوَقَاهُ اللَّهُ *and it (Fate or Fortune) turned their black hair white*; وَوَقَاهُ اللَّهُ *I called him Muhammad*; وَوَقَاهُ اللَّهُ *and I named it (my book) 'The Instruction of the Learner in the Path of Learning'*; وَوَقَاهُ اللَّهُ *they indeed think it far off*; وَوَقَاهُ اللَّهُ *I think the duty we owe to a teacher the greatest of duties*; وَوَقَاهُ اللَّهُ *I know that God is the greatest of all in power of will*; وَوَقَاهُ اللَّهُ *where thinkest thou that Bîr is sitting!*; وَوَقَاهُ اللَّهُ *I know that thou art liberal in the exercise of bounty*; وَوَقَاهُ اللَّهُ *and verily we found most of them evil-doers*; وَوَقَاهُ اللَّهُ *I found him a mild, or gentle, old man*; وَوَقَاهُ اللَّهُ *I think Zdid is thy brother*; وَوَقَاهُ اللَّهُ *and I do not think the hour (of judgment) is at hand*; وَوَقَاهُ اللَّهُ *I deemed pious and generosity the best merchandise in respect of profit*; وَوَقَاهُ اللَّهُ *and do not deem those dead who have been slain on God's path (i.e. fighting for their religion)*; وَوَقَاهُ اللَّهُ *do not then reckon the maulā (or client) a sharer with thee in (his time of) affluence*; وَوَقَاهُ اللَّهُ *I supposed 'Abū 'Amr to be a trusty friend*; وَوَقَاهُ اللَّهُ *and they believe the angels, who are the servants of the Merciful, (to be) females*; وَوَقَاهُ اللَّهُ

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

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

- REM. b. When verbs like *رَأَى* and *وَجَدَ* are *مَعْرِضَاتُ السَّنَنِ* 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 *مَفْعُولٌ ثَانٍ* or *second object*, but a *حَالٌ* or *circumstantial accusative*, i.e. an accusative expressing a state or condition of the object in actual connection with those acts; e.g. *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 السَّنَنِ*; 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.*]

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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 *عَمْرًا مُنْطَلِقًا*, but *أَأْتَتْ 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 أَيُّوبَ صَابِرًا وَأَعْلَمَهُمْ أَيُّهُ صَدِيقًا* *God has made men think Job patient and know him to be most veracious.* B Similarly *خَبَّرْتُ* or *خَبَّرَ*, and *تَبَّأْتُ* or *تَبَّأَ*, *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*, *Zid 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*, *Zid 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 Zid is not truthful*, *مَا عَلِمْتُ أَزَيْدٌ عِنْدَكَ أَمْ عَمْرُو* *I do not know whether Zid is in thy house or 'Amr*, *عَلِمْتُ أَيُّهُمُ أَبُوكَ* *I know which of them is thy father*, *ظَنَنْتُ لَزَيْدٌ قَائِمٌ* *I think Zid is standing up*. In the D last example *لَزَيْدٌ قَائِمٌ* is virtually *عَلَى اتَّقْدِيرِهِ* [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 Zid 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* *Zid*

A *is, as thou thinkest, going away, زَيْدٌ أَخُوْلَكَ ظَنِّي, زَيْدٌ ظَنِّي مُقَمَّرٌ.*—
In modern Arabic the particle **أَنَّ** is interposed between the فعل القلب and a dependent interrogative clause; as مَا عَلِمْتَ أَنَّ لَا يَدُ أَنْ يَهْبَنَ أَوْلَا أَنْ الْإِسْرَ مَا هُوَ لَمْ يَأْتِ اللَّهُ مَتَى يَجِيءُ, أَنَّهُمْ 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 *passives* 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. أُعْلِمَ السِّيفَ أَطْعَمَ السِّيفَ عَلِمَ عَلِيمَ السِّيفِ *he was taught the science of astronomy*; أُطْعِمَ السِّيفَ نَبِيَّ الْأَوْزِيرِ *he was made to taste the sword (was stabbed with it)*; مَسَّوَمَا مَسَّوَمَا *the vizir was given poisoned water to drink, or poisoned water was given to the vizir to drink*; رُزِقَ الْقَمَرُ *life was granted him*; أُتَشِدَّتْ شِعْرًا لِغَيْرِهِ *a poem by another (author) was recited to me*;
C *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 ابْنَتَهُ *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 مَلَأَتِ الْبُكْرَةَ 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. جُعِلَتْ لَكَمُ الْأَرْضُ فِرَاشًا *the earth has been made a bed for you*; صُبِّرَ الطِّينَ إِبْرِيْقًا *the clay has been made into a jug*; زَيْدٌ مَطْمُونٌ شَجَاعًا *Zaid is thought brave*; حَسِبُوا أَمْوَاتًا *they are deemed dead*; ذُرِبْتَ الْوَفَى الْعَبْدِ يَا غُرُوْ *thou art known as the faithful keeper of thy promise, O 'Orwa (for غُرُوْةٌ).*

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** *Moses brought the (holy) book to the children of Israel (lit. made it come to them).* Now, as this accusative of the thing is the nearer object of 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 الْكِتَابَ بَنِي إِسْرَائِيلَ.

REM. b. If the verb should happen to govern three accusatives in the active voice (§ 24, rem. a), that which is next to the verb becomes the nominative to the passive; e.g. أُعْلِمَ زَيْدٌ عَمْرًا قَائِمًا *Zaid was informed that 'Amr was approaching*; وَكُنْتُ أَرَى زَيْدًا *and I used to think Zaid, as was (commonly) said, a lord*; نَبَّئْتُ لَيْلَى بِالْعِرَاقِ مَرِيضَةً *I was told (that) Laila was sick* C in *al-'Irāk*; إِذَا أُخْبِرْتَنِي دِنًا *when thou art told (that) I am sick.*

§ 26. All verbs, whether transitive or intransitive, active or passive, may take their own abstract nouns (nomina verbi or infinitives, Vol. i. § 195), as also the deverbals nouns of the classes nomina vicis and nomina speciei (Vol. i. §§ 219, 220), as objective complements in the accusative. This may be the case either when they have no other objective complement or complements, or when they have one or more; and the verbal noun may either stand alone, or it may be 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*; ضُرِبَ ضَرْبًا *lit. he was struck (with) a striking*; ضَرَبْتَهُ 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*; ضَرْبَتُهُ ضَرْبًا شَدِيدًا or, omitting the nomen verbi, ضَرْبَتُهُ شَدِيدًا *I gave him a violent beating**; فَرِحَ فَرَحًا عَظِيمًا *he rejoiced (with) a great joy*; ضَمَّتْنِي إِلَى صَدْرِي شَدِيدًا *she clasped me tightly to her breast*; مَشَى مَشًى حَسَنًا *he walked (with) a graceful gait*; ضَرَبَنِي هَذَا الضَّرْبَ *he beat me in this manner, lit. (with) this beating*; يَحْفَظُونَ أَسْرَارَهُمْ هَذَا الحِفْظَ *they keep their secrets (with) this keeping (i.e. so carefully)*; ضَرَبَهُ الضَّرْبَ *he beat him as a cruel oppressor does, or ضَرَبَ التَّوَدِّعَ as a teacher does*; خَافَ خَوْفَ الْجَبَانِ *he feared as a coward fears*; نَظَرْتُ إِلَيْهِ بِظُلْمَةِ الغَضَبِ *I looked at him (with) the look of an angry (man)*; إِذَا زَلَزَلَتِ الأَرْضُ زَلْزَلَتَهَا *when the earth shall quake (with) her quaking*; ضَرَبَنِي الضَّرْبَ الَّذِي لَا يَخْفَى عَلَيْكَ *he beat me so as to hurt me much, lit. he beat me (with) a beating which pained me*; ضَرَبَنِي الضَّرْبَ الَّذِي لَا يَخْفَى عَلَيْكَ *he gave me a good beating, as you know well, lit. he beat me (with) the beating which is not concealed from you.*—This objective complement, which is called by the Arab grammarians *المفعول المطلق*, the absolute object†, or *المصنوع* (see Vol. i. § 195, rem.), is used in the two following ways.

- (a) When it stands alone and undefined (*مبين*), it is employed *للتأجيد* for strengthening, or *للتعظيم* for magnifying, i.e. to add greater force to the verb; e.g. عَدَّهم عَدًّا *He hath numbered them (with) a numbering (i.e. with an exact numbering)*; إِذَا رُجَّتِ الأَرْضُ

* The undetermined object in such phrases as ضَرْبَتُهُ 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.

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رَجًا وَنَسَبَ الْجِبَالِ نَسَبًا *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 *and they disdain (with) a disdain* (i.e. are haughtily disdainful); رَقَسَ عِظَامَهُ رَقْسًا *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 maḍdar may be repeated, B *إِذَا دُمَّتِ الأَرْضُ دُمًّا دُمًّا* *when the earth shall be crushed (with) crushing, crushing*.

[REM. b. For the same purpose sometimes the maḍdar 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 ضَلَالَةً *he was profoundly in error (prop. his error became error indeed)*; بَعُدَ بَعْدَهُ *he was very far off*; جُنَّ جُنُونَهَا *she became thoroughly mad*; جَاعَ جُوعًا *he had a vehement hunger*. We have a similar figure of speech in the phrases شَبَّ شَبَبٌ *intense whiteness of the hair*; شِعْرٌ شَاعِرٌ *excellent poetry*; لَيْلٌ لَيْلٌ *a very dark night*; مَاتَتْ مَاتَةً *a violent death*; وَبَلَّ وَبَلٌّ *a great woo*. D. G.]

REM. c. A maḍdar 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 maḍdar used لِلنَّوْعِ (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*; أَحْبَبْتُكَ حُبَّينِ حُبِّ الوَدَادِ وَحُبًّا لِذَلِكَ أَهْلٌ لِذَلِكَ *I love Thee (with) two kinds of love, (with) the love of affection, and (with) another love, because Thou art entitled thereto (or worthy thereof)*.

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

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

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

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

اَلتَّوَالَا لِقَالًا شَدِيدًا *they fought with one another (VIII.) a hard fight* (III.), and *وَتَبَتَّلَ اِلَيْهِ تَبْتِيلاً* *and devote thyself (V.) to Him (with) an*

- C (exclusive) devotion (II.), *جَلَسَ قَعُودًا*; *تَوَضَّأَ وَغُضَّوًا*; *اِفْتَسَلَ غَسَلًا*; *اَعَذَّبَهُمْ عَذَابًا شَدِيدًا*; *اَحَبَّهُ مَقَّةً* chastisement, *رَجَعُ* *اَلِهَيْزَمُوْا هَزِيْمَةً شَيْخَةً* *they fled a shameful flight*, *رَجَعَ* *اَلْقَهْرَى* *he retired backward*, *اَحْبَبَهُ حُبِّيْنًا* (see above, a, rem. c), *كَلُوْدُ بِاِحْقَى نَهَقِي مِنْ مَجَابِعِ عِيَالٍ ذَلِيْلِ* *thou hast recourse to Nahhal for protection from Mafabi' as a weak man*; *تَطَلَّلَ دَائِمِيَةً* *he was an intruder at the feast, uninvited.*

- D Sometimes a specificative term may be interposed, as *فَلَا تَهَيَّلُوا* *do not incline wholly away* (from one of them), *جَلَدْتُهُ ثَلَاثَ جَلَدَاتٍ* *I knew it in part*, *فَرَّقْتُهُ بَعْضَ الْمَعْرِفَةِ* *I gave him three whippings*, *جَلَسْتُ اَحْسَنَ الْجُلُوسِ* *I sat most comfortably*; or the *maḥdar* may be omitted, and its place supplied by another word, as *جَلَدْتُهُ ثَلَاثًا* (for *جَلَدَاتٍ*), *ضَرَبْتُهُ* (for *ضَرْبًا*), *ضَرَبْتُ سَوْطًا* (for *ضَرْبًا سَوْطًا*).

REM. b. The accusative of the *nomen verbi* remains, as we A have seen, unchanged, when the active voice, on which it depends, passes into the passive. It may, however, be changed into the nominative, when there is no other subject, provided that it is qualified or specialised by some other word (an adjective or a substantive in the genitive), as *سَبَرَ سَبْرَ الْبَرِيْدِ*, *سَبَرَ سَبْرَ طَوِيْلٍ*, *ضُرِبَ ضَرْبَ شَدِيْدٍ*, and not merely *سَبَرَ سَبْرًا*, *ضُرِبَ ضَرْبًا*.

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

(a) If only the objective complement of the act (and not likewise its subject) be expressed, it is put after the *nomen actionis* in the genitive*; unless it be separated from the *nomen actionis* by one or more words, in which case it is put in the accusative, because the genitive can never be divided from the word that governs it. For C example: *مَنْعَهُمْ مِنْ قَوْلِ الْحَقِّ* *he hindered them from saying what was right*; *لَا يَسْأَلُ الْاِنْسَانَ مِنْ دَعَاةِ الْخَيْرِ* *a human being is never weary of praying for weal*; *اَوْ اِطْعَمَ فِي يَوْمِ ذِي مَسْقَبَةٍ يَتِيْمًا* *or to feed in a day of famine an orphan*; *بِضَرْبٍ بِاَسْوَفِ رُؤُوسِ قَوْمٍ* *by cutting off with swords the heads of some people*. In like manner, the object is put in the accusative, when the *nomen actionis* is defined by the article, because a noun, when so defined, cannot take a genitive D after it; as *ضَعِيفٌ اَلتَّكَايَةِ اَعْدَائِهِ* *feeble in harming his enemies*; *فَلَمْ اَكْمَلْ عَنِ الْقَرْبِ مِسْمًا* *and I did not desist from striking Misma'.*

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

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

- A in the genitive and the others in the accusative, as كَرِهْتُ أَطْلَ in the genitive and the others in the accusative, as كَرِهْتُ أَطْلَ وَاللَّحْمَ وَاللَّخْمَ I am sick of eating bread and meat, for وَاللَّحْمَ وَاللَّخْمَ; قَد كُنْتُ دَابَيْتُ بِهَا حَسَانًا مَخَافَةَ الْإِبْرَاهِيمِ وَاللَّيْمَانَ I had taken her in lieu of my debt from Haseen, for fear of (his) becoming poor and delaying payment, where وَاللَّيْمَانَ is in rhyme for وَاللَّيْمَانَ, instead of وَاللَّيْمَانَ.
- (b) If both the subject and the objective complement of the act be expressed, three constructions are permitted. (a) The subject may be put in the genitive, and the objective complement in the accusative; as كَانَتْ قَتْلَ الْخَلِيفَةِ جَعْفَرًا فِي هَذِهِ السَّنَةِ in this year the calif put Ga'far to death (lit. the calif's killing G. was in this year); فَادْكُرُوا اللَّهَ فَادْكُرُوا آبَاءَكُمْ then remember God as ye remember your fathers; بَكَى بِأَجْلِ تَرْبِ الْمُوَدِّبِ إِيَّاهُ crying because of the tutor's having beaten him; مَا ظَهَرَ مِنْ ظَهْرِكَ النِّعْمَةَ مِنْكَ what is apparent of thy ingratitude for favours bestowed upon thee; قَالَ الْفَرَزْدَقُ يَذْكُرُ تَفْضِيلَ بِنَا كَانَ مِنْ إِهْلَاكِ قَتَيْبَةَ بْنِ مُسَلِّمِ الْبَاهِلِيِّ كَتَبْتَهُمْ وَتَلِيهِ هَرَابِدْتَهُمْ 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; as سَفْتَهُمْ رِيحُ الْقَنَاءِ سَفَى الرِّمَالِ يَدُ الدُّبُورِ the wind of annihilation swept them away, as the hand of the west wind sweeps away the sands; تَنَفَّى بِدَاهَا الْخَصَى فِي كُلِّ هَاجِرَةٍ نَفَى her fore-feet scatter the gravel every midday, as the money-changers scatter the dirhams whilst selecting them; لَوْزِمَ مَا عَلِمْتُ بِبَابِ دَارِي لَوْزِمَ الْكُفَيْبُ أَصْحَابَ الرَّقِيمِ fixed at the door of my house, as long as I know, as the Companions of ar-Rakim (the Seven

Sleepers) kept to the care; مَنَعَ النَّاسَ طَائِلًا مِنْ مُخَاطَبَتِهِ أَحَدًا بِسَيِّدِنَا A he gave orders to the entire people against any one's addressing him by the title of "our Lord." (γ) The subject may be put in the nominative and the objective complement in the accusative; as عَجِبْتُ مِنْ ضَرْبٍ مِنْ زَيْدٍ عَمْرًا or مِنْ ضَرْبٍ عَمْرًا زَيْدٌ I wonder at Zaid's beating 'Amr; I have heard that Mahmūd has murdered his brother; بَلَّغْنِي تَطْلِيحَ الزَّيْدِ هِنْدًا I have heard that Zaid has today divorced Hind; أَعْجَبَنِي التَّنَظُّارُ يَوْمَ الْجُمُعَةِ مُحَمَّدًا عَمْرًا I am 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 genitive, it is also usually put in the genitive, but the nominative is admissible; as عَجِبْتُ مِنْ قِيَامِ زَيْدِ الظَّرِيفِ or الظَّرِيفِ وَهَاجِبًا and pressed her, as the seeker after his dus, who is defrauded, presses (his debtor), instead of طَلَبَ الْمَغْتَابِ حَقَّهُ الْمَظْلُومُ.

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

* مَصْدَرٌ حَبٌّ is, strictly speaking, an اسْمٌ مَصْدَرٌ, and not an actual مَصْدَرٌ (see § 26); but it is used, instead of إِحْبَابٌ, as the مَصْدَرٌ of أَحَبُّ (IV. of حَبٌّ) to love, [as أَبْغَضُ for أَبْغَضُ, مَصْدَرٌ of أَبْغَضٌ 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 Suddim, verily your afflicting a man, who has given the salam as a salutation, is (an act of) tyranny* (إِصَابَةٌ = مُصَابٌ) بِعَيْشَتِكَ الْكِرَامَ لَعْدُ مِنْهُمْ; (إِصَابَةٌ = مُصَابٌ) بِعَيْشَتِكَ الْكِرَامَ لَعْدُ مِنْهُمْ; through thy associating with the noble, thou wilt be reckoned one of them (مُعَاشَرَةٌ = عِشْرَةٌ);
- B (تَقْبِيلٌ = قُبْلَةٌ) بِفِيلَةٍ مِنَ الرَّجُلِ زَوْجَتَهُ الْوُضُوءَ; (مُعَاشَرَةٌ = عِشْرَةٌ); (تَقْبِيلٌ = قُبْلَةٌ) بِفِيلَةٍ مِنَ الرَّجُلِ زَوْجَتَهُ الْوُضُوءَ; and remember how the Bedrite slapped the Kordishite (لَطَمَةٌ the nomen vicis); قَانَ طَلَامِيهَا شِفَاؤًا لِيَا بِيَا; [قَانَ طَلَامِيهَا شِفَاؤًا لِيَا بِيَا]; for to speak with her is a remedy for my suffering]; وَبَعْدَ عَطَاكَ; (إِعْطَاءٌ = عَطَاءٌ) وَبَعْدَ عَطَاكَ; and after thy giving the hundred grasing (camels) أَنْظُرْ إِي طَاعَةَ هَذَا; (الِرِتَاعُ in rhyme for إِعْطَاءٌ = عَطَاءٌ) أَنْظُرْ إِي طَاعَةَ هَذَا;
- C O اَنْظُرْ إِي طَاعَةَ هَذَا; اَنْظُرْ إِي طَاعَةَ هَذَا; observes this child's obediences to the command of God (طَاعَةٌ = طَاعَةٌ) اَنْظُرْ إِي طَاعَةَ هَذَا; وَعَهْدُ الْبُصْبَارِيِّ الْفَلْجُ; (إِعْطَاءٌ = وَعْدٌ) وَعَهْدُ الْبُصْبَارِيِّ الْفَلْجُ; what the hyena tells to its — (تَحْدِيثَاتٌ = أَحَادِيثٌ) اَنْظُرْ إِي طَاعَةَ هَذَا; I have by him (or it) where the wild cattle lick their young (i.e. in some lonely or desert spot, I know not where), بَحِيثٌ يَلْحَسُ الْبَقَرُ — اَوْ لَدَهَا.
- D REM. d. What has been said of the *nomina actionis* of singly transitive verbs, applies equally to those of doubly transitive verbs. The only difference is, that the latter take an accusative after the objective genitive, or even add a second accusative to the first. For example: *the instruction of the learner in the path of learning*; مَا أَسَدَاهُ إِلَيْهِ مِنْ تَوْلِيَّتِهِ إِيَّاهُ الْعِرَاقِيُّ; (إِعْطَاءٌ = طَاعَةٌ) مَا أَسَدَاهُ إِلَيْهِ مِنْ تَوْلِيَّتِهِ إِيَّاهُ الْعِرَاقِيُّ; the favour which he conferred upon him by his appointing him governor of M-Iraq; إِنَّ النَّاسَ طَفِرُوا إِطَاعًا مُحَمَّدٍ عَمْرًا حَبْرًا; (إِعْطَاءٌ = طَاعَةٌ) إِنَّ النَّاسَ طَفِرُوا إِطَاعًا مُحَمَّدٍ عَمْرًا حَبْرًا;

مَسْمُومًا 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. حَبِيْبِهِ in rem. b, by بِنِي لَهُ (الْحَبِيبُ (الْحَابِيبُ) بِنِي لَهُ) the love (which accrues) from me to him; سَفَى الرِّمَالِ يَدَ الدُّبُورِ in § 27, b, β, by مِنَ الدُّبُورِ لِلرِّمَالِ; and اِنْتَظَرُ يَوْمَ الْجُمُعَةِ ibid., γ, by فِي 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. قَدَرْتُ عَلَيْهِ مَا لِي قُدْرَةٌ عَلَى ذَلِكَ; I have no power to do this, from عَلَيْهِ مَا لِي قُدْرَةٌ عَلَى ذَلِكَ; مَا حَاجَتِكَ إِلَيْهِ; رَهْبَتْ فِيهِ مَا لِي فِيهِ رَهْبَةٌ what need hast thou of it? from إِلَيْهِ اِحْتَسَبْتُ 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. تَوَفَّقُوا الْإِنْسَانَ 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. مَيْلَ الْإِسْلَامِ inclination (of the mind) towards M-'Islam, for إِيَّايَ 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 اَللَّامُ تَلْوِيْبِيَّةَ اَلْعَامِلِ the *lām* that strengthens the regent (the *nomen actionis* or the verbal power which it possesses); for, since the verbal force which dwells in the *nomen actionis* is less than that in the finite verb, the language helps the former to exercise its

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

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

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

(b) When the nomen actionis immediately precedes the object, C and is defined by the article (see § 27, a); as *تَرَكُ الْمَطَابِقَةَ لِلنَّاسِ* giving up pursuing the people; *لَمَّا اجْتَمَعَتْ غُفَاتَانُ عَلَى الْمَطَابِقَةِ* after (the tribe of) *Gūfāsān* had agreed to take the part of *Toldiḡā*.

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

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

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

REM. a. In more modern Arabic *إِلَى* is often used *تَقْوِيَةً التَّعْمَلِ* instead of *لِ*; as *رَدِّيَ إِلَى* my bearing him in mind; *إِلَى* my returning an answer.

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

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

(a) If the nomen agentis has but one objective complement, this may be put either in the accusative or in the genitive; as *سَارِعُوا إِلَى* D *عِدَّتْ لِجَنَّةٍ أُعِدَّتْ لِلْمُتَّقِينَ وَالْكَافِرِينَ الْقَيْظُ* vie with one another in hastening to a garden (Paradise), which is prepared for the God-fearing and those who restrain their wrath; *وَالْمُؤْتُونَ الزَّكَاةَ* and those who pay the poor-rate; *مِنْ وَرَقِ الْحَمِيِّ* the slate-coloured pigeons (*الحَمِي* by poetic license for *الحَمَامِ*) which inhabit the sacred House (i.e. the Ka'ba), never quitting it (and)

- A domiciled in *Makka* (أَوْلَاةٌ for أَوْلَاءٌ); (أَوْلَاءٌ for أَوْلَاءٌ); *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 (will assemble) mankind*; الَّذِينَ يظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ *who think that they shall be masters of (shall meet) their Lord*; *verily the death from which ye flee, 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* (الْمَضَارِعُ, historical imperfect, present, future). As the genitive connection is in this case *شَمْرُ السَّعْدِيَّةِ*, improper or representative (see § 75, rem.), the governing word may be defined by the article: قَاتِلِ النَّاسِ, or قَاتِلِ النَّاسِ, *one who kills people*; الْقَاتِلِ النَّاسِ, or الْقَاتِلِ النَّاسِ, *he who kills people*—كُلُّ نَفْسٍ يَلْمِزُ *as, according to another reading, كُلُّ نَفْسٍ يَلْمِزُ*; ذَائِقَةُ الْمَوْتِ (see above); الْوَاهِبِ الْبَيْتَةِ الْبَيْتَانِ *of him who gives a hundred fine white (camels)*; وَالْمُتَّبِعِينَ الصَّلَاةَ *and those who perform the (prescribed) prayers*; أَلَا أَيُّهَا النَّبِيُّ الْبِرَّازُ تَقْرَبُنَّ *O thou that desirest single combat, draw nigh*. When, on the contrary, the nomina agentis of directly transitive verbs have the meaning of the *perfect* (perfect, pluperfect, aorist, and future-perfect), they approach more nearly to the nature of the noun that springs from them (as كَاتِبٌ, *writing, a writer*), and hence are construed, like this latter, with the genitive only. Further, since this genitive connection is *حَقِيقِيَّةٌ*, proper or real (see § 75, rem.), the governing word cannot be defined by the article: قَاتِلِ النَّاسِ (and not الْقَاتِلِ النَّاسِ or الْقَاتِلِ النَّاسِ) *one who killed, has killed, had killed, or shall have killed people,* =

- فَإِبْرَئِيلَ السَّمَوَاتِ *as* أَلَدِي يَكُونُ قَتْلًا, or أَلَدِي كَانَ قَتْلًا, or أَلَدِي قَتَلَ *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: أَحَدٌ يَلْمِزُنِي = لَكَبِي *one who reproaches me, and أَلَدِي يَلْمِزُنِي = أَلَدِي لَكَبِي* *he who reproaches me, as* أَيُّهَا النَّبِيُّ تَحَسَّبْ مِنِّي *O thou who revilest me, in order that thou mayest be thought my equal; but he who reproached or has reproached me, أَلَدِي لَامِنِي, is لَكَبِي, not أَلَدِي.*—If the nomen agentis be undefined, it governs the accusative only in the following cases. (a) When it is the attribute or the predicate of a (usually preceding) subject, or stands in the accusative to express a state or condition of that subject (see § 44); e.g. زَيْدٌ ضَارِبٌ عَمْرًا, or زَيْدٌ ضَارِبٌ عَمْرًا. *Zaid is beating (or will beat) 'Amr*; زَيْدٌ ضَارِبٌ أَبُوهُ أَمْرًا *Zaid's father (lit. Zaid, his father) is beating (or will beat) a brother of mine*; مَرَرْتُ بِفَارِسٍ طَالِبٍ نَارَ أَبِيهِ *I passed by a horseman (who was) seeking revenge for (the murder of) his father*; كَفَّرَ مَالِي عَيْنَهُ مِنْ شَيْءٍ غَيْرِهِ *how many a one fills (or sates) his eyes with what belongs to others,*—كَفَّرَ شَخِصٌ مَالِي *like a buck which was one day butting a rock to break it,*—كَفَّرَ نَاطِحٌ *جَامِلِي*; كَفَّرَ نَاطِحٌ *'Amr came to me seeking instruction.* (β) After an interrogative or negative particle, when it is the attribute of a preceding or (less usually) following subject; e.g. هَلْ تُكْرِمُ زَيْدًا *wilt thou treat Zaid with respect?* وَنَقُتُ بِهِ *will ye fulfil a promise on which I relied?* يَتَابِعُ قِبَلْتَهُمْ *thou dost not follow (or adopt) their kibra*; مَا مِنْ جِيرٍ أَحَدٌ عِنْدَ أَحِبَّائِهِ *no one gives protection to the enemy of his friends.* (γ) After an interjection (see § 38), as the predicate of a suppressed subject; e.g. يَا طَالِعًا جَبَلًا

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

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

- B (lit., *beats the head of the slave*); but we cannot say *الضَّارِبُ عَيْدِ* *nor الضَّارِبُ زَيْدِ*, nor even *الضَّارِبُ عَيْدِ زَيْدِ* or *الضَّارِبُ عَيْدِهِ*. 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 *نَ* (Vol. i. § 315, b, c), *الْمُضَافُ*

- C and *الْمُضَافُ إِلَيْهِ* become more closely connected, and grow, as it were, into one word, like the nomen agentis when defined by the article and followed by a pronominal suffix. Hence we may say *الضَّارِبِي عَيْدِهِ*, *الضَّارِبُو عَيْدِ زَيْدِ*, *الضَّارِبِي زَيْدِ*, *الضَّارِبَا عَيْدِ*, *الضَّارِبِينَ عَيْدِهِ*, *الضَّارِبُونَ عَيْدِ زَيْدِ*, *الضَّارِبِينَ زَيْدًا*, *الضَّارِبَانِ عَيْدًا*;

- D *الضَّارِبِينَ عَيْدَهُ*, *الضَّارِبُونَ عَيْدِ زَيْدِ*, *الضَّارِبِينَ زَيْدًا* *if the two who reside at Aden can dispense with me (or do without me)*; *الضَّارِبِي عَيْدِي* *and* *الضَّارِبِينَ عَيْدِي* *the two who revile my character, without my having reviled them*; *الضَّارِبِينَ عَيْدِي* *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. *الضَّارِبَا عَيْدًا*, *الضَّارِبِي عَيْدَهُ*, *الضَّارِبُو عَيْدِ زَيْدِ*, *الضَّارِبِي زَيْدًا*, in which the rejection of the terminations *نِ* and *نَ* serves only to indicate the close logical connection, as in the phrase *جَاءَ الْأَمِيرُ الْأَقْبَالِ أَخَوَاهُ مُحَمَّدًا* *the 'emir came, whose two brothers killed Muhammad*, in which

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another substantive (*أَخَوَاهُ*) is actually inserted, as the subject, A between the nomen agentis in the dual (*الْأَقْبَالِ*) 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 لَهُ* or *الضَّارِبُونَ لَهُ*; and (3) *الضَّارِبَانِهِ*, *الضَّارِبُونَهُ*. 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 الْبَوَائِبِي لِيُرَقَدَ خَائِبًا* *he who comes to me to obtain a gift is not disappointed*; *وَلَيْسَ بِيَعِيْنِي* *and he is not too heavy a burden for me*; *هُمُ الْأَمْرُونَ الْخَيْرُ 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 سَكْنَا وَالنَّهْيَ* C *جَاعِلُ اللَّيْلِ سَكْنَا وَالنَّهْيَ* *He who appoints the night for rest, and the sun and moon for the reckoning (of time)*; *الْوَاهِبِ الْبَهَائِ الْبَهَائِ وَعَبْدًا* *of him who gives a hundred fine white (camels) and their attendant (either وَعَبْدًا or وَعَبْدًا)*; *هَلْ أَنْتَ بَامَتْ دِينَارٍ بِحَاجَتِنَا أَوْ عَيْدِ رَبِّ* *will thou send Dinar for our need (to our help) or 'Abd-Babb!* 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 طَافِسُ زَيْدًا نَوْبًا 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 هَلْ ظَنَّ عَمْرٌو عَاقِلًا, *doest thou think 'Amr intelligent?* هَذَا مُعَلِّمٌ زَيْدٌ عَمْرًا *this (man) informs Zdid that 'Amr is going away.*

RAM. 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*; مُعْطِينِيهَا *he who gives me it to eat.* [Comp. Vol. i: § 187.]

B RAM. 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

C مُخْلِفَ into the rhyme; in the latter, which is taken from the Kor'an, xiv. 48, the preferable reading is وَعْدِهِ رُسُلُهُ.

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

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

D *whilst she was avoiding him* (in which example the undefined nomen agentis is the predicate of a جُمْلَةٌ حَالِيَةٌ 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 مَكَرُوا *and believe in what I have sent down, confirming that which is with you* (the

Scriptures which ye have already received); نَزَّلَ عَلَى الَّذِينَ آمَنُوا مِن قَبْلِهِ كِتَابًا مُّخَصِّمًا; *he halted before the city to besiege it*; وَوَقَفْنَا بِمَدْيَنَ بِالْمَدِينَةِ وَوَقَفْنَا بِمَدْيَنَ *the sweetness of knowledge is a sufficient inducement and incentive to the intelligent.* (b) لَ is also used when the nomen agentis immediately precedes the object, and is defined by the article; as الْمُحْسِنُونَ *those who keep the ordinances of God*; أُولَئِكَ الَّذِينَ يَدْعُونَ *the expounders of these verses*; أُولَئِكَ الَّذِينَ يَدْعُونَ *to perform one's devotions with reverence is the surest means of procuring one's daily bread*; وَيَقُولُ يَتَقَرَّرُ فِي ذَلِكَ *and he continued meditating about that thing which governs the body.* (c) Finally, لَ is used when a genitive is interposed between the nomen agentis and the object; as مُعْطِيهَا لِي *he who gave it to me to eat.*

RAM. لَ must be used instead of the accusative, when the object of the nomen agentis is rhetorically transposed and placed before it; as مَا كُنَّا لِنَعْلَمَ بِمَا فِي بُطُونِهِمْ *and they worshipped us*; وَكَانُوا لَنَا عَابِدِينَ *we did not know what was hidden (in the future)*; إِنَّا لَهُ نَحَافَتُونَ *verity we will take care of him*; مَا تَرَهُ لَكَ مُكْرِمًا *a man, as long as thou dost not unjustly disparage him, treats thee with respect.*—So also with the finite verb, *ye can explain a dream.* If the transposed object be a pronominal suffix, إِيَّاهُ (Vol. i: §§ 188, 189) may be employed instead of لَ; as إِيَّاكَ نَعْبُدُ *thee we worship and to thee we cry for help*; وَيَعْتَوُونَ إِيَّاهُ *he thinks they mean him* (in rhyme for يَعْتَوُونَ). 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* [§ 190]) is given a dirham; زَيْدٌ مَطْنُونٌ أَبُوهُ قَائِمًا *Zaid's father is thought to be standing up*; زَيْدٌ مُعْلَمٌ 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 intensive, may govern, like the nomina agentis, either the accusative or the preposition ل. Since, B however, their verbal force is very slight, the latter construction is by far the more usual, the former being chiefly poetic. This rule applies principally to the forms فَعَالٌ and فَعُولٌ (Vol. i. § 232, and rem. d, § 233); more rarely to other forms, such as فَعِيلٌ (§ 232), فَعِلٌ (id.), and مَفْعَالٌ (§ 233, rem. b). Examples with the accusative: أَمَا مَحَارِبٌ مُعْرَبَةٌ لَهَا جَلَاتُهَا *inured to* (lit. *a brother of*) *warfare, constantly wearing the garments suited for it*; مَقْدِمًا إِلَى التَّوْبِ حَرَامًا إِلَيْهِ الْكُتَابُ *rushing upon death, wading in search of it through the ranks* (الْكَتَابُ in rhyme for الْكُتَابُ); مَحَلَّةٌ طَوِيٌّ تَرْتَمِنُ مِنْ تَيْبَةِ وَلَا ضَرْبَ صَوَاقٍ *adorned with a ring, which is not an amulet, nor manufactured by a moulder of a dirham with his hands*; ضَرْوْبٌ بِنَصْلِ السَّيْفِ هَامَاتِ الرِّجَالِ *smiting with the edge of the sword the heads of men*; إِنَّهَا عَلَى التُّرُقِ إِخْوَانَ الْعَزَّاءِ هَيَّوَجٌ *verily she stirs up the patient* (or continuous) *to desire* (excites desire in them, هَيَّوَجٌ in rhyme for هَيَّوَجٌ); هَفْرٌ ذَلِيمٌ فَمُرٌ لَسْرٌ *ready to forgive their sin, not boastful* (هَفْرٌ in rhyme for لَسْرٌ); أَمَا مِنْهَا فَشَبِيهَةٌ هِلَالًا *two maidens, (one) of them resembling a new moon* (in beauty); إِنَّ اللَّهَ سَمِيعٌ دَعَاءَ *God hears the prayer of him who calls upon Him*; حَذِرٌ أُمُورًا *on his guard against things that cannot injure (him)*; أَلَانِي

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أَتَبَّرَ مَرْبُوعٌ عِرْفِي *it has come to me* (to my hearing) *that they are* A *defaming* (lit. *tearing in pieces*) *my character*; إِنَّهُ لَيْنَحَارٌ يَوَاكِبًا *he is a slaughterer of the fat ones among them* (the she-camels); شَبْرٌ سَمَاعُونَ لِيَكْدِبِ أَطْلُونَ لِلشُّحْتِ: ل *haughty, looking with disdain on the limbs of the slaughtered camel*. Examples with ل: سَمَاعُونَ لِيَكْدِبِ أَطْلُونَ لِلشُّحْتِ: ل *hearers of falsehood, eaters of what is unlawful*; طَلٌّ طَفَّارٌ غَيْبٌ مَنَاعٌ *every hardened infidel, a hinderer of good*; جَمَاعَةٌ لِيَكْتَبِ *a great* B *collector of books*; قُوُولٌ لِيَا قَالِ اتَّكْرَامُ فَعُوُولٌ *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 ل, very rarely in the accusative; as هُوَ أَطَلَّبُ لِلْعِلْمِ بِتَكْرُرٍ *he seeks after knowledge more than you do*; التَّوْمِينُ أَحَبُّ لِلَّهِ مِنْ نَفْسِهِ *the believer loves God more than himself*; أَجْهَلُ النَّاسِ وَأَعْدَاهُمْ لِلْعِلْمِ وَأَمْتَمَّتْهُمُ لِلشَّرْعِ *the most ignorant of men, and the most opposed of them to learning, and the most inimical of them to the law*; فَبَيَّرَ لَهَا بِشَيْرٍ حَاجِزٍ أَكَلَبٌ *they must be more apt to change it* (via the letter و, into ي) *without an intervening (letter)*; وَأَفْرَبٌ مِنَّا بِالسَّيْفِ الْقَوَانِسَا *and more ready than we to smite with swords the tops of helmets* (الْقَوَانِسَا in rhyme for الْقَوَانِسَا, accus.); وَأَمْتَعٌ جِيرَانًا *and a better protector of neighbours*. D

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

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

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

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

B *هُوَ أَزْهَدُ فِي الدُّنْيَا وَأَسْرَعُ إِلَى الْخَيْرِ وَأَبْعَدُ مِنَ الْإِلْمِ وَأَحْرَضُ عَلَى الْخَيْرِ* he abstains more from worldly pleasures, and is quicker to do good, and keeps farther from (clearer of) crime, and is more eager after the praise (of God). They often, however, take their signification from one of the derived forms of the verb (generally the second or fourth); as *ذَلِكَ أَوْفَرُ لِلشَّهَادَةِ* this confirms the evidence still more (from *أَقَامَ*, IV. of *قَامَ* to stand); *وَلَكِنْ خُمُولُ التَّوْبَةِ لِلدِّينِ* but the obscurity of a man preserves his religion better (from *أَسْلَمَ* or *سَلِمَ*, II. or IV. of *سَلِمَ* to be safe); *قَتْلُ الْكُفَّارِ أَعَزُّ لِلِإِسْلَامِ* the slaying of unbelievers increases the power of *الْإِسْلَامِ* and strikes greater terror into those who are behind them; *وَأَهْبَبَ لِمَنْ وَرَاءَهُمْ* this improves its crop and makes its oil clearer; *خَيْرُ الدَّجَالِ أَخْوَفُنِي عَلَيْكُمْ* another besides the anti-Christ fills me (accus.) with greater fear on your account (than he does); *هُوَ أَحْوَجُ إِلَيَّ مِنِّْي إِلَيْهِ* he has more need of me than I have of him (from *إِحْتَجَّ إِلَى*, VIII. of *حَاجَّ*, to have need of). See Vol. i. § 235.

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

(a) In phrases expressive of command (positive or negative), wish, reproach (worded interrogatively), praise, salutation, and the like, in which we must supply the verb from which the noun in the accusative is derived, and to which it serves as *الْمَفْعُولُ الْمَطْلُوقُ* (§ 26). For example: *فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَنتَحَبْتُمُوهُمْ*

وَمَا فَدَاءُ and when ye meet (in battle) those who believe not, smite their necks (i.e. cut off their heads), till (at last), when ye have made much slaughter among them, bind fast the fetters; and (thereafter) either show kindness (by letting them go free) or take ransom (for them), where *مَنْ أَهْبَبُوا الرِّقَابَ ضَرْبًا = ضَرْبَ الرِّقَابِ* = *فَنَدَلًا زُرَيْقُ أَمَالٍ نَدَلُ أَتْعَالِبِ*; *تَقْدُونَ فِدَاءً = فِدَاءً*; *تَمْنُونَ مَنْهَا* carry off camels, O Zurayk, as foxes carry off (their prey), where *بِصْرًا صَبْرًا لَا جَزَعًا* be patient and do not give way to immoderate grief, i.e. *إِصْبِرْ صَبْرًا وَلَا تَجَزَعْ جَزَعًا* gently! softly! i.e. *أَسْبِلْ مَنْهَا*; *سَقَاكَ* may God give thee rain! i.e. *سَقَاكَ تَعَسَا لَكَ*; *رَعَاكَ اللَّهُ رَعِيًا لَكَ*; *أَلَلَّهُ سَقِيًا* mayest thou stumble! i.e. *تَعَسَتْ تَعَسًا*; *تَعَسَتْ عَنِّي* shall I be ungrateful after thou hast averted death from me? i.e. *أَكْفُرُ طُفْرًا*; *أَتَوَانِي تَوَانِيًا* dost thou delay (or loiter), seeing that grey hairs have already come upon thee? i.e. *أَتَوَانِي تَوَانِيًا* the absolute glory of God! or *سُبْحَانَ اللَّهِ* His absolute glory! scil. *أَسْبِحْ* I praise (which is an *إِحْبَارٌ* or statement of fact), or *سَبِّحْ*, etc., praise thou, etc. (which is an *إِنشَاءٌ*, a command or wish) [often used as a phrase expressing wonder]; *مَعَاذَ اللَّهِ* God forbid! i.e. *أَعُوذُ بِاللَّهِ* I seek the refuge of God; *يَا رَبِّ رَحْمَتِكَ يَا رَبِّ* have mercy on me, O my Lord! i.e. *عَلَيَّ حَنَانًا* (or *حِنْنًا*) *تَهَيَّبَكَ اللَّهُمَّ* I wait intent upon Thy service, O God! i.e. *أَلْبُ لَكَ إِنبَابًا = أَلْبُ لَكَ لُبًّا*; *أَسْمِعْ سَمْعًا* hearing and obeying, or to hear is to obey, i.e. *سَمْعًا* *أَسْمِعْ سَمْعًا* thou art arrived the best of arrivals; [*حُبًّا وَكِرَامَةً* with love and honour] (will I do what thou requirest) i.e. *أَحِبُّكَ حُبًّا وَأَكْرِمُكَ إِكْرَامًا*.

A REM. a. In the cases of command, wish, and reproach, the Arab grammarians regard the verbal noun, not as a *مَصْدَرٌ مُؤَكَّدٌ* (§ 26), but merely as *بَدَلٌ مِنْ الْفِعْلِ* a substitute for the verb, or *نَائِبٌ لِتَفْعِيلِ* supplying the place of the verb; so that, according to them, *تَقَاتِ اللَّهَ = سَخَا نَكَ*, *اَتَقِلِ الْيَمَالَ = نَعُدُ الْيَمَالَ*, and *اَلْاَكْفَرُ = اَكْفَرًا*.

B REM. b. In such cases as *حَنَانِكَ* and *لَبِيكَ* the dual is regarded as being used, not *لِلتَّيْبَةِ* to express two occasions, but *لِلتَّكْثِيرِ وَالتَّخْفِيرِ* to indicate repetition and frequency. [Similar expressions are *حَاجَاتِكَ* and *هَدَايِكَ*, *حِجَابِكَ*, *حِجَارِكَ*, *ذَوَالِكَ*, *سَعِيدِكَ*.]

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

(a) Phrases expressive of wish, salutation, and the like; as
C *قَاتِ نَفْسَكَ* may thy nose be cut off! *تَهَلِكُ تَهًا* perdition to thee! i.e. *صَادَقَتْ* or *أَتَيْتَ*, scil. *مَرَحَبًا وَأَهْلًا وَسَهْلًا*; *اَتَيْتَ* or *اَتَيْتُكَ اللَّهُ* the journey, thou art come to, or hast found, a roomy (convenient) place, and friendly people, and a smooth (comfortable) place; *مَرَحَبًا بِكَ*, i.e. *أَتَيْتَ* مکانًا يَرْضَى بِكَ, thou art come to a place where there is plenty of room for thee (to a comfortable place); phrases equivalent to welcome! *مَرَحَبًا بِكَ اللَّهُ وَسَهْلًا* my God give thee plenty of room and ease!*

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

* [On the phrase *مَرَحَبًا بِكَ اللَّهُ* comp. § 44, α, rem. A, footnote.]

speaker may mention (1) either the person who is to be on his guard,¹ A or (2) the person or thing he is to guard against, repeating the word or not, at pleasure; or lastly, (3) both together, connecting them by the conjunction *وَ*. In the latter case, he mentions only the object to be attacked, repeating the word or not, as he pleases. Examples:
إِيَّاكَ, or *إِيَّاكَ وَرَأْسَكَ*, *إِيَّاكَ* take care! i.e. *إِيَّاكَ أَحْذِرْ* *thou I warn*; *رِجْلَكَ* thy foot! scil. *قِي* take care of; *رَأْسَكَ* thy head! scil. *نَجِّ*, bend aside;
B *اَلْأَسَدَ*, or *اَلْأَسَدَ اَلْأَسَدَ*, the lion! the lion! scil. *إِحْذِرْ* beware of, guard against; *اَلْجِدَارَ اَلْجِدَارَ* the wall! the wall! *اَلصَّبِيَّ اَلصَّبِيَّ* the child! the child! *اَلطَّرِيقَ اَلطَّرِيقَ* the road! the road! scil. *حَرِّ* clear;
إِيَّاكَ وَاَلتَّخْدَاتِ; *إِيَّاكَ أَحْذِرْ وَأَحْذِرِ اَلْأَسَدَ*; *إِيَّاكَ وَاَلْأَسَدَ* guard thyself against enmity; *إِيَّاكَ وَاَلتَّحْدِثَاتِ* keep clear of innovations or non-fangled ideas; *إِيَّاكَ وَأَنْ تَفْعَلَ كَذَا*, or, less correctly, *إِيَّاكَ أَنْ تَفْعَلَ كَذَا* beware of doing so and so (where *أَنْ*, followed by C the imperfect subjunctive, is put instead of the accusative of a noun [§ 23, rem. c]); *إِيَّاكَ وَأَنْ تَتَّخِذَ بَيْنَنَا اَلْجِدَالَ* take care not to meddle with this sort of contention; *رَأْسَكَ وَاَلْحَائِطَ* thy head and the wall! scil. *مَا رَأْسَكَ وَاَلسَّيْفَ*; *نَجِّ رَأْسَكَ وَأَحْذِرِ اَلْحَائِطَ* and the sword! scil. *يَا مَارِيَّ فِي رَأْسِكَ وَأَحْذِرِ اَلسَّيْفَ* the foe! the foe! scil. *خُذُوا* seize, attack; *أَحَاقَ أَحَاقَ*, or *أَحَاقَ* *أَحَاقَ*, be always kind to your brother, scil. *اَلزَّمَرِ*, cleave to; D *حَافِظِ مَكَانَكَ* keep your place! scil. *اَلزَّمَرِ*; *فَاعْمَلْ بِأَمْرِكَ* do as you like with your camels, scil. *اَلْعَمَلِ*, do; *وَلَا تَتَّبِعْ خَيْرَ* everything but reviling a freeborn man! scil. *وَإِحْسَانِ* *إِلَيْهِ*; *إِبْتِ كُلِّ شَيْءٍ وَلَا تَرْكِبْ شَيْئًا مِنْ خَيْرِ* *أَمَامَكَ* before thee! *وَرَاءَكَ* behind thee! scil. *اَنْظُرْ* look; *عَلَيْكَ* thy accus! scil. *اَحْضِرْ*, or *اَحْضِرْ*, produce; *حَدِيثَكَ* thy story! scil. *عَاتِبِ* give here, tell.

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

REM. b. It is only the second personal pronoun which is commonly thus used. Examples of the first and third persons are rare; e.g. **حَفِّظِي عَنِ الشَّرِّ وَنَحِّ الشَّرَّ** keep me from evil! scil. **نَحِّبِي عَنِ الشَّرِّ وَنَحِّ الشَّرَّ**

B **حَفِّظِي عَنِ الشَّرِّ وَنَحِّ الشَّرَّ** preserve me from seeing any of you throw at (or shor' at) a hare! scil. **نَحِّبِي عَنِ مَشَاهِدَةِ حَذِيْبٍ** when a man reaches sixty, let him avoid the young women (where observe the irregular use of **نَحِّ** with a substantive).

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

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

D **اَكْلُ كُلِّ هَذَا بَغْلًا** all this out of stinginess! scil. **فَعَلتَ** hast thou done? scil. **اَكْتُمِرُ الطَّلَاقُ لِكَيْ تَفْتَحِيْ اَحَدًا مِنْكُمُ** preserve your mother from being divorced, for if any of you sings a song (it will assuredly happen). *Ag. ii. 52, l. 8. D. G.*

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

the noun which the pronoun represents and to which the statement A made refers. It is to be explained by an ellipsis of **أَعْنِي** I mean, or **أَعْصِي** I specify. Examples: **نَحْنُ الْعَرَبُ أَسْفَى مَنْ يَدُلُّ** we Arabs—lit. we, (I mean) the Arabs,—are the most liberal among the generous; **نَحْنُ الصَّخَالِيكُ لَا طَاقَةَ بِنَا عَلَى التَّوْبَةِ** we, the miserably poor, have not the ability to be generous as becomes men; **نَحْنُ مَعَايِرُ الْأَنْبِيَاءِ لَا نُورَثُ** we, the band of prophets, have no heirs (among men); **بِنَا تَجِيءُا بِئْتَشَفِ** B **إِنَّا بِنِي مِتْقَرِ قَوْمٍ** by us, Tamīm, the mist is swept away; **اَلْمَرْثَبُ** we, the Bənū Minkar, are a people of high worth; **اَلْمَرْثَبُ** scst thou not that Zurāra, the father of Ma'bdā, is one of us, the Bənū Dārīm! (معبد in rhyme for معبد); **اَلْمَرْثَبُ** ye, (I mean) the believers, grieve not ye; **لَا تَحْزَنُوا** in Thee—God—we hope for bounty; **بِكَ اَللّٰهُ نَرْجُو الْفَضْلَ** C **نُحَمِّدُكَ اَللّٰهُ** (I assert) Thy absolute glory—the great God; **سَلْمَانَ مِنْ أَهْلِ** **اَلْعَظِيْمِ** Salmān is one of us, the kinsfolk of the Prophet.

REM. a. This kind of **اَلْإِغْتِصَافُ** is only a species of the **نَصْبٌ** **عَلَى اَلتَّنْبِيْخِ وَاَلتَّوْبِيْحِ وَاَلشَّرِّ وَاَلتَّنْبِيْخِ** or accusative of praise, blame, reproach, and pity; e.g. **اَلْحَمْدُ لِلّٰهِ اَلْحَمِيْدِ** praise belongs to God, the praiseworthy; **اَلْمَلِكُ لِلّٰهِ اَهْلُ اَلْمَلِكِ** kingdom belongs to God, D (the Being) entitled to kingdom; **وَأَمْرَانَهُ حَمَالَةَ اَلْحَطَبِ** and his wife, the (miserable) carrier of firewood; **اَلزَّيْدُ اَلْقَاسِقُ اَلْحَبِيْثُ** Zaid came to me, the base wicked wretch; **بِهِ اَلْيَسِيْبُ اَلْبَاسِ** I passed by him, the poor wretch; in all of which examples the word **أَعْنِي**, I mean, may be supplied.

REM. b. In such phrases as **هَالِكُ يَدِيْ اِلَيْكَ** there it is for you! **هَالِكُ يَدِيْ** there's my hand for you! **هَالِكُ نَطْمًا** here then is a poem for you!

- A **هَالِكِ السِّيفِ** *take the sword!* [to a woman] the accusative is used, because **هَالِكٌ** and **هَالِكٌ** (Vol. i. § 366, rem. *d*) are in point of sense equivalent to **خُذْ** *take* (**خُذْهَا** or **خُذْهَا إِلَيْكَ**). Similarly, in the phrases **ذُونُكَ زَيْدًا**, **عِنْدَكَ زَيْدًا**, **عَلَيْكَ زَيْدًا**, *seize Zeid!* **ذُونُكَ**, **أَنْ تَأْخُذَ ذُونُكَ** *take him!* the accusative does not depend upon **ذُونُكَ** (that thou shouldst seize), to be supplied after the preposition, but upon an imperative, such as **خُذْ** or **الْزِرْ**, implied in the preposition itself. The literal meaning is: *seize Zeid, who is in front of, beside or close by you.* So also in the phrases **حَمِيْلٌ التَّيْرِيْدُ** *come quickly to the stird* (a sort of hash or stew), where the interjection is equivalent to **تَهْدَ زَيْدًا** *gently with Zeid!* **تَهْدَ زَيْدًا** *treat Zeid gently!* = **أَمْرُهُ**; **بَلِّغْ زَيْدًا** or, with the genitive, **بَلِّغْ زَيْدًا** *let alone Zeid, say nothing of Zeid* = **أَتْرُكُهُ** or **دَعُهُ**; and **رَوِّدْ زَيْدًا** or **رَوِّدْ زَيْدًا** *treat Zeid gently!* = **أَرْوِدُهُ** or **أَمْرُهُ**. In the case of **بَلِّغْ** and **رَوِّدْ** with the accusative, the fatha is a **بِنَاءٌ** or indeclinable ending (as in **أَيْنَ** *where?*); whereas with the genitive, it is the termination of the construct accusative of **بَلِّغْ** = **تَرْكٌ** *leaving, letting alone*, and **رَوِّدْ**, the diminutive of **رَوْدٌ**, *slow and gentle motion, gentleness*. We may also say **تَهْدُكَ**, **رَوِّدُكَ**, *softly! gently!* **تَهْدُكَ**, **رَوِّدُكَ**, *gently with Zeid!* **رَوِّدُكَ**, **رَوِّدُكَ**, *gently with me!* the agent (**لِي**, etc.) being in the genitive; [**رَوِّدُكَ سَوِيًّا بِالْعَوَازِرِ** *drive thou the old camels gently, Fatḥ ii. 139*].

36. The adverb **إِنَّ** *truly, certainly*, and the conjunction **أَنَّ** *that*, as likewise the particles compounded with these two words, such as **لَكِنَّ**, or **وَلَكِنَّ**, *but, yet*, **كَأَنَّ** *as if, as though*, and **لِأَنَّ** *because* (see Vol. i. § 363, *m, cc*, and § 367, *g*), take a following substantival or pronoun (which, according to our idiom, ought to be in the nominative, as the subject of a nominal or verbal proposition) in the accusative,

because the force of the verb *to see* (**رَأَى**) is embodied in these A particles*. This takes place both when the subject immediately follows **إِنَّ**, etc., and when it is separated from them by a portion of the predicate of **إِنَّ**, etc., consisting of an adverb of time or place, or a preposition with its complement. In the former case the affirmative particle **لَ** may be prefixed to the predicate of **إِنَّ**; in the latter, to its subject. If, however, the predicate be negative, or consist of a verb in the perfect, not preceded by **قَدْ**, the particle **لَ** ought not to be B prefixed to it. Examples: **إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ** *God is mighty over all* (lit. *see God, He is mighty over all*); **إِنَّ الْحَيَاةَ لَا تَدْوَرُ** *youth does not last*; **إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ** *God is forgiving, merciful*; **وَإِنْ فَرِحْنَا مِنَ الْمُؤْمِنِينَ كَافِرِينَ** *and a part of the believers were aforesaid*; **بِأَيِّ لُحْمٍ يُذَبَّحُونَ بِأَيِّ لُحْمٍ يُذَبَّحُونَ** *by thy life, they were bewildered in their intoxication*; **أَتَشْكُرُونَ أَنْ مَعَ اللَّهِ إِلَهٌ آخَرُ** *do ye testify C that there are other gods with the (true) God?* **إِنَّ بِالْبَلْعَاءِ لَمَكْرُومٌ** *in the ravine that is below Bal'a' (there lies) a murdered man*; **إِنَّ فِي ذَلِكَ لَعِبْرَةً لِقَوْمٍ يَعْلَمُونَ** *in this there is an example (or warning) to those possessed of insight*; **إِنَّ فِي قَتْلِكَ أَيُّهَا النَّبِيُّ نَصْرًا لِلْمُؤْمِنِينَ** *in putting thee to death, old man, there is a benefit to the Muslims*; **فَإِنِّي لَمَعَ نَفَرٌ مِنَ الْأَنْصَارِ وَالنَّاسِ فِي أَمْرِ عَطِيْرٍ إِذْ هَوَمْتُ** *I was with some men of the 'Anṣār, whilst the people were in D great distress, when lo I had a light slumber*; **وَقِيلَ لِرَجُلٍ مِنْ بَنِي إِسْرَائِيلَ إِذْ نَزَلَ بِرَسُولِ اللَّهِ إِنَّ أُمَّيَ اتَّخَذَتْ لَهَا زَوْجًا** *it is narrated that one of the kings of India had a wife*; and in the *ḥadīth*—or collection of traditions—(we read) *that a man*

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

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

REM. a. These particles, along with those mentioned in rem. f, are named by the grammarians *إِنِّ وَأَخَوَاتُهَا* 'inna and its sisters, or *الْحُرُوفُ الشَّيْبَةُ بِالْفِعْلِ* the particles which resemble the verb in having a certain verbal meaning and force, *لِوُجُودِ مَعْنَى الْفِعْلِ فِيهَا* لأنَّ مَعَانِيهَا مَعَانِيَ الْفِعْلِ مِثْلَ أَكْثَرَتْ وَشَبَّهَتْ وَاسْتَرْخَعَتْ وَتَمَنَّتْ وَتَرَجَّعَتْ The word governed by them is called their *اسْمٌ* or noun, and the predicate is called their *خَبْرٌ* or predicate.

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

D REM. c. A second subject after *إِنَّ*, *أَنَّ*, and *لَكِنَّ*, may be put in the nominative, if the common predicate has been already expressed; as *إِنَّ زَيْدًا جَالِسٌ وَبِشْرًا*, or *وَبِشْرٌ*, verily Zaid is sitting, and Bisr (i.e. *وَبِشْرٌ كَذَلِكَ* or *وَبِشْرٌ جَالِسٌ*); *عَلِمْتُ أَنَّ زَيْدًا جَالِسٌ*; *وَبِشْرٌ كَذَلِكَ*, or *وَبِشْرٌ*, I know that Zaid is sitting, and Bisr; *لَكِنَّ عَمْرًا*; *وَعَالِدٌ*, or *مُنْطَلِقٌ وَعَالِدًا*;

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

إِنَّ *الصِّدْقَةَ وَالنَّبِيَّةَ فِيهِمْ وَالنَّبِيَّاتُ وَسَادَةُ أَطْهَارٍ* verily the onifate A and the office of prophet are in them (in their tribe), and noble deeds and chiefs of spotless character.

REM. d. When *مَا* is appended to *إِنَّ*, *أَنَّ*, *كَلِمًا*, and *لَكِنَّ*, it hinders their regimen, or, to speak more correctly, their governing power does not extend beyond itself (*مَا الْهَادِيَةُ* the hindering *مَا*), and hence their noun is put in the nominative; as *إِنَّمَا أَلْيَا فِي إِنَّمَا الصَّدَقَاتُ* verily usury is in the delay (of payment); *إِنَّمَا* B *الْمَقْرُورَاتُ* the obligatory alms are only for the poor (*إِنَّمَا* is usually restrictive, see § 185, and Vol. i. § 362, a); *إِنَّمَا يُوْحَىٰ إِلَيَّ إِلَهًا وَاحِدًا* it is only revealed to me that your God is one God; *وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ تَنۢتَنَةٌ* and know that your wealth and your children are a temptation; *كَأَنَّهَا شِعْلُ الْكَبْرِيتِ مَنظَرًا* as if flames of sulphur were its face; *كَأَنَّهَا عِمَامَةٌ بَيْنَ الرِّجَالِ لَوْهَا* as if C his turban were a standard among men. The same influence is exercised by the *فَمِيزُ الشَّانِ* or *فَمِيزُ الْقِصَّةِ* (Vol. i. § 367, g); as *إِنَّهُ أَمَةٌ آلِهِ ذَاهِبَةٌ* verily the handmaiden of God is departing; *إِنَّهُ مَن يَأْتِنَا نَأْتِهِ* verily, whoever comes to us, we will go to him; *إِنَّهُ أَنَا اللَّهُ* verily I am God.

REM. e. If the lightened (*مُنْطَلِقٌ*) forms *إِنَّ*, *أَنَّ*, *كَلِمًا*, and *لَكِنَّ* be used, their government is likewise hindered, and their D noun is put in the nominative.—*إِنَّ* is in this case always followed by *لِي* [Vol. i. § 361, c, e], as *إِنَّ زَيْدًا لَمُنْطَلِقٌ* verily Zaid is going away; *وَإِنَّ هَٰذَيْنِ لَسَاحِرَانِ* verily these two are sorcerers; *وَأَنَّ هَٰؤُلَاءِ مَأْتِيَةٌ* and verily all, gathered together (i.e. *مَأْتِيَةٌ*), shall be brought before Us.—As to *أَنَّ*, the grammarians assume an ellipse of the *فَمِيزُ الشَّانِ*, as *عَلِمْتُ أَنَّ زَيْدًا مُنْطَلِقٌ* I know that Zaid is going away, i.e. *أَنَّ* or *أَنَّ*; *قَدْ عَلِمُوا أَنَّ هَٰذَا*

- A *كُلُّ مَنْ يَحْفَى وَيَتَعَلَّ* they know that every one who is barefooted and shod, will die (alike). We find also such examples as *فَلَوْ أَنَّكَ فِرَائِدُكَ* if thou hadst asked me to part from thee in the day of affluence, for *أَنَّكَ*; *بِأَنَّكَ رَيْحٌ وَغَيْثٌ مَرِيحٌ*; *أَنَّكَ* (they know) that thou art autumnal showers and a plentiful rain, for *بِأَنَّكَ*; and even *وَإِنْ كَلَّا لَنَا تَوَلَّيْتُمْ وَتَكَ أَعْمَالُهُمْ* and verily thy Lord will repay every one (according to) their works (*مَزِيدَةٌ*) *كَأَنَّ*: *كَأَنَّ* : *كَأَنَّ* —Examples of *كَأَنَّ* : *وَإِنْ كَلَّا* (للفصل), where others read *كَأَنَّ* — *وَإِنْ كَلَّا* as if its breasts were two round ivory caslets; *كَأَنَّ* *كَأَنَّ* like a gazelle which stretches (her head) to the leafy sallow-tree; where others read *كَأَنَّ* *كَأَنَّ*, and *كَأَنَّ* *كَأَنَّ* in the genitive.—Examples of *لَكِنَّ* : *لَكِنَّ* but the wrong-doers are this day in manifest error; *لَكِنَّ* *لَكِنَّ* but those of them who are firmly rooted in knowledge.

REM. f. The words *لَيْتَ*, utinam, would that—! and *عَلَّ* or *كَلَّ*, perhaps, are construed in the same way as *إِنْ* etc.; as *يَا لَيْتَ بَيْنَكَ وَبَيْنِي بَعْدَ الْمَسِيرَيْنِ* O that there were between thee and me the distance of east from west! *أَلَا لَيْتَ قَوْمًا غَرَقَتْهُ الْقَوَابِلُ* would that the midwives had drowned *فَيْسُ*! *وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ* and what late thou know (whether) perchance the hour (of the resurrection) is near! If *مَا* be added (see rem. d), the government of *كَلَّ* or *عَلَّ* is hindered, as *لَعَلَّكَ أَنْتَ حَلِيمٌ* perchance thou wilt behave with calmness (or moderation); but the noun of *لَيْتَ* may be put either in the nominative or in the accusative, as *قَالَتْ أَلَا لَيْتَنَا* she said, O would that these doves were ours! *يَا لَيْتَ مَا أُمْنَا شَأْنًا نَعْمَتْنَا* O would that our mother took her departure!—These words seem, as has been already remarked in

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

REM. g. With the suffixes of the 1st person we say *إِنِّي*, *إِنَّا*, or *تَعَلَّى* is more usual than *لَعَلَّتِي*, whilst conversely *لَيْتِي* is very rare. The corre- B sponding Hebrew particle to *إِنْ*, viz. *אִם*, also governs the accusative, as appears from the forms *אִם* and *אִם*, ecce me.

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

37. If the conjunction *وَ* connects two nouns in such a way that the second is subordinate to, and not coordinate with, the first, it governs the second in the accusative; as *مَشَى زَيْدٌ وَالطَّرِيقَ* Zaid went along the road; *مَا زِلْتُ أَسِيرُ وَالطَّرِيقَ* I did not cease going along the Nile; *فَأَجِبُوا أَمْرَكُمْ وَشُرَكَاءِكُمْ* decide then upon your affair with D your companions; [*الْمَاءُ وَالخَشَبَةُ* water and wood are equal]; *مَا صَنَعْتَ وَأَبَاكَ* what hast thou done, together with thy father!

* *رَأَيْتَ* = *رَيْتَ* seems to be changed from *رَيْتَ*. Hence it can be construed with two objective complements in the accusative (like the *الْعَالُ الْقَلْبُوبِ* e.g. *لَيْتَ زَيْدًا قَائِمًا* O might Zaid rise! prop. utinam vides Zaidum surgentem.)

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

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

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

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

(b) If a genitive be attached to the substantive after *لَا*, the accusative must of course be used in its construct form, as *لَا غُلَامَ رَجُلٍ* *there is no slave of any man present*; *لَا صَاحِبَ صِدْقِي مَوْجُودٌ* *no true friend can be found.* But if the substantive be followed by an explanatory term of the nature of an objective complement, a preposition with its complement, or a determinative or limiting term, the *tènwin* is retained (compare § 38, a, β, 2); as *لَا طَالِعًا 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 Z'id in our opinion*; *لَا نَاطِقًا بِخَيْرٍ عِنْدَنَا* *there is no one who speaks good with us*; *لَا حَسَنًا فَعَلُهُ مَذْمُومٌ* *no one whose deeds are good is blame-worthy*; *لَا حَافِظًا لِلْقُرْآنِ عِنْدَكُمُ* *there is no one among you who knows the Kor'ân by heart.*

REM. Nomina agentis, however, when they take their objective complement by means of the preposition *لِ* (§ 31), constantly reject the *tènwin*; as *إِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ* *إن يمسسك الله بضر فلا كاشف له إلا هو وإن يردك* *if God touch thee with trouble, there is none to*

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

(c) If an adjective be immediately annexed to an accusative after *لَا*, it may either take the same form without the *tènwin*, or it may retain the *tènwin*, or, lastly, it may be put in the nominative with the *tènwin*; as *لَا رَجُلٌ ظَرِيفٌ فِيهَا*, or *لَا رَجُلٌ ظَرِيفًا*, or *رَجُلٌ ظَرِيفٌ*, *there is no witty man in it (the house).* But if the adjective be 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. (a) If *لَا* be repeated, the first substantive may be put in the accusative without the *tènwin*, and the second either in the accusative, with or without the *tènwin*, or in the nominative; as *لَا حَوْلَ وَلَا قُوَّةَ 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 إِلَّا بِاللَّهِ*. (β) If *لَا* be not repeated, the first substantive is put in the accusative without the *tènwin*, and the second either in the nominative or in the accusative with the *tènwin*; as *لَا رَجُلٌ وَأَمْرَأَةٌ* (وَأَمْرَأَةٌ) *there is neither man nor woman in the house.* Examples: *لَا نَسَبَ الْيَوْمِ وَلَا خُلَّةَ* *there is no kinship today and no friendship*; *لَا أُمِّي إِنْ كَانَ ذَاكَ وَلَا أَبٌ* *may I have no mother, if this be so, and no father*; *لَا أَبٌ وَأَبْنَا مِثْلُ مَرْوَانَ وَأَبْنِهِ* *there is no father and no son like Marwân and his son*; *لَا تَأْتِمُرُ 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 لَا خَوَافَ عَلَيْهِمْ وَلَا هُمْ لَا يَحْزَنُونَ *a day in which there shall be no bartering, nor friendship, nor intercession; [وَلَا خَوَافَ 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 نَهْيَةَ الْجِنْسِ, or لَا لِنَهْيِ الْجِنْسِ, *the la that denies the whole genus*, [and لَا التَّوْبِيخَ *the la that denies absolutely*]. The substantive in the accusative is called *اسْمُ لَا*, the noun of *la*, and the predicate *خَبَرُ لَا*, the predicate of *la*. 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 لَا يَأْتِي* *is there any one standing up?* and you say *لَا رَجُلٌ* *no one* (scil. *يَأْتِي*). The omission of the noun, on the contrary, is very rare; as لَا بَأْسَ عَلَيْكَ, *there is no fear for thee* or *no harm will befall thee*.

REM. b. The noun of لَا should, according to the grammarians, be always indefinite (نَكْرَةٌ). Apparent examples to the contrary, as *لَا تَحْضِيهِ وَلَا أَبَا حَسَنِ لَهَا* (to decide it), are explained to mean *وَلَا مُسَمًّى بِأَبِي حَسَنِ* *and no one named Abū Ḥasan*, or *وَلَا مِثْلَ أَبِي حَسَنِ* *and no one like Abū Ḥasan*; *لَا هُنَّ الْهَيْمَةُ لَيْلِي* *there is no Haima tonight for the beasts that carry us*; *لَا أُمِّيَّةٌ بِالْبِلَادِ* *there is no 'Umèiya in the land*. An adjective added to any of these names would be indefinite, as *وَلَا أَبَا حَسَنِ حَنَّانًا لَهَا* *and no compassionate Abū Ḥasan to decide it*.

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

A. On the idea of *being* or *existence*, when expressed (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 *إِنْ كَانَ الْبَلَاءُ مُقْتَرًا بِصِهْبِهِ لَا مَحَالَةَ كَانَ هُوَ وَأَخُوهُ مُعَلِّمِينَ بِالطَّائِفِ* *if the calamity is decreed (or fated), it will befall him without doubt; he and his brother were teachers in ḏ-Tā'if*; *يَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ* *that ye may be witnesses against mankind, and (that) the Apostle may be a witness in regard to you*; *وَمَنْ يَكُنْ أَقْرَبًا إِلَى الشَّيْطَانِ فَهُوَ أَقْرَبًا إِلَى النَّارِ* *and whoever hath Satan as his companion, a bad companion is he!* *وَمَنْ يَتُوبْ إِلَى اللَّهِ وَرَبِّهِ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ* *and if they repent, it will be well for them*; *لَا يَكُنْ لَكَ فِي قَتْلِهِ نَصْرٌ* *if it be he, thou wilt not be able to overcome him*; *وَمَا كَانَ لَكَ فِي قَتْلِهِ نَصْرٌ* *if it be not he, there is no good to thee in killing him*; *يَتَوَدَّعُ بِمَنْزِلٍ وَجِلْدٍ سَادٍ فِي قَوْمِهِ أَتَقِي وَتَقْوَى* *be ye stones or iron*; *بِإِثْمَانِهِ وَيَسْرُورِهِ* *by liberality and mildness a man becomes a chief among his people, and thy becoming so is easy for thee*; *وَمَا كَانَ لِكُلِّ أَهْلٍ مِنْ بَيْتٍ وَجْهٌ* *and not every one who shows a cheerful face is the 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 لَهُ ثَلَاثَةُ أَوْلَادٍ* *there was (or lived) a merchant, and he had (lit. there were to him) three sons* (كَانَ تَاجِرًا would mean *he was a merchant*); *كَانَ لَهُ مَالٌ كَثِيرٌ* *but he who has (lit. to whom there is) much property*;

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

REM. a. The subject is called **اسْمُ كَانٍ**, *the noun of kāna*, and the predicate **خَبَرُ كَانٍ** *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 **كَانَ زَيْدٌ قَاتِلًا**, especially in interrogative and alternative sentences, as **كُنْ أَكْرِمِ الضَّيْفَ غَنِيًّا كَانٌ 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 زَيْدٌ أَخَاكَ زَيْدًا**. Poets allow themselves to do the same in other cases, as **وَمَا شَرُّ الثَّلَاثَةِ—بِصَاحِبِكَ** for **وَمَا بِشَرِّ الثَّلَاثَةِ—صَاحِبِكَ** (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** *إن كَانٌ* **قَدْ قِيلَ مَا قِيلَ إِنْ صِدْقًا وَإِنْ كَذِبًا**; **جَزَاؤُكَ خَيْرًا وَإِنْ كَانُ شَرًّا** *what is spoken is spoken, be it true or false*; **مَعْنَاهُ الْمَبَاقَةُ لِي أَلْفِي**

سَرَاءُ بَنَى أَبِي بَكْرٍ كَانًا *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 التِّيَاقُ شَوْلَا**); **وَلَوْ** *bring me a beast (to ride), even if it be an ass* [§ 4, rem. b].

REM. c. **كَانَ** is rarely merely redundant; as **سَرَاءُ بَنَى أَبِي بَكْرٍ كَانًا** *ride upon branded Arab steeds*; **كَيْفَ إِذَا مَرَرْتَ بِدَارِ قَوْمٍ وَجِهْرَانٍ** *and how when thou passest by the dwelling of a tribe and of noble neighbours of ours?* **كَانَ مِنْهُمْ** *and their like was not found**.

REM. d. The verb **كَانَ**, Æthiop. **ḥōy**; *kōna*, does not occur in Hebrew in the sense of *to be, exist, happen*, though it is so used in Syriac (rare) and Phœnician. The construction of the Æthiopic verb is the same as that of the Arabic; in the other Semitic languages, which have lost the final flexional vowels, the case of the predicate cannot be observed, but doubtless it was the accusative.—In Hebrew the radical **כ** retains its original signification of *to stand* (compare Fr. *être*, older form *estre*, and Span. *estar*, from Lat. *stare*), and the place of **كَانَ** is supplied by **הָיָה** or **נָהָיָה**, Aram. **הָיָה**, **הָוָה**, *to fall (הוֹי)*, *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 **أَخْوَاتُ كَانٍ**, *the sisters of kāna*, which add some circumstantial or modifying idea to the simple one of existence. This may be: (a) the idea of *duration 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 *الْمُرُومَةِ* (see § 7, and Vol. i. § 367, p), *بَقِيَ* *to remain, to last*; *رَأَى*, *بَرِحَ*, *قَتِيَ*, *إِنْفَكَّ*, *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 *أَفْسَ*, *to turn out, to become*; (c) the idea of *time*, as in *ظُلِّلَ* *to be or do during the whole day*, *بَاتَ* *during the whole night*, *أَسْفَرَ* *at daybreak*, *هَذَا* or *أَصْبَحَ* *in the morning*, *أَفْسَى* *in the forenoon*, *رَأَى* or *أَمْسَى* *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 طَيْبَ لِلْعَيْشِ مَا دَامَتْ مُنْقَضَةً ذِكْرُ الْمَوْتِ وَالْهَرَمِ* *there is no pleasure in life, as long as its joys are troubled by the recollection of death and old age*; *لَا تُعَدُّ نَفْسَكَ مِنَ النَّاسِ مَا دَامَ* *do not count thyself among men, as long as anger*

C *has the mastery over thee*; *لَا يَزَالُ اللَّهُ مُسْحِنًا إِلَيْكَ* *may God never cease being beneficent to you*; *لَا تَزَلُ ذَاكِرَ الْمَوْتِ* *never cease bearing death in mind*; *قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ* *they said, we will not cease standing by it (worshipping it)*; *صَارَ الطِّينُ حَرْقًا* *the clay became pottery*; *وَكَانَ يَرَى الْمَاءَ يَصِيرُ بُخَارًا وَالْبُخَارَ يَصِيرُ مَاءً* *and he thought that the water became vapour, and the vapour became water*; *فَانْفَكَّ*

D *and thou hast been sold, and hast become a slave in Makkah*; *وَمَا الْاِمْرَأُ إِلَّا طَائِلٌ سَرِيحٌ وَضَوْءُهُ يَخُودُ رَمَادًا* *man is like nought but the lamp and its light, which becomes ashes*; *أَفْسَ سَوَادٌ شَعْرِهِ* *the blackness of his hair became whiteness*; *لَا يَأْتِي الْعَدُوَّ مَا يَرْجِعُ صَدِيقًا* *an enemy never becomes a friend*; *ظُلِّلَ وَجْهُهُ سُودًا* *his face became black*; *وَالَّذِينَ يَبْسُتُونَ لِرَبِّهِمْ سَجْدًا وَقِيَامًا* *and those who pass the night prostrating themselves unto their Lord and standing up (in prayer)*;

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وَمَتَدُّوا عَلَى حَرِّ قَابِلِينَ *and they went out in the morning with settled purposes*; *أَصْبَحْتُمْ بِنِعْمَةِ اللَّهِ إِخْوَانًا* *through the grace of God ye are become brethren*; *قَمَيْتَ أَنْ تُسَيَّ قَيْبًا مَطْلِرًا* *thou wishest to become a lawyer skilled in disputation*; *لَا تَقُولُوا لِمَنْ آتَى إِلَيْكُمْ السَّلَامَ لَسْتَ* *say not to one who gives you the salutation, Thou art not a believer*; *قَتِيَ قَتِيَسٌ سَوَاءٌ جَالِمٌ وَجَاهِلٌ* *one who knows and one who does not know are not on an equality*; *قَضَى اللَّهُ يَا أَسْمَةَ أَنْ لَسْتَ زَانِيًا أَجْسَدَ* *God hath decreed, O Asmā, that I should not cease to love thee*.

REM. a. To the above verbs may be added *جَاءَ*, *أَتَى*, and *قَعَدَ*; *عَلَى* *فَالْقَوْهُ* *and throw it on my father's face, (and) he shall become seeing (recover his sight, explained by رَجَعَ بَصِيرًا* *the building became strong or firm; (or أَتَى) جَاءَ* *الْبَيْتُ مُسْكِنًا*; *أَرْغَفَ حَرْبَةً* *he sharpened his knife till it became like a javelin (i.e. حَرْبَةً) (مثل حربة)*.—Of these verbs three, viz. *رَأَى*, *قَتِيَ*, *أَتَى*, *نَاقَضَ*; the others may be either *نَاقَضَ* or *قَامَ* (see § 41, at the end).

REM. b. The verbs *رَأَى*, *بَرِحَ*, *قَتِيَ*, and *إِنْفَكَّ*, must always be accompanied by a negative, expressed (as in the above examples with *بَرِحَ* and *رَأَى*) or implied, as *بَرِحَ بَرِيحًا* *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*; *قُلْتُ لَهَا وَاللَّهِ* (for *أَبْرَحَ* for *أَبْرَحَ*); *قَالَتْ لَهَا وَاللَّهِ* (for *أَبْرَحَ* in rhyme for *سَجِدًا*); *قَالَ لِلْاِمْرَأَةِ وَاللَّهِ* *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 *كَانَ*, but erroneously; for it is either =

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

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

B **مُشَبَّهَاتَانِ بِلَيْسَ** **لَا** and **مَا**, when assimilated to *idea*, or used **بِمَعْنَى لَيْسَ** in the signification of *idea*, are also construed with the accusative of the predicate, provided (1) that the predicate is placed after the subject, (2) that the exceptive particle **لَا** is not interposed between them, (3) that the corroborative particle **إِنْ** is not added to **مَا**, and (4) that the subject and predicate of **لَا** are both undefined; e.g. **مَا هَذَا بَشَرًا** *this is not a human being*; **وَمَا هُمْ أَوْلَادَهَا** *and they are not its children*; **تَعَزَّوْا فَلَا شَيْءَ** *they are not their mothers*; **مَا هُنَّ أُمَّهَاتِهِمْ** *they are not their mothers*; **تَعَزَّوْا فَلَا شَيْءَ** *take comfort, for there is nothing on earth enduring, and no fortress can protect (one) from what God hath decreed*; **إِذْ لَا صَاحِبَ لَهُمْ مَخَافٍ** *I aided thee when thou hadst no companion who was not faithless*; but on the contrary, **بَنِي عُذَانَةَ** *our habit is not cowardice*; **مَا إِنْ طَبْنَا جُهَنَ** *ye Bani Gūdāna, ye are neither gold nor pure silver, but ye are pottery*. The fourth restriction is violated in such verses as: **وَحَلَلْتُ سَوَادَ الْقَلْبِ لَا أُنَا** *and she dwelt in my heart's core, I desired no other than her and relaxed not my love of her* (**أُنَا** being definite); **فَلَا الْحَمْدُ مَكْسُوبًا وَلَا الْإِمَالُ بَاقِيًا** *then neither is praise won nor does the money remain*.—If **مَا** has a second predicate, connected with the first by an adversative particle, such as **بَلْ** or **لَكِنْ**, then the second must be put in the nominative, as **مَا زَيْدٌ** *but*; **بَلْ هُوَ قَاعِدٌ** *Etid is not standing but sitting, i.e. هُوَ قَاعِدٌ*; but

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

REM. e. The above construction of **مَا** and **لَا** is also extended to **لَاتَ** (Vol. i. § 182, rem. b), and to **إِنْ النَّالِيَّةُ** or *the negative 'in* (see [Vol. i. § 362, k and] § 158); as **إِنْ هُوَ مُسْتَوَلِيًا عَلَى أَحَدٍ** *he rules over nobody*; **إِنْ ذَلِكَ نَافِعٌ وَلَا ضَارٌّ** *this cannot profit thee nor harm thee*; **إِنْ أَلِمْتُ مِمَّا بَانِعُضًا حَيَاتِهِ وَلَكِنْ بَأَنْ يَبْقَى عَلَيْهِ** *a man is not (to be counted) dead when his life comes to an end, but when he is wronged, and forsaken (by his friends)*; **لَاتَ سَاعَةٌ مِّنْهُمْ** *but it was no time of escape*; **لَاتَ جِهَنَ مَنَاصٍ** *it was not an hour for repentance*. The government of **لَاتَ** seems to be restricted to nouns denoting time, and either its subject or predicate is omitted, usually the former (**لَاتَ جِهَنَ مَنَاصٍ** = **لَيْسَ أَلْحِينَ جِهَنَ مَنَاصٍ**).

REM. f. Instead of the accusative, the **كَانَ** **أَحْوَاتُ** may take after them a verb in the imperfect, following the construction of **كَانَ لَا يَزَالُ نَائِمًا مَا دَامَ أَحَدًاذُ يَعْمَلُ شُغْلًا**, § 9, or § 8, a; e.g. **كَانَ لَا يَزَالُ نَائِمًا مَا دَامَ أَحَدًاذُ يَعْمَلُ شُغْلًا** *he would never to cease sleeping as long as the blacksmith continued working at any work*; **فَبَقِيَ يَنْظُرُ إِلَيْهَا** *and he continued looking at them*; **وَصِرْتُ أَقْعُدُ عِنْدَهُ وَأَطِيلُ أَحَدِيثَ مَعَهُ** *and I sat down by him and conversed with him at great length*; **لَا يَتَكَلَّمُ** *he became speechless*; **صَارَ يَتَفَكَّرُ فِي كَذَا** *he began to reflect upon such and such a subject*; **فَقَالْتُمْ تَفَكَّهُونَ** *and ye would be marvelling*; **قَبَاتًا بِأَمْلَانِ مِيَاهَ** *and they were all night hoping for (or longing for) the waters of Bēdr*; **قَالَ لَهُ تَلْتَوُ** *and he began wringing his hands*; **فَأَصْبَحَ يُقَلِّبُ كَفَيْهِ** *by God, thou wilt not cease thinking (or speaking) of Joseph* (rem. b); **تَتَدَاؤُ تَسْمَعُ مَا حَمِيَتْ بِهِالِكِ حَتَّى تَكُونَهُ** *thou wilt*

- A never cease, as long as thou livest, to hear of some one being dead, until thou art he (until thy own turn comes). [The predicate of 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 مَا أَخْشَى بِالذِّلْبِ وَ مَا أَخْشَى بِالذِّلْبِ وَ as I was not to be frightened by a wolf; لَقَدْ كُنَّا وَمَا نَضَلْنَا عِنْدَ الْكَعْبَةِ we dared not to pray near the Ka'ba; إِذْ كَانَتْ لَا تُحْجَبُ عَنْ ذَلِكَ as they were not prevented from it; وَإِنْ بِأَيْدِينَا الْحَدِيدُ تَنَاطِقُ إِذَا مَا غَدَا فِي غَيْرِمَا verily in our hands the steel is eloquent, whilst in other hands it is dumb.]

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

- C كَادَ, particip. كَادٌ, was originally construed with the accusative of the predicate, as فَأَبْتُ إِلَى قَوْمٍ وَمَا كَدْتُ إِلَيْهَا 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 كَادَ لِيُضِلَّنَا عَنْ الْبَيْتِ verily he was nigh leading us astray from our gods; كَادَ قُلُوبُ قَوْمٍ مِّنْ بَعْدِ مَا كَادَ تَزِيغُ قُلُوبَ قَوْمٍ مِّنْهُمْ after the hearts of a part of them had well nigh swerved; وَجَدَ مِنْ قَوْلِهِمَا قَوْمًا لَا يَكَادُونَ; كَادَ لِيُفْقَهُونَ قَوْلًا he found before them (the two barriers or hills) a people who could scarcely understand speech; كَادَتْ لِيُضِلَّنَا وَ مَا كَادُوا then they sacrificed her (the cow), but they were nearly not doing it; إِذَا أَخْرَجَ يَدَهُ لَمْ يَكُنْ يَرَاهَا when he stretches out his hand, he can hardly see it; rarely the subjunctive with أَنْ, as مَا كَدْتُ أَنْ أَصَلِيَ الْعَصْرَ حَتَّى كَانَتِ الشَّمْسُ أَنْ تَقْرَبَ I was nearly not praying the 'asr (or afternoon prayer) till the sun was nearly setting; كَادَتْ الشَّمْسُ أَنْ تَقِيفَ عَلَيَّ my soul was nearly

expiring over him (for grief). (β) أَوْشَكَ, little used in the perfect, generally takes أَنْ with the subjunctive, more rarely the imperf. indic.; as وَلَوْ سُئِلَ النَّاسُ الْتِرَابَ لَأَوْشَكُوا إِذَا قِيلَ هَاتُوا أَنْ يَمَلُّوا وَيَمْتَعُوا and if men were asked for the (very) dust, when it was said 'Give here,' they would well nigh be disgusted and refuse; فَمَوْشَكَةٌ أَرْضُنَا and our land is nearly becoming, after our friend's departure, a desolate wilderness; يُوْشِكُ مَنْ قَرَّمِنَ يُوْشِكُ مَنْ قَرَّمِنَ مَنْ قَرَّمِنَ he who flees from his fate, is likely to meet it on some occasion when he is off his guard. This verb is either personal or impersonal, for we may say يُوْشِكُ زَيْدٌ يَجِيءُ (as in the third of the above examples), or يُوْشِكُ زَيْدٌ أَنْ يَجِيءَ (as in the first), or يُوْشِكُ أَنْ يَجِيءَ (where the real subject of يُوْشِكُ is the following clause). The form يُوْشِكُ is a vulgarism. (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 الْقَلْبُ مِنْ جَوَاهِ يَذُوبُ my heart was nearly melting away from grief; وَقَدْ كَرَبَتْ أَعْنَاقُهُمْ أَنْ تَقَطَّعًا when their throats (lit. necks) were nigh being cut to pieces (with drought or thirst). To these may be added such verbs as هَلَبَلٌ يَهْرِبُكَهُ he was near overtaking him; أَلْمٌ يَفْعَلُ كَذَا he was near doing so and so; أَرَادَ, e.g. أَرَادَ أَنْ يَنْقُصَ أَنْ يَنْقُصَ and they found a wall which was about to fall; أَرَادَ الْمَرِيضُ أَنْ يَمُوتَ the sick man is about to die; هَمٌّ, e.g. هَمٌّ السِّرَاجُ أَنْ يَخْتَمِدَ the lamp was on the point of going out; and the like.—(2) To the second class belong عَسَى, عَسَيْتُ, and عَسَيْتُ. (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 لَا تُكْثِرِينَ إِلَيَّ عَسَيْتُ صَائِبًا

- A do not (*abuse me*) so much, for I may become a faster, and in the proverb عَسَى الْقَوِيُّ أَنْ يَسُوءَ *perhaps the little cave may become (may bring) misfortunes, or perhaps El-Goudir (the name of a well) may become (may bring) misfortunes; but generally it is construed with أن and the subjunctive, as عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ Lord may have mercy on you; [عَسَى أَنْ تَصَنَعَ] perhaps do!*]; اِنْ تَقَاتَلُوا *may it not be, if it were ordained you to fight, that ye would not fight!*
- B rarely with the imperf. indic., as عَسَى فَرَجٌ يَأْتِي بِهِ اللَّهُ *perhaps God may bring some joy*; عَسَى الْكَرْبُ الَّذِي أَمْسَيْتَ فِيهِ يَكُونُ وِرَاءَهُ *perhaps some joy may be close behind the sorrow 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 *perhaps ye may be averse to a thing, though it be good for you*. Still another construction is possible, viz. with a pronominal suffix in the accusative, عَسَاكَ قَاتِرٌ or or تفومر, like نَعَلَ (§ 36, rem. f), just as conversely نَعَلَ may be followed by the imperf. indic. or the subjunctive with أَنْ, as *what lets thee know and what lets thee know (whether) perchance the hour is near?* لَعَلَّ أَنْ يَنْصُرَكَ عَلَى هَؤُلَاءِ *perhaps He may aid you against these evil-doers.* (B) حَرَى rare, with أَنْ and the subjunctive; as عَسَى زَيْدٌ أَنْ يَقُومَ or حَرَى زَيْدٌ أَنْ يَقُومَ.
- D حَرَى أَنْ يَكُونَ ذَلِكَ اِحْتَوَاتِي (7), rare, with أَنْ and the subjunctive, as *احتموتق أن يأتي* *the sky is likely to rain; احتموتق أن تبطلق* *it is likely he may come.*—(3) With these two classes of verbs the grammarians connect a third, which they call اَلْفَعَالُ الشَّرُوعِ, or اَلْفَعَالُ الْاِبْتِداءِ, *the verbs of beginning*. Such are: أَخَذَ, جَعَلَ, طَفِقَ, (rarely طَفِقَ and طَفِقَ), عَلِقَ, أَقْبَلَ, قَامَ, أَنْشَأَ, and هَبَّ, to begin, used, we may say, only in the perfect, and followed by the imperf. indic.; as جَعَلَ يَلُومُهُ *he began to reproach him; وَطَفِقَا*

عَلِقَ حَوْضِي نُقْرًا *and they began to sew together of the leaves of Paradise (to cover their nakedness); عَلِقَ حَوْضِي نُقْرًا* *when I was off my guard for a moment, the nightingales, dipping in their heads, began to drink of my cistern; وَعَلِقْتُ أَلْسِنَ اللَّحْمِ بَيْنَ أَهْلِ صَنْعَاءَ* *and I began to divide the meat among the people of San'a; أَهَبَتْ اَلْحَمَامَةُ تَحْوِرًا فِي طَلَبِ* *the pigeon began to fly about in search of water; قَامَتِ الْمَرْأَةُ* *she began to wail aloud; تَلُومُنِي* *she began to reproach me.*

43. The adverbial accusative depends—

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

44. By the adverbial accusative is designated:—

a. The time in or during which an act takes place; as فَرَّاهُ *the caliph saw him one day washing his feet; لا يدري كيف يموت يوم الهلاك* *he knows not how he shall die on his dying day; مَشَيْتُ كُلَّ الْيَوْمِ* *or بعض اليوم, I walked the whole day, or part of the day; لم أدري أمس جاء إلى هنا أم اليوم* *I did not know whether he came here yesterday or today; سَكَنَ فِي بَعْضِ الْقُرَى أَيَّامًا* *he stopped (a few) days in a village; وَتَبَارَا* *implore God night and day to protect you from it; سَيُعْطِيكَ اَلْكِتَابَ غَدًا* *he will give you the book tomorrow; وَجَاءُوا أَبَاهُمْ عِشَاءً* *and they came to their father in the evening; تَأَمَّلْ شَهْرَيْنِ فِي اخْتِيَارِ اَلْاَسْتَاذِ* *reflect two months upon the choice of a teacher; لَمْ يَبْتَ عَلَى اَلْاِرْبَاعِ اَرْبَعِينَ سَنَةً* *he did not pass the night on a bed for forty years; قَامَ فِي جَلَالِ*

- A وَكَثُرَتْ بَهْرَةٌ مِنْ الدَّرْسِ أحياناً he stood up at times whilst lecturing; وَكَثُرَتْ بَهْرَةٌ مِنْ الدَّرْسِ أحياناً and I continued reflecting for a considerable time; وَكَثُرَتْ بَهْرَةٌ مِنْ الدَّرْسِ أحياناً I killed him last year; صُمْتُ رَمَضَانَ I fasted during *Ramadhān*; جِئْتُ زَمَانَ الشِّتَاءِ I came in the winter-time; قَالَ قَالَ he said at the time of his meeting him (or when he met him); كَانَتْهُمُ يَوْمَ at the time when old age is drawing near; كَانَتْهُمُ يَوْمَ
- B بَرَوْتَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَةً أَوْ فَصَاحًا (it shall seem) as if they, on the day they shall see it, had not tarried (in their graces) since an evening or its morning; جَلَسْتُ عِنْدَهُ طَوِيلًا مِنَ النَّهْرِ I sat with him for a long time, i.e. زَمَنًا طَوِيلًا; زَمَنًا طَوِيلًا; زَمَنًا طَوِيلًا then he tarried not long, i.e. زَمَنًا غَيْرَ طَوِيلٍ. [To the same class belong the adverbial expressions ذَاتَ مَرَّةٍ once, ذَاتَ يَوْمٍ one day, ذَاتَ لَيْلَةٍ one night, and ذَاتَ يَدَيْنِ (or ذَاتَ ذِي لَيْلِيَّةٍ أَوَّلِ ذِي لَيْلِيَّةٍ) I met him first of all.]
- C رَم. a. A *maydar* is often put in the accusative of time by an ellipse of some such word as وَقْتُ at the time of; o.g. جَاءَ طُلُوعِ الشَّمْسِ he came at sunrise, i.e. وَقْتُ طُلُوعِ الشَّمْسِ; وَرَدَّتْ حُقُوقُ كَانَ ذَلِكَ I arrived at the setting of the Star (the Pleiades); كَانَ ذَلِكَ مَقْدَمِ السَّاحِجِ this happened at the time of the arrival of the caravan of pilgrims, or العَصْرِ صَلَاةِ at the time of afternoon prayer, or إِدْبَارِ خِلَافَةِ المأمُونِ during the caliphate of *al-Ma'mūn*; وَإِدْبَارِ النَّجْمِ and at the setting of the stars; نَحَرَ جَزُورَيْنِ they slaughtered two camels. Examples of more violent elisions are: لَا أَكَلِمَةَ القَارِطَيْنِ I will not speak to him as long as the two gatherers of acacia berries (or leaves) are away (i.e. I will never speak to him), for مَدَّةَ غَيْبَةِ القَارِطَيْنِ; لَا آتِيهِ القَرَقَدَيْنِ I will not go to him as long as the two Pointers (the two stars which point to the Polestar) endure (i.e. I will never go to him), for مَدَّةَ بَقَاءِ القَرَقَدَيْنِ.
- D

REM. b. Peculiar is the use of بُكْرَةٌ, سَحَرٌ, سُحُورَةٌ, سُحُورَةٌ, أَهْوَاؤٌ, and لَيْلِيَّةٌ, as a sort of definite proper names, when they refer to the morning of a particular day or to a certain fixed time; e.g. لَقِيْتُهُ بُكْرَةً I met him this morning; جَاءَ يَوْمَ الْجُمُعَةِ سَحَرٌ he came on Friday in the morning; جِئْتُ يَوْمَ الْخَمِيسِ بُكْرَةً I came on Thursday in the morning; لَقِيْتُهُ لَيْلِيَّةً بَعْدَ لَيْلِيَّةٍ I met him time after time; [لَقِيْتُهُ سَحَرًا would mean I met him on a certain morning].

b. The local extension of an act, and, if general and indefinite, the place in which it is performed; as سَارُوا أَرْبَعَةَ أَمْيَالٍ they travelled four miles; مَشَيْتُ فَرْسَخَيْنِ I walked two *parusangs*; جَرَى عَلْوَةً he ran a *lowakat*; وَشَمَالًا (وَشَمَالًا) he looked right and left; he conquered the enemy by land and sea; أَمَامَ, خَلْفَ, وَرَاءَ, وَسَطَ, حَوْلَ, أَعْلَى, أَسْفَلَ, فَوْقَ, تَحْتَ, عِنْدَ, وَجْهَ, etc. [Here we may add the adverbial expressions ذَاتَ الْيَمِينِ and ذَاتَ الشِّمَالِ in the direction of the right hand and of the left.]

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

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

- A and also the case when a noun of place is construed with the verb from which it is derived, as *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*, *جَوْفٌ*, *inside*, require *فِي* as *نِمْتُ فِي بَيْتِ خَارِجِ الدَّارِ* *I slept outside the house*; but in later Arabic we often find the accusatives *جَانِبٌ*, *خَارِجٌ*, and *دَاخِلٌ*, as also *قُرْبٌ* *near*,
 B for *فِي شَرْقِيٍّ* *on the east*, *فِي غَرْبِيٍّ* *on the west*, for *فِي شَرْقِيٍّ*, *فِي غَرْبِيٍّ*, and the like.—Observe also such phrases as: *هُوَ مِنِّي* *he is as far from me as (the place where) the Pleiades (hang in the sky)*; *هُوَ مِنِّي مَرْجَمَ الْكَلْبِ* *he is as far from me as the farthest place where one can chide (or cry out to) the dog*; *هُوَ مِنِّي* *هو مِنِّي* *he is as close to me as the place where my waist-wrapper is fastened*.

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

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

- decaying dates*; *رَكِبْتُ الْفَرَسَ مُسَرَّجًا* *I rode the horse saddled*; *لَقِيتُ* A *السُّلْطَانَ عِنْدَهُ بِأَكْبِيَا* *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 سَبَطُ الْعِظَامِ* *and she brought him forth long-limbed*; *كُنْتُ فِي الْبَيْتَانِ زَاهِرًا* B *I was in the garden, whilst it was in bloom*; *وَأَضْحَعَ عَنِّي بِالْفَيْصَاءِ جَالِسًا فَرِيقَانِ مُسْتَوْلٍ وَأَخْرُ يُسْتَلُ* *and there were next morning two parties, (one) asked and another asking about me, (whilst I was) sitting at el-Cūmāḥiḥ*; *وَأَنَا سَوْفَ تُدْرِكُنَا الْمَنِيَا 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 فَرُودَيْنِ* *whenever thou meetest me, both (of C us being) alone*; *لَقِيتُهُ مُصْعِدًا مُنْحَدِرًا* *I met him, (whilst the one of us was) going up (and the other) coming down*.

REM. a. The *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 D act, [and may be *مُقَدَّرٌ* indicating a future state, or *مُقَارِنٌ* indicating a simultaneous state (§ 74), like the Imporf. (§ 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*, *زَيْدٌ مَضْرُوبٌ قَائِمًا*

A As *مَوْجِدَةً* it may refer either to the verbal regent or to a preceding proposition as a whole. If it refers to the verbal regent, it may be derived from the verb itself, though this is a comparatively rare case; as *وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا* and we have sent thee to mankind as an Apostle; *وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ* 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

B 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; *أَنَا فُلَانٌ بَطَلًا شَجَاعًا* I am so and so, valiant (and) brave; *هُوَ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ* it is the truth, as manifest; and it is the truth, as confirmatory of what is with them (of the Scriptures which they have already received); *أَنَا عَبْدُ اللَّهِ أَكْبَلًا* I am the servant of God, eating as the servants

C (of God) eat; *أَنَا ابْنُ دَارَةَ مَعْرُوفًا بِهَا نَسَبِي* 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*, *أَحَقُّهُ*, *أَلْبَيْتُهُ*, I know him (or it), know it to be true, know him (or it) for certain, and the like; e.g. *أَنَا فُلَانٌ أَحَقُّ بَطَلًا شَجَاعًا*, *زَيْدٌ أَبُوكَ أَحَقُّهُ عَطُوفًا*, etc.

REM. e. The *حَال* is ordinarily *نَكْرَةٌ* 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 الرَّكْبِ* (إِذَا رَكِبَ) Zaid, when he is riding, looks more handsome than he does when walking (إِذَا مَشَى), instead of the more usual *زَيْدٌ رَاكِبًا أَحْسَنُ مِنْهُ مَاشِيًا*. Further, it may be defined by a pronominal suffix, or otherwise, in various cases, in which it can be explained by, or is equivalent to, an indefinite *حَال*; e.g. *فَعَلْتِ (مَنْفِرِدًا) مَرَرْتُ بِهِ وَحْدَهُ* I passed by him by himself or alone

A *ثَوَّقْتَ ذَلِكَ جَهْدَكَ* thou hast done this to the best of thy ability (= *مُجْتَهِدًا*); *تَفَرَّقَ الْقَوْمُ فَكَانَتْ فَاةٌ إِلَى فَيْ* I spoke to him face to face (= *مُشَافِهَةً*); *أَتَيْتَنِي سُلَيْمٌ قَلْبًا بِقَضِيضِهَا* (= *مَتَّبِعِينَ*, see rem. c, 3) (the tribe of) Sulaim came to me, its gravel with its pebbles (i.e. small and great, one and all, = *جَمِيعًا*); *فَأَرْسَلَهَا الْعِرَاكَ* and so he let them (the camels) go in a body, or a crowd, to water (= *مُعْتَرِضَةً*); *جَاءُوا الْجَمَاءَ الْكَثِيرَ* 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, *مَوْجِدَةً* or *صَاحِبُ الْحَالِ*, is usually definite, *مَعْرُوفَةٌ*. The principal cases in which it is indefinite, *نَكْرَةٌ*, are the following.

(1) When the *حَال* precedes it, as *فِيهَا قَائِمًا رَجُلٌ* in it (the house) is a man standing; *بَعْدًا مَوْجِدًا طَلَلٌ قَدِيمٌ* 'Azza's is an ancient ruin, left desolate; *وَبِالْجَسْرِ مَيِّتِي بَيْنًا لَوْ عَلِمْتِهِ شُحُوبٌ* and in my body there is, manifestly, if thou didst (but) know it, a sad change; *وَتَحْتِ الْعَوَالِي وَالْقَنَا مُسْتَظِلَّةٌ نِجَابًا* and under the spearheads and C shafts, soaking shelter, are gazelles (women). (2) When the *صَاحِبُ الْحَالِ* is followed by an adjective or a complement in the genitive, as *فِيهَا يَفْرُقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِنْ عِنْدِنَا* in it (that night) is settled each wise thing, as a thing proceeding from us; *نَجِمَتْ يَا رَبِّ نَوْحًا وَاسْتَجَبْتَ لَهُ فِي فُلِكَ مَا لَحِرَ فِي الْيَوْمِ مَسْحُونًا* Noah, O my Lord, and didst answer his prayer, in a ship cleaving the sea heavily laden; *فِي عَيْدِي غُلَامٌ رَجُلٌ قَائِمًا* in my house is a D man's slave standing; *فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٌ لِلسَّائِلِينَ* in four days complete—(this) for inquirers. (3) After a negative or an interrogation, as *لَا يَرْكُنَنَّ أَحَدٌ إِلَى الْإِحْجَامِ* there is no interdicted spot appointed to preserve (one) from death; *لَا يَوْمَ الْوَقْفَى مَتَّخِوْفًا لِجَمَامٍ* let no one incline to hang back on the day

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

e. Various other determinations and limitations of the predicate; as *طَابَ زَيْدٌ نَفْسًا* *Zid is cheerful in spirit*; *طَابَ الْوَرْدُ لَوْنًا* *the rose is charming in colour*; *زَيْدٌ عَرَلًا* *Zid streamed with perspiration*; *وَأَشْتَعَلَ الرَّأْسُ شَيْبًا* *and my head glistens with hoariness*; *أَحْلَامُنَا تَرِينُ الْجِبَالِ رِزَانَةً* *our grave minds surpass the mountains in weight (or firmness)*; *أَنْبَرَحْتَ كَرَمًا* *thou art a marvel of generosity*; *فَرَسْتُ الْأَرْضَ شَجْرًا* *I raised the chief in dignity*; *رَفَعْتُ الْقَيْحَ قَدْرًا* *I planted the land with trees*; *وَفَجَّرْنَا الْأَرْضَ عَيْونًا* *and we made the earth break forth with springs*; *اللَّهُ عَظِيمٌ قُدْرَةً* *God is great in might*; *أَنْتَ أَعْلَى مَنْوَلًا وَأَكْثَرُ* *he is a Hātim in generosity*; *هُوَ حَاتِمٌ جُودًا* *thou art higher in station and richer in wealth*; *فَيْبَى كَالْجِجَارَةِ* *أَوْ أَشَدُّ قَسْوَةً* *and they (your hearts) were like stones, or even harder (lit. stronger as to hardness)*; *أَكْرَمُ بِأَبِي بَكْرٍ أَمَا*, or *مَا أَكْرَمَ أَبَا بَكْرٍ أَمَا*, *how noble is Abū Bakr as a father!* *عَمْرٌ صَاحِبًا زَيْدٌ* *excellent is Zid as a companion!* *بَشْرٌ مُسَلَمًا* *very bad is Bishr as a slave!* *فَعَمْرٌ الزَّادُ زَادَ أَبِيكَ زَادًا* *and excellent is the provision, thy father's provision, as a provision!* *حَسْبُكَ بِهِ نَاصِرًا* *thy sufficiency is in Him (He suffices thee) as a helper*; *بَلِّغْ دَرَّةً فَارِسًا* *what a man he is as a horseman!* (lit. *to God belongs his outflow or emanation, from none other could he emanate*); *وَيْحَهُ رَجُلًا* *what a man he is!* (being here a *حَرْفٌ تَعْجِبٌ* or *particle of surprise*); *هُوَ خَيْرٌ رَاجِلًا مِنْهُ فَارِسًا*; *he is better as a pedestrian than as a horseman*, § 48, e, rem. a).

REM. a. This accusative is called *أَلْمَفْعُولُ التَّمْيِيزُ* or *أَلْمَفْعُولُ التَّصْيِيرُ*, *the specifica-*

tion, and also *أَلْمَفْسَّرُ* or *أَلْمَفْسَرُ*, and *أَلتَّبِيحُ* or *أَلتَّبِيحُ*, *the explanation*. A
It is an indefinite substantive, *أَسْمٌ نَكْرَةٌ*, placed immediately after the proposition of which it limits or defines the predicate. In the grammatical structure of the sentence it is a *فَضْلَةٌ*, like the *حَالٌ* (see c, rem. a). The grammarians regard it as governed by the verb in the preceding clause, of which it was the *فَاعِلٌ* or *مَفْعُولٌ*, before its transference to the place of *تَمْيِيزٌ* to the actual *فَاعِلٌ* or *مَفْعُولٌ*; or, if the preceding clause be nominal, as having been B
transferred from the place of the *مُبْتَدَأٌ*. Thus *طَابَ زَيْدٌ نَفْسًا* is equivalent, they say, to *طَابَتْ نَفْسُ زَيْدٍ*; *رَفَعْتُ الْقَيْحَ قَدْرًا*; *رَفَعْتُ قَدْرَ الشَّيْخِ* to *لِقُدْرَةِ اللَّهِ عَظِيمَةٍ*; and *مَالُ زَيْدٍ أَكْثَرُ مِنْ مَالِكَ* to *زَيْدٌ أَكْثَرُ مِنْكَ مَالًا*. The *تَمْيِيزُ* may be explained by *مِنْ* with the genitive when it is *أَلْمَفْعُولُ مِنْ*, as *فَرَسْتُ الْأَرْضَ مِنْ شَجْرٍ*, instead of *شَجْرًا*; but not when it is C
أَلْمَفْعُولُ مِنَ, for *طَابَ زَيْدٌ مِنْ نَفْسٍ* is nonsense. [Instead of *وَيْحَهُ رَجُلًا* and *بَلِّغْ دَرَّةً فَارِسًا* in the phrases quoted *وَيْحَهُ رَجُلًا* and *فَارِسًا* we may use *مِنْ رَجُلٍ* and *مِنْ فَارِسٍ*. See § 48, b.]—The *تَمْيِيزُ* may occasionally be placed, by poetic license, before the predicate which it limits, as *أَتَجَمَّرُ سَلَمَى بِالْفِرَاقِ حَيِيْبًا وَمَا كَانَ نَفْسًا بِالْفِرَاقِ تَطِيْبًا* *will Salmā sever herself from her lover by going away (from him), though she is not cheered in spirit by going away!* D
وَمَا أَرَعَوَيْتُ وَشَيْبًا *and I did not refrain, though my head glistened with hoariness*. Such phrases as *عَمْرٌ صَاحِبًا زَيْدٌ* and *بَشْرٌ مُسَلَمًا* are no exceptions to the ordinary rule, as they stand for *عَمْرٌ هُوَ نَعْمٌ هُوَ*. The transposition of the *تَمْيِيزُ* can take place only when the previous clause contains a verb which is *مُتَصَرِّفٌ* (see c, rem. g), as *أَشْتَعَلَ* and *تَطِيْبٌ* in the

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

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 أَعْدَادٌ* or specification of number; as *أَحَدٌ عَشْرٌ رَجُلًا* eleven men, *تِسْعَ عَشْرَةَ سَنَةً* nineteen years, *عَامًا وَعِشْرُونَ* 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 (*تَمْيِيزٌ*) and measure (*أَلْقِيَّاسٌ*, *أَلْبَسَاحَةٌ*, *أَلْكَيْلُ*), in which the *تَمْيِيزٌ* follows a single indefinite noun, and specifies the article of which that noun expresses the quantity; as *رَطْلٌ زَيْتًا* a pint of olive-oil, *مَنْوَانِ سَمْنًا* two manas (four pounds) of clarified butter (*ghae*), *قَفِيزٌ بُرًّا* a pafs of wheat, *دَوَاهِنِ جَوْشًا* two cubits of cloth, *لِي جَرِيْبٍ نَخْلًا* I bought two sâ's of dates, *إِشْتَرَيْتُ صَاعَيْنِ تَمْرًا* I own a gârib of date-trees; *ذَنْوْبٌ مَاءً* a bucket of water, *بِخِي سَمْنًا* a skin of ghae, *رَأْفُودٌ خَلًّا* a jar of vinegar, *حُبٌّ عَسَلًا* a pot of honey; *خَاتَمٌ حَدِيدًا* a ring of iron, *بَابٌ سَاجًا* a door of teak-wood, *جَهْدَةٌ خِرًّا* a coat of silk; *لَيْسَ عِنْدِي ثِقْلٌ خَوَلَّةٌ ذَهَبًا* I have not got

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

the weight of a grain of mustard-seed in gold, *فَقَدْرُ وَاحِدَةٍ*, *مَا فِي السَّمَاءِ* (or *مَوْضِعٌ كَقَبِ سَمَاءًا*) there is not in the sky a cloud the size of a hand; *لَنْ يَنْقِيلَ 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 أَلْوَزِينِ وَالْكَيْلِ* is equivalent to the إضافة (§ 75) or to the preposition *مِنْ* with the genitive; e.g. *فَقِيْزٌ مِنْ بُرٍّ* or *فَقِيْزٌ 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 *كَمْ*, *so and so much or many* [included under the name *أَلْكِنَايَاتُ* (1)].—*كَمْ* (contracted for *كَمَا* the like of what, = *مَا* or *مَا*, see Vol. i. § 351, rem.) is either interrogative, = *أَيُّ عَدَدٍ* what number? or *كَمْ* assertory or predicative (or exclamatory), = *كَمْ* much, many. (a) As interrogative, *كَمْ* is followed by an indefinite substantive in the accus. sing., as *كَمْ رَجُلًا عِنْدَكَ* how many men are there in thy house? *كَمْ غُلَامًا لَكَ ذَاهِبٌ* how many slaves of thine are going away? *كَمْ عَبْدًا سَتَشْتَرِيهِ* how many slaves wilt thou buy? *كَمْ مِثْلَهُ لَكَ* how many like it hast thou? *كَمْ خَيْرًا مِنْهُ لَكَ* how many better than it hast thou? A phrase like *كَمْ غُلَامًا لَكَ* how many slaves hast thou? is no exception to the rule, because the *مُجَوِّزُ* of *كَمْ* has been omitted, viz. *نَفْسًا*, and *غُلَامًا* is in the accus. as a *حَالٌ* (see c, rem. b and rem. c, 3). If governed in the genitive by a preceding substantive or a preposition, the *مُجَوِّزُ* may be put in the genit. as well as the

- A accus.; e.g. *أَطْلَقْتَ (رَجُلًا) رِزْقَ كَثْرٍ رَجُلًا* the pension of how many men hast thou granted? *هَذَا أَشْتَرَيْتَ هَذَا (دِرْهَمًا) بِكَثْرٍ دِرْهَمٍ* for how many dirhams didst thou buy this? *سَقَفْتَ بَيْتَكَ (جِدْعًا) عَلَى كَثْرٍ جِدْعًا* on how many beams hast thou placed the roof of thy house? (β) As assertory or predicative (or exclamatory), *كَثْرٌ* is followed by a substantive in the genitive of the singular or of the broken plural, and requires a verb in the perfect; as *كَثْرٌ غِلْمَانٍ مَلَكَتُ* many a slave have I owned, or *كَثْرًا مِنْ غِلْمَانٍ* many a slave have I owned! = *كَثْرًا مِنْ دِرْهَمٍ أَتَقَلَّتْ*; *الغِلْمَانِ كَثْرًا* many a dirham have I spent, or *كَثْرًا مِنْ دِرْهَمٍ أَتَقَلَّتْ*; *الغِلْمَانِ كَثْرًا* many a dirham have I spent! This genitive is explained by an ellipsis of *مِنْ*, which is often expressed; as *وَكَثْرٌ مِنْ مَلَكَتُ فِي السَّمَوَاتِ لَا تُغْنِي* and there is many an angel (or how many an angel is there) in heaven, whose intercession shall be of no avail; *وَكَثْرٌ مِنْ قَتَلْنَا* and many a town have We destroyed, or *كَثْرًا* how many a town have We destroyed! If, however, *كَثْرٌ* be separated from the *مُمَيَّزٌ*, the latter should be put in the accusative, not in the genitive, as *كَثْرٌ نَأْتِي مِنْهُرًا لَطْلًا عَلَى عَدْرِ تَوْرٍ سِنَانًا* and *كَثْرٌ نَأْتِي مِنْهُرًا لَطْلًا عَلَى عَدْرِ تَوْرٍ سِنَانًا* many a bounty have I received from them when (I was) in want; *كَثْرٌ نَأْتِي مِنْهُرًا لَطْلًا عَلَى عَدْرِ تَوْرٍ سِنَانًا* she (the camel) makes for Sīnān, but on this side of him there is many a tract of land, the valley of which is deeply hollowed; though the genitive is also admissible in poetry, as *كَثْرٌ دُونَ مَيْةٍ مَوْمَاةٍ بَيْهَالٍ* *كَثْرٌ فِي بَيْهَالٍ* there is on this side of Maiya many a frightful desert; *كَثْرٌ فِي بَيْهَالٍ* there is among the *بَيْهَالِ* many a chief large in gifts, glorious and useful (to his tribe).—Unless it be governed by a preceding substantive or a preposition, *كَثْرٌ* always stands at the beginning of the clause. If a singular *مُمَيَّزٌ* be followed by a pronoun referring to it, that pronoun may be either singular or plural, as *كَثْرٌ رَجُلٍ رَأَيْتَهُ* or *مُمَيَّزٌ*—*وَكَثْرٌ مِنْ مَلَكَتُ* *الْعِ*, *لِقِيَّتُهُنَّ* or *كَثْرٌ أَمْرًا لِقِيَّتَهَا* *رَأَيْتَهُنَّ* may, of course, be often omitted after *كَثْرٌ*, as *كَثْرٌ مَالِكَ* how much

is thy property? scil. *دِينَارًا*; *كَثْرٌ غِلْمَانِكَ* how many slaves hast thou? scil. *نَفْسًا*; *كَثْرٌ سِيرَتٍ* how far hast thou travelled? scil. *مِيلًا* or *فَرَسَنًا*; *كَثْرٌ عَبْدُ اللَّهِ مَاكِتٌ* how long will 'Abdu 'llāh delay? scil. *سَاعَةً* or *يَوْمًا*; *كَثْرٌ جَاءَكَ زَيْدٌ* how often has Zēid come to thee? scil. *مَرَّةً*; *إِبْنُ كَثْرٍ كَانَ حَسَانٌ مَقْدَمَ رَسُولِ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ* how many years old was Hassān, when the Apostle of (God) arrived at 'El-Medīna?—(2) *كَيْفِي* or *كَيْفِيْن*, compounded of *كَيْ* and the genitive of *أَيُّ* who? which? [Vol. i. § 351, 353, rem. c] is scarcely ever employed interrogatively, as *قَالَ أَبُو بَنِي كَعْبٍ* *لَبَّيْنِ مَسْعُودٍ كَيْفِيْن تَقْرَأُ سُورَةَ الْأَخْرَابِ فَقَالَ لَللَّهِ وَسَبْعِينَ* *لَبَّيْنِ مَسْعُودٍ كَيْفِيْن تَقْرَأُ سُورَةَ الْأَخْرَابِ فَقَالَ لَللَّهِ وَسَبْعِينَ* Ka'b said to 'Ibn Mas'ūd, As how many (verses) dost thou read the Chapter of the Confederates (Kor. xxxiii)? And he said, Seventy-three. Its ordinary use is assertory or predicative (or exclamatory), followed by the accus. singular, as *كَيْفِيْن رَجُلًا رَأَيْتُ* many a man (or how many a man) have I seen; but more usually by *مِنْ* with the genitive, as *وَكَيْفِيْن مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبُونٌ كَثِيرٌ* and how many a prophet (is there), with whom many myriads have fought! *وَكَيْفِيْن مِنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمْشُونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ* and how many a sign is there in heaven and earth, by which they pass, turning away from it! *وَكَيْفِيْن مِنْ أَسَى أَغْمَى الْأَسَى* many a grief is too great to be consoled by any examples (of resignation). It is disputed whether it can be preceded by a preposition, as in the phrase *كَيْفِيْن تَبِيعَ هَذَا الثَّوْبَ* for how much wilt thou sell this piece of cloth? (another example of the interrogative use).—(3) *كَيْدًا* (sometimes written *كَيْدِي*), so and so much or many [Vol. i. § 340, rem. d], requires after it an indefinite accus. in the singular, as *عِنْدِي كَيْدًا دِرْهَمًا* I possess so and so many slaves; *عِنْدِي كَيْدًا دِرْهَمًا* I have so and so many dirhams by me. It is more usually doubled, *كَيْدًا وَكَيْدًا*, as *قَالَ مِنْ الشَّعْرِ كَيْدًا وَكَيْدًا بَيْتًا* he made (lit. said) so

- A *all calamities*; *أَعُوذُ بِاللَّهِ مِنَ الطَّيْحِ* *I take refuge with God (pray God to preserve me) from covetousness*; *الدُّنْيَا تَمْنَعُ مِنَ الْخَيْرِ* *the world holds (us) back from good*; *الَّذِي خَلَقَكُمْ 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*; *أَبْرَاجِنَا الَّتِي يَتَرَقَّى آتَاءُ مِنْهَا* *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 *أَرَضَيْتُمْ بِالدُّنْيَا مِنَ الْآخِرَةِ* *are ye contented with the life of this world instead of the next*? *وَلَوْ نَشَاءُ نَجْعَلُنَا مِنْكُمْ مَلَائِكَةً* *and if we pleased, we could place (or create) in your stead angels to succeed (you) on the earth*; *وَمَنْ تَلَقَّ مِنَ الْمَلْأُولِ* *and she had not tasted the pistachio-nut instead of (common) vegetables*; [*أَلَيْسَتْ لَنَا مِنْ مَاءِ زَمْزَمَ شَرِبَةً* *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 اللَّهُ مِنْ شَبَابِهِ* *he served God from his youth*; *وَلَمَّا أَتَعَلَّمِ مِنَ الْبَهْدِ إِلَى الْكِبَرِ* *the time of learning extends from the cradle to the grave*; *تُخَيِّرُونَ مِنْ أَرْبَابِ يَوْمِ حَلِيمَةَ* *they have been chosen from the times of the battle (lit. day) of Halima*.

* [In the words *وَلَا يَنْفَعُ ذَا الْجَنَّةِ مِنْكَ الْجَدُّ*, Zamahsari, *Faḥḥ*,

i. 159, explains *مِنْ* by *بَدَلَ* i.e. *بَدَلَ طَاعَتِكَ وَعِبَادَتِكَ*, *riches will not profit the possessor thereof instead of Thee, i.e. the obedience and subservience to Thee*. Commonly it is said to have here the signification of *مَعْدٌ* 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 *وَالْوَيْلُ مِنَ السَّكِينِ وَالْوَيْلُ مِنَ السَّكِينِ* 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*; *كَرِهْتُمْ بِمَاءِ الْبَحْرِ لَمْ تَرْتَمْتُمْ مَتَى نَجِحَ خَطْبَرُ تَهْتَنَ نَجِيحِ* *they (the clouds) drank of the sea-water, then they rose from (مِنْ) the dark-green flood with the sound of the storm*.

[REM. a. On *مِنْ* in the signification of *مَعْدٌ* 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*; *فَوَكَّفْتُ يَتَحَنَّنُ مِنْهَا* *and he stood admiring it (or wondering at it, his wonder proceeding from, or being caused by, it)*; *مِمَّا حَطَبْتَهُمْ أَغْرَقُوا* *they were drowned because of their sins* (the particle *مِمَّا* is merely expletive and does not interfere with the government of *مِنْ*); *يَسْكُتُ مِنْ خَشْيَةِ رَبِّهِ وَيَسْكُتُ 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*, *وَقَبَّ*, *وَدَّجَ*; e.g. *بَاعَ مِنْهُ قَرَسًا* *he sold to him a horse*; *بَاعَتْ مِنْ رَسُولِ اللَّهِ صَاعًا* *I sold to the Apostle of God a pair of trousers*; *دَّجَّ* *Ishmael gave his daughter in marriage to his nephew, Esau the son of Isaac*.

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

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

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

A **أَلَيْسَ تَبْكِي مِنْ أَجْلِهَا** *she on whose account, or for whose sake, thou weepest*; **فَعَارَ ثَمَرُ عَارٍ ثَمَرًا شَقِيًّا أَمِنَ مِنْ أَجْلِ الطَّعَامِ** *it is a threefold disgrace for a man to be in misery on account of (for want of) food*; **مِنْ أَجْلِ كَلَامِهِ** *because of what he said*.

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

B e.g. **قُرْبَ 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*); **يَتَّبِعِي لِطَالِبٍ** *it behoves the student not to sit near, or close to, the teacher*. [Hence its figurative use in the phrases quoted § 44, b, rem. a near the end: **هُوَ مِنِّي مَنَاطُ التُّرْبَا** etc., and in the following examples: **مَا هَذَا الْغُلَامِ مِنْكَ** *what relation is this lad*

C **تُوُّوْا مِنْهُ** *he is close to you and you are close to him* (in birth and rank); **فَإِنِّي لَسْتُ مِنْكَ وَلَسْتَ مِنِّي** *I am not in union with you nor you with me*; **مَا أَنَا مِنْ دَدٍ وَلَا أَلَدٌ مِنِّي** *I have no concern with diversion, nor has diversion any concern with me*. In the last two phrases **فِي شَيْءٍ** may be supplied, in which case **مِنْ** has the

D partitive meaning, as in **لَيْسَ مِنْ الْعِلْمِ فِي شَيْءٍ** *he is in no part of science, i. e. he has nothing to do with science*.]

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

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

REM. a. If an object be compared with itself in a different respect, the appropriate pronominal suffix must be attached to the preposition **مِنْ**; as **النَّاسُ أَشْبَهُ بِزَمَانِهِمْ مِنْهُمْ بِأَبَائِهِمْ** *people are more like the time in which they are born than they are like their fathers*;

هَمَزٌ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ *they were nearer unbelief on that day than belief*; **أَشَوْقُ مِنِّي** **طَعْنَةُ نَائِلَةٍ**

B **فَقَالَ يَا أَبَتِ أَنَا وَاللَّهِ إِنِّي طَعْنَةُ نَائِلَةٍ 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*;

وَلَا تَأْتِ أُمَّهُ *and verily I was more concerned about the wounds of the Apostle of God than I was about my own*

C **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*;

وَكَانَ رَحِمَهُ اللَّهُ بِالْعِلْمِ أَخْبَرَ مَا هُوَ بِالْحَرْبِ *he possessed, may God have mercy on him! more knowledge of sciences than of war (with ما explet.)*.—Sometimes, in a less careful style of

speaking or writing, the preposition **مِنْ** is annexed to the latter

D 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 الْقَوَى مِنَ السَّلَاحِ *he began to fight them with the stick more sturdily than with the weapons (for بِالسَّلَاحِ*

أَقْوَى مِنْهُ بِالسَّلَاحِ); **عَلَى أَنَّ الظُّلْمَ مِنْكُمْ أَلْبَحُ مِنْ غَيْرِكُمْ** *because wrong proceeding from you is worse than from others (for غَيْرِكُمْ مِنْهُ مِنْ غَيْرِكُمْ*

أَلْبَحُ مِنْهُ مِنْ غَيْرِكُمْ).—(أَلْبَحُ مِنْهُ مِنْ غَيْرِكُمْ) with its complement is sometimes omitted; e.g. **اللَّهُ أَكْبَرُ** *God*

A is most great, lit. God is greater *مِنْ* *شَيْءٍ* than any other being; *أَعْلَمُ* *اللَّهُ* God knows best, lit. God knows better *مِنْ* *شَيْءٍ* than any other being; *إِنَّ الَّذِي سَمَكَ السَّمَاءَ بَنَى لَنَا بَيْتًا دَعَائِمُهُ أَعْرُ 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 *هَيْدٌ* *أَفْضَلُ* *مِنْ* *زَيْنَبَ* Hind (a woman) is better than Zinab; *الْحُرَّتَانِ* *أَفْضَلُ* *مِنْ* *الْأَمْتَيْنِ* the two freeborn women are better than the two female slaves; *الْعُلَمَاءُ* *أَفْضَلُ* *مِنْ* *الْأَهْلِيَاءِ* the learned are better than the ignorant; *الْمُؤْمِنَاتُ* *أَفْضَلُ* *مِنْ* *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 رَزَوْتِ مِنْهُ أَطْعَمَ* nay, what she gave (us) as provision was (even) sweeter than it (honey); *لَا شَيْءٌ مِنْهُنَّ أَكْسَلُ* nothing is lazier than they; *فَأَسْمَاءُ* *مِنْ* *تِلْكَ* *الطَّيْفِيَةِ* *أَمْلَكُ* then 'Asmā is more beautiful than that woman. In prose this inversion takes place only with an interrogative pronoun or a word in the construct state before an interrogative pronoun; as *مَنْ* *أَنْتَ* *خَيْرٌ* than whom art thou better?

D *أَفْضَلُ* *مِنْ* *أَبِي* *أَيُّهُنَّ* *أَنْتَ* *أَفْضَلُ* than the father of which of them art thou better?

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

צֶנֶע, Eth. አዎ። or አዎ፤።

* [Fleischer denies that phrases like *أَعْلَمُ اللَّهُ* are elliptical, taking *أَعْلَمُ* 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 الْأَنْبَابِ* 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* *تَعْظِيمِ الْعِلْمِ* *تَعْظِيمُ الْكِتَابِ* and respect for the book is a part of the respect due to sciences; *الْإِنْسَانُ مُرَكَّبٌ مِنْ نَفْسٍ وَجَسَدٍ* man is compounded of soul and body; *وَرَأَى أَنْ السَّمَوَاتِ وَالْأَنْبَاتِ لَا تَكْتُمُ حَقَائِقَهَا إِلَّا مِنْ مَعَانٍ كَثِيرَةٍ* and he saw that the natures of animals and plants are compounded of numerous elements; *لَبَاسُهُ مِنْ* *بُرِّ* *الْبُرِّ* a *فَيْسُ* of wheat; *بِ* *الْحَبْرِ* his garment is of silk. B

REM. a. When *مِنْ* precedes a definite noun, especially in the plural, it often indicates an indefinite quantity or number, = *بَعْضُ* or *بَعْضٌ*; as *شَرِبْتُ مِنَ الْمَاءِ* I drank some of the water; *أَخَذَ مِنَ* *الذُّبَابِ* he took some of the dinars; *قَدْ أَرَاكَ مِنْ آيَاتِهِ* he has already shown you some of his signs; *لَا إِلَهَ إِلَّا أَنَا* I am ^O 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 قَصَصْنَا* *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. *بَعِثْنَا قَائِلِينَ* *بِالْمَلَائِكَةِ* *وَمِنْ* *قَائِلِينَ* *بِالْأَصْنَامِ* there are some who believe in the spiritual beings as gods, others in the celestial bodies, others again in the idols. Compare in French *de* with the article, as *du lait*, "some milk." We here see the nominal origin of *مِنْ*, which is clearly a substantive, meaning a part or portion.

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

- A of good news and no warner; لَا يَأْتِي مِن أَحَدٍ let no one come to me; مَا لَهْمُ مِن مَّا لَكُمْ مِن إِلَهٍ غَيْرُهُ; ye have no god but Him; مَا لِي فِي الدَّارِ مِن رَجُلٍ; (لَا نَاصِرِينَ لَهُمْ) they have no helpers; هَلْ مِن مَزِيدٍ; (لَا رَجُلَ فِي الدَّارِ) there is no man in the house; هَلْ مِن خَاتَمٍ غَيْرَ اللَّهِ? is there any addition or increase? هَلْ تُبْصِرُ مِنْ أَحَدٍ? dost thou perceive any one of them? هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ? have we any portion of that thing? With أَحَدٍ مِن compare the Hebrew מֵאֶחָדַםִּן , Levit. iv. 2, Deuter. xv. 7.

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

- D [REM. d. The adverbial expressions (*مِنَ الْغَدِ*) *to-morrow*, *مِنَ اللَّيْلِ* at night correspond to the Latin *de mane* (domain), *de nocte*, and signify properly in a part of the following day, in a part of the night. Other examples are *خَرَجَ مِنْ يَوْمِهِ* he went out on the same day; *رَجَعَ مِنْ قَوْمِهِ* he returned immediately (comp. Lane s. v. and Fleischer, *Kl. Schr.* i. p. 457 seq.); *مِنَ دَاخِلِ الْمَسْجِدِ* inside the mosque. This is called *min* with the signification of *si*, 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 *مِن* indicates a part of a whole, it is said to be used *لِلتَّعْيِيشِ* to indicate division into parts; when it indicates the parts of which a whole is composed, *لِلتَّرْكِيبِ* to indicate composition.

(g) The definition or explanation of a general or universal by a special or particular term, the latter being one of several objects that go to make up the former; as *عَلِمَ أَحْوَالِ الْقَلْبِ مِن* 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); *فَتَصَفَّحْ جَمِيعَ 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 وَقَابِيلَ* both (of them), Abel as well as Cain; *إِخْوَانَنَا 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; *فَأَعْرِضُوا عَنِ الْأَوْثَانِ* therefore avoid the abomination of idols; *وَالْعَرَبُ كَعِدْفِ هَذَا* and the Arabs omit this verb *فَالا يَتَعَدُّوْنَ*. Hence it serves to indicate the relation between the material and the article made of it, as *صَنْعَ مِنَ الْذَهَبِ (مِنَ ذَهَبٍ)* a statue of gold; *فَصَعَبَ عَلَيْهِ لِغَيْرِهِ* a garment of silk; *تَوْبٌ مِنَ الْحَرِيرِ (مِنَ حَرِيرٍ)* and it was difficult for him, because of the want of instruments, and because those (which he had) were made only of stones and reeds. In this way *مِن* 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 مَنْ after مَا may be considered as the partitive مِنْ.]

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

B [(h) The specifying (الْتَمِيْزُ) of the general term, as *لِلَّهِ ذَرَكٌ مِنْ* what a man thou art as a horseman! (where *مِنْ فَارِسٍ* is the equivalent of *فَارِسًا* § 44, e); *مِنْ نَاهِيكَ مِنْ رَجُلٍ* what a wonderful man he is! *مِنْ أَخٍ خَيْرًا* may God repay thee good, excellent brother as thou art; *مِنْ حُبِّ* might I only be rid of thee, love (that maketh me miserable)! *أُرْشِدُهُ* حتى يقولوا إذا مروا على جدتي أرشده! C *مِنْ غَارٍ* that they may say when passing by my tomb, God directed him aright, warrior as he was, and verily he followed the right course; *مِنْ غُلَامٍ يَتِيمٍ* هذا ابن سيد قريش وهو مسترضع فينا من غلام يتيم this is the son of the lord of Kurdis: he is nursed among us, orphan as he is, having no father; *مِنْ* وكان رجلا ناسكا فاضلا فقيها; *مِنْ* 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 *لِلتَّجْرِيدِ*, to designate the person or thing, in which a certain quality is prominent, as *مِنْهُ الْأَسَدُ* I encountered in him a lion; *مِنْ* فلان صديق حميم I have in So-and-So an affectionate friend; *مِنْهُ* لقيت منه بخرا I found him to be a man of exceeding generosity. In such phrases *مِنْ* has the same meaning as *بِ* and *بِ*.

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

REM. b. *مِنْ* is used in vulgar Arabic, like *ܘܢܝܢ* in Syriac and *አምባ* in Æthiopic, to indicate the agent in connection with the passive voice of a verb; as *لَا يَصْلُحُ بَعْدَ لَيْسَى؛ إِلَّا لِأَنْ يُطْرَحَ* B *مِنْ النَّاسِ* it is good for nothing at all but to be thrown out and trodden under foot by men, instead of *وَيُدَوِّسُهُ النَّاسُ*.

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 عَنِ* C *الْقَوْسِ* he shot the arrow from the bow; *سَافِرٌ عَنِ الْبَلَدِ* take thy departure from the town; *حَتَّى لَا تَحْتَاجَ إِلَى تَرْكِهِ وَالْإِعْرَاضِ عَنْهُ* that thou mayest not be compelled to leave him and turn away from him. Hence it is used:—

(a) After verbs denoting flight, avoidance, caution, abstinence, self-defence, guarding and setting free, forbidding and hindering, and, in general, to express the doing of something (e.g. fighting or paying) for or in behalf of another [comp. § 69, g]. For example: *عَنِ الْهَرَبِ* D *عَنِ اللَّهِ* it is impossible to flee from the decree of God Almighty; *عَنِ الْقَبِيحِ* avoid what is disgraceful; *عَنْ أَنْ يَنْبَغِيَ أَنْ* *يَجْتَنِبَ عَمَّا يَضُرُّهُ* it is necessary that he should avoid what injures him; *عَنْ أَنْ يَنْبَغِيَ أَنْ يَصْبِرَ عَمَّا تُرِيدُهُ نَفْسُهُ* it is necessary that he should patiently abstain from what his soul desires (his passions desire); *عَنْ وَلَائِهِمْ*; *يَتَخَلَّصُ* I declare myself free from all connection with them (as client);

- A أَطَعَمَهُ *he is saved from punishment in the next world*; عَنِ الْعَذَابِ الْآخِرَةِ *he fed him (to save him) from hunger*; عَنِ الْجُوعِ *clothed him (to save him) from nakedness*; عَنِ الْعُرْيِ *the prohibition of what is wicked*; عَنِ الْمُنْكَرِ *he acts as my deputy*; عَنِّي *he fights for, or to protect, him*; يَقَاتِلُ عَنْهُ *do not contend, or plead, for those who act wrongly to themselves*; لَا تُجَادِلُ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ
- B لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا *(one) soul shall not make satisfaction for (another) soul at all*; كَفَدَا وَكَفَدَا 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 إِنْ نُؤْ كُشِفَ عَنِّي سُتُورُ الدُّنْيَا *if the veils of this world were removed from me (from before my eyes)*; انْتَشَقَّتْ عَنِ بُيُوتٍ *the mounds which were laid open so as to disclose chambers*; إِنْ كُنْتَ تَبْغِي شَاهِدًا *if thou wantest a witness who can inform thee regarding what is hidden*; سَأْتِيكَ 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 him*; فَسَأَلَهُمْ عَنِّي وَقَالَ وَجَّهُوا عَنْهُ *and he asked them about me and said, Send to look for him*; فَفَقِصِدَتِ الْعَزْرَائِكُنَّ عَنِ الْأَسْلِحَةِ *and they made for the arsenals to look for arms*; كَانَتْهَا تَبْسُرُ عَنْ لَوْلُوٍ مُنْضِدٍ *she smiles so as to display (teeth like) strung pearls or hailstones (in whiteness).*

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

- (ب [§ 56, c]); because in them is implied the notion of turning away. أَ (أَعْرَضَ). For example: [رَغِبَ عَنِ الشَّيْءِ] *he did not wish for the thing, he avoided it*; عَنْ ذَنْبِهِ *or عَفَوْتُ I forgave him his sin*; 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.]*; يَنْبَغِي لِلْإِنْسَانِ أَنْ لَا يَغْفُلَ عَنْ نَفْسِهِ *a man must not be neglectful of himself*; وَهُوَ غَنِيٌّ عَنْهَا *he does not require it*; لِي فِي طِلَابِ الْعِلْمِ غِنًى *I find in study such contentment that I can dispense with the singing of women*; وَأَكْفِنِي 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:* لِي حَصْرٌ عَنْ ذِكْرِ رَبِّي *this circumstance occupied him so that he could not think of anything but it*; إِلَّا فِيهِ *I am unable to mention all the virtues*; كَلِمَاتِ الْهِنَابِ *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 *thou dost not surpass me in anything*. Hence the expression *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*; *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 لِمَسْبَهَاتِ 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 تَرَاضٍ* selling or buying is only (resultant) from mutual agreement; *صَدَرَ عَنْ رَأْيِ فُلَانٍ* he acted after the counsel of such a one]; *لَا نَفْعَ لِهَذَا عَنْ قَوْلِكَ* (as it were, setting out from your word, moved by your authority); *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 (α) the authority for any statement, tradition, or the like; as [*أَخَذْتُ الْعِلْمَ عَنْهُ* I acquired knowledge from him; *رَوَى عَنْ فُلَانٍ* he related (a tradition) from such a one]; *حِكْيَ عَنِ الشَّافِعِيِّ* it is related on the authority of *Šāfi'i*; *وَكَانَ أَسْتَاذُنَا يَحْكِي عَنْ شَيْخٍ مِنَ الْمَشَائِخِ* and our teacher used to narrate on the authority of a certain *shāikh*; *حَدِيثٌ صَحِيحٌ 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 *الْأَلَازِمُ 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 *يَتَرَكِبُنَّ طَبَقًا عَنْ طَبَقٍ* ye shall encounter (or experience) state after state; *كَمَا قَدْ نَرَّ عَنْ صَدْرِ الْأَحْسَامِ فِرْنَدُهُ* as the temper of a (good) sword betrays itself (even) after it has become rusty; *عَنْ قُرَيْبٍ 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 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 عُمَانَ* at a distance of fifty parasangs from 'Omān, it is synonymous with *عَلَى* (comp. the Gloss. Geogr.).—On the elliptical phrases *أَخَذْتُ عَنْكَ*, *أَذْهَبُ عَنْكَ*, etc. see 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 *تَاكَ*, *تَبَوَّأَ*, etc. *مِنْ* is used of transportable objects, as *أَخَذْتُ مِنْهُ الدِّرَاهِمَ* I got from him the dirhems; but we ought to say *أَخَذْتُ عَنْهُ الْعِلْمَ* 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'an xlii. 24).]

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

A إذا مَا جَعَلْتُ السَّيْفَ [or عَلَى عَن] on his right and his left; وَإِشْيَالِهِ when I place the sword on my left side (شِمَالِيًا in rhyme for شِمَالِي, شِمَالِي). Compare ٦٤, ٦٤, ٦٥.

REM. d. According to the grammarians, عَن is used لِلْبُعْدِ لِتَجَاوِزَةِ 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, إِلَيَّ) is opposed (مُعَارِضَةً) to مِنْ and عَن; as مِنَ الْمَهْدِ إِلَى اللَّحْدِ from the cradle to the grave; سِرْتُ مِنَ الْبَصْرَةِ إِلَى بَغْدَادَ I went from el-Basra to Bagdad; أَنْقَطَعَ عَنْهُ he severed himself from him, abandoned his cause, but أَنْقَطَعَ إِلَيْهِ he was devoted to his cause; ائْتَيْتُكَ عَنِّي stand off! (see the end of the section). It signifies:—

(a) Motion [or direction] to or towards a place; as جَاءَ إِلَى he came to the city; سَبَّحَانَ الَّذِي أُسْرِيَ بَعْبُدِهِ لَيْلًا مِنَ الْمَسْجِدِ [see § 49, a] to the Temple which is most remote (at Jerusalem); اَلصَّلَاةُ يَوْمَئِذٍ إِلَى بَيْتِ الْمَقْدِسِ 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, (b) the heart of woman is inclined to foolishness; إِلَى الْخُمُقِ each sorrow leads to joy; كُلُّ هَمٍّ إِلَى فَرْحٍ its colour verges on black; هُوَ إِلَى الطُّولِ مَا هُوَ it is somewhat long; إِنَّ الدُّنْيَا إِلَى التَّوَالٍ مَا هِيَ see, the world is somewhat on its decline*. D. G.]

* [For the explanation of this (هِيَ) مَا هُوَ 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; لُحُوبُنَا مِنْ أَوْجَانِ يَوْمِ حَلِيمَةَ إِلَى الْيَوْمِ قَدْ جُرِبْنَا كُلَّ اتِّجَارِبِ (see § 48, b) down to the present day (and) have been tested with every sort of test; لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَامَةِ a part of my people shall not cease to hold fast the truth till the day of the resurrection. It occurs in a somewhat different sense in the phrases لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ He will certainly assemble you to the day of the resurrection (for it); أَنْتِ طَائِقٌ إِلَى سَنَةٍ thou art divorced till this day year].

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

(c) إِلَى also shows that one thing is added to another (لِلْمُصَاحَبَةِ or لِلْمَجْمَعَةِ), and hence we find it construed with زَادَ to increase, augment; as لَا تَأْكُلُوا أَمْوَالَهُمْ add this to that; لَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِهِمْ they have added knowledge to the knowledge they (already) possessed. [Hence also it signifies reaching up to (= مَسْرُوبٌ إِلَى, مَسْرُوبٌ إِلَى), belonging to (= مَمْسُومٌ إِلَى), entrusted to (= مَوْكُولٌ إِلَى) etc., as وَهُوَ إِلَى بَنِي أُمَيَّةَ and he belonged to the Benu 'Umayyā; لَيْسُوا إِلَى عَرَبٍ مِنَّا فَتَعْرِفُوهُمْ they belong to none of our Arab tribes, that we should know them; وَذَكَرُوا أَنَّ الْجَزِيرَةَ كَانَتْ إِلَى قِنْسَرِينَ and they said that *El-Jazira belonged formerly to Kinnasrin; كَانَ إِلَيْهِ بِبَارِسْتَانَ الْبَرَامِكَةَ the hospital of the Barmakides was entrusted to him.]—It is also construed with adjectives of the form أَفْعَلٌ and others, derived from verbs signifying love or hatred and used in a passive sense, to indicate the subject of the feeling (see § 34, rem. a); as أَحَبُّ مَحْبُوبٌ, dear; أَحَبُّ أَحَبُّ dearer; أَبْغَضُّ أَبْغَضُّ more hateful.—It is used too with قَرِيبٌ قَرِيبٌ hated, hateful; أَبْغَضُّ أَبْغَضُّ 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 *فَانَّهُ أَقْرَبُ إِلَى* *far from*, e.g. *فَانَّهُ 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. *in to other than this*, and *إِلَى آخِرِهِ* (contracted *الْخ*), *to the end of it*, i.e. *et cetera*; *إِلَيْكَ*, lit. *to thyself!* and *عَنِّي*, lit. *to thyself from me!* = *تَنَحَّ* *stand off!* *هُذَا إِلَيْهِ*, scil. *مُسَلَّمٌ* or *مُفَوَّضٌ*, *this is committed or entrusted to him*.

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

52. *حَتَّى* differs from *إِلَى* in indicating motion towards and at the same time arrival at an object, whether this object be actually touched and included or not; whereas *إِلَى* merely implies the motion towards an object, whether this be arrived at or not; as *سَلَامٌ هِيَ* *نِمْتُ الْبَارِحَةَ حَتَّى* *it is peace till the break of day*; *حَتَّى* *مَطْلَعِ الْفَجْرِ* *I slept last night till it was morning*; *أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا* *I ate the fish to its (very) head*; *لَيَسْجُنُنَّهُ 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*; *إِلَاتِيهَا 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 نَسْتُ حَتَّى يَأْتَن* *no, by God, men will never find a man (coming) up to thee*, *O 'Ibn 'Abi Ziyād*; *أَتَتْ حَتَّى تَقْصِدُ كُلَّ فَجٍّ* *she has come to thee, making for every mountain-pass*.

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

REM. *c*. When *حَتَّى* is a simple copulative particle (*حَرْفٌ* *عَاطِفٌ*, or *عَاطِفَةٌ*, or *لِلْعَاطِفِ*), in the sense of *even*, it exercises, like the other copulatives (such as *وَ*, *فَ*, and *ثُمَّ*), no independent influence upon the following noun, which remains under the same government as the preceding one; e.g. *قَدِمَ الْحُجَّاجُ حَتَّى الْمَشَاةِ* *the pilgrims have arrived, even those travelling on foot*; *مَاتَ النَّاسُ وَفَارَقُوهُ حَتَّى أُخُوهُ* *men have died, even the prophets*; *وَأَعَجَبْتَنِي الْجَارِيَةُ حَتَّى حَدِيثِهَا* *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*; *وَصَلَعَهُ مَعَ أَصْحَابِهِ فِي جَمِيعِ الْأُمُورِ حَتَّى حَوَائِجِ الْبَيْتِ* *and the Apostle of God used to consult his companions on all matters, even household affairs*.

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

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
 بِلَاتِنَهَا (see § 51, b, rem.); as كُلٌّ يَجْرِي لِأَجْلِ مُسْمَى 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
 هَبْ لِي مِنْ لَدُنْكَ قَالَ لَهَا he gave it to him; وَهَبَهُ لَهُ he gave it to her; وَاللَّهُ جَعَلَ لَكُمْ مِنْ ذُرِّيَةِ طَيْبَةٍ 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 جُرُوا لَهُ الْخَطِيرَ مَا أَنْجَرَ لَكُمْ pull his (the camel's) leading-

C 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 لِأَمْرِ 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 لِشِبْهِ التَّمْلِيكِ, to signify the giving possession (of something) or the

D 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 لِلدَّخَانِ he fell down prostrate with his chin on the ground. Hence the expression لِلْيَدَيْنِ وَلِلْقَمَرِ, on which see the Gloss. to Tal. rī sub فمر. D. G.]

(b) The dative (α) of possession; as الرَّجُلُ مَنْ لَهُ رَأْيٌ صَابِتٌ A 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; الْمَالُ لِزَيْدٍ 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 كَمَا قِيلَ لِمُحَمَّدِ بْنِ الْحَسَنِ B 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; (β) of permission [or right]; as فَكُلْ ذَلِكَ ثُمَّ إِنَّهُ فَكُلْهُ ثُمَّ إِنَّهُ فَكُلْهُ then this is allowed him (lit. is to him); [ثُمَّ إِنَّهُ فَكُلْهُ ثُمَّ إِنَّهُ فَكُلْهُ] he has a right to do such a thing; (γ) of advantage, as opposed to عَلَى, which indicates injury; as أَلْفَقَهُ مَعْرِفَةَ النَّفْسِ مَا لَهَا وَمَا عَلَيْهَا learning is the soul's cognizance of what is for its good and C 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 زُهَيْرٍ مَائَتًا عَبْدًا king Zuhair had two hundred slaves; لَهُ بَيْعَدَادٌ سِتْمِائَةَ صَاحِبِ خَبَرٍ he had in Bajldal 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. مَاتَ لِي أَخٌ a

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

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

REM. e. Observe the expressions of admiration: *لِلَّهِ دَرَّةٌ* what a man he is! *لِلَّهِ دَرَكٌ مِنْ رَجُلٍ* what a man thou art! *لِلَّهِ أَبُوكَ* what a man thy father was! *لِلَّهِ أَنْتَ* what a man thou art! *لِلَّهِ أَفْقَائِلٌ* 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, *وَبَيْنِيهَا هِيَ عِيرٌ كَبِيرَةٌ* and Nineveh was a very large city). Remark also such phrases as: *هَلْ لَكَ فِي الشَّرَابِ* wouldst thou like some wine? *هَلْ تَكْرُمِي أَنْ تَفْعَلُوا هَذَا* wish to do this? *قَهْلَ لَكَ 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 لِي أَرَاكَ تَفْعَلُ كَذَا* what have I to do with him? *مَا لِي أَرَاكَ تَفْعَلُ كَذَا* what has happened to me that I (i.e. why do I) see thee doing thus? *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 لِلتَّأْدِيبِ* I beat him to correct him; *مَا أَعْلَمُ* science (or theory) is only for the purpose of being applied in practice; *طَلَبَ الْجَاهَ لِلْأَمْرِ بِالْمَعْرُوفِ* he sought the dignity (or office) for the purpose of ordering good; *وَلِهَذَا قِيلَ* and for this reason it is said; *لِأَنَّهُ يَضُرُّ* because it does harm; *عَجِبْتُ لِقَوْلِهِ* I wondered at (because of)

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what he said; *وَإِنِّي تَتَعَرَّوْنِي لِذِكْرِكِ هَذِهِ* and verily a feeling of joy¹ comes over me at remembering thee.

REM. In this case *لِ* 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* say not in regard to those who are slain on God's path, They are dead (do not call those who are killed fighting for God's cause, dead); *وَكُلُّ كَيْبَرَةٍ تَرْتَجِيحُ الْمُسْلِمُونَ عَلَى أَنْتَ* do ye say of the truth, after it has come to you, Is this magic? *وَلَا يُقَالُ لَهُ* 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 *لَهُ يُقَالُ* C *لَهُ يَقُولُ* he is called *مُحَمَّدٌ*, from the active *مُحَمَّدٌ* he says of him *مُحَمَّدٌ*, i.e. he calls him *M.*] Similarly: *قَالَ مَسْلَمَةُ بْنُ عَبْدِ الْمَلِكِ يَوْمًا لِنُصَيْبِ أُمَّتَمَحْتِ فَلَانًا لِرَجُلٍ مِنْ أَهْلِهِ قَالَ قَدْ فَعَلْتُ* *Maslama*, the son of 'Abdu'l-malik, said one day to *Noṣaib*, Didst thou compose a poem in praise of so and so? meaning a man of his family; he said, I did. [And so frequently after a demonstrative pronoun, as *إِنَّ عَثْبَةَ أَرْسَلَنِي إِلَيْكَ بِكَذَا وَكَذَا لِلدِّي قَالَ* see, 'Otba has sent me to you with such and such a message, according to what he had said; D *أَنَّ رَسُولَ اللَّهِ حِينَ وَقَفَ بِعَرَفَةَ قَالَ هَذَا التَّوْقُفُ لِلجَبَلِ 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, *لِ* is used to mark the time from which, or at which, any thing took place *لِلتَّأْرِيخِ*, as *صُمْنَا لِلغَمِيِّ* we fasted from the time of the mist; *مَاتَ لِيَوْمِهِ* he died on that same day; *لِسَنَةِ مَضَتْ مِنْ مَلِكِهِ*

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

REM. After the interjection يَا, the preposition ل is frequently prefixed to the name of a person called to aid, as well as to the name of him against whom help is implored, in which case it is said to be used لِلِاسْتِغَاثَةِ *to ask help.* If there be only one

B *مُسْتَفَاعٌ* or *مُسْتَفَاعٌ بِهِ*, i.e. person called to aid, the preposition takes the vowel fêḥa (just as with the pronominal suffixes, Vol. i. § 356, rem. b); as يَا زَيْدُ *O for Zèid! i.e. help, Zèid!* يَا لَأَدْلَاهُ *and alas for the humiliation! help, tribe of Taglib!* But if there

be several, ل is used with the first alone, and ل with the rest, unless the interjection be repeated before each name, when ل is

C retained throughout; as يَا زَيْدُ وَعَمْرُو *help, Zèid and 'Amr!* يَا لَلْكُهُولِ وَالشَّبَّانِ *help, old and young!* يَا لِقَوْمِي *help, O my family and ye who are like my family!* If the name of the person against whom aid is required,

أَلْمُسْتَفَاعُ *or* أَلْمُسْتَفَاعُ مِنْ أَجْلِهِ *be expressed, it takes ل (with kèsra) before it, as* يَا لَزَيْدٍ وَعَمْرُو *help, Zèid, against 'Amr!* يَا لَلنَّاسِ *help, people, against this liar!* If an adjective be annexed

D to the *مُسْتَفَاعُ بِهِ*, it may be put either in the genitive or in the accusative; as يَا زَيْدُ الْكَبِيرِ *or* الْكَبِيرَ. In the case of the *مُسْتَفَاعُ بِهِ*, the vocative termination ـَا (see § 38, c) is sometimes used instead of ل with the genitive; as يَا زَيْدًا وَعَمْرُو *help, Zèid, against 'Amr!*—These expressions are also employed [(1) to call or

invite, as يَا لَلرِّجَالِ لِلْمَاءِ *O ye men, come to the water!* يَا لَلْكُهُولِ وَالشَّبَّانِ *come here, young and old, to wonder*; hence *مُتَعَجِّبٌ مِنْهُ*, *to express surprise, in which case the* (2)

or object that causes surprise, is treated in the same way as the A
 يَا لَلدَّاهِيَةِ *O the misfortune!* يَا لَلْعَجَبِ *O the disgrace of those who seek it (learning) in order to obtain benefits from men.*—Similar forms of expression are يَا نَكَ، 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!* B
 يَا لَلْمِنْ تَيْلَةٍ *O what a happy night!* يَا لَلْمِنْ حَدَى أُسَيْلٍ *O what a soft cheek!* يَا لَكَ مِنْ تَيْلٍ *and O what a splendid night!* يَا لَكَ مِنْ قُبْرَةٍ بِمَعْمَرٍ *O happy lark in a meadow!*—In all these cases ل 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-Kūfa* teach, this يَا ل with following genitive was originally يَا آل followed by the name of the kinsmen of the man who called for C
 aid. See Fleischer, *Kl. Schr.* i. 393 seq., Lane sub *آل*. R. S. This war-cry of the Time of Ignorance (دَعْوَى الْجَاهِلِيَّةِ) was forbidden by the Prophet, who substituted يَا لِلْمُسْلِمِينَ *and* يَا لِلَّهِ.]

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

55. The preposition فِي (with pronominal suffixes فِيهِ، فِيكَ، فِي) 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*; [أَيَّامٍ مَعْدُودَاتٍ] فِي أَيَّامٍ مَعْدُودَاتٍ *during a certain number of days*];

- A *the water is in the jug*; الرُّكُضُ فِي الْمَيْدَانِ *the racing is in the maidān*; وَقَعَ فِي ظَهْرِ الْكِتَابِ *he fell into the well*; وَقَعَ فِي الْبَيْتِ *he wrote on the back of the letter*; يُوَقِّعُهُ اللَّهُ فِي الرِّسَالَتِي *God will cast him into (make him dwell in) the villages*; أَدْخِلْ يَدَكَ فِي جَيْبِكَ *put thy hand into thy bosom*; [أَدْخَلْتُ الْخَاتَمَ فِي إِصْبَعِي] *by inversion for إِصْبَعِي فِي الْخَاتَمِ I inserted my finger into the signet-ring*. This signification is then transferred to the relation subsisting between any two things, the one of which is regarded as the place in which the other is, or happens, or into which it goes or is put; as فِي حَالِ التَّعْلِيمِ *in the state of pupilage*; مَا فِيهِ مِنَ الْخَيْرِ *whatever good there is in it*; بَصِيرٌ فِي صِنَاعَتِهِ *safety lies in speaking the truth*; فِي الصِّدْقِ *skilful in his trade*; نَظَرَ فِي الْكِتَابِ *he looked into, or read in, the book*; دَخَلَ فِي حَاجَتِهِ *he exerted himself about his business*; فِي التَّعْلِيمِ *he commenced studying*; يَدْخُلُهُمُ اللَّهُ فِي رَحْمَتِهِ *God will let them enter into His mercy*; [لَيْسَ مِنْ 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 أَمْرِ قَدْ خَلَّتْ مِنْ قَبْلِكُمْ *enter with generations which passed away before you*; أَقْبَلْتُ فِي نِسْوَةٍ مِنَ الْحَيِّ *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 فِي أَرْبَعَةِ رِجَالٍ *we were four of us men*.—The signification

of *with* comes to denote a combination of two qualities, as سَوَادٌ فِي حُمْرَةٍ *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*; فِي ذَلِكَ *he must meditate upon this*; تَكَلَّمَ فِي ذَلِكَ *he spoke about this* (whereas تَكَلَّمَ بِذَلِكَ would mean *he spoke this out, he gave utterance to this opinion*); [أَتَحَاجُّونَنَا فِي اللَّهِ] *do ye argue with us concerning God?* [فَمَنْ يَكُ فِي حَيِّ بُنَيْنَةٍ يَمْتَرِي *whoever may doubt my love for Buḡdina*]. Hence it is used in stating the subject of a book or chapter; as فَضَّلَ فِي الْأَخْلَاقِ *he compiled a book on morals*; فِي مَاهِيَةِ الْعِلْمِ *a chapter treating of the nature of science*; فِي مِصْرَ وَالْقَاهِرَةِ *the book of the shining stars, treating of the kings of Miṣr and ḡl-Kāhira*. Similarly: نَهَضَ فِيهِ *he got up (to go and look) for him*; وَجَّهُونِي فِيهِمَا *they sent me to look for them, or to fetch them*; فَبَعَثَ فِي السُّلْطَانِ أَبِي عَبْدِ اللَّهِ *and he sent for the Sultān Abū 'Abdi 'llāh*. [It also denotes the assigning of a cause, as ضَرَبَهُ الْأَحَدَ فِي شُرْبِ الْخَمْرِ *he flogged him with the prescribed number of stripes for drinking wine*; فِي ذَلِكَ *he blamed him because of it*; إِنَّ أَمْرًا دَخَلَتْ النَّارَ فِي هِرَّةٍ حَبَسَتْهَا *verily a woman entered Hell because of a cat which she confined without food*.]

- (d) فِي is used after verbs signifying desire, like رَغِبَ and طَمِعَ, 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 يَطْمَعُ فِي أَمْوَالِ النَّاسِ *he must not covet people's property*. Compare § 53, b, rem. e.

- A (e) It is employed in the comparison of two objects, governing the thing with which the other is compared; as مَا الْحَيَوةُ الدُّنْيَا فِي مَا الْآخِرَةُ إِلَّا مَتَاعٌ مَا خَرَجَاكَ بِكَثِيرٍ فِي كُنْهِ مَا تُحْسِنُ مِنَ الْأَعْمَالِ [thy tax is not high, in proportion to the number of handicrafts of which thou art muster]; مَا عَلِمَكَ فِي بَحْرِهِ إِلَّا قَطْرَةٌ 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); بِمِثْلِهَا its size is ten parasangs by the same; ثَلَاثَةٌ فِي خَمْسَةٍ three into five or three times five, according to the phrase ضَرَبَ عَدَدًا فِي عَدَدٍ he multiplied one number by another (lit. struck the one into the other).

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

56. بِ (with pronominal suffixes بِكَ, بِهَا, بِئِي) 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 بِنَابِ 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 بِالنَّدِيْنَةِ God helped you at Bādr; كَانَ فِي الْمَدِيْنَةِ there was at (or in, Germ. zu, Fr. à) el-Medina a merchant;

قَرْيَةً بِمِصْرَ a town in Egypt; وَبِيَدِهِ سَيْفٌ with a sword in his hand; مَا فِي دَاةٍ there is in him a disease; اجْتَنِبْ دَارَنَا بِالنَّهَارِ avoid our house by day (= نَهَارًا); وَإِنَّكُمْ تَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ وَبِاللَّيْلِ (نَهَارًا); and verily ye pass by them in the morning and at night (= لَيْلًا).—Hence it is construed with verbs signifying to attach, connect, or adhere to (e.g. عَلِقَ, لَصِقَ, وَصَلَ, لَفَّ), [go round, surround (e.g. دَارَ, أَحَاطَ, طَافَ)], 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. آوَى, آمَنَ, عَادَ). For example: رُؤُوسُهُمْ لَأَصِقَّةٌ بِأَكْتَافِهِمْ لَا أَعْنَاقَ لَهُمْ their heads adhere to their shoulders (and) they have no necks; وَلِأَنَّ الدُّودَ يَتَعَلَّقُ بِالثَّمَارِ because the worms stick to the fruit; وَوَصَلَ he joined the one thing to the other; وَوَدَّرْتُ بِأَعْدَائِي and I hovered round enemies; عَلِمْتُ بِالنَّشِءِ he comprehended it, knew it thoroughly; بَدَأْتُ بِالنَّبِيِّ he began to study the lesson; خَذْتُ بِالنَّحْطَامِ take hold of the nose-rein; فَإِنِّي بِنِسَاءٍ فَاتِنِي بِصِيرٍ بِأَدْوَاءِ النِّسَاءِ and if ye ask me about women, truly I am skilful in the diseases of women; نَعُوذُ بِاللَّهِ مِنْ سَخَطِهِ we take refuge with God from His wrath; أَقْسَمْتُ (حَلَفْتُ) I believe in the one God; بِكَ لَا زُورَ بَيْتِكَ I swear by God; بِرَأْسِكَ no, by thyself, I care not; إِذَا إِذَا إِذَا lo! see! introducing a person or thing that comes suddenly into view (إِذَا الْفَجْأَةً) or (إِذَا الْفَجْأَتِيَّةَ) as بَيْنَمَا هُوَ يَسِيرُ إِذَا بَرَفَجَ whilst he was going along, he suddenly perceived a cloud of dust; فَكَلِمًا تَوَسَّطْتُ الدَّرَبَ إِذَا أَنَا بِصَوْتٍ and after I had got to the middle of the lane, I all at once heard a great noise; وَتَحَنُّنٌ فِي الْحَدِيثِ وَإِذَا بِضَجَّةٍ عَظِيمَةٍ عَلَى الْآبَابِ

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

- (a) The relation between subject and predicate, especially in negative propositions; as أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ is not God sufficient for His servant? لَسْتُ بِعَالِمٍ I do not know; مَا رَبُّكَ بِظَلَامٍ لِلْعَبِيدِ thy Lord will not deal wrongly with His servants; مَا هُمْ بِمُؤْمِنِينَ they are not believers; وَإِنْ مَدَدتِ الْأَيْدِي إِلَى الزَّوَادِ تَرَأَى أَيْدِيَّ وَأَعْيُنَهُمْ 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 يَمُغْنِي قِتِيلًا عَنْ سَوَادِ بْنِ قَارِبٍ and be an intercessor for me on the day when no (other) intercessor can avail Sūdād 'ibn Kārib in the least. An example of the rare use of

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

(b) The relation between the act and its object. (a) This is always the case after intransitive verbs, as بِخَلٍ بِحَيٍّ he was stingy of something, opposed to سَخٍ بِهِ he was liberal of it; [بَرَّ بِوَالِدِهِ] he treated his father with filial piety; قَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ he acted well towards me, when he brought me forth from the prison; أَمَرَ بِهِ بِقَتْلِهِ he gave an order respecting him, and accordingly he was slain; دَعَا لِي بِالتَّيَّابَاتِ he prayed (God) to grant me steadfastness; especially such as indicate motion, e.g. جَاءَ أَتَى to come, ذَهَبَ to go away, سَارَ to depart, set out, قَامَ to get up, rise, سَمَا to be high, etc. These verbs are construed with ب and the genitive of the thing, accompanied by, or in connection with, which one performs the act they denote; and they must be translated into English by transitive verbs. For example: 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 بِأَعْيَانِ الْمَمْلَكَةِ he took upon him the burden of the government; [عَلَىٰ بِهِ] he lifted it up on high; [bring thou him, § 59, rem. a]. (β) The same construction is also employed with transitive verbs, not only when they signify motion but in other cases too, and the verbs must then be used absolutely*; as 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 إِيَّاهُ *he gave himself up, or surrendered himself, to him*; سَوْدُ الْمَحَاجِرِ لَا يَقْرَأْنَ 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 *بِأَلِ الْمَجَازِ* *the figurative ب*; as كَسَرَ الْعَصَا *he broke the stick*, but كَسَرَ قَلْبِي *he has broken my heart* [along with كَسَرَ قَلْبِي];
- B جَبَرَ الْعَظْمَ *he set the bone*, but جَبَرَ قَلْبِي *he has comforted my heart* [along with جَبَرَ قَلْبِي]. Likewise, أَشَادَ الْبِنَاءَ *he raised the building*, but أَشَادَ بِذِكْرِهِ *he raised his fame as well as أَشَادَ ذِكْرَهُ*; جَذَبَ الْحَبْلَ *he drew or pulled the cord*, but جَذَبَ 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

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

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

herewith is the use of ب with surnames, etc., after عُرِفَ *to be known*; أَ 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 'l-Ma'rūf*; كَفَى بِاللَّهِ كَفَى بِالْمَرْغَمَانِي *a village known by the name of Baḳwā*; كَفَى بِاللَّهِ كَفَى بِلَذَّةِ الْعِلْمِ دَاعِيًا وَبَاعًا لِلْعَاقِلِ *God sufficeth as a witness**; كَفَى بِاللَّهِ كَفَى بِلَذَّةِ الْعِلْمِ دَاعِيًا وَبَاعًا 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 التَّوْبَ مِنْهُ *he bought a reed-pen for a dirham*; بَدَيْتُ بِدِينَارٍ *I sold the piece of cloth (or the garment) to him (see § 48, c) for a dinār*; 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 = يَكُونُهُمْ)*; فَكَيْفَ لِي بِهِمْ قَوْمًا إِذَا رَكِبُوا شَتَا الْإِغَارَةَ فُرْسَانًا وَرُكْبَانًا *would then that I had, instead of them, a tribe who, when they ride (forth), pour down (on their enemies) from every side, mounted on horses and camels (بِهِمْ at the price of them, in exchange for them, = بَدَلُهُمْ)*.—[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. كَفَايَةٌ, and thus being used impersonally (comp. Fleischer, *Kl. Schr.* i. 199, Anm. 2, 374). D. G.]

- A and place; لِلْقَسْرِ swearing; لِلْمَصَاحِبَةِ, or لِلْمَلَابِسَةِ, companionship and connection; لِلتَّعْدِيَةِ, or لِلنَّقْلِ, to render an (intransitive) verb transitive; لِلِاسْتِعَانَةِ to indicate the instrument of whose aid we avail ourselves; لِلتَّسْبِيَةِ, or لِلتَّلْغِيلِ, to express the reason or cause; and لِلتَّعْوِيضِ, or لِلْمَقَابَلَةِ, 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 (مَكَانٍ أَوْ وَقْتَهُ); 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 الْأَيَّامِ continually (prop. along with the days)]; مَعَ تَكَرُّارٍ مَا تَقَدَّمَ devotion cannot be real along with (is incompatible with) ignorance; مَعَ تَكَرُّارٍ مَا تَقَدَّمَ with the repetition of that portion of it which went before (repeating at the same time what had been done before); فَرِيضِي مِنْكُمْ وَهَوَايَ and my substance is from you and my love is with you. Hence it is used to show that a person possesses something or has got it with him; as مَا مَعِيَ هَلْ مَعَكَ مِحْبَرَةٌ hast thou got an inkbottle with thee? مَا مَعِيَ دِينَارٌ وَلَا دِرْهَمٌ I have neither dīnār nor dirham (neither gold nor silver) by me. [Hence مَعَنَا according to our opinion, like عِنْدَنَا].—
- D Sometimes it signifies in addition to, besides; as مَعَ كَوْنِهِ غَرِيبًا in addition to his being (besides his being) a stranger.—More frequently it means notwithstanding, despite, although; as قُتِلَ مَعَ شَجَاعَتِهِ despite his bravery he was killed; لَمْ يَكُنْ أَحَدٌ أَظُنُّ مِنَ الرَّسُولِ وَمَعَ ذَلِكَ no one was more clear-sighted than the Apostle (Muhammad), and notwithstanding this, he was ordered to consult (others); عَجَزَ عَنْ هَدْمِ الْأَهْرَامِ مَعَ أَنَّ الْهَدْمَ أَسْهَلُ مِنَ الْبِنَاءِ he was unable to destroy the pyramids, although it is easier to destroy than to build (compare in English withal; in Heb., עִם, e.g. Nehem. v. 18, וְעִם-הָאֵל, § 58]

and مَعَ, e.g. Job i. 22, بِكُلِّ-أَمْرٍ, Deut. i. 32, وَبِكُلِّ-هَيْه, Num. xiv. 11, بِكُلِّ-الْأَمْرِ; and in Pers., بَا and وَجُودِ (بَا وَجُودِ).—Lastly, مَعَ is used in comparisons, and must then be translated into English by compared to, in comparison with; as أَلْخَضِرُ مَعَهُ وَتَدٌ compared with him *el-Haḍir*, or *el-Ḥidr* (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 مَعَهُ مِنْ مَعِهِ, I went away from beside him, is recorded by Sibawāh.—To it corresponds in Hebrew עִם, in Syriac عִם.

58. لَدُنْ (with suffixes لَدُنِّي, لَدُنَّا, لَدُنْكَ, لَدُنِي) or لَدَى, also written لَدَا (with suffixes لَدَائِي, لَدَائِكَ, لَدَائِهِ), is a comparatively rare word, signifying beside, near, at or by, in the possession of (Lat. apud, Fr. chez); as وَوَالَّتِي سَيِّدَهَا لَدَا الْبَابِ 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 لَدُنْ فِي زَمَانٍ أَوْ مَكَانٍ to denote the commencement of the limit in place or time. It may be connected with a proposition, as وَتَذَكَّرْ نِعْمَاهُ لَدُنْ أَنْتَ يَا فَيْعُ and thou art mindful of His benefits since thou art grown up; [فَمَاذَا تَرَانِي ضَرَبْتَنِي أَنْ سَتَيْتَنِي 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 لِغُرُوبِ 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**, **غُدُوَّةً**, it may be put either in the accus. or the genit., as **غُدُوَّةً**, **غُدُوَّةً** from morning and evening. Some grammarians admit the nominative likewise, **لُدُنْ غُدُوَّةً**, by an ellipse of **كَانَ**, viz. **لُدُنْ كَانَتْ غُدُوَّةً**.

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

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

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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 وَقْتِ شَهْوَتِهِ فِي الْوُقُوفِ عَلَى خَصَائِصِ أَعْضَاءِ الْحَيَوَانَاتِ** 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 **جَارَ عَلَيْهِ**, he passed by him; **كَانَ الْحَجَّاجُ أَمِيرًا عَلَى الْعِرَاقِ** el-Hajjag was B emir (or governor) of el-'Irāk; **طَلَعَ عَلَى شَيْءٍ** he contemplated or examined something; **اطَّلَعَ عَلَى شَيْءٍ** he became acquainted with, or acquired a knowledge of, something; **قَرَأَ عَلَيْهِ**, either he (the pupil) read (a book) before him (the teacher), studied under him, or he (the teacher) read (a book) to him (the pupil); **تَلَا الرِّسَالَةَ عَلَيْهِمْ** he read the letter to them; **بَدَأَ بَكِتَابِ الصَّلَاةِ عَلَى مُحَمَّدٍ** he began the book of C (canonical) prayer before Muhammad, began to read it under him as his instructor. Similarly in the phrases: **غَشِيَ عَلَيْهِ (عَلَيْهَا)** he (she) fainted (lit. there was a covering of darkness over him or her); **أُغْمِيَ عَلَيْهِ** do.; **مَغَشَى عَلَيْهِ (عَلَيْهَا)** in a faint; **سَلَامٌ عَلَيْكُمْ** peace be upon you! **رَحْمَةُ اللَّهِ عَلَيْهِ** God's mercy be upon him (may God have mercy on him).

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

- A *argument against him*; *أَلْفَعُهُ مَعْرِفَةُ النَّفْسِ مَا لَهَا وَمَا عَلَيْهَا* learning is the soul's cognizance of what is for its good and for its hurt (see § 53, b, γ). Similarly in the phrases: *صَعْبٌ (عَسِيرٌ) عَلَيَّ* difficult for me, opposed to *سَهْلٌ (يَسِيرٌ) عَلَيَّ* easy for me; *عَزِيزٌ عَلَيَّ* difficult for me, but also *دَعْرٌ عَلَيَّ*, opposed in both senses to *عَلَيَّ*; *هَيِّنٌ عَلَيَّ*; *خَفِيٌّ عَلَيَّ* hidden from me, obscure to me, opposed to *جَلِيٌّ عَلَيَّ* clear to me. It is therefore construed with verbs signifying to be angry with and to incite or instigate; as *عَتَبَ عَلَيْهِ* he was angry with him; *لَمْ يَكْتَلِبْهُ 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 أَلْكَلْبَ 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 عَلَيَّ أَلْفِعْلَ* urging or inciting to action; *خَاطَبُوهُ مُحَرِّضِينَ إِيَّاهُ عَلَيَّ تَصْنِيفِ كِتَابٍ* they talked to him, urging him to compose a book; *هَمَّ أَلْآخِرَةَ يَحْمِلُ* concern for the life to come induces man to do well (lit. carries him towards good); *مَا حَمَلَكَ عَلَيَّ هَذِهِ أَلدَّعْوَى أَلْبَاطِلَةِ*; *حَرِصٌ* what induced you to set up this empty claim? Hence too *حَرِصٌ*, to be greedy or covetous, and its derivatives *حِرْصٌ*, greed, and *حَرِيصٌ*, greedy, are construed with *عَلَيَّ* and the genitive of the thing coveted.—The phrase *دَخَلَ عَلَيَّ فُلَانٌ*, to go in to one, is used when

* [Hence we can decide only by the context whether *اجْتَمَعُوا عَلَيْهِ* and similar expressions are to be translated by they collected themselves against him or to him. Similarly *أَعَانَهُ عَلَيَّ أَلشَّيْءُ* 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 إِيَّاي فُلَانٌ* merely means to go into one's house or room.

(c) Of a debt which one owes, and a duty which is incumbent upon one; as *عَلَيْهِ دَيْنٌ* he owes a debt, opposed to *لَهُ دَيْنٌ* a debt is due to him; *لِي عَلَيكَ دِينَارَانِ* thou owest me two *dinārs* (see § 53, b, rem. d); *طَلَبَ أَلْعَلْمَ فَرِيضَةً عَلَيَّ كَلِّ مُسَلِّبٍ* the search after knowledge is an ordinance for every Muslim (every Muslim is bound by divine command to seek after knowledge); *عَلَيْكَ أَنْ تَفْعَلَ هَذَا* it is incumbent B upon thee to do this, thou must do this; *عَلَيْكَ أَنْ تَتَحَرَّرَ عَنِ أَلغِيْبَةِ* thou must refrain from slander or backbiting. [Hence it is employed with verbs signifying to decree, to make incumbent or unavoidable, as *قَضَى*, *كَتَبَ*, *أَوْجَبَ*, *حَثَرَ*, *قَضَى*, etc.]

(d) Of the advantage, superiority, or distinction, which one person or thing enjoys over another; as *فَضْلُ آدَمَ عَلَيَّ أَلْمَلَائِكَةِ* Adam's superiority over the angels; *أَلدِّينَ يَسْتَجِبُونَ أَلْحَيَوَةَ أَلدُّنْيَا* who love the present life more than the life to come; C *أَثَرَهُ (أَخْتَارَهُ) عَلَيَّ 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: *أَتَنَاسَ عَلَيَّ دِينِ مُلُوكِهِمْ* people follow, or conform to, the religion of their kings; *قَالَتِ أَلْيَهُودُ لَيْسَتْ أَلتَّصَارَى عَلَيَّ شَيْءٌ* D the Jews say, The Christians are not (grounded) upon anything, have nothing to stand upon; *كَانَ عَلَيَّ دِينِ أَلْمَسِيحِ* he followed the religion of the Messiah; *لَمْ يَجِدْ أَمْرًا عَلَيَّ جِلَافٍ مَا كَانَ يُعْتَقِدُهُ* he found nothing contrary to what he believed; *كَانَتْ عَلَيَّ صُورَةُ إِنْسَانٍ* no matter whether they be endowed with human form or not; *عَشِقْتُ قَبْنَةَ عَلَيَّ أَوْفَرٍ مَا يَكُونُ مِنْ أَلجَمَالِ وَأَلْمَعْرِفَةِ بِأَلغِنَاءِ وَأَلضَّرْبِ*

A he loved a slave-girl, endowed with the highest degree both of beauty and of knowledge of singing and instrumental music; [اسْمُ الْجِنْسِ] اسْمُ الْجِنْسِ عَلَى ضَرْبَيْنِ اسْمٌ وَعَيْنٌ وَاسْمٌ مَعْنَى the common noun is divisible into two classes; (it is) a noun denoting a concrete object, or a noun denoting an abstract idea]; مَا أَنَا عَلَيْهِ the state or condition in which I am; كُنْتُ عَلَى أَنْ أُجِيبَ دَاعِيَ الْأَمِيرِ I was going to comply with (the orders of) the emir's messenger; وَكَأْسٍ شَرِبْتُ عَلَى لَذَّةٍ many B a cup have I quaffed with delight; وَدَخَلَ الْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ and he entered the city at a time when its inhabitants were off their guard; عَلَى صُرُوفِ الدَّهْرِ, or عَلَى الْخَالَاتِ, amid the changes, or vicissitudes, of time or fortune; عَلَى التَّأْيِيدِ 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); C something which he could not master); الْحَمْدُ لِلَّهِ عَلَى مَا صَنَعَ praise belongs to God for what He has done; يُعَاتِبُهُ عَلَى تَرْكِ الْمَهَادَاةِ he reproached him for having neglected to send him a present in return; and that ye glorify God for having guided you; وَتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَيْكُمْ why am I to give you my money? أَعْطَيْكَ مَالِي? تَأْخُذُ الْجَارِيَةَ وَالْخَادِمَ عَنْ غَيْرِ صِنَاعَةٍ عَلَى وَجْهِهَا أَلْفَ دِينَارٍ وَأَكْثَرَ D accomplishments they may possess, only for their faces, a thousand dinārs and more]; جَاءَ عَلَى أَنَّهُ مَلِكٌ he came, on the ground of his being a king; أَتَى بَابَ الْمَلِكِ عَلَى أَنَّهُ أُخْتُهُ he came to the king's gate, pretending to be his sister; لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا I do not ask you for money on that account (scil. building upon it, or مُعْتَمِدًا عَلَيْهِ relying on it); particularly in the common phrase بِنَاءٌ عَلَى أَنْ building upon, reckoning or relying upon, such and such a thing.

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

(h) In saying that one thing happens in spite of or notwith- B standing another thing, which might have prevented it; as 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 أَنْ رَبَّكَ لَدُوْا horses run, notwithstanding their vices, or diseases; مَغْفِرَةً لِلنَّاسِ عَلَى ظُلْمِهِمْ verily thy Lord is merciful unto men, despite their wrong-doing (compare لَوْلَا, Job x. 7, xvi. 17); C فِيهَا عَلَى الْإِثْمِ] she can gallop in spite of her fatigue. R. S.]

(i) Of the rule or standard according to which something is done; as عَلَى نِسْبَةِ مَحْفُوظَةٍ after this manner; عَلَى هَذِهِ الطَّرِيقَةِ according to a duly observed proportion; عَلَى مَا رَأَيْتُ فِي الْكُتُبِ according to what I have seen (stated) in books; عَلَى مَا حَكَاهُ according to what he related. [Hence its construction with the verbs D that signify to fashion, to mould (صَبَّأَ, طَبَعَ, جَبَلَ) as جُبِلَتْ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا وَبُغِضَ 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 **أَمْرٌ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ** *he said concerning this, on this matter; مَا عَلَى اللَّهِ* 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 بَنِي نُعْلَبَةَ** *he made the whole land of ʿr-Rabada public pasture ground, without taking notice*

B **أَتَجِيرُ عَلَيْنَا عَدُوَّنَا** (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: **عَلَى بِي** *fetch him to me*, scil. **أُدْخِلُوا** or some similar word (see *b*, at the end); **عَلَى الرَّأْسِ**

وَالْعَيْنِ (*it is*) *upon the head and eye*, i.e. *it shall be done most willingly and promptly*; **عَلَى الْبُرْقِ** *on an empty stomach, fasting* (lit. *on the saliva*); **عَلَى حِينِ (عَبْدِ، مُلْكِ) فُلَانٍ**

C **عَلَى حِينِ (عَبْدِ، مُلْكِ) فُلَانٍ** *in the time, or reign, of So-and-so*; **عَلَى يَدَيْهِ (يَدِهِ)**, or simply **عَلَيْهِ**, *by his means, through him*, as **وَأَتْنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ** *and give us what Thou hast promised us by Thy apostles*, **قَالَ عَلَى لِسَانِ رَسُولِهِ** *He said it*

قَالَ عَلَى لِسَانِ رَسُولِهِ *He said it by the mouth* (lit. *tongue*) *of His apostle**; **لَا بَأْسَ عَلَيْكَ لَوْ عَلِمْتَ أَنَّ تَفَعَّلَ** *do what there is no fear for thee* (§ 39, *d*, rem. *a*), **لَا عَلَيْكَ أَنْ تَفَعَّلَ** *do what thou likest*; and the adjurations **بِحَيَاتِي عَلَيْكَ، بِإِلَهِ عَلَيْكَ**, *I implore thee by God, by my life* (to do so and so), which are usually followed

D **بِحَيَاتِي عَلَيْكَ، بِإِلَهِ عَلَيْكَ** by the particle **إِلَّا** [or **لَئِنَّا**], lit., *this oath with all its consequences be upon you, if you do not do so and so*.—The phrase **عَلَيْكَ زَيْدًا**, *seize Zaid*, has already been mentioned in § 35, *b*, *δ*, rem. *b*. In this sense **عَلَيْكَ** is also construed with the preposition **بِ** [§ 56, *b*]; as **عَلَيْكُمْ بِالرِّجَالِ** *attack those men*, **عَلَيْكُمْ بِأَيْمَانَةِ** *invade el-Yemāma*; **عَلَيْكَ بِالرَّفْقِ** *keep thou to gentleness*].

* **عَلَى بِي** 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*; **قَفَزَ مِنْ عَلَى ظَهْرِهِ** *he sprang from off its back*; **عَدَّتْ مِنْ عَلَيْهِ بَعْدَ مَا تَرَ ظُهُومَهَا** *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** or **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*.

* [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 undefined 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 أَوَّلِ مِنْ أَمْسٍ since last year, or مُذْ عَامِ أَوَّلِ since the day before the day before yesterday; مُذْ أَتْتَصَافَ اللَّيْلِ from midnight till the time when the sun has passed the meridian; مُذْ أَوَّلِ الشَّهْرِ إِلَى مُتْتَصِفِهِ from the first of the month to the middle of it; أَلَمْ تَرَ مُذْ عَامَانِ أُمَّلَاكَ عَصْرْنَا بِبِهِمُ لِلْمَوْتِ وَأَلْقَتِ صَاحِبِ أَنَا أَعْلَمُ أَنَّهُ جَائِعٌ I know that he has been starving for the last five days; مَا كَلَّمْتَهُ مُذْ شَهْرًا 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 مِذْ. —مُذْ may be pronounced in the wasl as مِذْ, and the forms مُنْذُ and مِذْ are also mentioned.

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

- D 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 خَلْقِ I have not seen him since he was born, or قَدْ عَشْتُمَا مُصْطَحِبَيْنِ مُنْذُ since the tribe departed; كُنْتُمَا صَغِيرَيْنِ ye two have lived as companions since ye were little; لَمْ يُنْسِنِي ذِكْرِكُمْ مُذْ لَمْ الْأَقْرَبُ عَيْشِ no life (however comfortable)

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has made me forget you, since the time that I have not met you (since I no longer meet you); مَا زَالَ مُذْ عَقَدَتْ يَدَاهُ إِزَارَهُ قَسِيمًا he has not ceased to be handsome from the day his hands fastened his robe; مَا زِلْتُ أَنْبِغِي آثَمَالَ 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 سَنَةٍ. Compare the Kor'an, ix. 109, أَسَسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ, which was founded upon the fear of God from the first day.

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

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

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

REM. b. In such phrases as *مَنْ أَرَبَ لَأَفْعَلَنَّ* by the Lord, I will do it! *مَنْ رَبِّي*, or *مِنْ رَبِّي*, by my Lord! *مَنْ أَلَّهِ*, *مِنْ أَلَّهِ*, and *مَرُّ أَلَّهِ*, by God! the words مَنْ and مَر are abbreviations of *أَيْمُنُ* oaths (see Vol. i. § 19, rem. b), which is contracted in various other ways. Some grammarians, however, regard *مِنْ* and *مَنْ* in *مِنْ رَبِّي* as being really the preposition *مِنْ* (§ 48).

63. Among the prepositions is usually reckoned *كَ* as, like. This is, however, not a preposition, but a substantive, synonymous with *مِثْلُ* likeness. It is formally undeveloped (like *ذُو*), but may stand in any case as *مُضَافٌ*, or governing word, to a following noun in the genitive (see § 73); as *وَعَلَى رَأْسِهِ كَالْقَائِنَسُوءِ* and on the top of it (the pillar) is (something) like a pointed cap, = *مِثْلُ الْقَائِنَسُوءِ*; *لَنْ يَنْهَى ذُوِي شَطَطٍ كَالطَّعْنِ* like a lance-thrust; *إِنَّكَ لَمْ يَفْخَرْ عَلَيْكَ كَفَاجِرٍ ضَعِيفٍ* no one crows over thee like a feeble boaster (one who has little reason to boast); *بِجِدْلِ السُّودَانِيقِ* with (a horse) like a falcon (in speed) = *بِجِدْلِ السُّودَانِيقِ*; *يَضْحَكُنَّ عَنْ كَاتِبِرِدِ الْمَنْهَرِ* they laugh so as to show (teeth) like

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

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

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

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. كَ 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 رَبَّمَا (§ 84, rem. b) and with just the same meaning, as أَنْتَظِرُنِي كَمَا آتَيْتَ وَأَرْقُبُنِي كَمَا أَحْفَكَ wait for me, perhaps I may come to thee, and look out for me, perhaps I may overtake thee ;

B قُلْتُ لِسَيِّبَانَ أَدْنُ مِنْ لِقَائِهِ كَمَا تُغَدِّي الْقَوْمَ مِنْ تَوَائِهِ I said to Séibān, 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, عِنْدُ, قَبْلُ, بَيْنَ, تَحْتَ, فَوْقَ, and دُونَ.

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

D 66. عِنْدُ (the accusative of عِنْدُ 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 ; وَلَا يَبْتَدِئُ 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 ; مَا عِنْدَ مَا whilst, during, or immediately after.—Further, عِنْدُ, 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 لَا أَقُولُ كَثْرَ عِنْدِي what the people have or possess ; لَا أَقُولُ لَكَ خَزَائِنُ اللَّهِ I do not say to thee, With me (known to me) are the hidden things of God ; لِي عِنْدَ فُلَانٍ حَاجَةٌ I want a thing of such a one ;

B عِنْدَهُ خَيْرٌ وَفَضْلٌ he possesses goodness and excellence. Hence you say of a woman كَانَتْ عِنْدَ فُلَانٍ she was married to such a one, in which signification it is a synonym of تَحْتَ (§ 68) ; (b) عَلَى صِغَرِ سِنِّهِ عِنْدَ سِنِّ عَلَى صِغَرِ سِنِّهِ عِنْدَ سِنِّهِ notwithstanding his youth as compared with the age of Mo'ād ;

C الْمُلُوكُ الْأَرْضِ عِنْدَ اللَّهِ تُرَابٌ the kings of the earth are dust compared with (lit. at the side of) God.—Lastly عِنْدُ (like the Latin apud, Fr. chez, and Persian نَزْدِيكَ) implies in one's mind, in his opinion ; as مَا فَعَلَهُ مَشَائِخُنَا عِنْدِي the right thing in my opinion is what our shāikhhs have done ; كَانَ عِنْدَهُ أَنَّ الْقُرْآنَ مَخْلُوقٌ his opinion was that the Kor'ān was created ; عِنْدَكَ كُمْرٌ يَسْتَحِيلُ أَنْ يَفْعَلَ according to you it is impossible that He should do it.

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

REM. b. عِنْدُ is sometimes (in modern Arabic generally) pronounced عُنْدُ, rarely عُنْدُ. It corresponds in form to the Heb. לְאִמְרָא, but in signification also to לְאִמְרָא.

- A REM. c. Nearly synonymous with *عِنْدَ*, in its local sense, is *قَبْلَ* (the accusative of *قَبْلَ* front), Lat. *coram, apud, penes*; as *حَاضِرٌ قَبْلَهُ* present before him; *لِي قَبْلَ فُلَانٍ حَقٌّ* I have a claim upon So-and-so; *وَمَا لَئِدِينَ كَفَرُوا قَبْلَكَ مُهْبَطِينَ* and what (has come) to (for) the unbelievers that they run hastily around thee? It also signifies towards, as *لَيْسَ آئِبٌ أَنْ تَوَلَّوْا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ* 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 وَالرُّهْمَا* between Harrān and 'ar-Ruhā (Edessa); *بَيْنَ الطُّوفَانِ وَبَيْنَ الْهَجْرَةِ* between the Flood and the Hīgra.—Instead of the simple *بَيْنَ*, we often meet with *مَا بَيْنَ* what is between, and *فِيمَا بَيْنَ* in what is between; as *وَاللُّبُّ مَا بَيْنَ* and the kernel between its two shells; *اِقْتَتَلُوا فِيمَا بَيْنَهُمْ* they fought with each other; [*بَيْنَ الْأَيَّامِ* or *بَيْنَ الْأَيَّامِ* in or during the space of several days]. Both *بَيْنَ* and *مَا بَيْنَ* are often used in the sense of *both—and*, and of *partly—partly* (tam—quam, partim—

partim); as *مَا بَيْنَ مَعْرُوفٍ وَمَجْمُولٍ* partly known and partly unknown; *مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ* there came to me both rich and poor; *الْقَوْمَ بَيْنَ قَتِيلٍ وَأَسِيرٍ* the tribe was partly slain, and partly taken prisoners; [*بَيْنَ بَرْدٍ 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 الشَّابِطِ إِلَى الْيَوْمِ الثَّامِنِ مِنْ أَذَارِ شُبَّاتٍ* between the second day of *Šubāt* and the eighth day of *Adār*.—Observe the phrases [*بَيْنَ أَظْهُرِهِمْ* or *بَيْنَ ظَهْرَانِهِمْ* and *بَيْنَ ظَهْرَيْهِمْ* in the midst of them]; *بَيْنَ يَدَيِ فُلَانٍ* before any one, in his presence, lit. between his hands; as *قَبَّلَ الْأَرْضَ بَيْنَ يَدَيْ الْخَلِيفَةِ* he kissed the ground before the caliph; *أَخْطَأْتُ بَيْنَ يَدَيْكَ* I have sinned before thee; *إِنْهَزَامَ 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 نَدِيرٌ* he is nought but a warner to you before a severe punishment; in the plural, *وَجَعَلَ يُكْسِرُ الدَّجَاجَ 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 نَرَقُبُهُ 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 فِي أَسْوَاقِهِمْ* whilst the people are in their markets. [Comp. Vol. i. § 362, b.]

A 68. **تَحْتُ** (the accusative of **تَحْتُ** the lower or under part) signifies *below, beneath, under*, as **مَا تَحْتِ الْأَثَرِ** *what is beneath the soil*; **وَكَانَ تَحْتَهُ كَنْزٌ لَّهُمَا** *and under it (the wall) was a treasure of theirs*; metaphorically, **سَارَ تَحْتِ اللَّيْلِ** *he travelled under (the shade of) night*; **تَحْتِ يَدِهِ**, or **تَحْتِ أَمْرِهِ**, *under his power or authority*.

It is said of a married woman, **كَانَتْ تَحْتِ فُلَانٍ** *she was under (the authority of) So-and-so*, as **عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ**

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

REM. a. **تَحْتُ** has a diminutive **تَحَيْتُ** 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 أَدْهَمَ مُلْجِمٍ** *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 أَلْقَاهُمْ فَوْقَ عِبَادِهِ**

C *and He is the All-powerful over His servants*; **وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ**

فَوْقَ الَّذِينَ كَفَرُوا *and (I) will place those who have followed thee above those who have not believed*; **زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ** *we will add to them a punishment in addition to the punishment for their corrupt doings*; **فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ** *and if they be females more than two*; **فَعَلَّ بِهَا فَوْقَ مَا فَعَلَ بِحَلَبَ**

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

69. **دُونُ** (the accusative of **دُونُ** *what is beneath, under, less, or inferior*, related to **دَنَا** *to come near*, and **دَنُو** *to be low or vile*), with its diminutive **دُوَيْنٌ**, 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 **دُونُ قَدَمِكَ عُدَّ عَدُوِّكَ** *may the cheek of thy enemy be under thy foot*; **دُونُ** **إِنَّ بِالْمِغْبِ الَّذِي دُونُ** *in the ravine that is below Sāla' (there lies) a murdered man*; **مِصْرُهَا دُونَهَا مِنْ آبِلَادِ** *they met near San'ā' Egypt and the adjacent countries*.

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

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

(c) That one space, distance, or number, does not equal or D complete another; as: **وَبَيْنَهُمَا 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 لِبِسْعُوْدٍ دُونُ عَشْرِ دِيَّاتٍ** *we will not accept for Mas'ūd less than ten fines for homicide*.

(d) That one thing is smaller or worse than another; as **الْثَنَاسُ** *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 *بَعْضُهُمُ 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 بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ* verily God will not forgive the joining of other gods with Himself, but He will forgive what is other than that to whom He pleaseth* ; *وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا* and of the evil spirits some who should dive for him (into the C sea) and do work other than that. In this sense *دُونَ* is equivalent to *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 ; *تَقْوَى بَدُونَ مَا يَقْوَى بِهِ عَلِيٌّ* thou art more powerful than 'Alī. D. G.]

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

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

A *أَمَّا تَكْمُرُ مِنْ دُونِ اللَّهِ مِنْ وَلِيِّ وَلَا نَصِيرٍ* worship idols and not God ; *عَمِلْتُمْ بِأَحَدِهِمَا دُونَ الْآخَرِ* ye have no patron and no helper except God ; ye act according to one of these two (rules), but not the other ; *هَذَا لِي مِنْ دُونَكَ* this belongs to me exclusively of thee, thou hast no part or share in it ; *يَنْبَغِي أَنْ يَخْتَارَ الْعَتِيقَ دُونَ الْمُحَدَّثَاتِ* he ought to choose the old in preference to the new ; *وَأَتَمَّكَ دُونَ الْأَنَامِ طَرًّا* and he sought you out in preference to all other men.—Here must also be mentioned B *دُونَ*, and the rarer *بَدُونَ*, in the sense of without ; as *دُونَ الْجَهْرِ مِنْ دُونَ* and the rarer *بَدُونَ*, in the sense of without ; as *دُونَ الْجَهْرِ مِنْ دُونَ* wealth cannot be acquired without trouble ; *دُونَ مَشَقَّةٍ* without speaking loudly ; *دُونَ مَشَقَّةٍ* wealth cannot be acquired without trouble ; *بَدُونَ طَرَفَيْنِ* the 'isnād, or relation of attribution, cannot be effected without two extremes, an attribute, or predicate, and a subject ; *يَأْخُذُهَا تِجَارٌ بِلَادِ الْعَجَبِ بَدُونَ ثَمَنِ* C of Malabar take them without (paying any) price (for them) ; *فَلَا مَجْدٌ بَدُونَ الْجِهَادِ وَلَا جَهْدٌ يَغْنِي بَدُونَ الْقَدَرِ* for no glory is built up without a hard struggle, and no effort is of avail without the decree (of fate in thy favour, *الْقَدَرُ* in rhyme for *الْقَدَرُ*).

(g) That one object is placed before another, either (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 جَمْرٌ أَلْعَضَا* D before this there are the coals of the gadā and the stripping of the katād, that is to say, before you can obtain this, you have many serious obstacles to surmount (the wood of the gadā being noted for its long retention of fire, and the katād for the number and size of its thorns) ; *إِنَّ مَزَارَهَا قَرِيبٌ وَلَكِنْ دُونَ ذَلِكَ أَهْوَالٌ* the time or place for visiting her is near, but there are many terrors in the way ; *لَيْسَ دُونَهُمْ وَكَانَ مِجَنِّي* there is no curtain or barrier in front of them ;

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

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

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

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

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

(c) *وَرَاءَ* *behind*; as *دَخَلَ عَنَّتَ وَرَاءَهَا* *Antar came in behind her (her back being turned to him)*; *فَتَبَذُوهُ 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 وَرَاءَهُ* *but they disbelieve in what (hath been sent down or revealed) after it (the Pentateuch)*; tropically, *beyond, besides, more than, but anything beyond this (merely) serves to (make a show in) society*; *وَمَا وَرَاءَ ذَلِكَ بُلْغَةٌ مَجْلِسٍ وَأَحَلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ* *and He hath permitted you, besides this, to seek out (wives) by means of your wealth*; *وَمَنْ آتَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ* *but they who desire more than this, are transgressors*. [On the use of *وَرَاءَكَ* as an interjection, see § 35, b, β.]—Synonymous with *وَرَاءَ* is *خَلْفَ* *behind, after*; as *وَالشَّعْرُ يُسْحَبُ خَلْفَ ظَهْرِهَا* *and her hair hung*

- A down to the ground behind her back; فَقُمْتُ لِأَعْدُو خَلْفَهُ and I got up to run after him; كَيْفَ مَضَيْتِ خَلْفَهَا إِلَى الشَّطِّ how thou wentest after her to the bank; فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا and we made them a warning to their contemporaries and to those after them; وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا 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 لَنَحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا 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 in the midst of a garden; وَسَطَ الْأَبْرَاجَ among the reeds; وَسَطَ الدِّيَارِ among the houses.
- C

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

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

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

B

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

C

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

(e) مِنْ قِبَلِ as كَانَ أَمِيرًا بِالْأَشَّامِ مِنْ قِبَلِ عُثْمَانَ he was governor of Syria for 'Oṭmān (lit. from beside 'Oṭmān, with whom lay the option of sending him as such); مِنْ قِبَلِ قَدِمَ عَلَيْهِ جَوَابٌ كِتَابِهِ مِنْ قِبَلِ there came to him an answer to his letter from (Fr. de la part de) 'Abū Bakr; مِنْ قِبَلِ 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.

D

A (f) *مِنْ* and *وَرَاءَ* as *مِنْ وَرَاءَ جُدْرٍ* from behind walls; *إِنَّهُ جَالِسٌ مِنْ وَرَاءَ الْبِسْتَاةِ يَشْرَبُ* he is sitting behind the curtain drinking (*مِنْ* partitive); *مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ* from before them and behind them (see a); *وَنَزَلَ مِنْ خَلْفِهِ* and he descended by the other side of it (the hill, see b).

(g) *وَلَوْ كُنْتَ فَظًا غَلِيظَ آلْقَلْبِ لَآتَفَضُوا مِنْ حَوْلِكَ* as *مِنْ حَوْلٍ* and if thou hadst been harsh and hard-hearted, they would have dispersed from around thee; *وَتَرَى الْمَلَائِكَةَ حَاطِينَ مِنْ حَوْلِ الْعَرْشِ* and thou shalt see the angels surrounding the Throne (*مِنْ* partitive).

REM. a. We have already spoken of *مِنْ* *عَنْ*, § 49, rem. c; *مِنْ* *مَعَ*, § 57, rem.; *مِنْ* *عَلَى*, § 59, rem. b; *مِنْ* *دُونِ*, § 69; *بِدُونِ*, § 66, rem. c, and § 69, f; *بِمِنْ* *مِنْ* *غَيْرِ*, and *بِلا*, § 56, rem. c.

C REM. b. Other prepositions are occasionally found in composition, as *مِنْ لَدُنِ الصُّبْحِ إِلَى أَنْ تَزُولَ الشَّمْسُ* from the morning until the sun declines; *فَارَقَنِي لَمُنْدُ أَمْسِ هَذَا الْيَوْمِ* [since yesterday]; especially *إِلَى* in the compounds *إِلَى دُونِ* (*إِلَى* and *عِنْدِ*), *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 عَلَى خَيْرٍ* quite well, for *عَلَى خَيْرٍ* [or *بِخَيْرٍ*]; *إِذَا قِيلَ أَى النَّاسِ شَرُّ قَبِيلَةٍ أَشَارَتْ كُلِّبُ بِالْأَصَابِعِ حَتَّى تَبَدَّخَ* (أَشَارَتْ إِلَى كُلِّبٍ) when the question is asked, Who of mankind are worst as a tribe? the fingers point with the hands to Kuleib (for *كُلِّبٍ*); *فَارْتَفَعَى الْأَعْلَامِ* until he became haughty, and ascended the heights (of pride), for *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* us for 'Amr, there is no good in 'Amr to-day, instead of *لَا خَيْرَ فِي الْيَوْمِ فِي عَمْرٍو*; *وَلَيْسَ إِلَى مِنْهَا التَّنْزُولِ سَبِيلٌ* and there is no way (or means) to get down from it, for *إِلَى التَّنْزُولِ مِنْهَا*; *إِشْتَرَيْتُهُ بِوَاللَّهِ بِرَهْمٍ* I bought it, by God, for a dirham, instead of *وَاللَّهِ بِدِرْهَمٍ*.

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 ل); as *دَخَلْتُ الْبَيْتَ* I entered the house, for *فِي الْبَيْتِ* or *إِلَى الْبَيْتِ*; *سَكَنْتُ الدَّارَ* I inhabited, or dwelt in, the house, for *فِي الدَّارِ* and *وَيَوْمَ شَهِدْنَاهُ سُلَيْمًا وَعَامِرًا* and many a day we met face to face Sulëim and 'Amir, for *فِيهِ*; *فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ* therefore whosoever of you shall be present in the month, he shall fast therein, for *فِيهِ* C *هَدَيْتُهُ*; *فَلْيَصُمْ فِيهِ* *خَامِرَ الْقِتَالِ* I showed him the way for *لِلطَّرِيقِ* or *إِلَى الطَّرِيقِ*; *فِي الْقِتَالِ* he held back in battle (through cowardice), for *فِي الْقِتَالِ* D *كَمَا عَسَلَ*; *فِي الطَّرِيقِ* as the fox trots along the path, for *فِي الطَّرِيقِ* (see § 44, b, rem. a); *إِلَى الشَّامِ* he went to Syria, for *إِلَى الشَّامِ*; *وَأَخْفَى الَّذِي لَوْلَا الْأَسَى لَقَضَانِي* and I hide (within me) that which, were it not for patience, would be the death of me, for *عَلَيَّ* *لَقَضَى عَلَيَّ* my friends and relatives were far from me, or kept aloof from me, for *عَنِّي* *نَأَى عَنِّي* *بِهِ* *أَمَرْتُكَ الْخَيْرَ فَافْعَلْ مَا أَمَرْتُ بِهِ* I bade thee do good, do therefore as thou wast bidden, for *بِالْخَيْرِ*; *مِنْ ذَنْبِي* *أَسْتَغْفِرُ اللَّهَ* I ask pardon of God for my sin, for *ذَنْبِي*; *وَأَخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا* and Moses chose from his people seventy men, for *مِنْ قَوْمِهِ* *مِنَّا الَّذِي اخْتِيرَ الرِّجَالُ سَبَاةً* of us

A as it possesses verbal power (§§ 27—29), we have now only to remark that it is not (as might at first sight appear) rendered definite by the very nature of its idea, and, in consequence, able to dispense with the article in order to become definite; but is, on the contrary, like other nouns, indefinite, when it stands without the article. E.g.

قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ

to fight in it (one of the sacred months) is

(a) *great (sin), but to turn (others) away from the path of God, and not to believe in Him and (to prevent access to) the sacred mosque, and to turn His people out of it, is (a) greater (sin) in the sight of God* (قِتَالٌ a fighting, not the fighting, and so with صَدٌّ and كُفْرٌ):

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكَ * بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ

the divorce may take place twice (and the woman be taken back after each time), but after that ye must either retain (your wives) with kindness or dismiss (them) with benefits (الطَّلَاقُ the divorce, إِمْسَاكَ a retaining,

C *a dismissing); لَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا they are not able to give them (any) help (نَصْرًا = نَصْرًا مَا or مِنْ نَصْرٍ, whereas النَّصْرُ would mean, they are not able to give them the help necessary in the particular case).*

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

D the verbal idea attaches itself as descriptive of it; e.g. *الْبَاعِثُ* the exciting cause, the motive; *الْمَانِعُ* the hindering object, the hindrance.

Now, as both the person or thing and the verbal idea are something firm and abiding, it follows that the concrete verbal noun indicates a lasting and continuous action on the part of an agent or passion on that of a patient. This idea it possesses in common with the Imperfect (see § 8), to which it is often related in outward form (see Vol. i. § 236, with rem. a). The difference between them is, that

* Viz. *فَأَتُوا جِبُ (هُوَ) إِمْسَاكَ* or *فَأِمْسَاكَ وَاجِبُ*.

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

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

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

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

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

REM. a. When the perfect *كَانَ* is prefixed to a concrete verbal noun which refers to the future, the idea of futurity is transferred to a past time; as *أَمْرٌ كَانَ مَفْعُولًا* a thing which should have been done (equivalent to *أَمْرٌ كَانَ حَقِيقًا أَنْ يُفْعَلَ*); *قَانِ مَا كَانَ كَانًا نُوَ الْخ* *quid futurum esset si etc.* Compare the

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

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

(b) But if the concrete verbal noun stands in a *circumstantial* C clause (*حَالٌ*), the state which it describes belongs to the same period of time as the verb in the leading clause. E.g. *أَنْشَدَ وَهُوَ مَحْبُوسٌ بِمَكَّةَ* he recited, whilst he was in prison at Makkah, (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 يُسَلِّمُ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى* and whoso turns himself wholly towards God, whilst he does good, has D laid hold on the surest handle. In such subordinate clauses the imperfect is used in almost the same way as the concrete verbal noun (§ 8, 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 *adverbiul accusative*. This may happen even when the subjects are different (§ 44, c). E.g. *قَوَى السُّورَ هَارِبًا*

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

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

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

2. The Government of the Noun.

The Status Constructus and the Genitive.

75. The idea of one noun is very often more closely determined B (*يَتَخَصَّصُ*) or defined (*يَتَعَرَّفُ*) by that of another*. When this is the case, the noun so defined is shortened in its pronunciation by the omission of the *tênwin*, or of the terminations *نِ* and *نَ* (Vol. i. § 315), on account of the speaker's passing on rapidly to the determining word, which is put in the genitive. The determined noun is called by the Arab grammarians *الْمُضَافُ* the annexed; the determining noun, *الْمُضَافُ إِلَيْهِ* that to which annexation is made or to which another word is annexed; and the relation subsisting between C them is known as *الإضافة* 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 *الإضافة الحقيقية* the proper or real annexation, *الإضافة المحضة* the pure annexation, or *الإضافة المعنوية* the logical annexation; the other, *الإضافة غير الحقيقية* the improper annexation, *الإضافة غير المحضة* the impure annexation, or *الإضافة اللفظية* the (merely) verbal or grammatical annexation. D The latter consists in this, that an adjective, a participle active intransitive, or a participle passive, takes a definite noun in the genitive instead of

* [The *تخصيص* 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, *تعريف* is the defining of the noun by the genitive of a defined noun.]

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

76. By the genitive is indicated: (a) the person to whom [or the B thing to which] the quality designated by the governing word belongs, as *حِكْمَةُ اللَّهِ* the wisdom of God; [*صَفَاءُ الْمَاءِ* the limpidness of the water;] (b) the material of the form and the form of the material, as *فِصَّةُ بَيْضَةِ فِصَّةٍ* an egg of silver, *فِصَّةُ الدَّرَاهِمِ* the silver of the dirhams (in the former case the annexation is *explicative*, *إضافة بيانية*, 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, *إضافة تبعيضية*) and the whole as embracing the parts (*explicative* annexation), as *رَأْسُ الْحِكْمَةِ* the beginning of wisdom, *كُلُّ الْمَخْلُوقَاتِ* the totality of created things; (e) the thing possessed by a possessor and the possessor of a thing D possessed, as *خَزِينَةُ السُّلْطَانِ* the treasury of the sultān, *سُلْطَانُ الْبَحْرِ* 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 **غُلَامٌ زَيْدٍ** *Zaid's slave*, = **الْغُلَامُ الَّذِي لَزَيْدٍ** *the slave who (belongs) to Zaid*; **كَأْسٌ فِضَّةٌ** *a silver cup*, = **كَأْسٌ مِنْ فِضَّةٍ** *a cup (made) of silver* (see § 48, f); **صَوْمُ الْيَوْمِ** *to-day's fast*, = **الصَّوْمُ فِي الْيَوْمِ** *the fast (held) on to-day* (see § 55 a).

REM. The annexation is resolved by **مِنْ**, when the **إِثْبَاطِيَّة**

is the genus or material of the **مُضَافٌ**, as **ثَوْبٌ خَزِرٌ** *a silk dress*

- B [comp. § 48, g]; by **فِي**, when the **مُضَافٌ** is the **ظَرْفٌ** (see Vol. i. § 221, rem. a) of the **مُضَافٌ**, as **عَرَبُ الْحِجَازِ** *the Arabs of el-Hijāz*, **مَكْرٌ اللَّيْلِ وَالنَّهَارِ** *plotting by night and day*.

78. The determining noun is, in the real annexation, always either a substantive or a word regarded as such, a pronoun, or an entire clause. For example: **رَسُولُ اللَّهِ** *the Apostle of God*; **كَلِمَةٌ إِنْ**

- C **كَلِمَةٌ إِنْ** *the word 'in'*; **تَنْكِيرُ إِنْسَانٍ** *the meaning of (the verb) katala*; **كَلِمَةٌ أَلْإِنْ** *etc., the indefiniteness of (the substantive) 'insān* (not **كَلِمَةٌ أَلْإِنْ**, etc., because words, regarded as substantives, are by their very nature definite, just like proper names, and therefore do not require the article); **مَعْنَاهُ** *its meaning*; **يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ** *this is the day (when) their truthfulness shall benefit the truthful*; **إِلَى يَوْمٍ يَبْعَثُونَ** *till the day (when) they (the dead) shall be raised*; **يَوْمٌ تَوَلَّتِ الْأَطْعَانُ** *the day (that) the women (setting out on their journey) turned away from us*; **زَمَنَ الْحَجَّاجِ أَمِيرٍ** *at the time (when) el-Haǧǧāǧ was ḥmīr*; **وَقَتَّ أَنْ اسْتَتَرَ** *at the time (when) he hid himself*, = **وَقَتَّ اسْتِتَارَهُ** *at the time of his hiding himself*; **حِينَ يَرَوْنَ الْعَذَابَ** *when they shall see the punishment*; **مِنْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ** *from the moment he goes out from his house*]; **عَصْرٌ حَانَ مَشِيبٌ** *at the time (when) old age is coming on*; **أَنْ يَفْعَلَ كَذَا** *for fear of his doing so-and-so*;

حَتَّى سَقَتْهُ الْبِنِيَّةُ كَأْسًا وَسُقُوا مَاءً حَمِيمًا *till death made him drink the cup of "and they were given boiling water to drink"* (el-Kor'an, xlvii. 17).—The determined noun, on the contrary, can be only a substantive; for the numerals and prepositions (**خَمْسَةٌ رِجَالٍ** *five men*, **بَعْدَ سَنَةٍ** *after the lapse of a year*) are in reality substantives, and adjectives, standing in the position of defined nouns, have the force of substantives, as **خَيْرُ الْبَرِيَّةِ** *the best of (God's) creatures* (see § 86), **عَاجِلٌ طَعْنَةٌ** *a hurried thrust*, **وَمُشْرِفٌ آلَانَ بِعَالِي أَسْرِ الصَّاحِبِ أَبِي الْقَسِيمِ** *and honoured now by the exalted name of the Ṣāhib 'Abu 'l-Kāsim*. [Comp. § 86, rem. ḥ, § 93 at the end, and § 95, e.]

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

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

79. Not only common nouns, but also proper names, may be determined by a genitive; as **رَبِيعَةُ الْقُرَيْشِ** *Rabi'a of the horse*; **النَّابِغَةُ الدُّبْيَانِيَّةُ** *en-Nābiǧa of (the tribe of) Duḅyān*, = **نَابِغَةُ دُبْيَانَ حَاتِرِ طَيْءٍ**; **تَغْلِبُ بْنُ وَائِلٍ** *Taglib, (son) of Wā'il*, for **وَأَيْلٍ** *Taglib*, **وَأَيْلٍ** *Taglib*, **تَغْلِبُ بْنُ وَائِلٍ** *Taglib, (son) of Wā'il*, for **وَأَيْلٍ** *Taglib*, **عَمْرُو الْكَلْبِ** *Amr of the dog* (because

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

80. It often happens, too, that a noun is qualified by the genitive of another noun, when in other languages an adjective would be employed; as رَجُلٌ سَوٌّ *a bad man*; حِمَارٌ وَحْشٍ *a wild ass*; ثَوْبٌ صِدْقٍ *a piece of cloth of good quality*, مَبْوَأٌ صِدْقٍ *a good place of abode*,
 C صَاحِبٌ صِدْقٍ *a good comrade*; إِخْوَانُ الصِّفَا *the pure or sincere brethren* (or brotherhood). This is particularly the case in specifying the material of which a thing is made; as بَيْضَةٌ فِضَّةٌ *ovum argenteum*, a silver egg; ثَوْبٌ حَرِيرٍ *vestis serica*, a silk dress (see §§ 76, 77). In the same way a genitive is attached to the name of a person, to express something peculiar to and descriptive of him; as زَيْدٌ الضَّلَالِ *the erring (apostate) Zèid*, = زَيْدٌ ذُو الضَّلَالِ; سَعْدُ الْخَيْرِ *the good*
 D *Sa'd*, = سَعْدٌ ذُو الْخَيْرِ, to which would be opposed سَعْدُ السَّوِّءِ, or ذُو الشَّرِّ *the wicked Sa'd*, = سَعْدٌ ذُو السَّوِّءِ 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 رَجِيمٍ *a relation*, ذَاتُ شَوْكٍ *a piece of land covered with thorns*, أَوْلُو الْأَثَابِ *intelligent persons*,
 C صَاحِبُ الطَّبْعِ الْمُسْتَقِيمِ *relations*; أَوْلُو الْأَرْحَامِ, or ذَوُو الْأَرْحَامِ *one with good natural parts*, صَاحِبُ الْخَطِيئَةِ *the person who has committed a fault*, صَاحِبُ خَبْرٍ *a scout, spy, or mouchard*, صَاحِبُ عِلْمٍ *a man of learning*, أَصْحَابُ الْجَنَّةِ وَالنَّارِ *the inmates of Paradise and Hell*; أَهْلُ الْأَسْتَةِ *those who conform to the practices [and sayings] of Muhammad*, أَهْلُ الْأَهْوَاءِ *persons of erroneous opinions, heretics*, ذُو الْعِلْمِ *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, ابْنُ الطَّرِيقِ *the main road*; ابْنُ السَّبِيلِ *the son of the way*, i.e. the traveller, ابْنُ حَرْبٍ *a warrior*, ابْنُ أَوَى *the son of*

- A howling, i.e. the jackal; *بِنْتُ الْجَبَلِ* the daughter of the mountain, i.e. the echo; *أَخُو الْعَلِيمِ*, *أَخُو الْغَنِيِّ*, *أَخُو الْجَاهِدِ*, *أَخُو الْخَبِيرِ*, the good, the laborious, the wealthy, the learned, *أَخُو تَمِيمٍ* a brother of Tēmim, one of the tribe of Tēmim; [*أَخُو الْخَمِيرِ*] the brother of wine, i.e. a man drunk with wine. Connected herewith is the use of *إِبْنُ*, *ابْنَةُ*, *ابْنَتُ* 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 *أَخُ* 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) *كُلُّ* (Heb. כָּל, Syr. כָּל, Æth. ኃላ *kwäll*) the totality, the whole (lit. what is rolled and gathered together; compare *دَلَّ* to roll, *كَيْلًا*, *كَيْلِينَ*, a crown, *دَلَّ* to make complete or perfect, *دَلَّ* perfect, the whole). If the leading substantive is definite, and signifies something single and indivisible, *كُلُّ* means whole, as *كُلُّ الْبَيْتِ* the whole house, *كُلُّ الْيَوْمِ* the whole day; if it is definite, but a plural or a collective, *كُلُّ* means all, as *كُلُّ الْحَيَوَانَاتِ* all the animals, *كُلُّ النَّاسِ* all mankind; if it is indefinite, *كُلُّ* means each, every, as *كُلُّ سَوْدَاءَ تَمْرَةٍ وَبَيْضَاءَ شَحْمَةٍ* not everything which is black is a date, and (not everything which is) white a bit of fat; *أَكَلَّ 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 كَيْدٍ* every day, *كُلُّ وَاحِدٍ (أَحَدٍ)* each single one, *كُلُّ مَنْ* every one who (in

which case the annexation is explicative, *إِضَافَةُ التَّفْسِيرِ وَالْبَيَانِ*, each, viz. stratagem, etc.)*.—Frequently, however, the definite primary substantive is put first, and *كُلُّ* is placed after it, in annexation to a pronominal suffix agreeing with the primary substantive, which is, as it were, repeated in the suffix; as *كُلُّهُ* the whole house, *كُلُّهَا* the whole earth, *كُلُّهُمْ* all mankind. Instead of this construction, we sometimes find *أَكْتَلُ*, τὸ πᾶν, and even *كُلُّ*, which is definite, notwithstanding the tenwin, and stands, according to circumstances, for *كُلُّنَا*, *كُلُّكُمْ*, etc.; as *وَقَدْ تَجَمَّعَتِ الصَّعَالِيكُ وَالْأَرَامِلُ وَالْأَيْتَامُ وَالْأَكْتَلُ قَدِ اتُّوا لِيَسْقُوا جِمَالَهُمْ وَالْأَغْنَامَ وَبَقُوا أَلْتَلُّ* 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 = أَلْتَلُّ*); *وَعَادَ وَفِرْعَوْنُ (كُلُّهُمْ = أَلْتَلُّ) وَإِخْوَانُ نُوطٍ وَأَصْحَابُ الْأَيْتَةِ وَقَوْمُ تَبَّعِ كُلُّ كَذَّبَ الرُّسُلِ* and Pharaoh, and the brethren of Lot, and the inhabitants of the grove, and the people of Tubba', all accused the apostles of imposture *وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا (كُلُّ وَاحِدٍ مِنْهُمْ or كُلُّهُمْ = كُلُّ) وَجَعَلْنَا نَبِيًّا كُلُّ يَمُوتُ (مِنْهُمْ or كُلُّ وَاحِدٍ مِنْهُمْ = كُلًّا) كُلًّا* we gave him (Abraham) Isaac and Jacob, and each of them we made a prophet (*كُلًّا = كُلُّ وَاحِدٍ مِنْهُمْ*); *كُلُّ أَحَدٍ مِنَ النَّاسِ وَبَابِعَ* and they all

* [In poetry *كُلُّ*, 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 الدُّخْرُ إِلَّا كُلُّ 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 lautere Freunde mit weiten Kleidern.*]

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

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

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

C *غَيْرَ* not Arabs; *غَيْرَ مِصْرَ* his face was not turned towards Egypt; *فَنَزَلَ عَلَى غَيْرِ مَاءٍ* and he halted away from water, or without access to water.—*الْغَيْرُ* is very rarely used instead of *غَيْرٌ* with the genitive; as *أُكُفَّ الْغَيْرُ* the hands of others clasp them (= *غَيْرُهُمْ*).—When in the accusative, *غَيْرٌ*, which always remains a substantive, often requires to be translated by a preposition or conjunction, such as *except*, *but*; e.g. *قَامَ الْقَوْمُ غَيْرَ أَبِي بَكْرٍ* the people

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

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

in the nominative, *not otherwise*; *عِنْدِي دِرْهَمٌ لَيْسَ غَيْرٌ* I have a ¹ dirham about me, *nothing more*; i.e. *لَا غَيْرُ ذَلِكَ*.

REM. a. When the sense demands a repetition of *غَيْرٌ*, the particle *لَا* is used instead, likewise followed by the genitive; as *بِغَيْرِ عِلْمٍ وَلَا هُدًى* without father and mother; *وَلَا كِتَابٍ مُنِيرٍ* without either knowledge or guidance or a book to give them light; *أَعْرِفُهُ غَيْرَ حَسُودٍ وَلَا ظَلُومٍ* I know him to be neither B envious nor tyrannical; *أَنْعَمْتَ 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 *غَيْرٌ* in the nom., genit. or accus., followed by the genit. of an adjective, we sometimes find *لَا* with the corresponding case of the adjective; as *بَقْرَةٌ لَا ذَلُولَ* an unbroken heifer, = *غَيْرُ ذَلُولٍ*.

(e) *سِوَى* (rarely *سُوَى* and *سِوَاً*), another (besides *So-and-so*), likewise runs through all the cases; as *وَسِوَاكَ مَا نِعَ فَضْلُهُ الْمَحْتَاجُ* whilst others than thou withhold their benefits from the needy (see § 30, b, rem. b); *فَسِوَاكَ بَائِعٌ وَأَنْتَ الْمُشْتَرِي* then another than thou is the seller and thou art the buyer; *وَأَكْفِنِي بِفَضْلِكَ عَنْ سِوَاكَ* and suffice me with Thy bounty, so that I may have no need of any D other but Thee; *دَعَوْتُ رَبِّي أَنْ لَا يُسَلِّطَ عَلَيَّ أُمَّتِي عَدُوًّا مِنْ سِوَى أَنْفُسِيَا* I have prayed to my Lord that He would let no enemy conquer my people, that belonged to another race than themselves; *وَلَا يَنْطَلِقُ* and no one of them speaks a foul word, either when they sit with us or with others than us; *وَإِنَّ سِوَاكَ مِنْ يَوْمَلَةٍ 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 كُونِهِ رَوْتَقَ الْمَجْلِسِ besides its [or his] being an ornament in society.

- (*f*) مِثْلٌ plur. أَمْثَالٌ, *likeness*, as an adjective, *like*, also runs through all the cases; as ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا this because they say, *Selling is merely like usury*;
- B *ye are nothing but men like us*; لَهَا أُنْجِحَةٌ مِثْلُ الْخُقَاشِ they have wings like (those of) bats; عَلَى الثَّمَرَةِ 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; لَيْسَ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ to produce the like of this Kor'an, they could not produce the like of it;
- كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ knowledge say the like of their saying (of what they say);
- C تَوَافَقَ if one of you spent every day the like of (the hill of) 'Oḥod in gold (a quantity of gold as large as the hill of 'Oḥod);
- كَانَ السَّبَاعُ مَصُورِينَ مِثْلَ بَنِي آدَمَ if the wild beasts were painters like men; مَرَّ مِثْلَ الْبَرْقِ he passed like the lightning;
- لِي مِثْلًا مَا لَكَ I have twice as much as thou; يَرَوْنَهُمْ مِثْلِهِمْ they thought them twice as many as themselves;
- D وَبِهَا قُرُودٌ بَيْضٌ كَأَمْثَالِ and in it are white apes, like (as big as) large rams; أَمَرَ أَنْ يُعْطَى عَشْرَةَ أَمْثَالِ مَا سَأَلَ he ordered that he should be given ten times as much as he asked;
- المِثْلُ is used instead of مِثْلٌ with the genitive in expressions like ثَمَنُ الْمِثْلِ the price paid for a similar thing (= مِثْلِهِ), مَهْرُ الْمِثْلِ the dowry given to a lady of her rank (= مِثْلِهَا).

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

REM. b. Similar is the use of شِبْهٌ [or شَبِيهٌ], *likeness, the like*, قَدْرٌ or مَقْدَارٌ, *measure, size, quantity, worth*, and زُهَّاءٌ *computation* (by conjecture), which last may usually be translated by *about*; and the ancients have cut out in the mountain (something) like steps (or a stair), by which one can ascend; هِيَ فِي شَبِيهِ الْجَزِيرَةِ it (the town) lies in a sort of peninsula; هُوَ شَبِيهِ شَجَرِ الْأُتْرُجِ it (this tree) has the likeness of a lemon-tree; also construed with ب as فَخَرَجَ مِنْهُ ب as he edited from this work the Book of Purification in (a volume) of about 1500 leaves]; صَنَعَ قَدْرَ الرَّجُلِ الْمُعْتَدِلِ الْحِلَقَةَ a statue the size of (as tall as) a well-proportioned man; وَخَضِرُ قَدْرِ النِّعَامِ الْكِبَارِ peacocks, speckled and green, as big as large ostriches; هُمُ قَدْرُ مَائَةٍ they are as many as a hundred];

تَحْتَ الرِّمَانَةِ عُنُقٌ مِقْدَارُ سِتَّةِ أَصَابِعٍ under the knob is a neck (or shaft) measuring six fingers; هُوَ مَا فِي كَثِيرٍ قَدْرٌ مَا يُدِيرُ رَحَى would turn a mill; بِأَرْضِ الْهِنْدِ بَحِيرَةٌ مِقْدَارُ عَشْرَةِ فَرَسَخٍ فِي مِثْلِهَا in the country of India is a lake, measuring ten parasanyas (in length) by the same (in breadth); يَجْتَمِعُ مَا عَمَّا فِي غَدِيرٍ مِقْدَارِ its water collects in a pond, measuring a bowshot by a bowshot; رَأَى فِي الْمَاءِ سَكَّةً مِقْدَارِ ذِرَاعٍ he saw in the water a fish, measuring a cubit (in length); اجْتَمَعَ لَهُ فِي أَيَّامِ الْعَامُونَ مِنْهُمْ زُهَّاءٌ ثَلَاثَةَ آلَافِ غَلَامٍ لَعَلَّهُ يَكُونُ perhaps there may be on each corpse about 1000 ells of it; إِلَى زُهَّاءِ نِصْفِهَا to about the half of it;

A كَلِمَاتُ طُولِ الصَّنَمِ زُهَاءٌ ثَلَاثِينَ ذِرَاعًا *the length (height) of the image is about thirty cubits.* This last word is sometimes construed with *مِنْ*, as *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 نَحْوِ الْجُودِ وَالْبَخْلِ* *and similarly in regard to the other moral qualities, such as liberality and niggardliness*; *كَالصَّلَاةِ وَالصَّوْمِ*; *وَالشَّمْعِ نَحْوُ مِائَةِ شِعَعَةٍ* *and the wax-candles were as prayer, fasting, and the like*; *وَنَحْوِهَا* (i.e. *تَكَلَّمَ نَحْوُ زَيْدٍ* (i.e. *تَكَلَّمَ تَكَلُّمًا نَحْوُ تَكَلُّمِ زَيْدٍ*) *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 مِنْ مِائَةِ شِعَعَةٍ* *and the wax-candles were*

C *about a hundred*; *لَمْ يَفْلِتْ مِنْ أَهْلِهَا إِلَّا نَحْوُ ثَلَاثِينَ رَجُلًا* *there escaped of its inhabitants only about thirty men*; *كَانَ فِي نَحْوِ أَرْبَعَةِ* *he was at the head of about 4000*; *عَلَى نَحْوِ سِتِّ مَرَاجِلَ* *at (a distance of) about six marches*; *فِيهَا حَيَاتٌ صَغَارٌ نَحْوَ الشَّبِيرِ* *in it are small snakes, about a span (long)*; *صَادَ سَكَّةٌ نَحْوَ الشَّبِيرِ* *he caught a fish about a span (long)*; *فِي الْكَبِيرِ نَحْوُ مِنْ فَيْدٍ* *it is about the size of Faid*;

D *وَهُمْ نَحْوُ مِنْ أَرْبَعِ مِائَةِ رَجُلٍ* *and they were about 400 men (in number)*; *رَوَى نَحْوًا مِمَّا ذَكَرْنَا* *he handed down nearly the same (story) as we have mentioned*; *أَعْطَى عَبِيدُ اللَّهِ* *Obdidu'llāh gave el-Hārīt about 50,000 dirhams.*

83. كِلَانٍ, fem. كِلَانِ, both, a pair (compare Heb. כְּלָיִם) *two things of different kinds*, Æth. ክለስ: fem. ክለሱ: *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 كِلَانًا* *and He knows that both of us will meet Him (at the judgment)*; *إِنَّ لِلْخَيْرِ وَالشَّرِّ مَدَى* *both good and evil have their limit, and both are plain and clear* (قَبْلُ in rhyme for قَبْلُ). This word is not B inflected except when it is connected with a pronominal suffix; as *مَرَرْتُ بِكِلْتَا* *I have seen thy two brothers* (not *كِلَانِي*); *رَأَيْتُ كِلَا أَخَوَيْكَ* *I passed by thy two sisters* (not *بِكِلَانِي*); but *إِنَّ الْمَعْلَمَ* *the teacher and the physician, both of them*, *مَرَرْتُ* *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 C love one another*]; *كِلَانَا غِنَىٌّ عَنِ أَخِيهِ حَيَوْتَهُ* *each of us can dispense with his brother, all his life long*; *كِلَانًا إِذَا مَا نَالَ شَيْئًا أَفَاتَهُ* *when either of us obtains anything, he lets it slip*; *كِلَا أَحْوَيْنَا كَانَ فَرَعًا دَعَامَةً* *each of our two brothers was an eminent man, a support of his people*; *كِلْتَا* *neither of you has hit the right thing*]; *كِلْتَا* *each of the gardens produced its fruit*; *هَبْنَا* D *here are two men, both of whom are hateful to you.*—In poetry it is sometimes joined to two singular genitives, as *كِلَا أُخِي وَخَلِيلِي وَاجِدِي عَضْدًا فِي النَّآبَاتِ* *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 وَعَمْرٌو* *كِلَاهُمَا* or *زَيْدٌ 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 **وَنَافِعٍ كُلُّ ضَارٍ 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 **كِلَانَا فَعَلْنَا ذَلِكَ** we two have done this together.

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

84. **رَبٌّ** 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 **رَبٌّ رَجُلٍ كَرِيمٍ قَدْ لَقِيتُ** many a noble man have I met; **رَبٌّ رَجُلٍ**

C **رَبٌّ رَجُلٍ** many a man have I thought foolish; **رَبٌّ رَجُلٍ رَأَيْتُهُ جَاهِلًا** many a drinking-cup did I empty on that day; **رَبٌّ وَرَقَاءَ هَتُوفٍ**

رَبٌّ وَرَقَاءَ هَتُوفٍ many a cooing dove, sorrow-stricken, cries in the morning on a branch.—Sometimes the pronominal suffix **هُ*** is appended to **رَبٌّ**, and the indefinite substantive put in the accusative, as a **تَسْبِيحٌ** (§ 44, e), or by the verb **أَعْنَى**, I mean,

D understood; as **وَرَبَّهُ عَطِبًا أَتَقَدَّتْ مِنْ عَطْبِهِ** and many a perishing (man) hast thou saved from destruction (**عَطِبُهُ** in rhyme for **عَطْبِهِ**).

When the substantive is feminine, or in the dual or plural, some grammarians allow the use of the corresponding pronouns; as **رَبَّهُ أَمْرًا**,

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

or **رَبُّهَا أَمْرًا** many a woman; **رَبُّهُمْ رَجَالًا** many men; **رَبُّهُنَّ نِسَاءً** A many women.

REM. a. Other forms of this word are: **رَبَّتٌ**, **رَبٌّ**, **رَبٌّ**, **رَبٌّ**, of which the most common are **رَبٌّ** and **رَبَّتٌ**; as **أُمِّمِرْ هَلْ رُبَّتْ** 'Umèima, dost thou know that I parted on the day (i.e. at the battle) of *Hošās* from many a sturdy friend (**ضَعِيفٍ** in rhyme for **ضَعِيفٍ**); **رُبٌّ خُطْبَةٍ** B **رُبٌّ خُطْبَةٍ** many a long oration (in rhyme for **مُسْحَنِفَةٍ**).—The addition of **مَا أَتَكَافَأُهُ** (see § 36, rem. d) usually hinders the regimen of **رُبٌّ**, as **رُبَّمَا الْجَامِلُ الْمَوْبِلُ لِيَبْرَهُ** many a large and thriving herd of camels is (to be found) among them; but it is sometimes added without producing any effect (**مَا الزَّائِدَةُ**); see § 70, rem. f), as **رُبَّمَا ضَرْبَةٍ بِسَيْفٍ صَقِيلٍ** C **رُبَّمَا غَارَةٍ** many a raid (see rem. c).

REM. b. From **رَبٌّ** 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 أَتَكَافَأُهُ**] or a verbal clause [in which case **مَا** is **مَا الْمَصْدَرِيَّةُ**]; as **رُبَّمَا زَيْدٌ فِي الدَّارِ** perhaps Zèid is in the house; **رُبَّمَا يُوَدُّ الدِّينَ** many a time has Zèid come to me; **رُبَّمَا يُوَدُّ الدِّينَ** D **رُبَّمَا يُوَدُّ الدِّينَ** often will those who have not believed, wish that they had been Muslims; **رُبَّمَا يَقُولُ مَا لَا تَقْبَلُهُ الْعُقُولُ** perhaps he may say something which our undertakings cannot receive (which we cannot admit)*.

* [In the verse **رُبَّمَا تَكْرَهُ النَّفُوسُ 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 **مَا مَوْصُوفَةٌ** (Vol. i. § 348), with **بَيَانٌ** as **مِنْ الْأَمْرِ** and **صِفَةٌ** as **لَهُ فُرْجَةٌ**. See Fleischer, *Kl. Schr.* i. 420.]

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

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

أَوْتُقَاخَةٍ مِنْ سَوْسَنِ صَيْغٍ نِصْفَهَا وَمِنْ جُلْتَانٍ نِصْفَهَا وَشَقَاتِي *upon me*; أَوْتُقَاخَةٍ مِنْ سَوْسَنِ صَيْغٍ نِصْفَهَا وَمِنْ جُلْتَانٍ نِصْفَهَا وَشَقَاتِي *there is many an apple, the one half of which is fashioned of a lily, and the other half of a pomegranate blossom and an anemone*.—The same is the case, though rarely, after ف, and still more rarely after بَل; as بَلْ فَمِثْلِكَ حُبْلَى قَدْ طَرَقْتُ وَمُرْضِعٌ *many a one like thee have I visited by night, pregnant and nursing a child*; بَلْ بَلَدٍ مَلَأَ الْفِجَاجَ قَتْمَهُ *many a town, the dust of which fills the wide roads* (قَتْمَهُ in rhyme for قَتْمَهُ); بَلْ مَهْمَةٍ قَطَعْتَ بَعْدَ مَهْمَةٍ *many a desert after desert* (قَتْمَهُ); بَلْ جَوْرِ تَيْهَاءَ كَطَهْرِ الْأَحْجَفَتِ *many a middle of a desert, like the back of a shield* (الْأَحْجَفَةِ in rhyme for الْأَحْجَفَةِ). Occasionally even these particles are omitted, and the genitive alone appears; as رَسِيرٌ دَارٍ وَقَفْتُ فِي طَلَلِهِ *many a deserted abode, amid the ruins of which I have stood* (طَلَلِهِ in rhyme for طَلَلِهِ); تَرْجِسٌ بَاكَرْتُ *many a garden of lilies have I visited early in the morning, in which it was sweet and pleasant to pass the time* (وَعَذْبٌ in rhyme for وَعَذْبٌ).

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

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

86. With the genitive are also construed verbal adjectives B expressing the superlative, whether of the common form *أَفْعَلُ* (Vol. i. § 234), or of any other form, such as *فَعْلٌ* (e.g. *خَيْرٌ*, *شَرٌّ*); as *أَعْلَمُ* *خَيْرُ الْفَلَسَفَةِ* the most learned of the philosophers, *خَيْرُ الْبَرِيَّةِ* the best of created things (see § 93). Here the genitive designates the whole, out of which some one or something is brought conspicuously forward as its most remarkable part. As *أَفْعَلُ* and *فَعْلٌ* 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 الْبَرِيَّةِ* may be said of a single man or woman, or of two or more persons of either sex [comp. § 93, rem. a].—To indicate that an object is the greatest or most distinguished of its kind, the substantive is often repeated in the form of the definite genitive plural; as *أَمِيرُ الْأُمَرَاءِ* the emir of the emirs, i.e. the chief emir; *قَاضِي الْقَضَاةِ* the chief judge; *طَلْحَةُ أَطْلَحَاتِ* the Talha of the Talhas, i.e. the noblest of those who bear the name of Talha.—To show that certain objects possess the highest degree of a quality, the adjective which designates that quality is construed with the genitive plural D of the substantive, and becoming then virtually a substantive need not vary with the gender and number of the objects spoken of; as *نَفِيسُ الْجَوَاهِرِ* the most precious gems (lit. the precious of gems); *صَالِحُ الْإِخْوَانِ*, or *سَوَابِغُ التَّعْمِيرِ*, the most ample favours; *صَالِحُ نِسَاءِ كُرْدِيسَ* 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 *هُوَ هَذَا أَحَبُّ مَا كَانَ* 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 بِقِيَمَةِ أَكْثَرِ مَا كَانَتْ* for the highest price; *أَوْجَرُ مَا أَنَا مِنْ سَلْقَةِ* I dislike nothing more than (the name of) Samlaka; B *هُوَ وَآلِهِ 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 *أَوَّلُ* first, being strictly a superlative, is also construed with the genitive, as *أَوَّلُهُمُ* the first of them, *أَوَّلُ يَوْمٍ* the first day = *الْيَوْمُ الْأَوَّلُ*; but this construction is not extended in classical Arabic to the other ordinal numbers (Vol. i. C § 328), which are nomina agentis from transitive verbs (see § 109), though later writers not unfrequently use them in this way, as *الثَّانِيَةَ* for the second time = *الثَّانِيَةَ*. Modern and vulgar are such constructions as *الثَّانِي يَوْمٍ* the second day, *الثَّلَاثُ 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 *مُضَافٍ* is a part, but it is (as in *نَهْرُ الْأُرْدُنِّ* the river Jordan) merely explicative D (see § 95); so that *عَزِيزُ كِتَابِكُمْ = عَزِيزُ كِتَابِكُمْ* = *لَيْسَ لَهُ رُسْتَاقٌ كَبِيرٌ = لَيْسَ لَهُ كَبِيرُ رُسْتَاقٍ*. [Similarly *كَبِيرُ رُسْتَاقٍ* = *كَبِيرُ رُسْتَاقٍ*.] *كِتَابِكُمْ أَعَزِيزُ* it has no great territory*.]

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

- A 87. The interrogative pronoun **أَيُّ**, fem. **أَيَّةٌ** (Vol. i. §§ 349, 353), is construed with the genitive, indefinite or definite; as **أَيُّ رَجُلٍ** *which man?* **أَيُّ رَجُلَيْنِ** *which two men?* **أَيُّ الرَّجُلَيْنِ** *which of the two men?* **أَيُّ رِجَالٍ** *which men?* **أَيُّ الرِّجَالِ** *which of the men?* **أَيُّ مَنْ رَأَيْتَ أَفْضَلَ** *which of those whom thou hast seen is the better, or the best?* **أَيُّ الَّذِينَ لَقَيْتَ أَكْرَمُ** *which of those whom thou hast met is the noblest?* **أَيُّهُمَا** *which of the two?* **أَيُّهُمُ** *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 وَأَيُّكَ كَانَ شَرًّا فَأَخْرَاهُ اللَّهُ** *whichever of us (two) be the bad one, may God bring him to shame;*
- C **أَيُّنَا = أَيُّي وَأَيُّكُمْ** and **أَيُّكَ وَأَيُّي** *why dost thou not ask the people, which of us, on the morning we met, was the best and the most noble?* (أَيُّنَا = أَيُّي وَأَيُّكُمْ and أَيُّكَ وَأَيُّي).

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**; **وَأَيُّهَا سَيِّئِي** *and at the time he hid himself,* = **وَقَتَ اسْتَيْتَارِهِ**; **وَقَتَ أَنْ اسْتَتَرَ** *طالِبُ الْعِلْمِ مَا تَقُولُ لِكثْرَةِ مَا يَقُولُونَ فِي الزَّمَانِ الْأَوَّلِ مَا تَقُولُ فِي *the student of science was named Mū-takūlu (what dost thou say?) for no other reason than that, in the olden time, they used constantly to say, What dost thou say (mā takūlu) about this question? = كَثْرَةُ قَوْلِهِمْ; **عَجِبْتُ مِمَّا ضَرَبْتَ زَيْدًا** *I wonder at thy beating Zaid,* = **مِنْ ضَرْبِكَ**; **بِمَا نَسُوا يَوْمَ الْحِسَابِ** *because they have forgotten the day of reckoning,* = **بِنِسْيَانِهِمْ**; **وَصَافَتْ عَلَيْكُمْ الْأَرْضُ بِمَا** *بِنِسْيَانِهِمْ*.**

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** 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 **مُضَدَّرِيَّةٌ**, 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** *handsome of face*; **طَاهِرُ الْقَلْبِ** *pure of heart*; **شَدِيدُ الْحَرَارَةِ** *very warm*; **صَرِيحُ الْكَأْسِ** *smitten down by the wine-cup, intoxicated* (compare **הַלְלוּיָי**, Isaiah xxviii. 1); **صَرِيحُ الْفَوَاقِ** *smitten by (enamoured of) the fair sex*; **قَلِيلُ الْحِجَلِ** *having few iciles or shifts*; **عَظِيمُ الْأَمَلِ** *having great hopes*; **كُلُّ نَفْسٍ** *every soul shall taste death*; **هَدْيٌ بَالِغٌ الْكَعْبَةِ** *a victim which arrives at the Ka'ba* (**بَالِغٌ** is construed with the accusative of the object reached); **جَائِلَةٌ الْوِشَاحِ** *(a woman) whose waist-band, or girdle, fits loosely*; **مَحْمُودُ السَّيْرَةِ** *one whose conduct is praised or praiseworthy*; **مُرْوَعُ الْقَلْبِ** *sagacious of mind*; **مُسْتَجَابُ الدُّعَاءِ** *one whose prayers are answered*; **رِجَالٌ حَسَانٌ**, **رِجَالَانِ حَسَنَانِ** [the **أَلْوَجُهَيْنِ**]; **رِجَالٌ حَسَانٌ** *two or more men with handsome faces*]. Compare in Latin *aeger animi, integer vitae scelerisque purus*, etc. This annexation is an improper one (§ 75, rem.), standing in place either of a *temyiz-accusative* (§ 44, 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 الْأَخْطَارُ الدَّقَاقُ مِمَّا** *those (who do such things) are only the men of little dignity and of mean aspirations.* D. G.]

- A influence upon the governing word, any more than the accusative which it represents; and consequently, if we wish to define the governing word, we must prefix to it the article; as مُحَمَّدٌ الْحَسَنُ *Muhammad, the handsome of face*, or الْجَعْدُ الشَّعْرُ *with the curly hair*; زَيْدٌ الضَّارِبُ رَأْسِ الْجَانِي *Zaid, who smites the head of the offender*; هِنْدٌ الْجَائِلَةُ الْوِشَاحِ *Hind, whose girdle fits loosely*; الضَّارِبُ الرَّجُلِ *he who strikes the man*, الضَّرَابُ الرَّجُلِ *those who strike the man*, الضَّارِبَاتُ *those (women) who strike the man*, الضَّرَابَاتُ *those (women) who strike the man's slave*; الْمُقِيمُو الصَّلَاةِ *those who perform (the rites of) prayer*; اَلْمُبْدِيكَ *He who created thee*; اَللَّائِي *he who rebukes me* (compare ٱلْمُرْسَلِ, Isaiah ix. 12); اَلْمُوْعِدِي *he who threatens me*; اَلنِّسَاءُ اَلْمُرْضِعَاتِكَ *the women that have suckled thee*; اَلْمُرْسَلَهَا *he who has let her go out*.

- C REM. Observe, however, that the annexation may in some of these cases be a proper one, either of a partitive or an explicative character. For example, حَسَنُ اَلْوَجْهِ may possibly mean *the handsome (part) of the face*, or even *the handsome face*; مُسْتَجَابُ اَلدُّعَا *that part of the prayer which has been answered*; شَدِيدُ اَلْحَرَاةِ *the most intense portion of the heat* (compare § 86, with rem. b, and § 95). In this case the article can, of course, never be prefixed to the مَصْأَفِ.

90. No word can be interposed between the noun in the status constructus and the genitive, and consequently an adjective which qualifies the former must be placed *after* the latter; as كِتَابُ اَللّٰهِ *the glorious book of God*; يَدُهُ اَلْيَمْنٰى *his right hand*. Exceptions to this rule are very rare, and found almost exclusively in the poets, who sometimes take the liberty of interposing an oath or some other word. For example, in prose: فَلَا تُحْسِبَنَّ اَللّٰهَ مُخَلِّفًا وَعَدَهُ رُسُلِهِ *do not think that God will fail to keep His promise to His apostles*

- think not then that God will fail to keep His promise to His apostles* (A) (el-Kor'an, xiv. 48, according to one reading); وَكَذٰلِكَ زُيِّنَ لِثَمِيْمٍ *and in like manner the killing of their children by their companions was made to seem good to many of the polytheists* (el-Kor'an, vi. 138, according to one reading); هَلْ اَنْتُمْ تَارِكُوْنِي صَاحِبِي *do you not leave me my companion?* (words of the Prophet, reported by 'Abū 'd-Darda); تَرَكْ يَوْمًا نَفْسِكَ وَهَوَاَهَا *to let your soul alone one day with its lust is an effort towards its destruction*; اِنَّ اَنْشَاةَ تَسْمَعُ صَوْتِ وَاَللّٰهِ رَبِّي *the sheep hears the voice, by God, of its master*. Again, in poetry: وَبَلِّغْهُ مُلْكًا *how many kingdoms (to God the glory!) did I not enter, and how many horsemen did I not pierce!* Tab. i. 1964, l. 16 with لِلّٰهِ (§ 53, b, rem. e) put between the وَ اُو رُبِّ and the genitive. D. G.;] لِلّٰهِ ذُرُّ اَلْيَوْمِ مَنْ لَامَهَا *well done he who has to-day rebuked her!* اَوْ يَزِيْلُ *as a book, or letter, was written one day by the hand of a Jew, writing (the lines) nearer or farther (from one another)*; فَوَجَّجْتُهَا بِمِزْجَةِ رَجِّ *and I stabbed her with a short lance, as 'Abū Məzāda stabs a young camel* (مَزَادَةٌ in rhyme for مَزَادَةٌ); فَسَقْنَاهُمْ سَوْقًا *and we put them to flight as falcons put to flight kites*; يَفْرُكُ حَبَّ اَلسَّنْبَلِ اَلْكِنَاحِجِ بِاَلْقَطْعِ فَرَكِ اَلْقَطْنِ اَلْمَحَاحِجِ *they (the locusts) rub down the grains of the full ears in the fields, as the mihlāg (an iron instrument) rubs down the cotton, (clearing it of its seeds)*; وَسِوَاكَ مَانِعُ فَضْلِهِ اَلْمُحْتَاجِ *whilst others than thou withhold their benefits from the needy*; وَفَاقَ كَعْبُ بَهْمِيْرٍ مُنْقِذٌ لَكَ مِنْ تَعْجِيْلِ *agreement with Bughair saves thee, Ka'b, from speedy destruction and from remaining for ever in hell* (for وَفَاقَ

- A **كَانَ بِرُذُونٍ أَبَا عَصَامٍ زَيْدٌ حِمَارٌ دُقٌّ بِاللِّجَامِ**; (بُجَيْرٌ يَا كَعْبُ) *O Abū 'Iṣām, it is as if Zēid's hack were an ass made thin by the bridle* (by constant riding); **نَجَوْتُ وَقَدْ بَلَ الْمُرَادِيُّ سَيْفَهُ مِنْ أَبِي أَبِي** *I escaped, but the Murādī ('Abdu 'r-Raḥman 'ibn Muḡgam) wetted his sword with the blood of ('Ali, the son of 'Abū Tālīb, the chief of the valleys (of Mēkka);*
- B **وَتَنْ 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 **بِئَمِينٍ مُقْسِرٍ أَصْدَقَ مِنْ يَمِينِكَ مُقْسِرٍ وَلَا تَرْعَوِي عَنْ تَقْضٍ**; (بِئَمِينٍ مُقْسِرٍ أَصْدَقَ مِنْ يَمِينِكَ مِنْ يَمِينِكَ) *but our desires do not refrain from breaking our resolutions; هُمَا أَخَوَا فِي الْحَرْبِ مَنْ لَا أَخَا لَهُ* *they are the brothers in war of him who has no brother.* From these examples it appears that the word interposed is usually either an oath, an objective
- C complement of the **مُضَافٌ**, an adverbial accusative of time, or a vocative.

REM. Of the insertion of **مَا الزَّائِدَةُ**, or the redundant *mā*, after

certain of the prepositions and **رَبِّ** we have already given some examples, §§ 70, rem. *f*, 84, rem. *a*. It sometimes occurs in other cases, as: **وَيْحَمَا زَيْدٌ** *woe to Zēid!* **غَضِبْتَ مِنْ غَيْرِ مَا جُرِمَ!** *thou art angry without any offence; أَيُّمَا الْأَجَلَيْنِ قَضَيْتَ* *whichever of the two terms I fulfil; يَا شَاةَ مَا قَنِصَ لَيْنٌ حَلَّتْ لَهُ* *O antelope of chase for him (to be chased and caught by him) for whom it is lawful; فِي كُلِّ مَا عَامِرٌ تَلِدُ* *who brings forth (for تَلِدُ) every year.* [The insertion of **لَا** is explained by its forming one word with the following genitive, as **لَا شَيْءٌ** *he was angry for nothing; جَاءَ بِلَا زَادٍ* *he came without food; تَرَكْتَنِي حِينَ لَا مَالٍ أَعِيشُ بِهِ* *thou hast abandoned me at a time when there was nothing that I could live by.* D. G.]

91. The relative adjectives ending in **يٌّ** (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 التَّمِيمِيَّ تَيْمِرَ عِدِّي** *I saw the Tēimī, (namely) of (the tribe of) Tēim ('ibn) 'Adī, = تَيْمِرٌ مِنْ تَيْمِرٍ* **رَأَيْتُ الرَّجُلَ مِنْ تَيْمِرٍ** *Othū 'ibn Ḡazwān ḡl-Mūzīnī, (namely) of (the tribe of) Māzin of Kais, founded ḡl-Raṣra; يَقُولُ عَبْدُ اللَّهِ بْنُ الزَّبِيرِ الْأَسَدِيُّ أَسَدٌ خُزَيْمَةٌ* *Abdu 'llāh 'ibn ḡz-Zabīr ḡl-Asādī, of (the tribe of) Asād ('ibn) B Ḥozzīma; وَلَقِيَ أَبَا الْفَتْحِ أَبَانَ الرَّيْدَانَقَانِيَّ بَلَدٍ بَيْنَ سَرَخْسَ وَمَرُو* *and he met 'Abū 'l-Faṡḡh 'ibn 'ar-Rīdānaqānī, (from Rīdānaqān), a town between Sērāḡs and Mērū: لَهَا كَانَتْ الْأَيَّامُ النَّاصِرِيَّةُ مُحَمَّدٌ* *after there came the Nāsīrean days, (I mean the days of ḡl-Malik ḡn-Nāsīr) Muḡammad 'ibn Kalā'ūn; and even with the interposition of a word, أَبُو عُبَيْدَةَ مَعْمَرُ بْنُ الْمَثْنِيِّ التَّمِيمِيُّ بِأَنْوَلَاءَ* **أَبُو عُبَيْدَةَ مَعْمَرُ بْنُ الْمَثْنِيِّ التَّمِيمِيُّ بِأَنْوَلَاءَ** *Abū 'Obdīda Ma'mar 'ibn ḡl-Muṡannā, by clientship of C the tribe of Tēim, (namely) Tēim of Korēis.*

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 الْكَلِكِ** 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 لِلْمَلِكِ** *a daughter of the king; مَاتَ أَحِي *a brother of mine is dead* (whereas **مَاتَ أَحِي** 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 *Bèkka* (*Mèkka*); *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 آخِرُ آيَةٍ نَزَّلَ بِهَا جِبْرِيلُ*, (it is stated) on the authority of 'Ibn 'Abbās that this is the last verse (of the *Kor'ān*) which was revealed by Gabriel (lit. with which Gabriel came down). Instead of *أَوَّلِ يَوْمٍ* it is, however, very usual to say *الْيَوْمِ* *أَوَّلًا*.—On the construction of a positive adjective, used substantively, with a definite or indefinite genitive, see § 78 (at the end [عَاجِلٌ] B *طُعْنَةٌ*) 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; *هُمَا أَفْضَلَا الْقَوْمِ* these two are the two best of the tribe; *هُنَّ أَفْضَلُ الْقَوْمِ*, or *هُنَّ أَفْضَلُ الْقَوْمِ*, they are the best of the tribe; *هُنَّ فَضْلِيَّاتٌ* وَكَذَلِكَ, or *هُنَّ فَضْلُ النِّسَاءِ*, the best of the women; and similarly *جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا لِيُتَكْرَمُوا فِيهَا* We have placed in every town its greatest sinners to plot in it; *النَّاقِصُ وَالْأَشْجُ أَحْسَنُكُمْ أَخْلَاقًا* the best of you in moral character; *أَعْدَلَا بَنِي مَرْوَانَ* the Lessener (Yèzid 'ibn 'l-Wèlid, so called because he lessened the pay of the troops) and the Scarred (le Balaféré, 'Omar 'ibn 'Abdu 'l-'Aziz) were the two most just of the *Bènu Marwān*; *أَنْتَ أَشْعَرُ أَهْلِ جَلْدَتِكَ* thou art the greatest poet of the people of thy colour (words addressed to the negro poet Noṣaib). In these last two examples, however, many grammarians say that *أَعْدَلَا* and *أَشْعَرُ* are not superlatives, but stand for *عَادِلًا* and *شَاعِرًا*.

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

might at first sight appear, a substitute for a *təmyiz-accusative* A (§ 44, *e*). *أَفْضَلُ رَجُلٍ* is not = *أَفْضَلُ رَجُلًا* most excellent as a man (*très distingué en tant qu'homme*); for we cannot say *هُمَا أَفْضَلَا* *الرَّجُلِ*, as we say *هُمَا طَوِيلَا أَلْبَحِيَّةِ* 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, *صَنْمٌ* *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*; (*الصَنْمُ الذَّهَبُ*) the golden image (not *الصَنْمُ الذَّهَبُ*); *الْكَأْسُ الْفِضَّةُ* the silver cup; *الْطَلْطَانِيَّةُ الصِّينِيَّةُ* the porcelain (or china) dish; *الْصَلْبَانُ الْخَشْبُ* the wooden crosses; *عِجْلًا جَسَدًا* a calf of red gold; *وَوَجَدَ فِي وَسْطِهِ حَوْضًا* he made a dress of brocade; *اتَّخَذَ ثَوْبًا دِيبَاجًا* and he found in the centre of it a sarcophagus of marble, with a cover; *سَاحُجٌ [مُرَبَّعَةٌ] وَعَلَيْهَا مِيلَانٌ* and beside it are two [square] posts of teak-wood [§ 136, *a*, rem. *e*]; *إِحْمِلْ إِلَيْهِ دِرْعِي الْحَدِيدِ* carry to him my iron coat of mail; *فَنَزَعُوا عَنْهُ ثِيَابَهُ الْخَرِيرَ وَالْبَسُوهُ ثِيَابًا* and they stripped off from him his silken garments, and clothed him in garments of hair; *الْفِرَّاءُ الْبُرْطَاسِيَّةُ* mantles of *Burtāsī* (i.e. of fur from the country of the *Burtās*); *الْقَصَائِرُ الصِّينِيَّةُ* porcelain (or china) bowls or plates; *الثِّيَابُ الْعَتَابِيَّةُ* robes of (the stuff called) *al-Attābī* (manufactured in *الْعَتَابِيَّةُ*, one of the quarters of Bagdad);

A ^أ **الْدَرْجِيْنِيّ** *cloaks of (the stuff called) ʿūd-Darǧīnī* (manufactured in Darǧīn 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 سَخِقٌ** *an old worn-out turban*, **بُرْدٌ خَلَقٌ** *an old tattered garment*, **ثِيَابٌ أُخْلَاقٌ** *old tattered clothes*, **جِرْدٌ بُرْدَةٌ** *a thread-bare old garment*, **أَسْمَالٌ سَمَلٌ** or **أَسْمَالٌ ثَوْبٌ** *an old worn-out garment*, we may say **أَخْلَاقٌ سَخِقٌ** *a worn-out old (thing) of a turban*, **خَلَقٌ بُرْدٌ** *أَخْلَاقٌ أُسْمَالٌ مُكَلِّمَتَيْنِ*; **أَسْمَالٌ ثَوْبٌ**, **سَمَلٌ قَطِيفَةٌ**, **جِرْدٌ بُرْدَةٌ**, **ثِيَابٌ لَيْسَ عِنْدَنَا مِنْ مَالِ الْمُسْلِمِينَ**; (مَلَاةٌ مُكَلِّمَةٌ); **إِلَّا جِرْدٌ هَذِهِ الْقَطِيفَةُ** *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 **رَطْلٌ زَيْتٌ** *a pint of olive oil*, **الْبَيْتُ الْحَرَامُ** *the sacred house (temple)*, **الْكَعْبَةُ الْحَرَامُ** *the holy Ka'ba*, **الْأَشْهُرُ الْحُرُمُ** *the sacred months*, **مَدِينَةٌ خَرَابٌ** *a ruined or deserted city*, **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 **تَمْيِيزٌ-اِضْمَارٌ** (**رَطْلٌ زَيْتًا**) or a genitive (**رَطْلٌ زَيْتٍ**); in the others, **حَرَامٌ**, plur. **حُرُمٌ**, **خَرَابٌ**, and **سَوٌّ**, are adjectives of both genders (originally infinitives), [see § 136, a].

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

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

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

(a) To nicknames in connection with the names of persons; as **سَعِيدٌ الْاَلْدِيّ هُوَ كُرْزٌ** *Sa'īd (nicknamed) Kurz, i.e. wallet*, **سَعِيدٌ الْاَلْدِيّ هُوَ كُرْزٌ** *Sa'īd (nicknamed) Kurz, i.e. wallet*, **كَيْسٌ قُفَّةٌ** *Kais (nicknamed) Kuffa, i.e. dried gourd*; **زَيْدٌ بَطَّةٌ** *Zaid (nicknamed) Baṭṭa, i.e. bottle.*

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

(b) [To specific nouns, when preceded by a noun designating the genus, as **شَجَرُ الزَّيْتُونِ** *the olive-tree* (= **الْشَّجَرُ 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 خَمْسَةٌ فَرَاسِخٌ**, **رَيْشٌ أَلْوَانٍ**, which ought to be **جَزِيرَةٌ خَمْسَةٌ فَرَاسِخٌ** *an island five parasangs in extent*, **بَيْتًا خَمْسُونَ** *a poem of fifty verses*, **رَيْشٌ أَلْوَانٌ** *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 هِيَ الْمَدِينَةُ الَّتِي هِيَ بَغْدَادُ*); *نَهْرُ الْفُرَاتِ* the river *Euphrates*; *شَهْرُ رَمَضَانَ* the month of *Ramādān*; *بَحْرُ النَّيْلِ* the river *Nile*; *طُورُ سَيْنِينَ* mount *Sinai*.

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

(e) To nouns governed by other nouns, when the governing word signifies something to which the object designated by the governed word is similar; as *لُجَيْنُ الْمَاءِ* the silvery water (lit. the silver of the water), = *الْمَاءُ الَّذِي هُوَ الْمَاءُ*, i.e. *الْمَاءُ الَّذِي هُوَ مِثْلُ اللَّجِينِ*. 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 الْمَقْدَسُ*, or, shortly, *الْمَقْدَسُ*; *رَبِيعُ الْأَوَّلِ* the first *Rabī'*, = *الْبَابُ الصَّغِيرُ*, the *little gate* (as a name), = *الْبَابُ الصَّغِيرُ*; *رَبِيعُ الْآخِرِ* the last (second) *Rabī'* (names of months); *عَامُ الْأَوَّلِ* last year; *جَانِبُ الْغَرْبِيِّ* the western side, = *الْمَسْجِدُ* the congregational mosque, = *الْمَسْجِدُ الْغَرْبِيُّ*; *بَقْلَةُ الْحَمَقَاءِ* the foolish herb, *purslane*, = *بَقْلَةُ الْحَمَقَاءِ*; *دَارُ الْآخِرَةِ* the other world, the world to come, = *الدَّارُ الْآخِرَةُ*. In these and similar annexations some grammarians see an *إِضَافَةٌ الْمَوْصُوفِ* or *annexation of the thing described to the descriptive epithet*, i.e. of the substantive to the adjective; but as such an annexation is impossible (see § 78), those grammarians are correct

who regard the adjective as having been raised to the level of a substantive. Strictly speaking, *بَيْتُ 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 *صَلْوَةُ الْأُولَى* the annexation is an ordinary, proper one (*إِضَافَةٌ حَقِيقِيَّةٌ*), the word *سَاعَةٌ*, *hour*, being understood; *صَلْوَةُ الْأُولَى* = *صَلْوَةُ السَّاعَةِ الْأُولَى*, i.e. *الصَّلْوَةُ فِي السَّاعَةِ الْأُولَى* (see § 77). Similarly, some grammarians consider *جَانِبُ الْغَرْبِيِّ* = *مَسْجِدُ الْمَكَانِ الْجَامِعِ* = *مَسْجِدُ الْمَسْجِدِ الْجَامِعِ*, *جَانِبُ الْمَكَانِ الْغَرْبِيِّ* or *بَقْلَةُ الْحَمَقَاءِ* = *بَقْلَةُ الْحَمَقَاءِ*, *مَسْجِدُ الْوَقْتِ الْجَامِعِ*, and *أَفْضَلُ دَارِ الْآخِرَةِ* = *دَارُ الْحَيَاةِ الْآخِرَةِ*. Here too the constructions

* [Accordingly too *يَوْمَ السَّابِعِ* is explained by *Zamahšari (Fāik 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 *بابُ 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 تَحْلُوا مِنْهُ كَتَبْتُمْ* 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 *السَّلِيقِيَّةُ* and deemed elegant (*Fāik 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 *كُورَانِيَّةُ* *دِينُ الْقِيَمَةِ* for *دِينُ الْمِلَّةِ الْقِيَمَةِ* and *دَارُ الْآخِرَةِ* for *دَارُ الْحَيَاةِ الْآخِرَةِ*. The grammarian *el-Leit ibn Naṣr* disapproved of the use of *مَسْجِدُ الْجَامِعِ*, etc. which he called a mistake. D. G.]

A *عَاجِلُ طَعْنَةٍ، عَزِيزُ كِتَابِكُمْ، 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 *الإِضَافَةُ التَّفْسِيرِيَّةُ*, the *interpretative annexation*, as also *إِضَافَةُ الْبَيَانِ*, or *الإِضَافَةُ الْبَيَانِيَّةُ*, the *explicative annexation*. The special sort mentioned under *e* 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 الْمَجَاوِرَةِ* (genitive of proximity. Comp. *Hamāsa*, 38, l. 16), as in *هُوَ جُحْرُ ضَبِّ حَرِبٍ* *this is a deserted hole of a ḡabb* (a large kind of lizard), instead of *كَأَنَّ غَزَلَ الْعَنْكَبُوتِ الْمُرْمَلِ*; *حَرِبٍ*; *spider*, instead of *الْمُرْمَلِ*, though *عَنْكَبُوتٌ* is of the fem. gender. Other examples from poetry have been given by Jahn in his notes to *Sibawēh* 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 *سِتَّةٌ رِجَالٍ* *six*

D *men*, *ثَلَاثُ جَوَارٍ* *three girls*, *ثَلَاثُنَا* *we three* (women), *أَرْبَعَتَهُمْ* *the four of them* (men). The genitive must, in every possible case, be that of the *broken plural* (Vol. i. § 300, *b*, and §§ 304, 305); and if the substantive has a *جَمْعُ الْقَلَّةِ* as well as a *جَمْعُ الْكَثْرَةِ* (Vol. i. § 307), the former ought to be used; e.g. *خَمْسَةٌ أَثْوَابٍ* *five pieces of cloth*, *ثَمَانِيَةٌ أَجْرِبَةٍ* *eight sacks*, *عَشْرَةٌ غَلْمَةٍ* *ten slaves*, *ثَلَاثَةٌ أَفْلَسٍ* *three fōls* (a copper coin), not *ثَلَاثَةٌ فَلُوسٍ*, *عَشْرَةٌ غَلْمَانٍ*, *ثَمَانِيَةٌ جُرْبٍ*, *خَمْسَةٌ ثِيَابٍ*.—They are

very rarely construed with the accusative *لِلتَّمْيِيزِ* (§ 44, *e*); as *خَمْسَةٌ أَثْوَابًا*, instead of *خَمْسَةٌ 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 *ثَلَاثُمِائَةٌ* *three hundred*. Only a poet can venture to say *ثَلَاثُ مِئِينَ*. [On the use of the plural forms of *أَلْفٌ* see Vol. i. § 326, rem.]

REM. *b*. Should a *جَمْعُ الْقَلَّةِ* be little or not at all in use, the *جَمْعُ الْكَثْرَةِ* must of course be employed; as *ثَلَاثَةُ شُوعٍ* *three shoe-strings*, because *أَشَاعٌ* and *أَشْعٌ* are rare or doubtful. Even in the *Kor'ān*, however, we find *ثَلَاثَةُ فُرُوءٍ* *three menstruations*, instead of *أَقْرَؤٍ* or *أَقْرَؤٍ*.

[REM. *c*. It is perhaps superfluous to remark that the pluralis sanus is used in cases where no broken plural exists, as *أَيُّهَا سَبْعُ آيَاتٍ* *the verses of this sūra are seven in number* (pl. of *آيَةٌ*; *أَيٌّ* is a C quasi-plural); *عَشْرُ سِنِينَ* *seven cows* (pl. of *بَقْرَةٌ*); *عَشْرُ سِنِينَ* *ten years*; *سِتُّ بَنَاتٍ* *six daughters*; *ثَلَاثَةُ حَدَّارِينَ* *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 versâ*, as *ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ* or *ثَلَاثَةٌ مُؤْمِنُونَ* (ثَلَاثَةٌ مُؤْمِنُونَ), not *ثَلَاثَةٌ مُؤْمِنِينَ*; *سَبْعٌ عِجَافٌ* *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 (*لِلِاسْتِدْرَاكِ*; comp. § 184, *b*, rem.), as *سِتَّةٌ سَبْعَةٌ مِنَ الْفَرَسَانِ* *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. **وَاحِدٌ رَجُلٌ** a single man, one man, **لِلَّهِ الْوَاحِدِ** to the one God; **أَحَدُ النَّاسِ** one of the people, **إِحْدَى الثَّلَاثِ** one (fem.) of the three, **أَحَدُهُمْ** one of them. **أَحَدٌ** is used absolutely in negative and interrogative phrases in the sense of *any one*; as **لَا أَحَدٌ فِي الدَّارِ** there is no one in the house; **أَحَدٌ مَا جَاءَنِي** 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. **اِثْنَانٍ** 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 اِثْنَيْنِ** do not take unto yourselves two gods; **اِثْنَيْنِ** (species of animals) a pair (lit. two individuals, male and female); **وَالَّذِي جَعَلَ لَهُ صَلَاحَ الدِّينِ بَدَلًا مِنْ مَكْسِ الْحَاجِّ أَلْفًا دِينَارًا اِثْنَانِ** what *Ṣalāḥo'd-dīn* (Saladin) has assigned him in lieu of the tax levied on the pilgrims is 2000 *dīnārs*; **اِثْنَيْنِ** **نَازِلِينَ مِنْذُ شَهْرَيْنِ اِثْنَيْنِ** dwelling (in it) for the last two months; **عَلَى مِائِلَيْنِ اِثْنَيْنِ مِنْهَا** at a distance of two miles from it; **مِائَتَا يَوْمٍ اِثْنَانِ وَخَمِيسَةٌ وَأَرْبَعُونَ يَوْمًا** two hundred five and forty days]. It is very rarely prefixed to the things numbered, and then requires the genitive singular; as **اِثْنَانِ حَنْظَلٍ** two colocynth gourds, = **حَبَّتَا حَنْظَلٍ** (*ḥabba* grain, berry, being used, like the Persian *dāna*, in counting fruit). See Vol. i. § 321, rem. c.
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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 **فَخُذْ أَرْبَعَةً مِنْ** take then four birds, = **أَرْبَعَةٌ طُيُورٍ مِنَ الطَّيْرِ** **تِسْعَةٌ مِنَ الرَّهْطِ**; **أَرْبَعَةٌ طُيُورٍ مِنَ الطَّيْرِ**; **تِسْعَةٌ أَشْخَاصٍ مِنَ الرَّهْطِ** nine of the people, = **تِسْعَةٌ أَشْخَاصٍ مِنَ الرَّهْطِ**. Sometimes, however, the collective itself is put in the simple indefinite genitive; as **تِسْعَةٌ رَهْطٍ** **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 عَشْرَةٌ امْرَأَةً** nineteen women; **ثَلَاثَةٌ وَسَبْعُونَ رَجُلًا** seventy-three men; **تِسْعٌ وَتِسْعُونَ نَعْجَةً** ninety-nine sheep. They are very rarely followed by the accusative plural; as **وَقَطَعْنَاهُمْ اِثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَّمًا** 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 عَشْرٌ** eleven stars; **خَمْسٌ وَأَرْبَعُونَ نَاقَةً** forty-five she-camels.**

REM. **بِضْعٌ** (also **بِضْعٌ**) 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 **بِضْعٌ رَجَالٍ**, but **بِضْعٌ سِنِينَ** **بِضْعَةٌ وَثَلَاثُونَ**, **بِضْعٌ عَشْرَةٌ امْرَأَةً**, **بِضْعَةٌ عَشْرٌ رَجُلًا**, **بِضْعٌ مِنَ الْمُسْلِمِينَ** some thirty, or thirty and odd, of the Muslims, **بِضْعٌ وَأَرْبَعُونَ سَنَةً** some forty years or forty and odd years.

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

** Also the ordinal numbers, e.g. **إِنِّي لَحَادِي عَشْرٌ 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 el-Malik en-Nāsir* (where *نَاصِرِيًّا* agrees grammatically with *دِينَارًا*, accus. sing. masc.), or *عِشْرُونَ دِينَارًا نَاصِرِيَّةً* (where *نَاصِرِيَّةً* agrees logically with *عِشْرُونَ*, as representing the broken plural *دِنَانِيرٍ*, which requires an adjective in the sing. fem.).

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

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

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

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

104. If a sum be composed of several numerals of different kinds, the noun denoting the things numbered falls under the government of the last numeral; as *بَيْنَ الْهَجْرَةِ وَبَيْنَ آدَمَ عَلَى مُقْتَضَى* *between the Hīgra and Adam, according to the Hebrew Pentateuch, there are 4741 years*; *بَيْنَ تَبَلُّبِ الْأَلْسِنِ وَبَيْنَ الْهَجْرَةِ عَلَى اخْتِيارِ الْمُؤَرِّخِينَ* *between the confusion of tongues and the Hīgra, there are, according to the assumption of the chronologists, 3304 years*. The substantive may, however, be repeated after each numeral; as *أَلْفٌ دِينَارٍ وَمِائَةٌ أَلْفٌ دِينَارٍ وَأَرْبَعَةٌ أَلْفٌ دِينَارٍ وَثَلَاثِمِائَةٌ وَأَرْبَعٌ سِنِينَ* *the revenue of (the province of) el-Garbīya (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 أَلْفِ أَلْفٍ وَخَمْسِمِائَةِ أَلْفٍ وَأَرْبَعَةٌ وَثَمَانُونَ أَلْفًا وَمِائَتَانِ وَأَرْبَعَةٌ* *the total of this amounts to 9,584,264 dinārs*.

105. The higher cardinal numbers, as well as those from 3 to 10 (Vol. i. § 321), may be placed in apposition to the substantive denoting the objects numbered; as *جَذَبَ الشَّبَكَةَ إِلَى الْأَرْضِ مُتَمَلِّئَةً* *he drew the net to land, full of large fishes, a hundred and fifty-three*; *كَانَتْ شُعُوبُ أَوْلَادِ نُوحٍ الثَّلَاثَةِ عِنْدَ تَبَلُّبِ الْأَلْسِنِ اثْنَيْنِ وَسَبْعِينَ شَعْبًا* *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, شُعْبُ, is repeated here, because the last numeral requires it in a form different in number and case from شُعُوبُ).

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

(a) If the plural of the substantive denoting the things numbered differs in gender from the singular, the numeral agrees with the singular; as سَبْعُ سِنِينَ *seven years* (sing. سَنَةٌ, fem.), but سَبْعَةُ أَعْوَابٍ *id.* (sing. عَامٌ, masc.); ثَلَاثَةُ حَمَامَاتٍ *three baths* (sing. حَمَامٌ, masc.); سِتَّةُ مَجَلَّدَاتٍ *six volumes* (sing. مَجَلَّدٌ, masc.). This rule holds even when the substantive itself is suppressed; as خَمْسَةُ أَيَّامٍ *I fasted five days* (i.e. خَمْسَةٌ أَيَّامٍ, from خَمْسٌ لَيْالٍ *I travelled five nights* (i.e. خَمْسٌ لَيْالٍ, from ثَلَاثَةُ لَيْلٍ, fem., *a night*); أَرْبَعٌ عَلَى أَرْبَعٍ *among them are creatures which walk on four feet* (i.e. عَلَى أَرْبَعِ أَرْبَعٍ, from رَجُلٌ, fem., *a foot*); يَا عَيْنِ بَيْتِي عِنْدَ كُلِّ صَبَاحٍ جُودِي بِأَرْبَعَةٍ عَلَى الْجَرَاحِ *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 الشُّوونِ, from the sing. شَأْنٌ, masc., or with the four corners of the eyes, بِأَرْبَعَةِ جَوَانِبِ الْعَيْنِ, from the sing. جَانِبٌ, masc., *a side*).

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

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

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

(c) If the substantive be suppressed, and its place be taken by an adjective or other word expressive of its quality, the numeral agrees in gender with the understood substantive; e.g. مَنْ جَاءَ مِنْ جَاءٍ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا *he who does a good thing, shall receive a tenfold recompense for it*, lit. shall receive ten (good things) like it (عَشْرٌ is fem., because مِثْلٌ, plur. أَمْثَالٌ, though masc., is here only an epithet of 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 الْبَطِئِ* *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 الْبَطِئِ 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* *أَرْبَعَةٌ ذُكُورٌ* *four sheep, males*; *ثَلَاثٌ إِنَاثٌ مِنَ* *ثَلَاثٌ إِنَاثٌ* *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 *الثَّلَاثَةُ نِصْفُ السِّتَّةِ*, *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 أَعْبِيدٍ وَخَمْسٌ إِمَاءٌ* (*أَمْرٌ*) *I have five male and five female slaves*. (β) From 6 to 10, inclusive, they are not repeated, and conform in gender to the nearest substantive; as *لِي ثَمَانِيَةٌ أَعْبِيدٌ وَإِمَاءٌ* (*أَمْرٌ*) *I have eight male and (eight) female slaves*, or, transposing the words, *لِي ثَمَانِي إِمَاءٍ (أَمْرٌ) وَأَعْبِيدٍ*. (γ) The compound numerals, from 11 upwards, are not repeated, and take the masculine form, when the following substantives designate rational D beings; as *عِنْدِي خَمْسَةٌ عَشْرٌ عَبْدًا وَجَارِيَةً* *I have fifteen male and (fifteen) female slaves*, or, transposing the words, *عِنْدِي خَمْسَةٌ عَشْرٌ جَارِيَةً وَعَبْدًا*. But when the substantives designate irrational objects,

* [We may of course say also *أَرْبَعٌ نَعَجَاتٍ (شِبَاهِ) مِنَ الْغَنَمِ* and *ثَلَاثَةٌ بَطَاتٍ مِنَ الْبَطِئِ*.]

the numerals take the gender of the nearest substantive; as *عِنْدِي* A *خَمْسَةٌ عَشْرٌ جَمَلًا وَنَاقَةً* *I have fifteen male and (fifteen) female camels*, or, transposing the words, *عِنْدِي خَمْسٌ عَشْرَةٌ 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* *خَمْسٌ عَشْرَةٌ مَا بَيْنَ جَمَلٍ وَنَاقَةٍ* *I possess fifteen camels, male and female*, or, transposing the words, *عِنْدِي خَمْسٌ عَشْرَةٌ مَا بَيْنَ نَاقَةٍ* B *وَجَمَلٍ*.

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

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

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

(c) When the numeral is in apposition, as an adjective, to a definite noun; as *الْخَمْسَةُ الرَّجَالُ* *the five men* (*oi andres oi pente*, 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*); *عَشْرُ الْجَوَارِي* *the ten female slaves*; *عَشْرَةُ الْعَلِيَّةِ* *the ten slaves*; *عَشْرُ الْبُحَارِ* *the ten female slaves*; *أَرْبَعُ الْأَدْوَارِ* *the four houses*; *خَمْسَةُ الْأَشْبَارِ* *the five spans*; *ثَلَاثُ الْأَقْبَابِ* *the three stones (on which the cooking-pot rests)*. Sometimes, however, the numeral too has the article; as *الْخَمْسَةُ الْأَلْوَابِ* *the five dresses*; *الثَّلَاثَةُ الْأَصْوَاتِ الْمُخْتَارَةِ* *the three selected airs or tunes*; *هَذِهِ السِّتُّ الْمَدِينِ* *these six cities**.—According to the later and now (but without case-endings) usual construction, the article is dropped before the substantive and appears only prefixed to the numeral; as *الرَّبْعَةُ أَرْبَعَةُ* *the four-fifths*; *الْخَمْسُ قُرَى* *the five villages*; *الثَّلَاثَةُ رِجَالٍ* *the three men* (vulg. *رِجَالُ الثَّلَاثَةِ*)†.—The same remarks apply to *مِائَةٌ* and *أَلْفٌ*, with their derivatives and compounds; e.g. *ثَلَاثَةُ آلَافِ الدِّرْهَمِ* *the 3000 dirhams*, *ثَلَاثُمِائَةِ الدِّينَارِ* *the 300 dinārs*, but also *الثَّلَاثُمِائَةُ الدِّينَارِ* *the 3000 dirhams*, and in more modern Arabic *ثَلَاثُ آلَافِ دِرْهَمٍ*, *ثَلَاثُمِائَةُ دِينَارٍ* (vulg. *الثَّلَاثَةُ آلَافِ دِرْهَمٍ*, *الثَّلَاثُمِائَةُ دِينَارٍ*).—Those numerals which take the objects numbered in the accusative singular, must have the article

- * [The grammarians of the school of Basra disapprove of this construction. Nevertheless Zamahšari gives, in his *Fāik*, three instances from the Traditions, as i. 61 seq. *الْبَيْتَةُ الْبَقَرَةُ وَالْبَيْتَةُ الْبَقَرَةُ* *the hundred cows and the hundred sheep*; i. 313 *السَّبْعَةُ الدَّنَانِيرُ* *the seven dinārs* (with a var. *الدَّنَانِيرُ السَّبْعَةُ*); ii. 384 *الثَّلَاثَةُ النَّفَرِ* *the three persons*. Comp. Fleischer, *Kl. Schr.* ii. 52 seq. D. G.]

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

prefixed to them to render them definite, as *الْتِسْعُونَ رَجُلًا* *the 90 men*; A and in the case of a compound of tens and units, the article must be¹ prefixed to both, as *السَّبْعَةُ 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 *الثَّلَاثَةُ عَشْرَ جَمَلًا* *the thirteen camels*. But others allow the repetition of the article, as *قَبْرِ يَأْقَبَ الْحَوَارِيِّ أَحَدِ الْإِثْنَيْ عَشَرَ*; *الثَّلَاثَةُ الْعَشْرَ جَمَلًا*; *الثَّلَاثَةُ الْعَشْرَ جَمَلًا* *the grave of James the apostle, one of the twelve*. B

REM. The peculiar construction of the numerals in modern Arabic, is analogous to that employed by the same dialect in such nominal compounds as *الْمَاوَرُذُ* (vulg. *الْمَاوَرُذُ*) *rose-water*, for the classical *مَاءُ الْوَرْدِ*; *الْحَصَابَانُ* *frankincense in grains*, for *حَصَا*; *الرَّسْمَالُ* *the capital or principal* (in speaking of money), for *رَأْسُ الْمَالِ*; *التَّمْرُ الْهِنْدِيُّ* *the tamarind* (lit. *the Indian date*), for *التَّمْرُ الْهِنْدِيُّ*. C

108. The ordinal numbers are often construed with the genitive, especially of the month (on the omission of the word for *day*, compare § 101 and § 106, a); as *خَامِسَ عَشْرُمُ* *the fifteenth of them*; *ثُمَّ سَارَ* *السُّلْطَانُ إِلَى عَزَازٍ وَنَازَلَهَا ثَابِتٌ دِي الْقَعْدَةِ وَتَسَلَّمَهَا حَادِي عَشْرَ 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 eleventh of Du'l-Hiǧǧu*; *وَكَانَ ثَامِنَ عِشْرِي تَمُوزَ* *and it was the twenty-eighth of Tēmūz* (in this example *ثَامِنَ* is in the construct state before *عِشْرِي*, 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 *و*, 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. **عِشْرَى**; just as in the noun we find **سِنِينَ** instead of **سِنُو** and **سِنِي**, from **سِنُونَ**, plur. of **سَنَةٌ** *a year*, Vol. i. § 302, rem. *d*); **فِي ثَالِثِ هُوَ حَادِي عِشْرِينَ تِشْرَى** *it is the twenty-first of Tisrī*; **فِي ثَالِثِ عِشْرِينَ نُوْدَى بِأَلْقَاهِرَةِ** *on the twenty-third of this (month) there was a proclamation made in El-Kāhira*.

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

(*a*) In the former case, the ordinal expresses *indefinitely* one of the individuals designated by the cardinal; as **لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا ثَلَاثِينَ** *verily, they are unbelievers who say, God is a third of three (is one of three); when those, who were unbelievers, drove him forth a second of two (one of two, with a single companion)*; **زَيْدٌ سَابِعٌ 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 عَشْرًا**, or **ثَانِيًا عَشْرًا**, *a twelfth of twelve*, fem. **ثَانِيَةً عَشْرًا** or **ثَانِيَةً عَشْرًا**; **ثَالِثًا عَشْرًا**, or **ثَالِثًا عَشْرًا**, *a thirteenth of thirteen*, fem. **ثَالِثَةً عَشْرًا** or **ثَالِثَةً عَشْرًا**; etc.

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

REM. Compare in Old German *selbe vierde*, i.e. *mit drei andern*; *A zuo riten sdhen 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 **ثَلَّثَ** *to make (two) into three*, **رَبَّعَ** *to make (three) into four*, etc.; as **هُوَ ثَالِثٌ اَثْنَيْنِ** *he makes a third*, lit. *he makes three of two*. Hence they may also be construed with the accusative; as **هُوَ رَابِعٌ ثَلَاثَةً** *he makes a fourth*, fem. **هِيَ رَابِعَةٌ ثَلَاثًا**.—With the numerals from 11 to 19, we may in like manner say **هُوَ ثَالِثٌ عَشْرًا اَثْنَيْ عَشْرَةَ** *he makes a thirteenth*; **هِيَ رَابِعَةٌ عَشْرَةَ ثَلَاثَ عَشْرَةَ** *she makes a fourteenth* (where the cardinal number is in the accusative); though many grammarians wholly disapprove of this construction [allowing only **هُوَ ثَالِثٌ اَثْنَيْ عَشْرَةَ** and **هِيَ رَابِعَةٌ ثَلَاثَ عَشْرَةَ**, with suppression of the ten].—With the numerals compounded of units and tens, only the unit is put in the construct state, and the ten is suppressed; as **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*; **سَيَقُولُونَ ثَلَاثَةً رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجْمًا** *they will say, 'Three, their dog making the fourth'; and they will say, 'Five, their dog making the sixth,' guessing at the secret; and they will say, 'Seven, and their dog making the eighth.'*

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

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

110. In stating dates, particularly when reckoning according to the Muhammadan era, the cardinal numbers are employed instead of the ordinal. They are put in the genitive after the word denoting year, but agree with it in gender; *فِي سَنَةِ ثَمَانٍ وَثَمَانِينَ* as *فِي سَنَةِ ثَمَانِينَ* *مِائَةِ لِلْإِسْكَنْدَرِ* in the year 888 of the Alexandrine era;

B *ثُمَّ دَخَلَتْ سَنَةٌ سِتٌّ وَتِسْعِينَ وَكَلْبِيَاءَةً* then commenced the year 396 (of the Hīgra); *تَوَفَّى صَلَاحُ فَصْحًا يَوْمَ الْإِثْنَيْنِ لِثِنْتِي عَشْرَةَ لَيْلَةً خَلَّتْ* 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 Hīgra. But if the years of a life or a reign are meant, the ordinal must be employed; as *فِي السَّنَةِ السَّادِسَةِ مِنْ مُلْكِ الْأَشْرَفِ شَعْبَانَ*

C *فِي السَّنَةِ الثَّانِيَةِ* in the sixth year of the reign of *el-Asraf Sa'bān*; *وَالْأَرْبَعِينَ مِنْ مُلْكِهِ* in the forty-second year of his reign.

111. The Arabs have two ways of stating the day of the month. They count either from the first day to the last, as we do, e.g. *الْيَوْمَ الرَّابِعَ عَشَرَ مِنْ شَهْرِ رَجَبٍ* the first of Sa'bān; *أَوَّلَ يَوْمٍ مِنْ شَعْبَانَ* the fourteenth day of the month of Rāḡēb;

D *يَوْمَ الْخَمِيسِ الثَّانِي* 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 Rāḡēb, which has thirty days.

1st of Rāḡēb, *بِلَيْلَةٍ خَلَّتْ مِنْ رَجَبٍ*, or *لِأَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ*, one night of Rāḡēb being past*.

* We may also say *عُورَةُ رَجَبٍ* or *لُعْرَةُ رَجَبٍ* (from *عُورَةُ* the blaze,

2nd, *بِلَيْلَتَيْنِ خَلَّتَا مِنْ رَجَبٍ*.

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

10th, *لِعَشْرِ خَلَوْنَ مِنْ رَجَبٍ*.

11th, *لِإِحْدَى عَشْرَةَ (لَيْلَةً) خَلَّتْ مِنْ رَجَبٍ*; and so on up to the

14th, *لِأَرْبَعِ عَشْرَةَ خَلَّتْ مِنْ رَجَبٍ*.

15th, *فِي مُتَنَصِّفٍ* or *فِي آتِصَافِ رَجَبٍ*, or *فِي النِّصْفِ مِنْ رَجَبٍ*, in the middle of Rāḡēb.

16th, *لِأَرْبَعِ عَشْرَةَ (لَيْلَةً) بَقِيَتْ مِنْ رَجَبٍ* fourteen nights remaining of Rāḡēb; and so on up to the

20th, *لِعَشْرِ (لِعَشْرِ لَيَالٍ) بَقِيَتْ (بَقِيْنَ) مِنْ رَجَبٍ*; and so on up to the

27th, *ثَلَاثَ بَقِيْنَ مِنْ رَجَبٍ*.

28th, *بِلَيْلَتَيْنِ بَقِيَّتَا مِنْ رَجَبٍ*.

29th, *بِلَيْلَةٍ بَقِيَتْ مِنْ رَجَبٍ*.

30th, *لِأَخِرِ لَيْلَةٍ مِنْ رَجَبٍ* on the last night of Rāḡēb*.

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 *إِسْتَهْلَالٌ*, *إِهْلَالٌ*, *مَهْلٌ*, *هَلَّةٌ*, and *هَلٌّ*; e.g. *كَانَ أِبْتِدَاءُ الْوَجَعِ فِي مُسْتَهْلِ رَجَبٍ الْأَوَّلِ وَتَوَفَّى 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 *بِئْسَلَخِ رَجَبٍ*, or *لِئْسَلَخِ رَجَبٍ*, or *بِئْسَلَخِ رَجَبٍ*. The words *سَرَارٌ* and *سَرَرٌ*, 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 اَلْمُسْتَدُّ that which leans upon or is supported by (the subject), the attribute; the former, اَلْمُسْتَدُّ 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 اَلْاِسْتِدَادُ, 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 اَلْمُسْتَدُّ or اَلْمُسْتَدُّ, and the predicate اَلْمُسْتَدُّ اِلَيْهِ.

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

D Comp. § 44, c, rem. a.]

113. The subject is either a *noun* (substantive or expressed pronoun*), or a *pronoun implied in the verb*; the predicate is a *noun* (substantive or adjective), a *verb* [or a preposition with its genitive = an adverb]; e.g. زَيْدٌ عَالِمٌ *Zèid is learned*; أَنْتَ شَرِيفٌ *thou art noble*; 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 جَارٌ وَمَجْرُورٌ *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 اَلْمَسْجِدِ *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 اَلْمَبْتَدَأُ 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. اَلْمَبْتَدَأُ is, according to the above translation, an elliptical form of expression, for اَلْمَبْتَدَأُ بِهِ. Compare Vol. i. § 190, rem. b; [where a similar elliptical expression occurs, viz. اَلصَّبِيرُ and اَلْمُضْمَرُ for اَلصَّبِيرُ بِهِ and اَلْمُضْمَرُ بِهِ. Likewise اَلْمَنْطُوقُ to D اَلْمَنْطُوقُ عَلَيْهِ for اَلْمَعْتَمِدُ عَلَيْهِ the relied upon, اَلْمَشْرُكُ for اَلْمَشْرُكُ فِيهِ shared in, and (in later times) اَلْمَغْشِيُّ for اَلْمَغْشِيُّ 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 *الْحُرُوفُ الْمُصَدَّرِيَّةُ* *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*); *أَنْ خَرَجْتَ* it pleased me that thou wentest out, or thy going out pleased me (*أَنْ خَرَجْتَ = أَنْ خَرُوجَكَ*); *مَا عَادَيْتَ طَالَ* thou hast long been hostile to *al-Islām* (*مُعَادَاتُكَ = مَا عَادَيْتَ*).

[REM. Instead of a sentence compounded with *أَنْ*, sometimes C an *oratio directa* is used, as *تَسْمَعُ بِالْمَعْيَدِيِّ خَيْرٌ مِنْ أَنْ تَرَاهُ* thy hearing of the little *Ma'addi* is better than thy seeing him; *فَيَأْتِي الْخُلَفَ مِنْهُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكُونَ أَمِيرًا* for my being *wazīr* is better than my being *emir*; *فَيَأْتِي الْخُلَفَ مِنْهُ 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 أَسِيرٌ إِلَيْهِ* and, said he, rather will I march towards him than that he should march towards me; and in the D predicate *قَلِيلٌ غِرَارٍ النَّوْمُ أَكْبَرُ هَبِّهِ دَمُ النَّارِ أَوْ يَلْقَى كَيْمًا مُسْفَعًا* sleeping hardly at all, his principal object being to obtain his blood-revenge, or to meet an ironclad warrior (*Ḥamāsa*, p. 245). D. G.]

115. The predicate may be, as mentioned in § 113, a preposition with its genitive; as *زَيْدٌ عِنْدَكَ* *Zaid* is in the mosque; *زَيْدٌ عِنْدَكَ* *Zaid* is with thee or in thy house; *أَنَا مِنَ 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, o); *لَكَ أَنْ تَفْعَلَهُ* 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 *دَيْنٌ* a *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 *دَيْنٌ* is the B *فَاعِلٌ* or subject of this suppressed verb). A sentence, of which the predicate is a preposition with a genitive indicating a *place*, is called by the Arabs *جُمْلَةٌ ظَرْفِيَّةٌ* a *local sentence* (see Vol. i. § 221, rem. a); and if the genitive indicates any other relation but that of place, it is said to be *جُمْلَةٌ جَارِيَّةٌ مَجْرِيَّةٌ ظَرْفِيَّةٌ* a *sentence which runs the course, or follows the analogy, of a local sentence*. As, however, the expression *ظَرْفٌ* is often used in the general sense of *جَارٌ وَمَجْرُورٌ* (§ 113), any C sentence commencing with a preposition and its genitive as the predicate may be called *جُمْلَةٌ ظَرْفِيَّةٌ* (see § 127, a).

[REM. The difference in signification between those sentences in which the predicate and those in which the subject precedes lies in the fact, that the logical emphasis always falls on that part of the sentence that is put in the second place (comp. § 36, rem. b); *زَيْدٌ فِي الْمَسْجِدِ* *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 *رَجُلٌ عِنْدَكَ* a man is with thee or in thy house; *فِي الدَّارِ امْرَأَةٌ* a woman is in the house; *لَكَ أَنْ تَفْعَلَهُ* thou mayest do it; and not *رَجُلٌ عِنْدَكَ*, *امْرَأَةٌ فِي الدَّارِ*, *رَجُلٌ عِنْدَكَ*. Unless the indefinite substantive be accompanied by an adjective,

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

B 117. This inversion of subject and predicate also necessarily takes place in a nominal sentence: (a) when the **مُبْتَدَأٌ** comprises a pronoun which refers to a word in the **خَبَرٌ**, as **مَلُوْ عَيْنٍ حَبِيْبَهَا**, *what an eye loves fills (or satisfies) it*, **فِي الدَّارِ صَاحِبَهَا**, *its master (or owner) is in the house*, not **صَاحِبَهَا فِي الدَّارِ**, **حَبِيْبَهَا مَلُوْ عَيْنٍ**; (β) when the **مُبْتَدَأٌ** is restricted by **إِنَّمَا** or **إِلَّا**, as **إِنَّمَا فِي الدَّارِ زَيْدٌ**, *only Zaid is in the house*, **مَا فِي الدَّارِ إِلَّا زَيْدٌ**, *there is no one but Zaid in the house*, C **إِلَّا اتَّبَعْنَا أَحْمَدًا** (*Muhammad*), not **إِنَّمَا زَيْدٌ فِي الدَّارِ**, which would mean *Zaid is only in the house* [comp. §§ 115, rem., 185]; (γ) when the **خَبَرٌ** is an interrogative, as **مَنْ أَنْتَ** *who art thou?* **مَا هَذَا** *what is this?* **أَيْنَ زَيْدٌ** *where is Zaid?* **كَيْفَ عَمْرُو** *how is Amr?*

REM. a. With the particle **إِلَّا** under β we find occasional exceptions; as **فَيَا رَبِّ هَلْ إِلَّا بِكَ النَّصْرُ يَرْتَجَى عَلَيْهِمْ** **وَهَلْ إِلَّا عَلَيْكَ** **أَلْمَعْوَلُ** *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 **أُمِّيَّةٌ أَيْقَاطُ أُمِّيَّةٌ أُرْنِيَامُ** (Tab. ii. 1973, l. 7) **أُمِّيَّةٌ** has the sense of a collective: *are the house of Omèiya waking or sleeping?* D. G.]

هَلْ قَائِمُونَ الرَّجَالُ *the two men are not standing*; **هَلْ قَائِمُونَ الرَّجَالُ** A or **أَقِيَامُ الرَّجَالُ**, *are the men standing?* See § 121.

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

119. When the noun (substantive or pronoun) stands first, and the verb second, the former is not a **فَاعِلٌ** or agent, but a B **مُبْتَدَأٌ** or inchoative, of which the latter is the **خَبَرٌ** or enuntiative, the whole being not a verbal but a nominal sentence (see § 113). A sentence of this kind, consisting of an inchoative and a complete verbal sentence, the agent of which is contained in the verb itself (§ 113), may be called *compound*; e.g. **زَيْدٌ مَاتَ** *Zaid is dead*, = **قُلْتُ** **مَاتَ هُوَ**; **أَنَا قُلْتُ** *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 dif- C ference between a compound nominal sentence, such as **زَيْدٌ مَاتَ**, and a verbal one, such as **مَاتَ زَيْدٌ**, is this. In the former, the inchoative is always (tacitly or expressly) contrasted with another inchoative, having not the same predicate but a different or even an opposite one; e.g. **زَيْدٌ مَاتَ وَعُمَرُ حَيٌّ** *Zaid is dead and Omar is alive*, = **أَمَّا زَيْدٌ فَمَاتَ وَأَمَّا عُمَرُ فَحَيٌّ**; whereas in the latter, in which the logical emphasis rests almost solely upon the verb, such a D contrast of two inchoatives is not admissible. Even when the verb is put into the background by the emphasis falling with specialising or contrasting force upon some one of its complements, the very fact of the emphasis so falling at once sets aside all question of a contrast of the inchoatives; for example: **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** *THEE we worship and to THEE we cry for help*; **ضَرَبَ زَيْدٌ رَجُلًا وَاحِدًا وَضَرَبَ** *Zaid struck ONE man, and Omar struck TWO men.*

120. Those sentences are also compound, which are composed of a noun and a nominal sentence or a verbal sentence, consisting of a verb and a following noun. For example: *زَيْدٌ أَبْنُهُ حَسَنٌ* Zèid's son (lit. Zèid, his son) is handsome; *زَيْدٌ مَاتَ أَبُوهُ* Zèid's father is dead; *زَيْدٌ قُتِلَ أَخُوهُ* Zèid's brother has been killed; *زَيْدٌ جَاءَ إِلَيْهِ بِكِتَابٍ* a letter has been brought to Zèid (lit. Zèid, there has been a coming to him with a letter). In compound sentences of this sort, there is appended to the subject of the nominal or verbal sentence, which occupies the place of the *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 which the sense is perfectly clear without it; as *السَّمْنُ مَنَوَانٍ بِدِرْهَمٍ* the ghee is (at the rate of) two manās for a dirham; *أَبْرُ الْكُرِّ بِسِتِينَ* the wheat is (at the rate of) sixty dirhams per kurr; i.e. *مَنَوَانٍ مِنْهُ* two manās of it, *الْكُرُّ مِنْهُ* the kurr of it.

REM. b. A pronominal *رَابِطٌ* is not required when the *خَبَرٌ* is wider or more general in its signification than the *مُبْتَدَأٌ*; as *زَيْدٌ نِعْمَ الرَّجُلُ* What an excellent man Zèid is! Nor when the *نُطْقِي اللَّهِ* and *خَبَرٌ* are perfectly identical in meaning; as *قَوْلِي لَا إِلَهَ إِلَّا اللَّهُ* 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 لَيْبٍ* the Banū Lihb are A skilled (in augury); *فَخَبِيرٌ 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 *بَنُو* are the *مُبْتَدَأُ*, and *نَحْنُ* and *بَنُو* are each a *فَاعِلٌ سَادٌّ مَسَدٌ الْخَبَرِ* or agent supplying the place of the *habar*); *زَيْدٌ ضَارِبٌ غُلَامُهُ عُمَرَ* Zèid's slave is beating 'Omar (where *غُلَامُهُ* is the *فَاعِلٌ* of *ضَارِبٌ*); *جَاءَنِي زَيْدٌ أَحْسَنُ غُلَامُهُ* there came to me Zèid, B whose slave is handsome.—(b) The same is necessarily the case, when the verbal adjective is preceded by an interrogative or negative particle, and put in the singular, without regard to the number of the following noun. E.g. *مَا ذَاهِبَةٌ هِنْدٌ* is Zèid standing? *زَيْدٌ* Hind is not going away (where *فَأْتَمِرٌ* and *ذَاهِبَةٌ* are the *مُبْتَدَأُ*, and *زَيْدٌ* and *هِنْدٌ* are each a *فَاعِلٌ سَادٌّ مَسَدٌ الْخَبَرِ*); *أَقَاتِمِرُ الرِّجَالُ* are the men C standing? *مَا قَاتِمِرُ الرَّجُلَانِ* the two men are not standing; *أَقَاتِمِرُ زَيْدٌ* are Zèid's parents standing? (where *فَأْتَمِرٌ* is a transposed *فَاعِلٌ*, and *زَيْدٌ* a transposed *مُبْتَدَأٌ*); *هَلْ مَضْرُوبٌ بَنُوكَ* are thy sons beaten? (where *مَضْرُوبٌ* is the *مُبْتَدَأُ*, and *بَنُو* a *نَائِبٌ* or deputy-agent supplying the place of the *خَبَرٌ*). Similarly: *أُرَاغِبُ أَنْتَ عَنِ الْبَيْتِي يَا إِبْرَاهِيمُ* art thou going to forsake D my gods, O Abraham? *أَمْنَجِزُ أَنْتُمْ وَعَدًّا وَتَقْتُ بِهِ* my two friends, ye do not keep your compact with me; *عَيَّرَ لِي عَدَاكَ قَاطِرِحٍ* will ye fulfil a promise on which I relied? *لَا تَلْهَوُا عَدَاؤِي* thy enemies are not in play, so do thou leave off play (where *عَيَّرَ لِي* = *عَيَّرَ لِي*, i.e. *مَا تَارِكٌ أَمْرِكَ*). But if the verbal adjective agrees with the following noun in number, the sentence is regarded as nominal; e.g. *مَا قَاتِمِرُ الرَّجُلَانِ* the two men are not standing (where

A قَائِمَانِ is a حَبْرٌ مُقَدَّمٌ and مُبْتَدَأٌ الرَّجُلَانِ a مَوْخَرٌ. See § 117, rem. b.

REM. In the case of a singular noun, as أَقَاتِمُ زَيْدٌ, a double analysis is possible; قَائِمٌ may be regarded as a مُبْتَدَأٌ, of which زَيْدٌ is the فَاعِلٌ سَادٌّ مَسَدٌ النَّخْبِرِ, and this is the preferable view; or قَائِمٌ may be regarded as a transposed حَبْرٌ, of which زَيْدٌ is the 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 applies to the أَخَوَاتُ كَانَ (§ 42).

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

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

to prevent any possibility of the predicate being taken for a mere apposition. This is done even when the subject is a pronoun of the first or second person. For example: اللَّهُ هُوَ الْحَيُّ الْقَيُّومُ *God is the living, the self-subsisting*, وَالْحَقُّ وَالْحَيُّوَةُ اللَّهُ هُوَ الْحَيُّوَةُ *God is the life and the truth*, وَالْغِنَى هُوَ الْتَقْوَى *the (only true) wealth is contentment*, هَذِهِ هِيَ وَقُودُ النَّارِ *these are fuel for the fire*, أَنَا أُولَئِكَ *man is I*, وَأَنَا هُوَ الرَّبُّ إِلَهُكَ *I am the Lord thy God*, أَنَا هُوَ الطَّرِيقُ *who am I?* [The insertion of this pronoun takes place also frequently, when the predicate is a comparative, as زَيْدٌ هُوَ أَفْضَلُ مِنْ عَمْرٍو *Zdid 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 حَبْرٌ), ضَمِيرُ الْعِمَادِ [or simply الْعِمَادُ] *the pronoun which serves as a prop or support* (to the sentence), or simply الدِّعَامَةُ *the prop or support*.

125. In the case of a definite subject in the accusative after إِنَّ, أَنْ, 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 ثَلَاثٌ ثَلَاثَةٌ *verily God is one of three*; whereas a mere apposition would be in the same case as the subject, viz. the accusative. A pronoun may, however, be inserted, provided it be of the same person as the substantive or pronoun after إِنَّ, أَنْ, 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*, اِنَّكَ اَنْتَ الْوَهَّابُ *Thou art the bounteous giver*, اِنِّى اَنَا رَبُّكَ *I am thy Lord*. Very often the predicate after اِنَّ, etc., is introduced, for the sake of greater distinctness, by the particle لَ (§ 36), as for the sake of greater distinctness, by the particle لَ (§ 36), as اِنَّ اِلٰهًا لَذُو فَضْلٍ عَلَى النَّاسِ *verily God is good towards men*; and even here the pronoun may be introduced after نَ, as اِنَّ اِلٰهًا لَهٗوَ اِنَّ هٰذَا لَهٗوَ الْقَصَصُ *verily God is the mighty, the wise*; اِنَّ هٰذَا لَهٗوَ الْقَصَصُ *verily this is the true narrative*.

B REM. The noun governed by اِنَّ, etc., is not regarded by the Arab grammarians as a مُبْتَدَأٌ, but as the اِسْمُ اِنِّ, 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 مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتَّبِعَهَا اٰذَى *kind words and forgiveness are better than alms followed by injury*; وَاَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِنْ مُّشْرِكَةٍ وَلَوْ اَعْجَبَتْكُمْ *and verily a female slave who believes is better than an idolatress, even when she (the latter) pleases you (more)*.

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

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

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

(a) When the sentence is of the class called اَلْجُمْلَةُ اَلظَّرْفِيَّةُ (taking this term in its widest sense, § 115 at the end), and (a) the predicate is placed first, as اِنَّ رَجُلًا فِي الدَّارِ *there is a man in the house*, اِنَّ رَجُلًا مِّنَ الْاَكْبَرَامِ عِنْدَنَا *there is a man of the noble with us*, اِنَّ رَجُلًا مِّنَ الْاَكْبَرَامِ عِنْدَنَا *there is a leopard in Zaid's possession*; or (β) the subject is preceded by an interrogative or negative particle, as اِنَّ رَجُلًا فِي الدَّارِ اَمْ اَمْرَاةٌ *is there a man in the house, or a woman?* اِنَّ رَجُلًا فِي الدَّارِ *is there any person in the house?* اِنَّ رَجُلًا فِي الدَّارِ *is there a young man among you?* اِنَّ رَجُلًا فِي الدَّارِ *there is no one in the house*, مَا خَلُّ لَنَا *we have no friend*, مَا اَحَدٌ خَيْرٌ مِنْكَ *there is no one better than thou art*.

(b) When the subject is preceded by the affirmative لَ; as اِنَّ رَجُلًا قَائِمًا *certainly there is a man standing*.

(c) When the subject is a diminutive, because the substantive then includes the idea of the adjective صَغِيْرٌ *small*, or حَقِيْرٌ *con-*

worship, اِنَّ رَجُلًا مِثْلَكَ لَا يَبْخُلُ *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. اِنَّ رَجُلًا مِثْلَكَ لَا يَبْخُلُ *a desire to do good is good*, اِنَّ رَجُلًا مِثْلَكَ لَا يَبْخُلُ *to order what is right is an alms and to prohibit what is wrong is an alms*. In both these cases, however, there is evidently a sort of partial determination [تَخْصِيْصٌ; comp. § 75, footnote].

A *temptible*; as رَجِيمٌ عِنْدَنَا *there is a mannikin (or a mean fellow) at our house* (see § 116).

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

B (e) When the sentence expresses a wish or prayer; as سَلَامٌ عَلَيْكُمْ *peace be upon you!* وَيَلٌ لِّزَيْدٍ *woe to Zaid!*

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

(g) When the subject is preceded by the وَאוْ *or wāw* which introduces a circumstantial clause (§ 183), or by the conjunction سَرِينَا وَنَجْمٌ قَدْ أَضَاءَ فَمُدُّ [§ 187]; as فَأَاءَ الْجَزَاءُ *if not*, or by the لَوْلَا *if not*, or by the فَاءُ الْجَزَاءِ [§ 187]; as سَرِينَا وَنَجْمٌ قَدْ أَضَاءَ فَمُدُّ *we travelled by night, after a star had already shone out, but from the moment thy face appeared, its light obscured every shining star* (شَارِقٌ in rhyme for شَارِقٌ); لَوْلَا *if not*; أَصْطَبَارٌ لَا وُدَى كُلُّ ذِي مِقَدَةٍ *were it not for patience, every lover would die*; إِنْ ذَهَبَ عَيْرٌ فَعَيْرٌ فِي الرَّهْطِ *if a wild ass departs (i.e. if a chieftain dies), there is a wild ass (another chieftain) in the tribe*.

D (h) When the subject is the answer to a question, its predicate being suppressed; as when one asks مَنْ عِنْدَكَ *who is in thy house?* and receives the reply, رَجُلٌ *a man*, scil. عِنْدِي.

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

(j) When the subject is connected with another subject, which is

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definite or accompanied by an adjective; as زَيْدٌ وَرَجُلٌ قَائِمَانِ *Zaid and a man are standing*; رَجُلٌ فِي الدَّارِ *a Temimite and (another) man are in the house*, where رَجُلٌ = تَمِيمِيٌّ (p. 260, note) or رَجُلٌ تَمِيمِيٌّ (above, i); رَجُلٌ وَامْرَأَةٌ طَوِيلَةٌ فِي الدَّارِ *a man and a tall woman are in the house*.

[(k) When two or more indefinite subjects are put together antithetically or synthetically, as يَوْمٌ لَنَا وَيَوْمٌ عَلَيْنَا *one day is for us, another against us*; وَقَوْمٌ قَالَ—وَقَوْمٌ قَالَ *some say—others say*.

(l) When the subject is in the accusative after إِنَّ, أَنَّ, etc. (§ 36), as إِنْ أَسَدًا كَانَ يَلَايِمُهُ ذِئْبٌ وَتَعْلَبٌ *a lion had a wolf and a fox for companions*.]

In all these different sorts of sentences, there can be no doubt that the words form a complete sentence, and not merely a part of one.

REM. a. The subject may also be indefinite in some cases in which a strong emphasis rests upon it; as شَيْءٌ جَاءَ بِكَ *SOMETHING has brought thee*, meaning عَظِيمٌ جَاءَ بِكَ *something great or important*, or equivalent to مَا جَاءَ بِكَ إِلَّا شَيْءٌ *nothing has brought thee but a thing (of importance)*; بَقْرَةٌ تَكَلَّمَتْ *an ox has spoken!*

REM. b. European grammarians have often erred in their analysis of the phrase فَصْبِرْ جَمِيلٌ in the Kor'an, xii. 18, بَلْ سَوَّلَتْ *D* *لَكَ أَنْفُسُكُمْ أَمْراً فَصْبِرْ جَمِيلٌ*. This they have translated either *nay, your minds have made a thing seem pleasant unto you (and ye have done it), but patience is becoming*; or *mais la patience vaut mieux*; or *ergo pati (patientem esse) pulchrum est*; according to which translations صَبْرٌ would be an indefinite مُبْتَدَأٌ and جَمِيلٌ its خَبَرٌ. Still worse is it to regard the words as an exhortation, *therefore—becoming patience!* (also—*geziemende Geduld!*), which would necessarily be فَصْبِرْ جَمِيلًا (§ 35). The Arab commentators are right in regarding the words either as a compound خَبَرٌ *صَبْرٌ*, i.e. قَامِرِيٌّ

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

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

C **128.** When both subject and predicate are definite, but the former consists of several words, it is also clear, without the insertion of the **ضَمِيرُ الْفَصْلِ**, that the words form a complete sentence; as **الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ** the (only true) religion in God's sight is *el-Islām*; **مَثَلُ الَّذِينَ يَنْفِقُونَ 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 seven ears.

129. The **ضَمِيرُ الْفَصْلِ** is also not rarely omitted in sentences in which both subject and predicate are definite, but the former consists of only one word; as **مُحَمَّدٌ رَسُولُ اللَّهِ** *Muhammad is the apostle of God*; **أَلِيٌّ عَلَىٰ 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**); as **كَانَ هَذَا هُوَ السَّبَبُ** *THIS was the reason*; **إِنَّ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ** *if THIS be the truth from Thee*; **كَانَ الْمُسْلِمُونَ** *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 أَلَّا يَتَنَاوَلَ أَحَدٌ شَيْئًا** *HIS opinion was that no one should take anything*; **فَأَيْنَ نَصِيبِي أَنَا مِنْ هَذَا النَّفْلِ** *where then is MY share of this booty?* **لِمَنْ هَذَا الْكِتَابُ لَنَا نَحْنُ** *whose is this book? OURS*; **مَا مَنَعَكُمَا أَنْتُمَا مِنْ ذَلِكَ** *what prevented YOU two from doing that?* **إِنْ تَرَى أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا** *if thou thinkest that I have less wealth and (fewer) children than thou*; and more rarely to a noun in the accusative, as **وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ** *and we made his offspring the survivors*. The emphatic **لِ** is sometimes prefixed to it, as **إِنْ كُنَّا لَنَحْنُ الصَّالِحِينَ** *if WE be the righteous*.

[REM. In the preceding quotations from the *Kor'an* some read **أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا**, *we are poorer than thou*, 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 **أَظُنُّ**.]

- A **131.** If, however, in a nominal sentence, a more precise indication of time and mood be necessary, the Arabs use for this purpose كَانَ or one of its "sisters" (§§ 41, 42). The imperfect يَكُونُ has in this case the usual meanings of the imperfect (§ 8): whilst the perfect كَانَ admits of four significations; viz. (a) of the *historical tense* or Greek aorist (§ 1, a), in which case it has, according to the Arab grammarians, the sense of صَارَ to become; (b) of the actual perfect (§ 1, b); (c) of the actual imperfect, as it were a shortening of يَكُونُ كَانَ, which also occasionally occurs (§ 9); and (d) sometimes, especially in the Kor'an, of the *present*, but only by giving a peculiar turn to its use as a perfect (*has become by nature*, πέφυκα), as إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا *verily God is a watcher over you* (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 *it (the Kor'an) is not a story invented* (by Muhammad), but a confirmation of what (i.e. of the sacred writings which) preceded it; مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ *they cannot enter them (lit. it is not to them that they should enter them) but with fear*; مَا كَانَ لِنَفْسٍ أَنْ تُوْمِنَ إِلَّا بِإِذْنِ اللَّهِ *no soul can believe except by the permission of God*; مَا كَانَ هُوَ لِيُضْرَنَا *he is not (the man) to do us any harm*; مَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ *God is incapable of letting—lit. is not (the one) to let—your belief perish (i.e. go unrewarded)*; أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ *is it a wonder to men that We have made a revelation to one of them?*

132. The subject of a sentence is frequently not specified, either because we do not know it, or do not choose to mention it. We have, however, the option of expressing ourselves either *personally*, by such forms as *one says, they say, people say*, Germ. *man sagt*, Fr. *on dit*; or *impersonally*, either by means of the passive voice, as *it is said*, Germ. *es wird gesagt*, or of the active voice, as *it rains*, Germ. *es regnet*, Fr.

il pleut. The Arabs too express themselves in both ways (with the restriction stated in § 133, rem. b). If they wish to use the *personal* form, they employ (a) the third person sing. masc. of the verb with its own nomen agentis, defined or undefined by the article; as قَالَ قَائِلٌ *one said*, قَالَ أَتَقَائِلُ *id.* (lit. *he who, or every one who, was in a position to say, said*); يَقُولُ أَتَقَائِلُ *one says, is wont to say* (lit. *every one who is in, or gets into, a position to say, says*). The determination of the singular subject by the article expresses in such cases a distributive totality. (b) If the undefined subject is one of a number of persons who are known to us, the suffix pronoun of the third person plural is annexed to the nomen agentis to indicate these persons; as قَالَ قَائِلُهُمْ *one of them said*. (c) If there be several indefinite subjects, the third pers. plur. masc. of the verb may be used, as قَالُوا *they say*, زَعَمُوا *they think*; but it is more usual to employ the verb in the singular and its nomen agentis, defined or undefined by the article, in the plural, as قَالُوا قَائِلُونَ *some said*; مَا سَمِعَ السَّمِيعُونَ 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 I Sam. ix. 9); as يَقُولُ أَتَقَائِلُ = قَالَ قَائِلٌ, يَقُولُ الرَّجُلُ = قَالَ رَجُلٌ, etc. For the nomen agentis with the plural suffix, the word بَعْضٌ *a part, some one*, is often employed, as قَالَ قَائِلُهُمْ = قَالَ بَعْضُهُمْ.

[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*; أَعْطَانِي مَا أَعْطَانِي *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 be used absolutely like the Latin *itur, fctur*]; 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; اُخْتَلِفَ فِيهِ it has been disputed, there has been a dispute about it; يَظْمَأُ 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; غَشِيَ عَلَيْهِ he fainted (lit. there was a covering thrown over him, comp. הַתְּעוּלָה), whence الْمَغْشَى عَلَيْهِ the person in a faint, fem. (in later times incorrectly الْمَغْشِيَةُ عَلَيْهَا, and, without the preposition [§ 113, rem.], الْمَغْشِيَةُ, fem. الْمَغْشِيَّةُ). [Similarly سَقَطَ فِي يَدِهِ he repented (lit. there was a falling upon his hand), and hence هُوَ مَسْقُوطٌ فِي يَدِهِ he is repenting; الشَّجَرَةُ الْمَنْهِيَّةُ عَنْهَا the forbidden tree; الْمُنْعَمُ 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), الْهَوَانِعُ hindrances (from مَانَعَ). [The sing. fem. A must be used for the neuter of the numerals, as ثَلَاثُ three things or qualities, and may be used for that of the pronouns, as هَذِهِ these things.]

REM. a. The passive of directly transitive verbs may be used either personally or impersonally; as كُتِبَ it (a book or letter) was written, and the act of writing was performed. In the former case, B the direct object or accusative of the active voice [or the sentence that supplies its place, § 23, rem. c] becomes the subject of the passivo (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 غَشِيَ 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 مَا لَمْ يُسَمَّ مَا لَمْ يُسَمَّ whether the passive be personal or impersonal,—it is مَا لَمْ يُسَمَّ 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 نَائِبٌ مَنَابِ الْفَاعِلِ, or نَائِبٌ مَنَابِ 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 غَيْرٌ صَرِيحٌ impure, i.e. a preposition with the genitive (جَارٌ وَمَجْرُورٌ).

- A named, the active voice must be used*.—As stated in § 26, *b*, rem. *b*, the accusative of the nomen verbi (المفعول المطلق) can be changed into the subject of the passive voice only when it is qualified or specialised by an adjective or a substantive in the genitive. We cannot say ضَرِبَ ضَرْبَ سَيْرٍ, because such an undefined maṣdar adds nothing to the meaning of the verb (لَا فَايِدَةَ فِيهِ); but we may say ضَرِبَ ضَرْبَةً شَدِيدًا, [and even ضَرِبَ سَيْرَ الْبَرِيدِ, ضَرِبَ ضَرْبَ 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 maṣdars, but as substantives, the meaning being *something was feared* and *something was said about it*. The ظَرْفٌ can be put in the nominative also, but only when it is capable of inflection and adds something to the meaning of the verb. We cannot say رَكِبَ سَحْرًا from رَكِبَ جُلَسَ عِنْدَكَ *he rode early this morning*, nor جُلَسَ عِنْدَكَ from سِيرَ وَقْتُتْ *he sat beside thee*, nor سِيرَ وَقْتُتْ *he sat beside thee*, but we may say سِيرَ يَوْمَ الْجُمُعَةِ Friday was travelled, صَامَ رَمَضَانَ *Ramādān was fasted*. When a passive verb is connected with a مَفْعُولٌ بِهِ, and a مَفْعُولٌ or مَصْدَرٌ, a ظَرْفٌ, or a جَارٌ وَمَجْرُورٌ, the مَفْعُولٌ بِهِ alone can, as a general rule, become the نَائِبٌ عَنِ الْفَاعِلِ; e.g. ضَرِبَ زَيْدٌ ضَرْبًا شَدِيدًا يَوْمَ الْجُمُعَةِ أَمَامَ الْأَمِيرِ فِي دَارِهِ.—Since the Arab uses many verbs as directly transitive, which in our idiom are only indirectly so [§ 23, rem. *b*], their passives may of course be employed in both of the above ways; e.g. not only 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. بُجِئَ بِشَيْءٍ; in the
- C
- 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. أَجِيءَ, f. جِيئَتْ, 2 p. m. جِئْتَ, etc., as جِيءَ بِشَيْءٍ *something was brought to him* (act. جَاءَهُ بِشَيْءٍ *he brought him something*).

REM. *b*. Our impersonal actives indicating natural phenomena, such as *it snows*, *it rains*, etc., are always expressed by the Arabs personally. They say either مَطَرَ الْمَطَرُ ثَلَجَ الثَّلَجُ *the snow snows*, مَطَرَتِ السَّمَاءُ *the rain rains*, or ثَلَجَتِ السَّمَاءُ *the sky snows*, مَطَرَتِ السَّمَاءُ *the sky rains*. In the latter of these two forms of expression the substantive السَّمَاءُ is sometimes suppressed, leaving only the verb in the 3d pers. sing. fem., مَطَرْتُ, ثَلَجْتُ—[In like manner they say أُعْبِثْتُ *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 يَلَيْتُ 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 *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, 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 which the Arabic, like the other Semitic languages, has no distinct pronominal form; as **أَنْفَقَ مَالَهُ** *he has spent his (own) money*; **قَالُوا لِإِخْوَانِهِمْ** *they said to their (own) brothers*. But a suffix attached to the verb itself cannot have a reflexive meaning: to give it this, the word **نَفْس** *soul*, **عَيْن** *eye, essence*, [or **وَجْه** *face*,] (and in later Arabic **رُوح** *spirit*, **ذَات** *substance, essence*, or **حَال** *state*) must be interposed; as **قَتَلَ نَفْسَهُ** *he killed himself*; **عَزَّى بِهِ نَفْسَكَ** *console thyself therewith*;
- B **أَهْلَكْتُ رُوحِي** *I have destroyed myself*; **أَسْلَمْتُ وَجْهِي لِلَّهِ** [*I resign myself to God*]; except in the case of the verba cordis (§ 24, *b*, β), when the pronominal suffix is the first object and the second object is either a noun or a whole sentence; as **خَالَه مَصَابًا** *he imagined himself struck*; **رَأَاهُ يَعْصِرُ خَمْرًا** *he saw himself (in a dream, it appeared to him as if he were) pressing out wine*. [A suffix attached to a preposition annexed to the verb may have a reflexive meaning,
- C as **أَخْرَجَ مَعَهُ مَالًا كَثِيرًا** *he took a large amount of money with him*; **فَلَمَّا خَرَبَهُ بُخْتٌ نَصَرَ ذَهَبَ مَعَهُ بِوُجُوهِ بَنِي إِسْرَائِيلَ** *and when Nebuchadnezzar had laid it (Jerusalem) waste he carried off with him the principal men of the Bènū 'Isrā'īl*; **ضَمَمْتُ أَبْنِي إِلَى** *I drew my son to myself*. This however is allowed only where no doubt can arise as to the meaning of the suffix—which in this and the former case happens oftener with the suffixes of the 1st and 2d person, than with that of the 3d pers.—and even then the interposition of **نَفْس**, etc.
- D takes place frequently.]

REM. Compare the use, in Heb. and Aram., of **נֶפֶשׁ**, *soul*, **עצם** or **גִּבְעוֹן**, *bone*, and **גִּבְעוֹן**, *body*; and in Æthiopic, of **ረእሱ**: (*re'es*) *head*.

136. The complements which are coordinated with, or placed in apposition to, the subject or predicate, are called by the Arab grammarians **التَّوَابِعُ**, *sequentia, followers* or *appositives* (sing. **تَابِعٌ**), and the word to which they are placed in apposition is called **الْمَتَّبِعُ**, *that*

which is followed (by some word in apposition). They are generally A connected with a noun, more rarely with a verb.

(a) With the noun is thus united the *adjective*, which, like all other words in apposition, follows the noun, and agrees with it in respect of determination or indetermination, as well as of gender*, number, and case; e.g. **رَجُلٌ كَرِيمٌ** *a noble man*, **الرَّجُلُ الْكَرِيمُ** *of the noble man*, **زَيْدًا الْكَرِيمَ** *the noble Z'id (acc.)*, **كِتَابُهُ الْعَزِيزُ** *His glorious book*; **قَاعِدَةٌ مَرَبَعَةٌ** *a square pedestal*; **امْرَأَتَانِ حَسَنَتَانِ** *two handsome women*; **جِبَالٌ رَاسِيَةٌ**, or **رَاسِيَاتٌ**, or **رَوَاسٍ**, *firm mountains*; **قَوْمٌ كَرِيمٌ**, or **قَوْمٌ كَرَمَاءٌ**, *a noble tribe or family*, **قَوْمٌ فَاسِقُونَ** *wicked people*. As the preceding examples prove, the adjective following a collective noun denoting rational beings (Vol. i. § 292, *b*) may be put in the singular and agree with the grammatical gender of the collective, or in the plural *sanus* or *fractus* according to the natural gender of the persons indicated. The pluralia *fracta*, even when derived from a masc. sing. are construed with adjectives in the fem. sing. or plural (*sanus* or *fractus*). They can have an adjective in the masc. plur. only by a *constructio ad sensum*, as has been remarked Vol. i. § 306, for instance **رِجَالٌ مُؤْمِنُونَ** *believing men*. This is also applicable to the names of Arab tribes, as **قُرَيْشٌ الْأَكْرَمُونَ** *the noble Kordis* (comp. § 147). The collectives mentioned Vol. i. § 291, *a*, *ε* may be joined to an adjective in the fem. sing. or in the plur. fem. (*sanus* or *fractus*) as **غَنَمٌ رَاعِيَةٌ** or **غَنَمٌ رَاعِيَاتٌ** *pasturing sheep or goats*; those mentioned Vol. i. § 292, *a*] to an adjective either in the sing. masc. (as **جَمْعٌ**), e.g. **الْحَمَامُ الْهَطُوقُ** *the ring-necked doves*; or in the sing. fem. (as **جَمَاعَةٌ**), e.g. **أَعْجَازُ نَخْلِ خَاوِيَةٌ** *trunks of palm-trees worm-eaten and empty*; or in the plur.

* [Exceptions are **مَاءٌ أَنْثَى** *feminine*, i.e. *soft water*; **رَجُلٌ خُنْثَى** *a hermaphrodite*. For an exception to the agreement in number see § 100. D. G.]

A sanus fem., as نَخْلٌ بَاسِقَاتٌ *very tall palm-trees*; or in the broken plural, as السَّحَابُ الثَّقِيلُ *the heavy clouds*; السَّحَابُ الْبَاسِقَاتُ *the dusky white doves*. A noun may have two or more adjectives connected with it; as السُّمُّ الْبَرِّقُ الْبُرْقُوقُ *the bright red star*; بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *in the name of God, the compassionate, the merciful*.—Sometimes a substantive is used adjectively; as جَارِيَةٌ بَكْرٌ *a young woman (who is) a virgin* (جَارِيَةٌ بَتُولَةٌ); مَسَاجِدُ عِدَّةٌ *a number of mosques*; تَشْتَمِلُ عَلَى خَيْلٍ وَرِجَالٍ عِدَّةٌ *it contains a number of horses and men*; أَعَادَ عِدَّةً *a number of years*; وَذَاكَ مِنْهُ خُلُقٌ عَادَةٌ *and this is a usual custom of his*. This is especially the case with nomina verbi ([الصِّفَةُ]); see Vol. i. § 230, rem. c); as مَعِيَ رِجَالٌ فِرَّةٌ *there are plenty of men with me*; وَيُحِبُّونَ أَمْوَالَهُمْ حُبًّا جَمًّا *and they love wealth with a great love*; وَأَنْتُمْ مَعَشَرٌ زَيْدٌ عَلَى مِائَةٍ *and ye are a band of more than a hundred*; رَجُلٌ صَوْمٌ *a fasting man*, امْرَأَةٌ عَدْلٌ *a just woman*, ضَرَبَ قَوْمٌ رَضَى *people with whom one is pleased*, صَرْبٌ هَبْرٌ وَطَعْنٌ *a cleaving blow and a violent thrust and a burning shot**. Compare, in Hebrew, יָמִים בְּסֹפֶר, Num. ix. 20, אֲנִי שָׂרָה אֶתְּרָה *Nehem. ii. 12*; and in Syriac, ܡܢܝܢܐ ܡܢܝܢܐ *many gardens*, ܡܢܝܢܐ ܡܢܝܢܐ *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 K̄eis say رَجُلَانِ سَوَاءٍ, رَجُلٌ سَوٌّ, instead of the usual رَجُلٌ سَوٌّ, رَجُلًا سَوٌّ, and a tradition has مَثَلُ الْكَلْبِ مَثَلُ الْبَلْبِ *a bad companion is to be compared to a blacksmith's bellows* (Zamahsari, Fāik i. 372 seq.; comp. the Gloss. to Ibn al-Fakih s. v. سَوٌّ). 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 Zeïds, the liberal and the stingy*; مَرَرْتُ بِرِجَالٍ طَوِيلٍ وَقَصِيرٍ وَرُبْعَةٍ *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 دَهَبٌ زَيْدٌ وَأَنْطَلَقَ 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 أُعْنِي *I mean*) or in the nominative (as the خَبْرُ of a suppressed مُبْتَدَأٌ, viz. هُمَا); as مَرَرْتُ بِزَيْدٍ وَجَاوَزْتُ الْكَرِيمَيْنِ or جَاءَ زَيْدٌ وَدَهَبَ 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 الْعَاقِلَيْنِ 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 الْعَاقِلَيْنِ, where the relation is different in respect of meaning (for Zeïd alone is ضَارِبٌ, and 'Amr alone is مَضْرُوبٌ), but خَاصَرَ زَيْدٌ عَمْرًا الْعَاقِلَيْنِ, where the relation is the same (for both Zeïd and 'Amr are at once مُخَاصِرٌ and مَخَاصِرٌ).

REM. c. In later times a noun in the dual, whether masculine or feminine, is sometimes construed with an adjective in the singular feminine; as مِيلَانِ إِفْرَنْجِيَّةٌ *two European miles* (مَيْلٌ masc.); مَتَلَصِّقَةٌ دَارَاهُمَا مُتَصَاقِبَةٌ الْبَحِيطَانِ *their two houses are*

- A *كِتَابُهُ هَذَا الْجَلِيلُ إِلَى وَقْتِنَا هَذَا* *this famous book of his*. On the other hand, in such a phrase as *هَذِهِ نَاقَةٌ* the words *هَذِهِ نَاقَةٌ* are the predicate (خَبَرٌ) of *هَذِهِ*, and *هَذِهِ نَاقَةٌ* is a circumstantial accusative, *this is the she-camel of God, (as) a sign unto you*. [Likewise, in the saying *هَذَا زَيْدٌ قَائِمٌ بِالْبَابِ* the words *هَذَا زَيْدٌ قَائِمٌ بِالْبَابِ* must be considered as the predicate of *هَذَا*, *see this is (=see there is) Z'id standing at the door*, in *هَذَا عُمَرُ بْنُ*
- B *هَذَا عُمَرُ بْنُ* here is 'Omar the son of 'El-Huttüb girded with the sword, *عُمَرُ بْنُ* is the predicate, *مَتَوَشِّحًا 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 جَمِيعَهَا*, or *الْقَبِيلَةُ كُلُّهَا*, *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 حَوْلِ كَلِّهِ رَجَبٌ* *O would that the number (of months) of a whole year were (all) Rêjêb!* Words of a vague signification, such as *وَقْتُ*, *زَمَنٌ*, *جَمِينٌ*, *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. *جَمَعًا*, plur. masc. *أَجْمَعَانِ*, fem. (see Vol. i. § 309, a, δ) *جَمَعٌ* (the dual masc. *أَجْمَعَانِ*,

and fem. *جَمَعَاوَانِ*, are not admitted by the great majority of grammarians); as *فَسَجَدَ أَمَلَيْكَةُ كُلُّهُمْ أَجْمَعُونَ* *and the angels all (without exception) prostrated themselves*. Sometimes this word is used without *كُلٌّ*; as *لَاغُوِيَتَهُمْ أَجْمَعِينَ* *verily I will lead them all astray*; *إِنْ ظَلَلْتُ الدَّهْرَ أَبْكِي أَجْمَعًا* *in that case I would pass all my time in weeping (أَجْمَعًا in rhyme for أَجْمَعُ)*; *قَدْ صَرَّتِ الْبَكْرَةُ يَوْمًا أَجْمَعًا* *the pulley creaked a whole day*.

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

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* C *حَقُّ الْعَالِمِ*, or *جِدُّ الْعَالِمِ*, *this is a thorough scholar (جِدُّ toil, effort, pains; حَقُّ 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*, and *أَبْتَعُ*. The usual sequence of these synonyms is exemplified in the phrase *جَاءَ الْجَيْشُ كُلُّهُ أَجْمَعُ* *the entire army came*; but the order of the last D two may be inverted, *أَبْتَعُ أَبْصَعُ*. They are scarcely ever used singly and without *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 **رَأَيْتُ نَفْسَهُ** *they turned their backs upon us and protected themselves one and all by (seeking refuge from us behind) En-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 بِرُمَّتِهِ** *he gave him the thing altogether*; **أَتَيْتَكَ بِالشَّيْءِ بِرُمَّتِهِ** *I have brought thee the thing altogether.* Similar corroboratives (§ 139, rem. a) are given by Hamadāni in his *Kitāb el-Elfāz*, Beyrou ed. p. 214. D. G.]

138. Like **كُلٌّ** and its synonyms are used **كِلَانٍ**, fem. **كِلْتَانٍ**, both (§ 83), [**بَعْضٌ** a part] and **نِصْفٌ** a half. They follow the noun to which they refer, and take the appropriate pronominal suffix; as **إِنَّ الْمَعْلِمَ وَالطَّبِيبَ كِلَيْهِمَا** *the teacher and the physician, both of them*; **أَمَنْتُ بِطَبِيعَتِي الْمَسِيحِ وَمَشِيئَتَيْهِ كِلْتَيْهِمَا** *I believe in the two natures of the Messiah and His two wills, both of them*; [**جَاءَنِي الْقَوْمُ بِأَسْرِهِمْ** a part of the people came to me]; **أَلْجِيشُ نِصْفُهُ** *half the army.*

REM. **كِلَانٍ** is very rarely used in apposition to a feminine substantive, as **تَمَنُّ بِقُرْبَى الزَّيْنَبَيْنِ كِلَيْهِمَا** *thou favourest (me) with the proximity of the two 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 التَّهْوَانِ** *degradation itself, utter degradation*; **عَيْنُ الْكَوْكَبِ** *the star itself*; **هُوَ عِبَارَةٌ عَمَّا الثَّانِي 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 نَفْسَهُ** *Zēid himself came*; **جَاءَتْ زَيْنَبٌ نَفْسَهَا** *Zēinēb herself came*; **رَأَيْتُ عَمْرًا نَفْسَهُ** *I saw Amr himself.* If the noun be in the dual or plural, the plural forms **أَنْفُسٌ** and **أَعْيَانٌ** should be employed, as **رَأَيْتُ الْأَمِيرَيْنِ أَنْفُسَهُمَا** *I saw the two 'amīrs themselves*; **مَرَرْتُ بِالْهِنْدَيْنِ أَنْفُسَهُمَا** *I passed by the two Hindis themselves*; **قَتَلَهُ الْوُزَرَاءُ أَنْفُسَهُمْ** *the vizīrs themselves killed him*; [**هَذِهِ أَعْيَانُ دِرَاهِمِكَ** *these are thy dirhems themselves*]. Some authorities admit in this case the use of the singular or the dual, as **جَاءَ الزَّيْدَانِ نَفْسَهُمَا** *the two Zēids 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 **الْهَوَانُ بِعَيْنِهِ** *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 يَرِدْ هَؤُلَاءِ النِّسْوَةَ بِأَعْيَانِهِنَّ لِيَغْزُوتهُ** *he swears that unless he restores the women themselves, he will assuredly attack him*; [**بِعَيْنِهِ**, etc. after an indefinite noun means a certain, as **عَل-أَوَاشِيمٌ** *is the name of a district, there is no place of this name*]. Occasionally, too, **عَيْنٌ** is appended in the form of an adverbial accusative, or by means of the preposition **بِ**, but without any suffix; as **هَذَا هُوَ عَيْنًا (بِعَيْنٍ)** *this is the very person (or thing)*.—**نَفْسٌ** and **عَيْنٌ** may be put in direct apposition to a pronominal suffix in the accusative or genitive; as **مَرَرْتُ بِهِ نَفْسِهِ**, **مَرَرْتُ بِكَ نَفْسِكَ**

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 نَفْسَهُ* he went away himself, *الْقَوْمُ حَضَرُوا هُمْ* the people were present themselves; *قُمْتَ أَنْتَ نَفْسَكَ* thou thyself stoodest up; *قَوْمُوا أَنْتُمْ أَنْفُسَكُمْ* stand ye up yourselves (whereas we can say *قَوْمُوا كُلُّكُمْ* stand up all of you).

REM. a. The words *كُلٌّ، جَمِيعٌ، عَامَّةٌ، أَجْمَعٌ* etc., *كِلَانٍ* and
 B *نَفْسٍ، نِصْفٍ، كِلْتَانٍ*, and *عَيْنٍ*, form one division of that class of appositives, *التَّوَابِعُ*, which the grammarians name *التَّأْكِيدُ* (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*
 C *الْمَعْنَوِيُّ*, the corroboration in meaning, to distinguish it from *التَّوَكِيدُ الَّلَفْظِيُّ*, the verbal corroboration, which consists in the emphatic repetition (*التَّكْرَارُ* or *التَّكْرِيرُ*) of the word itself; as in the verse *فَأَيْنَ إِلَى أَيْنَ اتَّجَاءُ بِبَغْلَتِي أَتَاكَ أَتَاكَ الَّلَّاحِقُونَ أَحْبِسِ أَحْبِسِ* whither, whither can I escape with my mule? The pursuers are come up to thee, come up to thee; halt! halt! (*أَحْبِسِ* in rhyme for *أَحْبِسِ*). So also in answers, *نَعَمْ نَعَمْ* yes, yes; *لَا لَا* no, no. If a word is governed by a preposition or other particle, both must
 D be repeated; as *مَرَرْتُ بِكَ بِكَ فِي الدَّارِ* I passed by thee, by thee; *فِي الدَّارِ زَيْدٌ* Zeid is in the house, in the house; *إِنَّ زَيْدًا إِنَّ زَيْدًا* Zeid, Zeid is standing up. A suffix pronoun may, however, be strengthened in this case, as well as in others, by the corresponding separate pronoun [§ 130]; as *مَرَرْتُ بِكَ أَنْتَ* I passed by THEE, or *بِهِ هُوَ* by HIM; *أَنَا أَكْرَمْتَنِي* thou didst show kindness to ME; *رَأَيْتُنَا نَحْنُ* thou sawest US; *قُمْتَ أَنْتَ* THOU stoodest up; [or by a

construction with *إِنَّا*, as *رَأَيْتَكَ إِبَاكَ* I saw THEE (Vol. i. § 189). A Only a poet could venture to say *إِنَّ إِنَّ أَتَّكْرِيمَ 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. *الْوَصْفَةُ* or *النَّعْتُ*, the description or descriptive word, qualificative, adjective; *الْبَدَلُ*, the substitution or permutative; and *عَطْفُ التَّبْيَانِ*, the explanatory apposition.

(1) The *نَعْتُ* or *صِفَةُ* may refer to the *مَتَّبِعُ* either directly B (in which case it is a simple adjective), as *جَاءَنِي رَجُلٌ حَسَنٌ* there came to me a handsome man; or indirectly, in virtue of a following word which is connected with it, as *جَاءَنِي رَجُلٌ حَسَنٌ أَخُوهُ* there came to me a man whose brother is handsome. In this latter case the adjective [called *المُسَبَّبُ* the connected] belongs, as a prefixed predicate, to the following noun [called *السَّبَبُ* the connecting], which is its subject, and the two together form a *صِفَةُ*, or C
رَأَيْتُ رَجُلًا حَسَنًا I saw a man whose brother is handsome, *رَأَيْتُ امْرَأَةً حَسَنًا وَجْهَهَا* I saw a woman whose face is handsome, *مَرَرْتُ بِرَجُلٍ كَثِيرٍ عَدُوَّهُ* I passed by a man whose enemies are many, *مَرَرْتُ بِرَجُلٍ حَسَنَةِ أُمِّهِ* I passed by a man whose mother is handsome. If the following noun be in the dual or plural, the adjective is still left in the D singular; as *مَرَرْتُ بِامْرَأَتَيْنِ حَسَنِ آبَوَاهُمَا* I passed by two women whose parents are handsome; *مَرَرْتُ بِرِجَالٍ حَسَنَةِ وُجُوهِهِمْ* I passed by some men whose faces are handsome, *رَأَيْتُ رَجُلًا كَرِيمًا أَبَاهُمْ*

* [Also when the preceding substantive is only understood, as *وَمِنَ النَّجْدِيِّيِّ أَوْطَانَهَا* (sc. *الْقَبَائِلِ*) and from the tribes that are domiciled in Negd (Hamdānī, p. 118, l. 11). D. G.]

- A *I saw some men whose fathers are noble*; though, if the noun be plural, the broken plural of the adjective is admissible, as رَأَيْتُ أَخُوكَ or رَجُلًا كَرِيمًا أَبَاؤُهُ, *I saw a man whose forefathers are noble*. If the preceding noun be defined in any way, the adjective takes the article; as رَأَيْتُ زَيْدًا أَحْسَنَ وَجْهَهُ *I saw Zeid, whose face is handsome*; Abu حَكِي أَبُو الْفُتُوخِ الْعَجَلِيُّ الْهَتَقِدْمُ ذِكْرُهُ *Abu 'l-Futūh, 'l-Iḡlī, who has been mentioned before, narrates*; جَاءَ الرَّجُلُ جَاءَ يَسُوعُ *the man came, whose parents are excellent*; جَاءَ الْمَلُوكُ الْكَامِلَةُ طَبِيعَتَاهُ *Jesus came, whose two natures are perfect*; فَوَيْلٌ لِقَوْمِهِمُ *the kings who have been mentioned before*; فَوَيْلٌ لِقَوْمِهِمُ *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 شِبْهُ الْفِعْلِ, *that which is like the verb*.
- C Consequently رَجُلٌ حَسَنٌ هُوَ = رَجُلٌ حَسَنٌ هُوَ = رَجُلٌ (هُوَ) حَسَنٌ; but رَجُلٌ حَسَنٌ أَخُوهُ, where another agent is expressed, is = رَجُلٌ حَسَنٌ أَخُوهُ; and so with the rest: مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمِّهِ = رَأَيْتُ رَجُلًا = رَأَيْتُ رَجُلًا كَرِيمًا أَبَاؤُهُمُ, مَرَرْتُ بِرَجُلٍ حَسَنَتِ أُمُّهُ, رَأَيْتُ زَيْدًا الَّذِي حَسَنَ وَجْهَهُ = رَأَيْتُ زَيْدًا أَحْسَنَ وَجْهَهُ, كَرَمَ أَبَاؤُهُمُ, 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 جَاءَنِي رَجُلٌ أَبُوهُ حَسَنٌ, the second substantive and the adjective which follows it form together a really nominal sentence, of which the substantive is the مُبْتَدَأٌ and the adjective the خَبَرٌ; and consequently both must remain, under all circumstances, in the nominative, and the adjective must agree regularly with the substantive, as مَرَرْتُ بِرَجُلٍ أُمُّهُ حَسَنَةٌ, رَأَيْتُ رَجُلًا أَخُوهُ حَسَنٌ, etc.

(2) The بَدَلٌ, or *permutative*, is of four kinds. (a) اَلْكَوْلُ

اَلْكَوْلُ the substitution of the whole for the whole; as جَاءَنِي عُمَرُ, *Omar, thy brother, came to me*; جَاءَنِي قَوْمُ الْمَدِينَةِ كِبَرًا وَصُغَرًا *the people of the city came to me, great and small*; إِلَى صِرَاطٍ مُسْتَقِيمٍ صِرَاطِ اللَّهِ *to a straight path, the path of God*; لَنَسْفَعًا بِالنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ خَاطِبَةٍ *We will seize and drag (him) by the forelock, a lying, sinful forelock*; رَأَيْتُ زَيْدًا إِبَاهُ *visit him, Halid*; مَرَرْتُ بِهِ *notwithstanding that they—the times—are all become marvellous; but not for the suffixes of the 1st and 2nd pers., unless a plurality of individuals is distinctly referred to, as تَكُونُ لَنَا عِيدًا لِأَوْلَانَا وَأَخْرِينَا (which) may be a festival for us, for the first of us and the last of us. We cannot say [أَنَا] لِي [أَنَا] اَلْمُسْكِينِ*; nor even مَرَرْتُ بِكَ زَيْدٌ, رَأَيْتَكَ زَيْدًا *woe to me, the poor! اَلْكِرِيمِ عَلَيْكَ* on thee, the noble*. In such cases as رَأَيْتَكَ إِيَّاكَ, those are right who regard إِيَّاكَ not as a بَدَلٌ but as a تَوْكِيدٌ (see rem. a). [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) اَلْبَعْضُ مِنَ اَلْكَوْلِ the substitution of the part for the whole; as أَكَلْتُ اَلرَّغِيفَ ثُلُثَهُ *I ate the loaf, the third part of it*, or *I ate a third of the loaf*; قَبَّلَهُ اَلْيَدَ *kiss him, his hand*; أَوْعَدَنِي بِاَلرَّجْلِ وَالْأَدَاهِمِ *he threatened me, my foot, with the prison and fetters*. (c) اَلْأَشْتِمَالُ بَدَلٌ اَلْأَشْتِمَالِ the comprehensive substitution, i.e. the permutative which indicates a quality or circumstance

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

- A possessed by or included in the preceding substantive; as **أَعْجَبَنِي زَيْدٌ** *Zèid's learning filled me with surprise*; **أَعْجَبَتْنِي كَلَامُكَ** *thy speech filled me with surprise*; **مَا أَلْفَيْتَنِي حِلْمِي مُضَاعَا** *thou hast not found my understanding lost (or thrown away)*; **وَذَكَرَتْ وَتَقْتَدُ بَرْدَ مَائِهَا** *and she called to mind the coldness of the water of Taktud*; **يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ** *they will question thee about fighting in the sacred month, lit. about the sacred month, (about) fighting in it. (d) The fourth case is where the permutative (الْمُبَدَّلُ) is wholly different from the مُبَدَّلُ مِنْهُ or word for which it is substituted (الْمُبَدَّلُ لِلْمُبَدَّلِ مِنْهُ). It is of two sorts: (a) الْإِضْرَابُ بَدَلُ الْإِضْرَابِ the permutative of retraction (from أَضْرَبُ, to turn away from), or الْبَدَاءُ 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 يُقْصَدُ الْمَتَّبِعُ كَمَا يُقْصَدُ التَّابِعُ the metbū' is designed as well as the tābi'; and this is what distinguishes it from (β) بَدَلُ الْمُبَدَّلِ مِنْهُ the permutative of error and forgetfulness, in which the مَتَّبِعُ is uttered merely by mistake, and the correct word immediately substituted for it; as when one says مَرَرْتُ بِكَلْبٍ فَرَسٍ I passed by a dog, (I meant to say) a horse. The بَدَلُ الْإِضْرَابِ is equivalent to the use of the particle بَلْ (أَكَلْتُ خُبْزًا بَلْ لَحْمًا).*
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(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* (**عُمَرُ** in rhyme for **عُمَرُ**); **يُسْقَى مِنْ مَاءٍ صَدِيدٍ** *he shall be given to drink water, watery humour (or matter)*; **يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ**

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

REM. c. One verb may be substituted for another by the **بَدَلُ مَنْ يَفْعَلُ ذَلِكَ يَلْقَى أَثَامًا يُضَاعَفُ لَهُ الْعَذَابُ** as **أَتَكَلَّمُ مِنَ الْكَلِّ** *whosoever doeth this, shall find a recompense of sin—his chastisement shall be doubled*; **مَتَى تَأْتِنَا تَلْمِيزٌ بِنَا فِي دِيَارِنَا تَجِدُ حَطْبًا جَزَلًا** *when thou comest to us—visitest us in our country—thou shalt find firewood in abundance*; or by the **بَدَلُ الْإِشْتِمَالِ** as **مَنْ يَصِلُ إِلَيْنَا** *whoever comes to us (and) asks help of us, is helped.*

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

REM. a. In phrases like **تَقَاتَلُوا بَعْضُهُمْ لِبَعْضٍ** *they fought with one another*, the words **بَعْضُهُمْ لِبَعْضٍ** are a permutative of the agent **هُمْ**, contained in the verb **تَقَاتَلُوا**, and serve to strengthen the idea of reciprocity belonging to that verbal form. The **لَا مَرَّتْ تَقْوِيَةَ 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, *عَنَى أَحْسَنَ* he sang well. In both cases the older and more elegant form of expression is to insert the conjunction *فَ*: *قَامَ فَسَجَدَ لَهُ*, *عَادَ فَسَأَلَ* he asked again, *سَجَدَ فَأَطَالَ*. If the first of the two verbs
- B be a perfect, the second must be so likewise, for the imperfect would be a *حَالٌ مُقَدَّرٌ* [or *مُقَارِنٌ*] (see § 8, d, e), and, as such, would virtually stand in the accusative [comp. § 44, c, rem. a]; as *أَرْسَلَ يُعَلِّمُ* *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. *سَمِعَ فَسَدَّ* he sent (and) seized him, *سَوَّجُوا صَوَّجُوا* they rebuilt; and also occurs in Hebrew, e.g. *אֲרָבָה וְאַחֲרָיהָ*, 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 قَائِدُهُ* I will come to take it, Tab. i. 1526, l. 13. D. G.]

put in the fem. sing.; as *جَاءَتْ هِنْدٌ* Hind came, *قَالَتِ امْرَأَةُ الْعَزِيزِ* the A wife of *el-Aziz* said. But (β) if it be separated from the verb by one or more words, the verb may stand in the sing. masc., although the fem. is preferable; as *حَضَرَ الْقَاضِيَ امْرَأَةٌ* a woman came before the judge; *وَلَدَ الْأَخِيظِلُّ امْرَأَةً* a bad mother gave birth to that poor *el-Ahtal*; *إِنَّ امْرَأًا غَرَّتْ مِنْكُمْ وَاحِدَةً* a man, whom one of you (women) has deceived. [As to the collectives mentioned Vol. i. § 290, a, ε, see § 145.]

REM. a. The form of expression *قَالَ 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 امْرَأَةٍ* 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* against you; *فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ* and whosoever receives an admonition from his Lord; *وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ* even if there be in them poverty or straitness. D

(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 زَكَتِ النِّجْرُ* (i.e. *فَتَاةٌ*).

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

B 143. If the subject be a plur. sanus masc., or a plur. fractus denoting persons of the male sex, the preceding verb is usually put in the sing. masc., particularly when one or more words are interposed between it and the subject; as *قَالَ الْمُؤْمِنُونَ* *the believers said*; *جَاءَ ذَاتَ يَوْمٍ رِجَالٌ مِنْ مَكَّةَ* *Makkah; shall we believe as fools have believed?* But *قَالَتِ الرَّوَاةُ* *narrators say*; *وَمَا ذَا تَبْتَغِي الشُّعْرَاءُ مِنِّي* *and what is it pray that the poets want of me?* *فَقَدْ 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 genuoeger ougen von heizen trähnenen rôr; uns hazzet liute unde lant.*

REM. b. *بَنُونَ*, sons (pl. of *ابْنٌ*), and other similar words (Vol. i. § 302, e, and rem. d), are exceptions, being treated as plurales fracti (see § 144), and therefore admitting the verb in the

D fem. sing. This remark applies, however, to *بَنُونَ* only when it is used to denote a family or tribe (compare § 147); as *قَالَتْ بَنُو إِسْرَائِيلَ* *the Benu 'Isrâ'îl (Children of Israel) said.*

144. If the subject be a pluralis fractus, no matter whether derived from a masc. or a fem. sing., the preceding verb may be either masc. or fem.; as *ثُمَّ قَسَتْ قُلُوبُهُمْ مِنْ بَعْدِ ذَلِكَ* *then, after this, your hearts became hard* (from *قَلْبٌ*, masc.); *مَتَى كَانَ الْخِيَامُ بِدِي طُلُوحٍ* *when the tents are (set up) at Dû Tolûh* (from *خَيْمَةٌ*, fem.). See § 143.

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

145. If the subject be a collective of the class mentioned in Vol. i. § 290, a, 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* *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: *مِنْ بَعْدِ مَا جَاءَتْكَمُ الْبَيِّنَاتُ* *after the convincing proofs have reached you*; *مِمَّا كَتَبَتْ أَيْدِيهِمْ* *because of what their hands have written*; *فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا* *the evil consequences of what they did, came upon them*; *فَبَكَى بَنَاتِي سَجُوهُنَّ* *and my daughters lamented their misery*; *لِأَنَّهُ قَدْ ظَهَرَ أَمَارَاتُهَا* *because its signs have already appeared*; *قَالَ نِسْوَةٌ فِي الْمَدِينَةِ* *(some) women in the city said*; *لَوْلَا هَذَا لِنَسِي نِسَاؤُهُمْ* *had it not been for these two, their women would have been taken prisoners*; but such instances as *إِذَا جَاءَ كُفْرُ الْمُؤْمِنَاتِ* *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 عُقَيْلٌ 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 الصَّيَادُونَ فَاتَّهَمَهُ 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.); *يَهْتاجُ لَهُ الْمَفَارِقُونَ كَمَا يَهْتاجُونَ لِنُوحِ الْحَمَامِ* those parting are moved (sing.) by it as they are moved (plur.) by the mournful cooing of

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

D the last example); *فَجَالَ الصُّوَارَ وَاتَّقَيْنَ بِفَرْهَبٍ* 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 بِأَلْوَانِ الْأَصْبَاعِ* and he took out of it scraps of paper written with (ink of) various colours (where *كُتِبَتْ* might also be used).—If irrational or inanimate objects are spoken of (for example, in fables) as persons, the plur. fractus may be followed by the verb in the plur. masc.; as *كِلَابٌ مَرَّةً أَصَابُوا*

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

[REM. When the subject in the plural denotes irrational or inanimate objects, the plur. fem. of the verb is preferred in classic Arabic, if their number does not exceed ten, the sing. fem., if it be more, as *لِإِحْدَى عَشْرَةَ خَلَتْ* and *لِثَلَاثِ خَلُونَ* (§ 111). The same rule applies to the pronouns that refer to them, which in the former case are *هِنَّ*, *هِيَ*, 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; *لَبَّا تَنَازَعَنِ الرَّجُلَانِ* after the two men disputed with one another about me; *بَعْدَ مَا كَانَ* C *وَلَا يَلْبَثُ الْعَصْرَانِ* after something had taken place between us, which brother and sister do not do; *وَلَا يَلْبَثُ الْعَصْرَانِ* the two times, day and night, when they seek (to effect anything), are never long in attaining what they aim at; *وَسَمِرَتْ يَدَاهُ وَعَضَدَاهُ وَرِجْلَاهُ* and his hands and arms and feet were pierced with nails; *سَبِيهٍ بَيْنَ قَطْعَتَيْ قَدَمَاهُ* like one whose feet are cut off; *لَوْ كَانَ بَدْرٌ حَاضِرًا وَأَبْنُ حَمَلٍ مَا نَقَشَتْ كَفَاكِ* D *لَا رَقَاتُ عَيْنَاهُ مِنْ طُولِ الْبُكَاءِ*; (حَمَلٍ in rhyme for حَمَلٍ); *حُدِّ مِنْ شَارِبِكَ حَتَّى* had Bêdr been present and 'Ibn Hamêl, thy hands would not have been branded (حَمَلٍ in rhyme for حَمَلٍ); *تَبَدُّو شَفَتَاكَ وَمِنْ ثَوْبِكَ حَتَّى تَبَدُّو عِقْبَاكَ* cut your moustache till your lips can be seen, and your dress till your heels can be seen (compare, in

- A Hebrew, Micah iv. 11, *וְكَذَلِكَ تَسْتَوِي هَتָּן; (וְהַחַיּוֹן בְּעֵינָיו עַיִנָּיו*; *וְעַלָּם* and *וְעַר*) *and thus these two words* (viz. *וְעַר* and *וְעַלָּם*) *are alike in their application to men also.*—A following verb must, of course, agree strictly with the preceding subject in number as well as gender; as *إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا* *when two troops among you were on the point* (sing.) *of behaving with cowardice* (dual). But if it be a collective, designating rational beings, the masc. plur. is admissible; as *وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا* *and if two parties of believers fight with one another, make peace between them.*

REM. Sometimes, however, a preceding verb is found in actual agreement with a following subject in the dual or plural, or even in virtual agreement with a singular collective; as *وَقَدْ أَسْلَمَاهُ مُبَعَّدًا* *after both far and near* (after every one) *had abandoned him* (*وَحَمِيمٍ* after both *far and near* (after every one) *had abandoned him* (*وَحَمِيمٍ* in rhyme for *حَمِيمٍ*); *أَحْمَرَّتَا عَيْنَاهُ* *his eyes were red*;

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

150. If the preceding verb has several subjects, it may be put in the plural, as *أَنَا وَأَنْتَ* *thou and I are come*; or it may agree in number and gender with the nearest subject, as *وَيُسْنِدُ هُرُونَ 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 *الْبَطْنُ وَالرِّجْلَانِ تَخَاصَمَا* *the belly and the two feet disputed with one another*; *الْبُرْدُ وَالْحَرُّ* *the cold and the heat disputed with one another*; *التَّجْمُرُ وَالشَّجَرُ* *and the plants and trees worship* (not *يَسْجُدُونَ*, because *التَّجْمُرُ* and *الشَّجَرُ* are not individuals but species); *وَحِيلَتِ الْأَرْضُ* *and (when) the earth and the mountains shall be lifted up and dashed in pieces at one stroke* (not *دُكَّتْ* or B *دُكِّنَ*, *الْجِبَالُ* being a plur. fract.). If the subjects be of different genders, the verb is usually put in the masculine, as in the first of the above examples, or in *الْفَقْرَانِ الْغَفْرَانِ مِنَ اللَّهِ وَيُورِثَانِ* *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 مَّا عَمِلَتْ مِنْ خَيْرٍ مُحَضَّرًا* *on the day* (when) *every soul shall find the good it has done present* (along with itself before God); *قَطَعْتُ بَعْضَ أَغْضَائِي* *all my limbs were relaxed*; *بَعْضُ أَصَابِعِهِ* *some of his fingers were cut off*; *تَقْتَدِي مِنْهُ بَعْضًا بِبَعْضٍ* *some of them ransom themselves from him with others* (by giving up D others to him); *إِذَا بَعْضُ السِّنِينَ تَعَرَّقَتْنَا* *when some years shall have gnawed at us*; *كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ* *ye are the best people that has been brought forth* (created) *for mankind*; *كَمَا اهْتَزَّتْ رَمَحًا* *they walked as spears wave, the tops of which are bent by the passing of gentle breezes*; *إِنَارَةَ الْأَعْقَلِ*

A *وَالْبُرُوقُ 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 *كُلُّ*, *جَمِيعٌ*, *بَعْضٌ* and *غَيْرٌ* (see § 82).

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

B *فَوَقَرَتْ فِي* *this (threatening) reached the Apostle of God*; *فَوَقَرَتْ فِي* *this (saying) remained in the mind of ʿr-Raṣūl and he kept it in memory.* Comp. the phrase *مَا كَانَ لِيَحْتَمِلَهَا لَكَ* *he is not the man to forgive thee this (deed).* D. G.]

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

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

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

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

verb is placed after a collective subject (see § 148); as *وَالْبُرُوقُ أَكْثَرُ لَا يَشْكُرُونَ* *but the greatest part of mankind are thankless*; *أَتْرَكُوا* *فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ* *a part of them are afraid of men*; *أَتْرَكُوا* *مَا تَرَكُوا لَكُمْ* *let the Turks alone as long as they let you alone*; *لَأَنَّ 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 subject (see § 151); as *كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ* *every soul shall taste of death*; *أَتَى الْفَوَاحِشَ عِنْدَهُمْ مَعْرُوفَةٌ* *the committing of crimes is held laudable by them.* [Less frequent are such expressions as *كُلُّ أُذُنٍ كُلُّ عَيْنٍ نَاطِرٌ* *every ear is hearing, and every eye seeing*.]

[REM. In the words of the Prophet *أَلَا إِنَّ كُلَّ دِمْرٍ 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 *فَبِي* (replaced in 'Ibn Hiṣām 821, l. 6 and Tab. i. 1642, l. 9 by *يُدْعَى فَبُو*), is to be explained by *كُلُّ* having the sense of *جَمَاعَةٌ* *totality*, just as in the verse of Gamil *إِنَّ الزِّيَارَةَ* *verily the visiting is easy for the loving one,* the predicate has been put in the masc. gender according to the sense (فَانِ تَسْأَلِينِي عَنْ لَمْتِي), *being = الْمَزَارُ*, and in *فَانِ تَسْأَلِينِي عَنْ لَمْتِي* (عَلَى الْمَعْنَى), *and if thou ask me about my locks, lo! the vicissitudes of time have taken them away,* the verb agrees, not with *الْحَوَادِثُ*, but with its equivalent *الْحَدَثَانُ*. In the words of the tradition (Zamahsārī, *Fāik*, ii. 490) *الْقَتْلُ فِي سَبِيلِ اللَّهِ مُمَصِّصَةٌ* *death on the path of God is purifying (from the filth of sin),* the predicate is according to some interpreters fem., because *الْقَتْلُ* has the meaning of *الشَّهَادَةُ* *martyrdom*. Others say that *عَصَّةٌ* *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 مُرَقَّةٌ وَمُضْعِفَةٌ and fasting makes weak and feeble; Lebid, *Mu'all.* 33 وَكَانَتْ عَادَةً إِذَا هِيَ عَرَوَتْ إِقْدَامَهَا and it was his wont, to let her precede, when she drew back, where also some interpreters say that the predicate agrees with the التَّقْدِيمَةُ = الأَقْدَامُ; *Faṣḥ* i. 246 إِنَّمَا هِيَ إِقْبَالٌ and this is only an advancing and a retreating (comp. *e*). D. G.]
- B (e) If the subject of a nominal sentence be a personal or demonstrative pronoun, and the predicate a feminine substantive or a plur. fractus*, then the former is generally put in the fem. sing., even when the preceding substantive, to which it refers, is of the masc. gender; as إِنَّ هَذِهِ تَذَكُّرَةٌ this is an admonition (Germ. *dies ist eine Erinnerung*, Fr. *ceci est un avertissement*); تِلْكَ حُدُودُ اللَّهِ such are God's ordinances (Germ. *dies sind Gottes Regeln*, Fr. *ce sont-là les règles de Dieu*); تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالنَّحْوِ 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 الْأَخْرَى and if the contrary should happen; وَقَدْ صَارَتْ لِي سُنَّةً فِي الْعَرَبِ and it has become a custom of mine with the Arabs (**El-Mubarrad*, 279, l. 4 with the variant سُنَّةً); وَإِلَّا عُبْرًا they were only passing clouds (Tab. ii. 1197, l. 3). ثُمَّ لَمْ تَكُنْ فِتْنَتَهُمْ إِلَّا أَنْ قَالُوا وَرَكِبُوهُمْ فَكَانَتْ and they bore down upon them and this was their defeat; see
- D other examples in my note on **El-Mubarrad* ii. 108. This is also the case after the interrogative pronouns مَنْ and مَا (§ 170), as مَنْ كَانَتْ أُمُّكَ who was thy mother? مَا جَاءَتْ (- صَارَتْ) 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 أُبَيْتَ اللَّعْنِ أَنْكَ I have heard, mayest thou avoid imprecation! that thou hast blamed me, and because of this I am anxious and distressed; وَكَانَتْ إِيَّاهَا and so indeed did it happen (Tab. i. 2951, l. 1); فَفَعَلْتُمُوهَا ye have done it, it is your fault (Tab. i. 2755, l. 12); قَدْ جَعَلُوهَا حَسِينِيَّةً they have made it to be treachery, such as was committed against **El-Hosèin*. This is applicable also to the الْقِصَّةِ or ضَمِيرُ الشَّانِ, which is masc. or fem. according to the gender of the subject in the following sentence. An example of the fem. is *Kor'an* xxii. 45 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 *ḥāl* or circumstantial expression, etc.

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

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

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

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

B Latin imperfect (§§ 8, 9); as لَا يُعْرِمُ 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 (β) when لَا is connected by وَ with a preceding negative, such as لَمْ, or لَمْ يَأْتِ, and merely carries on the negation of something past (see § 1, e, rem. a, and § 160)*.

156. The particle لَنْ (a contraction of لَنْ 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 تَفْعَلُوا فَاتَّقُوا النَّارَ and if ye do not do it—and ye will never do it—then dread the fire (of hell).

D REM. On لَمْ and لَمْ يَأْتِ see §§ 12 and 18.

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

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

* [Comp. § 1, e, rem. b.]

imperfect. For example: إِنْ أَلْحَمُّ إِلَّا لِلَّهِ judgment belongs to God alone (lit. is not except to God); إِنْ الْكَافِرُونَ إِلَّا فِي غُرُورٍ the unbelievers are in utter deception (lit. are not except in deception); إِنْ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي it is for Him alone to reward me, who has created me; ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا then they will come unto thee, swearing by God (and saying), We intended nothing but doing good; وَلَئِنْ زَالَتْ إِنْ أَمْسَكْنَا مِنْ أَحَدٍ مِنْ بَعْدِهِ and if they (heaven and earth) should quit their place, no one could withhold them after Him (if He, i.e. God, should withdraw His support); وَإِنَّمَا أَرَادْنَا إِلَّا الْحُسْنَى and verily they will swear, We meant only what is best; إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ they merely follow their own fancy. In elevated prose style, as well as in poetry, the negative مَا is often prefixed to this إِنْ; e.g. وَمَا إِنْ يَنْجَحُ لَهَا عَنَاءٌ; but her pains were (all) of no avail; مَا إِنْ يَمَسُّ الْأَرْضَ إِلَّا مَنَكَبٌ مِنْهُ only one shoulder of his touches the ground; مَا إِنْ رَأَيْتَ لَهْمًا فِي النَّاسِ thou hast never seen (any) like them among men (أَمْثَالًا in rhyme for أَمْثَالًا); مَا إِنْ أَتَيْتَ بِشَيْءٍ أَنْتَ تَكْرَهُهُ; which thou didst not like.

REM. a. This إِنْ (called by the grammarians إِنْ النَّافِيَةِ the negative 'in) is not to be confounded with the conditional particle of the same sound (إِنْ الشَّرْطِيَّةِ the conditional 'in): for (a) it admits of a nominal sentence after it; (b) it does not govern the jussive; (c) it lets the perfect retain its past signification; (d) its predicate is sometimes put in the accusative, like that of مَا (§ 42, rem. e); and (e) it is joined, as a corroborative, to مَا. It seems rather to be connected with the Hebrew negative אֵין, אֵינְךָ, and occurs itself in that language in the form אֵין.

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

- A being prefixed to **إِنْ** instead of **مَا**, apparently because a relative **مَا** precedes. D. G.]

159. The verb **لَيْسَ** (Vol. i. § 182) is used (a) as the negative sometimes of **كَانَ أَتَّامَةً** (§ 41), e.g. **لَيْسَ لِصَاحِبِ الْعَقْلِ وَالْبَدَنِ عَذْرٌ** for him who is healthy in mind and body, there is no excuse for neglecting the acquisition of knowledge; at other times of **كَانَ أَتَّامَةً** (§ 41), e.g. **لَيْسَ عَالِمًا**, or **لَيْسَ بِعَالِمٍ**, he is not learned.

- B [It has always the meaning of the imperfect, mostly in its sense of the indefinite or definite present (§ 8, a, b).] But it is also employed (b) as an indeclinable negative particle, stronger than **لَا**, to deny some part of the sentence to which it is prefixed; e.g. **لَيْسَ لِهَذَا خَلْقَتْ وَلَا لَيْسَ لِهَذَا أُمِرَتْ** thou wast not created for this, nor bidden to do this; **لَيْسَ كُفْلٌ مَا فَاتَ يَذْرُكُ** nothing that has escaped us can be overtaken (an opportunity once lost never recurs); **إِنَّمَا يَجْزِي آفَتِي لَيْسَ الْجَمَلُ** it is only the man that makes a return, not the camel (**الْجَمَلُ** in rhyme for **الْجَمَلُ**); **لَيْسَ قَدْ نَوَيْتَ أَنْ تُعْتَقِنِي** hast thou not formed the intention of setting me free? In connection with an imperfect, it expresses a strongly denied present or future; as **لَيْسَ أَقْصِدُ الْحَرْبَ** I do not intend to make war (upon you), but I am come to destroy the Ka'ba; **لَيْسَ تَنَالُ الْعِزَّ حَتَّى تُدَلَّهَا** you will never attain greatness till you humble it (your spirit); **لَيْسَ تَدْخُلُ** for the fire (of hell) is never entered after (one has been a dweller in) Paradise; **لَيْسَ تُرَجَى لِفَائِدَةٍ** no good is hoped of thee (**لِفَائِدَةٍ** in rhyme for **لِفَائِدَةٍ**). It may even be governed by **كَانَ**, so as to express the negative imperfect of that verb; as **كَانَ النَّبِيُّ صَلَّى** the Prophet was neither of high nor low stature.

160. When to a clause containing one of the negative particles **لَا**, **لَيْسَ**, or the negative verb **لَيْسَ**, there is appended, by means of the conjunction **وَ**, another dependent clause, then, in place of repeating the particular negative of the former clause, the general negative **لَا** is used, because the special kind of negation has already been sufficiently made known. For example: **لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنْ اللَّهِ شَيْئًا** neither their goods nor their children shall avail them aught against God; **رَأَى أَنْ ذَلِكَ أَلْبَدَنَ لَمْ يُخْلَقْ لَهُ عَبْدًا** he saw that this body was not created for him in jest, nor connected with him for any vain purpose; **لَمْ يَبْقَ عَلَيْهِ مُشْكِلٌ فِي الشَّرْعِ إِلَّا تَبَيَّنَ وَلَا مُغْلَقٌ إِلَّا انْتَحَحَ وَلَا غَامِضٌ إِلَّا اتَّضَحَ** there remained for him no difficulty in the (divine) law which did not become clear, and nothing sealed up which was not opened, and nothing obscure which was not made plain; **لَسْتُ أَعْنِي بِالْقَلْبِ قَلْبَ الْجَسْمِ وَلَا أَلْرُوحَ أَلْدِي فِي تَجْوِيهِهِ** I understand by the (term) heart neither the corporeal heart nor the spirit which dwells in its cavity. [Comp. § 180.] If, however, the second clause be conceived as independent of the first, and the connection be merely an external one, the particular negative is repeated; as **هَلْ هُوَ أَمْرٌ لَمْ يَزَلْ مَوْجُودًا فِيمَا سَلَفَ وَلَمْ يَسْبِقْهُ الْعَدَمُ بِوَجْهِهِ مِنَ الْوُجُوهِ** is it a thing which has never ceased existing during the past, and which a period of non-existence has never in any way preceded? [But if the connected words have not the character of a dependent negative clause, but that of a simple continuation of the preceding part of the sentence, only the conjunction **وَ** is used, as **مَا جَزَعْنَا إِذْ وَلَّوْا وَإِذْ تَلَطَّى الصَّلَاةَ** we did not despair, when they fled and when the fire (of war) burned; **لَا تَخْبَانِ لِعَدِ رِزْقًا** do not keep food for to-morrow and the day after to-morrow.]

REM. a. When **عَمْرٌ**, **بَلَا**, **دُونَ**, etc. (see § 56, rem. c) require to be repeated, their place is supplied by **لَا**, which is followed by the

A genitive governed by *غَيْر*, etc.; as *فَنَحَرَهَا غَيْرَ مُحَسَّبَةٍ وَلَا مَعْقَلَةٍ* 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 وَلَا حَيَاءٍ* without honour or shame; *دُونَ جُبْنٍ 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 وَلَا أَحَدٌ* 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 *وَأَلَّهِ لَا عَصَيْتُ رَبِّي* by God, I will not disobey my Lord; *وَأَلَّهِ 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 عُمَرَى* I will never reproach him (again) during the remainder of my life. In blessings and curses it is followed by the perfect as an optative (see § 1, f); as *لَا كَانَ لَا رَأَيْتَ شَرًّا* mayest thou never see (suffer) evil! *لَا كَانَ وَلَا أَسْتَكَانَ* may he not be (may he perish), and never come to life!*

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

* [استكان] in this sense is of rare occurrence. The old expression was *لَا كَانَ وَلَا تَكُونُ*. In the *Chrestom.* of Kosegarten, p. 16, l. 12 seq. we must read with Dozy *لَا كُنْتُ وَلَا أَسْتَكُنْتُ* would that I had never come to life! D. G.]

A *وَأَنْ خَفْتُمْ* thou sawest that they had gone astray, from following me? *وَأَلَّا تَقْسِطُوا فِي آيَاتِنَا* and if ye are afraid of being unjust towards the orphans (but if we read *لَا تَقْسِطُوا* *لَا* is no longer redundant: if ye are afraid of not being just, etc.); *وَقَدْ نَهَى زِيَادٌ فِي ذَلِكَ إِلَّا يَفْعَلَهُ أَحَدٌ* and Ziyād forbade concerning this matter, that anybody should do it.

B REM. In accordance with a curious idiom of the language, whereby an oath or execration seems to be regarded as a virtual negation, the negative particle may be omitted in denial by oath, and, on the contrary, be inserted in affirmation. For example, in poetry: *أَقْسَمْتُ بِاللَّهِ أَسْقِيهَا وَأَشْرِبَهَا حَتَّى تُفَرِّقَ تُرْبَ 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; *فَأَلَيْتُ أَسَى* and so I swear, I will NEVER mourn for one dying, NOR ask a mourner what ails her; *فَقُلْتُ يَمِينُ اللَّهِ* and I said, By God I swear, I will NOT cease sitting (see § 42, rem. b); and in the Kor'an, *تَاللَّهِ تَفْتَوُ تَذَكَّرُ يَوْسُفَ* by God, thou wilt NEVER cease thinking of, or speaking of, Joseph. Conversely, in the Kor'an: *فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ* and I SWEAR by the places where the stars set, and verily that is a great oath, if ye (only) knew (it); *لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ* I SWEAR by the day of the Resurrection; *لَا أَقْسِمُ بِهَذَا الْبَلَدِ* I SWEAR by this town. [As to the latter case, many interpreters say that *لَا* is the denial of a preceding objection that is to be supplied, so that we must translate: *no! (it is not as ye say), I swear*, etc. In the former case the omission of the negative particle is allowed, because no misunderstanding can arise. For, when affirming, we ought to say *وَأَلَّهِ لَا أَسْقِيهَا وَلَا أَشْرِبُهَا* (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) *فَأَنْ لَا أَمْتُ يَا عَمْرُو* and if my life be spared, O Amr! I will not cease to

A seek vengeance for thy blood, and in that of Abū Nowās (Tab. iii. 705, l. 1) نَزَالٌ بِخَيْرٍ مَا أَنْطَوَيْنَا عَلَى التَّقَى we shall never cease to be in good condition, as long as we keep the fear of God in our heart. See two other examples § 42, rem. b. D. G.]

163. The prohibitive لَا governs either the jussive or the energetic. See §§ 17, b; 19, b; and 20.

B

2. Interrogative Sentences.

164. The Arabic language ignores the difference between a direct and an indirect question, in so far as regards the arrangement of words and the mood of the verb. Every interrogative clause, even when dependent upon a preceding one, takes the direct form.

165. A question is sometimes indicated merely by the tone of the voice, both when it stands alone, and when it is connected with another question by أَمْ or أَوْ; as قَالُوا تَخْشَى عَلَيْنَا مِنْ نَفْسِكَ شَيْئًا or أَمْ or أَوْ; and they said, Dost thou fear any evil to us from thyself? رَمَى الْجَمَارِ is it better to cast the stones (one of the ceremonies of the pilgrimage to Mèkka) riding or on foot? وَإِنْ لَعَمْرُكَ مَا أَدْرِي وَإِنْ كُنْتُ دَارِيًا بِسَبْعِ رَمِيمِنَ الْجَمْرِ أَمْ بِثَمَانِ I am knowing, (whether) they pelted the Gamarāt (see the last example) with seven (pebbles) or with eight; لَا أَدْرِي هُوَ مِنْ رُحْتِ أَوْ مِنْ أَرْحَتِ I do not know whether it comes from rohtu or from 'arahtu. In general, however, a question is introduced by one or other of the interrogative particles mentioned in Vol. i. §§ 361, 362.

166. The simplest interrogative particle is أَمْ, which may be prefixed to the word إِنَّ, and to the conjunctions وَ, فَ, and ثُمَّ; as أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ shall we believe as fools have believed? وَأَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ

when we are dead, and become dust and bones, shall we indeed be recompensed (for our deeds)? أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ art thou really Joseph? أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ will ye not fight a people who have broken their oaths? أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ art thou not ashamed of thyself before God? أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ and Abū Bèkr said, Are ye all of this opinion? أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ hast thou then heard me saying aught but good? أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ do they not know that God knows what they keep secret? أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ are we not then liable to die save our first death (in this world)? أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ have they not looked at what God has created? أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ when it falls (upon you), will ye believe it then? If another clause be connected by أَمْ with the one beginning with أَمْ (in this case called هَمْزَةُ التَّسْوِيَةِ, the hèmza of equalisation), there arises a disjunctive or alternative question; as أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ is Zèid in thy house, or 'Amr? أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ is thy date-honey in the jar or in the skin? أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ it is all the same to us, whether we bear (our torments) impatiently or with patience; أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ it is all one to them, whether thou hast warned them or not; أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ one of the strange things is the self-conceit of him who does not know whether he will be saved or damned, or how his life will end. Instead of أَمْ we may use أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ is Zèid in thy house, or 'Amr? أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ their difference of opinion in regard to the delights of Paradise, whether they are of the same kind as the delights of this world, or of a different kind.

A REM. a. The interrogative particle is frequently omitted at the beginning of an alternative question; as *أَنَا أَمَلِكُ شِئْنُهُ أَوْ أُبَيْتُهُ* *I am king, whether ye like it or not* (for *أَشِئْتُهُ*). If both parts of the sentence be dependent upon the same verb, it is placed between them; as *أَغْنِيَا كَانُ أَوْ فَقِيرَا* *whether he be rich or poor* (for *أَغْنِيَا*); *أَصْبَحَا جَاءَ أَوْ مَسَاءَ* *whether he comes in the morning or in the evening* (for *أَصْبَحَا*). See § 6, a, and § 165.

B REM. b. It is said that there is a difference of meaning between *أَمْ* and *أَوْ*. The question *أَزِيدُ عِنْدَكَ أَوْ عَمْرُو* implies ignorance as to whether either of them is there, or not; but *أَزِيدُ عِنْدَكَ أَمْ عَمْرُو* implies the knowledge that one of them is there, and asks which it is.

[REM. c. *أَمْ* *الْمُنْقَطِعَةُ* (*am*) signifies often or rather, *nay but*, serving like *بَلْ* (§ 184, c) to denote digression or to rectify, as *إِنَّهَا لِإِبِلٍ أَمْ شَاةٍ* *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 أَسَمِعْتُ حَدِيثَ الْجُنُودِ* *hast thou heard the tale of the armies?* *هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنَجِّيكُمْ مِنْ عَذَابِ الْبَيْرِ* *shall I direct you to a merchandise, which shall save you from sore torment?* *هَلْ أَنْتُمْ تَارِكُو* (§ 84, rem. a); *أَأَمِيرٌ هَلْ تُدْرِبِينَ أَنْ رَبِّ صَاحِبِ الْخِ* D *صَاحِبِي* (§ 90). It may be preceded by *وَ*, *فَ*, and *ثُمَّ*; as *وَهَلْ أَسَمِعْتُ حَدِيثَ مُوسَى* *and hath the story of Moses reached thee?* *إِنْ أَقَمْتُ إِلَى الْمَسَاءِ فَهَلْ أَنْتَ رَائِحٌ مَعِي* *if I stay till the evening, wilt thou go with me?*—*هَلْ* cannot be prefixed to a negative clause (excepting *هَلَّا*, § 169); nor to a conditional clause; nor to *إِنَّ*, *وَ*, *فَ*, and *ثُمَّ*; nor, in general, to a nominal clause of which the predicate is a

finite verb (§ 119); as *هَلْ زَيْدٌ مَاتَ* [except in poetry].—It may be A followed in an alternative clause by *أَمْ* or *أَوْ*, with the former of which particles *هَلْ* is [mostly] repeated; as *هَلْ غَادَرَ الشُّعْرَاءُ مِنْ مُتَرَدِّمِ أَمْ* *have the poets left any place to be patched or pieced* (any decaying ruin to be sung of)? *نَافٍ بَلْ* (I have something to say:) *هَلْ عَرَفْتَ الْبَدْرَ بَعْدَ تَوَهُيرِ* *doubting (regarding it)?* *هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي* [*are the blind and the seeing equal? Or rather are B darkness and light equal?*] *سَأَلُ أَسِيدَ هَلْ ثَارَتْ بَوَائِلُ أَمْ هَلْ شَفِيَتْ* *ask 'Usèiyid 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 بَخَلَا* *did he revile any one, or was he reviled, or was he avaricious?*

REM. a. Some grammarians say that *هَلْ* is originally equi- C valent in meaning to *قَدْ*, and that its interrogative force is really due to the particle *أَمْ* understood. The two are sometimes combined; as *أَهْلُ رَاوْنَا بِسَفْحِ آفْقَاعِ ذِي الْأَكْبَرِ* *did they see us at the lower end of the plain with the hillocks?* *فَقَالَ مُعَاظِبًا لِنَفْسِهِ أَهْلُ عَرَفْتَ دَارَ* *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 إِلَى أَنْ تَزْكِيَ* *wouldst thou become pure?* scil. *هَلْ لَكَ مَيْلٌ إِلَى أَنْ تَزْكِيَ* *hast thou an inclination to becoming pure?*

168. The compound negative particle *أَلَّا*, *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 אֱלֵּיּוֹן = אֱלֵּיּוֹן), 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 الْحَدَاثَةَ لَا تَدُومُ* *verily youth does not last for ever;* *أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ* *verily these are the fools;* *أَلَا أَيُّهَا ذَا النَّبِيْحِ السَّيِّدِ إِنِّي عَلَى نَائِبِهَا مُسْتَبْسِلٌ مِنْ وَرَائِهَا* *O thou that burkest at (revilest) the Bènū 's-Sîd, verily I am ready to fight to the death in their defence, though they are far away.* It is also used as a corroborative before the optative perfect (§ 1, f), the imperative, jussive, and energetic; as *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 *أَمْر*] is used in the same way as *أَلَا*; e.g. *أَمَّا وَاللَّهِ تَو تَعَدَيْتَهَا فَتَلْتَكُ* *verily, by God, hadst thou transgressed it, I would have put thee to death;*
- C *أَمَّا وَالرَّاقِصَاتِ بِذَاتِ عِرْقٍ وَمَنْ* *verily there is no good in prosperity which is followed by the fire (of hell);* *أَمَّا وَصَلَّى بِنَعْمَانَ الْأَرَاكِ تَقْدُ أَضْمَرْتُ حُبِّكَ فِي فُوَادِي* *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. *أَلَا*, *هَلَّا*, *لَوْلَا*, and *لَوْمًا* (called by the grammarians *حُرُوفُ*

- D *التَّخْضِيعِ وَالْعُرْضِ* *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 تُصِفُّ* *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 Ṭabari. D. G.]

hast thou not composed a book upon asceticism? *هَلَّا أَعْلَمْتَنِي* *why* A *didst thou not inform me (of it)?* *أَنْزَلَ عَلَيْهِ* *those who do not believe, say, Why has no sign from his Lord been sent down to him?* *لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ* *why does not God speak to us or a sign come unto us?* *كُنْتَ* *إِنْ كُنْتَ* *لَوْمًا تَأْتِينَا بِأَهْلِكَ* *why dost thou not bring the angels to us, if thou art (one) of those who speak the truth?* In later times the simple *مَا* is so used; as *مَا تَقُومُ* *dost thou not stand up?* or *thou dost not stand up!* equi- B
valent to *pray, stand up.*

REM. a. *أَلَا* is used in the same sense as *هَلَّا*, but with less force; as *أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ* *why will ye not fight a people who have broken their oaths?* *أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ* *why do ye not like that God should forgive you?*

REM. b. Sometimes the verb is suppressed after these particles, and a substantive follows in the nom. or accus.; as *هَلَّا خَيْرًا مِنْ ذَلِكَ* *why not better than this?* scil. *تَفْعَلُ* *dost thou do, or* C *هَلَّا خَيْرٌ* *why did ye not do so before, when our hearts were sound?* scil. *هَلَّا اتَّقَدَّمُوا وَالْقُلُوبُ صَوَاحُ* *why did ye not do so before, when our hearts were sound?* scil. *تَعْدُونَ عَقْرَ النَّيْبِ*; *هَلَّا كَانَ ذَلِكَ مِنْكُمْ سَابِقًا* *why did ye not do so before, when our hearts were sound?* scil. *أَفْضَلَ مَجْدِكُمْ بَنِي ضَوَطْرَى لَوْلَا أَلْكَبِيُّ الْمَقْنَعَا* *ye reckon the slaughtering of she-camels your greatest glory; ye sons of a good-for-nothing, why not the helmed warrior?* scil. *تَعْدُونَ*, i.e. *هَلَّا* *تَعْدُونَ*, i.e. *هَلَّا* *تَعْدُونَ* *why do ye not reckon the helmed D warrior something glorious?*

170. The interrogative pronouns *مَنْ* *who?* and *مَا* *what?* may stand in any one of the three cases, nominative, genitive, or accusative; as *مَنْ أَنْتَ* *who art thou?* *مَنْ أَنْتِ* *whose daughter art thou?* *مَا تِلْكَ بِمِيزَانِكَ* *whom hast thou slain?* *مَا تِلْكَ* *what is*

- A *that in thy right hand? مَا تَقُولُ what sayest thou? فِيمَا كُنْتُمْ in what (state) were ye?* Even when they ought, strictly speaking, to follow another word in the genitive, they may be put first in the nominative absolute, and their proper place supplied by a pronoun which falls back upon them (عَائِدٌ or رَاجِعٌ); as قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ; (instead of مَنْ بِيَدِ مَنْ) *Say, In whose hand is the kingdom over everything?* But no such pronoun can be used, unless مَنْ and مَا precede in the nominative absolute.—To render the interrogation more lively,
- B the demonstrative pronoun ذَا is appended (like the Heb. הַזֶּה) to the interrogatives مَنْ and مَا, even when the subject of the interrogative clause is introduced by the relative pronoun الَّذِي; as مَا ذَا الَّذِي تَقُولُ, or مَا ذَا الَّذِي تَقُولُ, *what is it (that) thou sayest*?* مَنِ الَّذِي أَمَرَ, or مَنْ ذَا الَّذِي أَمَرَ, *who is it that has given orders?* لِمَا ذَا وَلَّيْتَ بَعْدَ مَجِيئِكَ إِلَى هُنَا *(pron. limā 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 قَارِسٌ, do not mean τίς ἀνήρ; quisnam vir? quis eques (est ille quem vides)? but quis (est) vir? quis (est) eques? مَنْ being the subject and the following word the predicate. For example: إِذَا الْقَوْمُ قَالُوا مَنْ قَتَى جِئْتُ أَنَّنِي عَنِتُّ *when the tribe ask, Who is a man? I think that I ammeant*; لَوْ كَانَ فِي آلِافٍ مِنَّا *if there were one of us among a thousand, and they cried out, Who is a horseman? he would think (that) they meant him* (يَعْنُونَ in rhyme for يَعْضُونَ); مَنْ إِلَهٌ غَيْرُ اللَّهِ; يَأْتِيكُمْ بِضِيَاءٍ

* [We find not unfrequently مَا ذَا تَقُولُ مَا ذَا تَقُولُ *what hast thou done? مَا ذَا تَقْرِيهِ مِنِّي مَا ذَا* D. G.]

you light? the words يَأْتِيكُمْ بِضِيَاءٍ forming a relative clause in con- A
 nection with the indefinite substantive إِلَهٌ (see § 172). Even such a
 case as is represented by the words مَنْ زَيْدٌ, مَنْ زَيْدًا, in no way
 violates this rule. One person says رَأَيْتُ زَيْدًا *I have seen Zèid*;
 another, repeating the exact words of the former speaker (الْحِكَايَةُ),
 asks مَنْ زَيْدًا *who is* (the person meant, when you said “ra’èitu
 Zèidan,” by the word) “Zèidan”? Similarly, in the genitive, مَرَرْتُ
 بِزَيْدٍ *I passed by Zèid*, مَنْ زَيْدٍ. In general, however, the حِكَايَةُ B
 (imitation, citation or quoting of the exact words of a speaker) is
 neglected, and the questioner asks مَنْ زَيْدٌ *who is Zèid?* in the nomi-
 native. The حِكَايَةُ is allowed only when the word quoted is a proper
 name, and مَنْ is not preceded by any connective particle, such as 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 C
 in Vol. i. § 352; e.g. جَاءَنِي رَجُلٌ *there came to me a man*, مَنْوُ *who?*
 رَأَيْتُ رَجُلًا *I saw a man*, مَنْا *whom?* مَرَرْتُ بِرَجُلٍ *I passed by a man*,
 مَنْي *whom?*—As interrogatives, مَنْ and مَا are construed with the
 masculine singular of a verb, but occasionally admit of the feminine,
 when the predicate is of the feminine gender; as مَنْ كَانَتْ أُمَّكَ *who*
was thy mother? [see § 152, e].—If inquiry be made regarding the
 nature, qualities, social position, etc., of a person, مَا is used, and not D

مَنْ; e.g. وَقُلْنَا لَهُ مَا أَنْتَ *and we said to him, What art thou?*
 أَخْبِرْنِي عَنْ قَوْلِكَ *what is the Lord of created things?* مَا رَبُّ الْعَالَمِينَ
 وَلَمَّا رَأَتْ رَكَبَ الثَّمِيرِيِّ أَعْرَضَتْ وَكُنَّ مِنْ أَنْ يَلْقَيْنَهُ حِدْرَاتٍ * مَا

* مِنْ أَنْ by poetic license for مَنْ أَنْ, and حِدْرَاتٍ in rhyme for حِدْرَاتٍ.

A كُنْتُمْ قَالِ 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 حِكَايَةُ of a proper name is inadmissible, if the name be qualified in any way, except by ابْنُ in a genealogical series. If one says مَنْ زَيْدُ بَنِ عَمْرٍو, you may ask رَأَيْتُ زَيْدًا بَنَ عَمْرٍو; but if one says رَأَيْتُ زَيْدًا ابْنَ الْأَمِيرِ or رَأَيْتُ زَيْدًا الْعَاقِلَ, you cannot ask مَنْ زَيْدًا ابْنَ الْأَمِيرِ or مَنْ زَيْدًا الْعَاقِلَ. In these cases the nominative only is allowed.

REM. b. From مَنْ is formed an adjective مَنِىٌّ [Vol. i. § 352, rem. c], which is used in asking questions regarding صِفَاتُ الْعَلَمِ or التَّسْبِاطُ (Vol. i. § 249). E.g. جَاءَنِي زَيْدٌ *Zèid came to me;* or أَلْقَرَشِيُّ of which tribe? to which the answer might be الْكُرَشِيُّ of Korèis, as distinguished from زَيْدُ التَّقْفِيِّ *Zèid of the tribe of Takîf;*
 C مَنْ زَيْدٌ أَلْقَرَشِيُّ of which tribe art thou, is he? instead of the usual مَنْ زَيْدٌ الْكُرَشِيُّ.

REM. c. The interrogative مَا is very rarely used of persons; as
 D وَلَكِنِّي أَدُلُّكُمْ عَلَى رَجُلٍ مِمَّنَا هُوَ أَقْوَمُ بِمَا دَعَوْتُمُونِي إِلَيْهِ فَقَالُوا مَا هُوَ
but I will point out to you a man amongst us, who is better able to carry out what ye have asked me to do; and they said, Who is he?
 D مَنْ زَيْدٌ نَظَرْتُ إِلَى رَجُلٍ مُتَمَارِبٍ فَقَالَتْ مَا هَذَا
she saw a man pretending to be dead, and said, Who is this? The conjunctive (relative) مَنْ and مَا (§ 172 and foll.) are more frequently interchanged; e.g. مِنْهُمْ مَنْ عَلَى أَرْبَعٍ
 أُسْرَبَ أَلْقَطًا هَلْ مِنْ يُعِيرُ جَنَاحَهُ لِعَلِّي إِيَّاهُ مِنْ قَدْ هَوَيْتُ أَطِيرُ;
O covey of kaṭas (a sort of bird) is there one (among you) who will lend (me) his wings? Perchance I might fly to the one whom I love;

مَا تَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ *then marry what women seem good;* A
 مَا تَنْكِحُوا مَا تَنْكِحُوا لَلنِّسَاءِ *those whom they married*
 (their wives) were (doomed) to captivity, and those whom they begat
 (their children) to slaughter; مَا تَنْكِحُوا مَا تَنْكِحُوا لَلنِّسَاءِ
 وَمَا تَنْكِحُوا مَا تَنْكِحُوا لَلنِّسَاءِ *and (as to) those about whose virility we are in doubt, the*
 decision shall be as you please; ثُمَّ رَأَى عَمَّا جَمِيعَ مَا كَانَ بِحَضْرَتِهِ
then he ordered all who were in his presence to retire and leave us;
 وَمَا كَانَ بِحَضْرَتِهِ *and all whom he had about him* B
 of his friends and relatives*.

REM. d. On the shortening of مَا into مَ, 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. أَيَّةٌ, but also instead of the plur. أَيُّونَ; as مِنْ أَيُّ
 وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ *of what tribe art thou? thou art*
 and no soul knows in what land it shall die; وَمِنْ أَيُّ النَّاسِ أَنْتَ
 of what people art thou? [when prefixed to a fem. pronoun, it may be masc. or fem.; though أَيُّنَّ is the more common; see Vol. i. § 353].
 (b) A nominal sentence with a nominal predicate, of which the subject (الْمُبْتَدَأُ) is أَيُّ with a pronominal suffix, may, as a whole, without any

* [In reality, the above examples form no exception to the rules. D In the two first the question relates to the quality or position of the man, not to his name. In the others مَا is used in a collective sense. But as in many cases the interrogative *what is he?* and *who is he?* the relative *what* and *whom* are equally admissible, we find مَا and مَنْ sometimes interchanged by different authors and in different manuscripts. Comp. Fleischer, *Kl. Schr.* iii. 14 seq. D. G.]

† [The reading بِأَيِّ أَرْضٍ is compared by Sibawèih to an equally rare form, viz. كُنْتُمْ.]

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 لَنْزِعَنَّ 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*; *مَصَّعَهَا 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 أَيُّهُ 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* *هو فِي الدَّارِ*, and even *عَرَفْتُ أَيًّا فِي الدَّارِ*.

C REM. a. *أَيُّ* likewise serves to express astonishment, in which case it may always be put in the masc. sing., and the noun which it governs in the genitive is undefined. If the preceding noun, to which *أَيُّ* refers, be indefinite, then *أَيُّ* agrees with it in case; as *جِئْتَنِي بِرَجُلٍ أَيُّ رَجُلٍ* *thou hast brought me a man, (and) what a man!* = *what a man thou hast brought me!* [(or *أَيُّ*)] *مَرَرْتُ بِأَمْرَأَةٍ 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 *أَيُّهَا*; as *جِئْتَنِي بِرَجُلٍ أَيُّهَا رَجُلٍ*, *جَاءَنِي زَيْدٌ أَيُّهَا رَجُلٍ*, *جِئْتَنِي بِرَجُلٍ أَيُّهَا رَجُلٍ*, *مَرَرْتُ بِأَمْرَأَةٍ أَيُّهَا أَمْرَأَةٍ*, *فَأَوْمَاتٌ أَيُّهَا خَفِيًّا* *this is the handmaid of God, (and) what a girl is she!*

لِحَبْتِ رَبِّهِ عَيْنًا حَبْتِ أَيُّهَا قَتَى *and I gave a slight wink to Habtar, and how keen (see § 53, b, rem. e) were the eyes of Habtar, the noble youth!*—The substantive which constitutes the object of wonder may be understood, when it is virtually contained in the verb, and *أَيُّ* must then be put in whatever case that substantive would have stood, had it been expressed; as *انْتَكَبُوا أَيُّ نِكَايَةٍ* *how they have been tormented!* i.e. *انْتَكَبُوا أَيُّ نِكَايَةٍ*.

[REM. b. From *أَيُّ* is formed the relative adjective *أَيُّ*; 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 *الْإِسْمُ 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 بَبَكَّةَ* *the first temple, which was founded for mankind, was that at Bēkka (Mēkka)*; *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*; *دِمْنَةٌ لَمْ تَكَلِّمْ* *traces of an abode, which speak not (تَكَلَّمُ in rhyme for تَكَلَّمُ)*; *فَأَوْمَاتٌ أَيُّهَا خَفِيًّا* *we were removed to another*

- A *room, which had been sprinkled with rose-water.* Examples of the second kind: دُكَّانِي آتِي the king who is just; كَانَتْ لِأَبِي أَوْ كَالَّذِي or (hast thou seen) the like of him who passed by a town? أُولَئِكَ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ and who does a greater wrong than he who hinders the temples of God from having His name mentioned in them? قَمَنَ عَلَيَّ لَهُ مِنْ أُخِيهِ شَيْءٌ عَرَفْتَنِي but he to whom anything is forgiven on his brother's part; عَرَفْتَنِي 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 كَالَّذِي يَنْبَغِي لِلرَّجُلِ بِشِبْهِكَ كَالْحِمَارِ كَمَا يَحْمِلُ أَسْفَارًا like the ass which carries books; كَالرَّمَادِ like the coal which is put among the ashes. In such phrases as نِعْمَ الرَّأْيُ رَأَيْتَ what an excellent counsel thou hast adopted! the substantive الرَّأْيُ is the first nominative after the verb of praise, and the clause رَأَيْتَ the second nominative, standing for مَا رَأَيْتَ; so that the expression is equivalent to نِعْمَ الرَّأْيُ رَأَيْتَ [comp. Vol. i. § 183].

- D REM. a. The Arabs, like the other Semites, have no relative pronoun which they can employ when the antecedent to the relative clause is indefinite. Further, it should be observed that أَمِي and الَّذِي are always definite, whether the latter be used substantively

* [The article is then employed تَعْرِيفِ الْجَنْسِ 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 مَعْجِبٌ لَكَ I passed by something pleasing to you]. When thus used, مَنْ and مَا are said to be مَوْصُوفَةٌ. [Comp. Vol. i. § 353, 1.]

REM. b. The pronoun in the qualificative clause, which falls back upon the antecedent (الرَّاجِعُ or الْعَائِدُ [§ 173]), ought, strictly speaking, to be of the third person, even when the subject of the qualified substantive is a pronoun of the first or second person. In practice, however, the one is usually brought into agreement with the other; as إِنَّا لَنَكْمُرُ قَوْمًا تَجْهَلُونَ verily ye are a people who are foolish; إِنَّا لَقَوْمٌ مَا نَرَى الْقَتْلَ سُبَّةً verily we are people who count it no disgrace to be slain; إِنِّي أَمْرٌ تُجِدُ 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 عَمْرُو بِحُبِّهَا* *I married my son to a woman, with whom 'Amr was in love*; [*ضَرْبَةً ضَرْبَهَا* *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 أُذْرِي أَغْيَبَهُمْ تَنَاءً وَطُولَ الْعَبْدِ* *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 *خَرَّ بِهَا*); *وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا* *and fear a day, in which a soul shall not make satisfaction for (another) soul at all* (for *تَجْزِي فِيهِ*).
- B *أَمْ مَالٌ أَصَابُوا* *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 *خَرَّ بِهَا*); *وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا* *and fear a day, in which a soul shall not make satisfaction for (another) soul at all* (for *تَجْزِي فِيهِ*).

- C 174. The conjunctive noun *الَّذِي* may be used either substantively or adjectively. In the former case, it includes the idea of a person or thing, that is to say, it is equivalent to the substantive *مَنْ* and *مَا*, when they are definite (*مَوْضُوتَةٌ*), *he who, that which*. In the latter case, it agrees, like any other adjective, with its antecedent, which is always a definite substantive, in gender, number and case, and thus markedly differs from the relative pronouns of the Indo-german languages; as *أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ* *show us (those two) of the jinn and of mankind, who led us astray*, scil. *أَرِنَا الشَّيْطَانَيْنِ الَّذِينَ أَضَلَّانَا* *show us the two devils who led us astray*, viz. 'Iblis and Kābil or Cain; *يَا مَنْ أَحَسَّ بِنَبِيِّ الَّذِينَ هُمَا سَعَى* *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 'Owðim 'ibn Sā'ida*; *لَمْ أَصِيبْ جَرَجَةً وَلَمْ يُصَلِّ صَلَاةَ سَجْدٍ فِيهَا* *then Gārðga was slain, without having prayed a (single) prayer in which he prostrated himself, save those two* *رَكَعَاتٍ بِالصَّلَاةِ الَّتِي كَانَتْ عَلَيْهِمَا* *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* *ذَكَرْنَاهُمَا* *already spoken of*; *ثُمَّ إِنَّ وَدَيْهِ الَّذِينَ قَتَلُوهُ فِي نَيْنَوَى هَرَبًا إِلَى* *then his two sons, who had murdered him in Nineveh,* *فَجَبَالِ الْمَوْصِلِ* *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 *das sint punt des allir bestin goldis*, *DES die vrouwen tragen woldin*.

175. As the case in which the conjunctive nouns stand, is independent of the conjunctive clause, they cannot express the syntactical relations of our relative pronouns. If they stand (as always happens with *مَنْ*, *مَا*, and *أَيُّ*, and frequently with *الَّذِي*) as substantives at the beginning of an independent sentence, they form its subject or inchoative (*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.

A This pronoun is called by the grammarians **إِلَى** (الرَّاجِعُ) **الضَّمِيرُ الْعَائِدُ** *إِلَى*, 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 **بَيْنَهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ** *among them are some who hearken to thee*;

نَكُنْ مِثْلَ مَنْ يَا ذُئْبُ يَضْطَحِبَانِ (*if so,*) *we shall be like those, O wolf, who are comrades*;

أَخَافُ مِنَ الْكَلْبِ الَّذِي يَظْلِمُ النَّاسَ *I am afraid of the king who oppresses the people*. But in a nominal sentence, it is expressed by a separate pronoun; e.g. **مَنْ هُوَ بِرٌّ** *he who is pious*;

عَدْتُ الشَّيْخَ الَّذِي هُوَ مَرِيضٌ *of that which is error*;

عَدْتُ الشَّيْخَ الَّذِي هُوَ مَرِيضٌ *I have visited the old man who is sick*. In nominal sentences of which

C the predicate is an adverb, or a preposition with its genitive, depending upon the idea of *being* understood, the virtually existing subject of the substantive verb suffices to connect the clauses, without any separate pronoun being expressed; as **مَرَرْتُ بِمَنْ كُنْتُ** *I passed by him who is*

ثَمَّ *there or those who are there*;

لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ *to Him belong those who are in heaven and upon earth, and they who dwell with Him are not too proud to serve Him*;

D **إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ** *verily the first temple which was founded for mankind is that which is at Bakkā (Makkā)*. The **عَائِدُ**

may also be omitted in a nominal sentence of more than the usual limited length, as **هُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ** *He it is*

مَا أَنَا بِالَّذِي قَائِلٌ *who is a God in heaven and a God upon earth, 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. **مَنْ رَأَيْتَهُ** *he whom I have seen*; **عَرَفْتُ مَنْ عَرَفْتَهُ** *I know him whom thou knowest*; **السَّارِقُ الَّذِي قَتَلَهُ ابْنِي** *the thief whom my son killed*. The suffix is, however, not unfrequently omitted; as **وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ** *and yours (shall be) in it (the future life) what your souls desire (for تَشْتَهُهُ)*; **الْكِتَابُ الَّذِي أَنْزَلَ اللَّهُ** *the book which God has sent down or revealed (for أَنْزَلَهُ)*; **عَسَى الْآيَاتُ أَنْ يَرْجِعَنَّ قَوْمًا كَالَّذِي كَانُوا** *it may be that time will restore some people to their former state (for كَانُوا عَلَيْهِ or كَانُوا)*.

(c) A pronominal suffix also supplies the place of our relative, when it stands in the genitive, dative, etc., or is governed by a preposition; as **الطَّبِيبُ الَّذِي آتَتْهُ ابْنَةُ عَدْنِي** *the physician whose son is at my house*; **مَنْ لَهُ مَالٌ كَثِيرٌ** *he who has great possessions*; **مَا تَدْعُوهُمْ** 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 **فَأَقِمْ وَدعَاةَ رَبِّكَ** *doom then what doom thou wilt (for قَاضِيهِ)*. If the suffix be governed by the same preposition as the preceding conjunctive noun, the suffix and its preposition may be omitted; as **أَنَا عِنْدَ مَنْ أَنْتَ** *I am at the house of the same person as thou (for أَنْتَ عِنْدَهُ)*; **مَرَرْتُ بِالَّذِي مَرَّ سُلَيْمَانُ** D **وَيَشْرَبُ مِمَّا** *I passed by the same person as Suldimān did (for مَرَّ بِهِ)*; **وَيَشْرَبُ مِمَّا تَشْرَبُونَ** *and he drinks of what ye drink (for تَشْرَبُونَ مِنْهُ)*; **وَقَدْ كُنْتُ** *thou didst conceal thy love of Sdmrā for a time, but now disclose what thou wilt of it (for كُنْتُ بِهَا)* by poetic license for **الآنَ** *of her = مِنْ حُبِّهَا* *of love of her*, and **بِأَنْتِ** for **بِهِ** *(بِأَنْتِ)*. 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 Zèid* (where *بِ* in *بِأَلْدَى* is *بِلِلْصَاقِ*, whilst in *بِهِ* it is *لِلسَّبَبِيَّةِ*, § 56, rem. *d*); *زَهَدْتُ فِي أَلْدَى رَغِبْتُ فِيهِ* *I have had no longing after that which thou desiredst* (not *فِي أَلْدَى رَغِبْتُ فِيهِ*).

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 أَلْدِينُ أَصْبَحُوا إِصْبَاحًا* *it is we who arose early*. More usually, however, the *عَائِدٌ* is brought into agreement with the word to which it refers (compare § 172, rem. *b*); as *أَنَا أَلْدَى سَمَّيْتَنِي 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 أَلْأَسْوَدِ أَلْدَى كُنْتَ 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 فِيْمَنْ* *ضَرَبْتُ فِيْمَنْ* *I beat him whom thou desiredst* (see Lane s. v. *فِي*), while some other authorities sanction the following likewise *إِنْ لَمْ يَجِدْ يَوْمًا عَلَى مَنْ يَتَّكِلُ* *if, some day, he fails to find one on whom he may rely, for* *مَنْ يَتَّكِلُ عَلَيْهِ* (see Lane s. v. *عَلَى*). D. G.]

REM. *c*. On the occasional use of *أَل* in the sense of *أَلْدَى* see Vol. i. § 345, rem. *b*.

* *سَمَّيْتَنِي* by poetic license for *سَمَّيْتَنِي*, and *حَيْدَرَةٌ* in rhyme for *حَيْدَرَةٌ*. Another reading is *سَمَّيْتَنِي 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*; *فَاذْهَبْ أَنْتَ وَرَبُّكَ* *go therefore, thou and thy Lord*; *أَسْكُنْ أَنْتَ نَقْدَ كُنْتُمْ* *do thou and thy wife dwell in the garden*; *أَنْتُمْ وَأَبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ* *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 Zèid 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 *وَأَوَّالِمْعِيَّةِ* (§ 37), e.g. 'Ibn Hišām, 318, l. 11 *وَكُنَّا وَأَصْحَابًا لَنَا فَارَقُوا أَلْهَدَى... كَفَوْجَيْنِ كُنَّا نَحْنُ* *we and some of our comrades who left the right path became like two parties, where* *وَأَصْحَابُ لَنَا* would convey the same meaning. R. S. We may add here that it is usual to say *وَزَيْدًا سِرْتُ* rather than *وَزَيْدٌ*, but *وَعَمْرًا سَارَ زَيْدٌ وَعَمْرُو* rather than *وَعَمْرًا*.]

A 178. If a substantive be connected by **وَ** with the objective pronominal suffix of a verb, the suffix may be repeated in the form of a separate pronoun, but not necessarily; as **وَاجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ** *and keep away from me and my sons our worshipping idols*; **أَجْلَاهُ وَقَوْمَهُ** *he made him and his people emigrate*. But if a pronoun is connected with a substantive or a pronominal suffix in the accusative, it must be suffixed either to the word **إِيَّاهُ** (Vol. i. § 188) or to the repeated verb; as **وَقَتَلَهُ وَإِيَّاهَا**, or **قَتَلَهُ وَقَتَلَهَا**, *he killed him and her*. If a substantive object is annexed to a pronominal object, the verb may be repeated or not; as **رَأَيْتَكَ وَزَيْدًا** *I saw thee and Zèid*; **قَتَلَهُ وَمَنْ كَانَ مَعَهُ مِنْ أَهْلِهِ** *he killed him and those of his family who were with him*, or **قَتَلَهُ هُوَ وَمَنْ النَّخِ**, or **قَتَلَهُ وَمَنْ النَّخِ**.

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 **كِتَابُكَ رَبِّكُمْ وَرَبِّ آبَائِكُمْ** *your and your fathers' Lord*. The form **كِتَابُكَ وَزَيْدٍ**, *thy book and Zèid's*, is of rarer occurrence, except with the suffixes of the third person, as **إِتِّفَاقُهُ 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 **بِي وَإِلَاحِيهِ** *to me and his brother*. This rule is occasionally violated in poetry, D scarcely ever in prose; as **فَقَدَّ حَابَ مَنْ يَصَلِّي بِهَا وَسَعِيرَهَا** *and balked is he who is scorched by it (war) and its flame*; **فَأَذْهَبَ فَمَا بِكَ وَالْآيَاتِ** *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 آلْمَلِكِ وَبَنَاتُهُ** *the king's sons and daughters*. On an exception see § 78, rem. b; it is common in later prose writers, as **مُوسَى يَذْكُرُ أَوْلَادَ وَأَحْفَادَ آدَمَ**

Moses mentions (by name) the sons and grandsons of Adam, for A **أَطِيبَ نَوْمَهُ وَأَحْلَى نَوْمَهُ** *a most pleasant and sweet slumber*, for **أَطِيبَ نَوْمَهُ 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 **وَلَا** is equivalent to **لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ**; **وَلَمْ تَبْقَ** *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*. B If the two nouns be both separate words, **لَا** is sometimes prefixed to the first also, notwithstanding the negative which precedes the whole sentence; as **لَا قِتَالَ وَلَا كَلَامَ** *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 **لَمْ أَكُنْ أَنْ أَعْمَلَ شَيْئًا وَلَا أَقْطَعَ أَمْرًا** *it was impossible for me to do anything or to conclude anything*, where **وَلَا** is equivalent to **وَمَا أَمْكَنْتِي أَنْ** C.

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** D **وَيُسَيِّئُ ابْنَاكَ**, or **يُحْسِنَانِ وَيُسَيِّئُ ابْنَاكَ**, *thy two sons do good and evil*. This involved form of expression occurs, however, but rarely in classical Arabic, in which we usually find **بَغَى عَبْدَاكَ وَأَعْتَدَا**, **يُحْسِنُ ابْنَاكَ وَيُسَيِّئُ ابْنَاكَ**. It is called by the grammarians **فِي التَّزَامِ** *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 وَضَرَبَنِي** *I struck (Zèid) and Zèid struck me*. Some Arab grammarians, however, allow the first verb a pronominal complement; as **إِذَا كُنْتُ تُرَضِيهِ وَيُرَضِيكَ صَاحِبٌ**; **ضَرَبْتُهُ وَضَرَبَنِي زَيْدًا**; *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 **ضَرَبْتُ زَيْدًا وَضَرَبْتُهُمَا الرَّجُلَانِ**, **ضَرَبَنِي وَضَرَبْتُهُمَا** *the two men struck me and I struck them*. The omission of the pronominal complement is rare; as **ضَرَبْتُ زَيْدًا وَضَرَبْتُهُمَا الرَّجُلَانِ**, **ضَرَبَنِي وَضَرَبْتُهُمَا**; [*ضَرَبْتُهُمَا الرَّجُلَانِ وَضَرَبَنِي*]; **بَعَكَظَ يُعْشَى** *the apes were akin to me and I to them*]; **إِذَا هُمْ تَنَظَّرُوا السَّلَاحَ** *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 **ضَرَبْتُهُ زَيْدًا وَضَرَبْتُهُمَا الرَّجُلَانِ** *(Zèid) struck me and I struck Zèid*, **ضَرَبْتُهُمَا الرَّجُلَانِ وَضَرَبْتُهُمَا** *the two (men) struck me, and I struck the two men*; **ضَرَبْتُهُمَا الرَّجُلَانِ وَضَرَبْتُهُمَا** *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 وَضَرَبَنِي**, **ضَرَبْتُهُمَا الرَّجُلَانِ وَضَرَبْتُهُمَا**, **ضَرَبْتُهُمَا الرَّجُلَانِ وَضَرَبْتُهُمَا**, **ضَرَبْتُهُمَا الرَّجُلَانِ وَضَرَبْتُهُمَا**.

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 مَرِيضًا 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 **وَمَانِي بِأَمْرِ كُنْتُ**. [An example from poetry is **وَمَانِي بِأَمْرِ كُنْتُ** *he accused me of a thing of which I and my father were innocent* (*Sawāhid el-Kasāf* 311). D. G.]

REM. c. Almost the same thing takes place after the verbs **ظَنَّ** *to think, believe*, **حَسِبَ** *to think, reckon, suppose*, etc., which take for their objective complement a clause consisting of a subject and a predicate (§ 24), as **ظَنَنْتُ زَيْدًا عَالِمًا** *I thought Zèid learned*. The predicate of the clause, which serves as complement to the **فِعْلُ الْقَلْبِ**, may belong to two different propositions, and consequently refer to two different subjects; whilst the noun, which is the subject of the **فِعْلُ الْقَلْبِ** in the one proposition, may in the other be the subject of the clause which is dependent upon the **فِعْلُ الْقَلْبِ**. When this is the case, we may, in accordance with rem. b, translate such a phrase as *Zèid thought me learned and I thought him learned* by **ظَنَنْتُ زَيْدًا عَالِمًا وَظَنَنْتُ زَيْدًا عَالِمًا**, or lastly **ظَنَنْتُ زَيْدًا عَالِمًا وَظَنَنْتُ زَيْدًا عَالِمًا**. The first of these modes of expression is the most common, but all three are rare, the natural and usual construction being **ظَنَنْتُ زَيْدًا عَالِمًا وَظَنَنْتُهُ إِيَّاهُ**. If the subjects differ in gender or number, the predicate must be repeated; as **أَظُنُّ وَيُظَنُّنِي أَخَا زَيْدًا وَعَمْرًا أُخْوَيْنِ** *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 two clauses themselves.—The Arabs also use **وَ** and **فَ** with a separate verb in some cases in which we avail ourselves of a subordinate modifying expression; e.g. **سَجَدَ فَأَطَالَ** *he prostrated himself and made long (his prostration)*, equivalent to *he prostrated himself for a long time*, instead of **أَطَالَ السُّجُودَ**, as we may also say (see § 140).

183. The particle **وَ** in Arabic, like its equivalents in the other Semitic languages, often serves to connect two clauses, the second of which describes the state or condition either of the subject or one of the complements of the first clause, or else of a new subject. This takes place in such a way that—

(a) The clause descriptive of the state is nominal; as **قَامَ زَيْدٌ وَهُوَ بَاكِ** *Zaid rose up weeping*; **عَادَ إِلَى وَهُوَ مَصْفُوعٌ** *he returned to me beaten*; **جَاءَتْ مِنْ عِنْدِهِ وَهِيَ مُخْرَقَةُ الثِّيَابِ بَاكِئَةً** *she came from his house with her clothes in tatters, crying*; **انْقَرَضَ فِي وَقْتِهِ قَرْنَانِ مِنَ النَّاسِ وَهُوَ حَيٌّ** *two generations of men passed away in his time, whilst he still lived*; **كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا** *like him who passed by a town, falling down upon its roofs (in ruins, its walls falling in upon its fallen roofs)*; **كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ** *ye lied, knowing (that ye did so), ye lied wittingly*, in which example the nominal circumstantial clause has a finite verb for its predicate; **ذَهَبَ زَيْدٌ وَعَمَرُو بَاقِي** *Zaid went away, whilst Amr remained*; **وَقَدْ أَغْتَدِي وَالطَّيْرُ فِي وَكُنَاتِهَا**

the birds are (still) in their nests, where the circumstantial clause has a distinct subject; **ذَهَبَ زَيْدٌ وَعَمَرُو يَشْتَغِلُ** *Zaid went away, whilst Amr was busy*, where the circumstantial clause has a distinct subject and a finite verb for its predicate.

REM. We sometimes find a nominal clause merely appended to the preceding proposition, without **وَ**, as **أَهْبَطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوًّا** *get ye down, the one of you an enemy to the other*; **جَاءَ زَيْدٌ يَدُهُ** *Zaid came with his hand on his head*; **لَقِيتُهُ عَلَيْهِ جُبَّةٌ وَشِي** *I met him wearing an embroidered coat*; **رَاحُوا عَبَقَ الْبِسْكِ بِهِمْ** *they returned, (whilst) the perfume of musk clung to them*; and even without a pronoun, as **مَرَرْتُ بِالْبُرِّ قَفِيزٌ بِدِرْهِمٍ** *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 تُؤْذُونِي 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** *Zaid 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 يُوْحَ** *or has said, 'Something has been revealed to me,' whilst nothing has been revealed to him*; **إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ** *but they deceive only themselves, without knowing it*. In this case **وَ** is often dropped; as **فَأَنْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسُّهُمْ سُوءٌ**

A and so they returned, (laden) with favours and benefits from God, without any harm having touched them. Where the negation is expressed by لا, the particle وَ is rarely used; as نُو أَنْ قَوْمًا لِارْتِفَاعِ

قَوْمًا لِارْتِفَاعِ 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 غَنَاوَمَا وَقَدْ

B وَمَا لَنَا إِلَّا نَقَاتِلُ وَمَا لَنَا إِلَّا نَقَاتِلُ such is her singing, now that she has grown old; and why should we not fight in the path of God, since we have been driven out of our dwellings and (parted from) our children? Sometimes وَقَدْ is omitted, and, less rarely, either وَ or قَدْ alone; as أَوْ جَاءتُكُمْ حَصْرَتٌ صُدُورُهُمْ أَنْ

C أَوْ جَاءتُكُمْ حَصْرَتٌ صُدُورُهُمْ أَنْ or they come unto you, their hearts being reluctant to fight 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 وَقُتِلْتُ دُونَ رِجَالِهِمْ لَا تَبْعِدِ مَا كَانَ يَنْفَعُنِي مَقَالُ نِسَائِهِمْ وَقُتِلْتُ دُونَ رِجَالِهِمْ لَا تَبْعِدِ what can it boot me that their women say, 'O do not perish!' when I have been slain fighting for their husbands? وَرَأَيْنَاهُ قَدْ تَغَيَّرَ لِزَيْدٍ وَكَانَ رَأَيْنَاهُ قَدْ تَغَيَّرَ لِزَيْدٍ وَكَانَ we saw him enraged against Zèid, who was in command of his army.

D (e) The clause descriptive of the state is verbal and negative, the verb being in the Perfect, preceded by وَمَا, or more rarely by مَا alone; as جَاءَ زَيْدٌ وَمَا رَكِبَ Zèid came without having ridden; مَا قَامَ أَبُوهُ جَاءَ زَيْدٌ وَمَا قَامَ أَبُوهُ Zèid came without his father having stood up.

REM. The وَ which introduces such a circumstantial clause, is called by the Arab grammarians وَأَوَّ الْحَالِ, the wāw of the state,

condition or circumstance, and وَأَوَّ الْبِتْدَاءِ, the wāw of commencement. The clause itself is called جُمْلَةٌ حَالِيَّةٌ.

5. Adversative, Restrictive, and Exceptive Sentences.

184. The principal adversative particles in Arabic are لَكِنَّ, or لَكِنَّ, and بَلْ.

(a) لا is opposed to a preceding affirmative proposition or a command; as زَيْدٌ عَلِيمٌ لَا جَاهِلٌ Zèid is learned, not ignorant; B خَذُ زَيْدًا لَا عَمْرًا Zèid came to me, not 'Amr; لَا عَمْرًا take Zèid, not 'Amr. [In comparisons وَلَا has the meaning of but not, as فَتَى وَلَا كَمَا لِكِ a man but not the like of Mālik ('ibn Nuwàir); مَا مَاءٌ وَلَا كَصَدَى مَرْعَى وَلَا كَالسَّعْدَانِ water—but not so good as that of the well of Šaddā, pasture—but not like the sa'dān. In later times وَلَا was very often used in the sense of even more than, as وَلَا عَدُوْتُ وَلَا عَدُوْتُ وَلَا عَدُوْتُ I rose early, even earlier than the crow does; C وَلَقَدْ قُمْتُ وَلَا عَدُوْتُ وَلَا عَدُوْتُ I rose early, even earlier than the crow does; and verily thou hast defended the cause of God better than even 'Amr 'ibn 'Obèid; وَلَا خَرَسَ سُكَّانُ الْقُبَابِرِ وَلَا خَرَسَ سُكَّانُ الْقُبَابِرِ they were silent, even more than the inhabitants of the sepulchres. In reality, neither لا 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) لَكِنَّ, or لَكِنَّ (also, especially in Magribi mss., لَا لَكِنَّ), which is often preceded by وَ, is more particularly opposed to a preceding negative proposition or a prohibition; as لَا تَضْرِبْ زَيْدًا لَكِنَّ زَيْدٌ لَا تَضْرِبْ زَيْدًا لَكِنَّ زَيْدٌ do not beat Zèid, but 'Amr; وَمَا ظَلَمُونَا وَلَكِنَّ كَانُوا وَمَا ظَلَمُونَا وَلَكِنَّ كَانُوا

- A أَنْفُسَهُمْ يَظْلِمُونَ *and they did not injure us, but they injured themselves;*
 وَأَنَّهُ لَئِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُ وَلَا تَقِرُّوا بِمَا كَفَرُوا وَلَسْتَ بِإِذْنِهِ تُفْعَلُونَ *for he neither believed nor
 prayed, but deemed (the truth) a lie and turned away; يَلُومُونََنِي فِي*
يَلُومُونََنِي فِي *my reproachers blame me*
for loving Lailā, but I am deeply smitten with love for her (عَمِيدُ
 in rhyme for عَمِيدُ);
 B إِنَّ آيَةَ النَّبِيِّ إِذَا تَوَلَّى سَوَآءًا لِّمَا تُؤْتِي السَّمَوَاتُ وَالْأَرْضَ وَإِذَا اتَّسَقَتِ السَّمَوَاتُ وَالْأَرْضُ بِمَا كَانُوا يَكْفُرُونَ *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; لَكِنَّ الظَّالِمُونَ أَيُّومَ فِي
 C *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 عَمْرُو* *Zaid*
stood up—not so, it was 'Amr; مَا قَامَ زَيْدٌ بَلْ عَمْرُو *Zaid did not*
stand up, but 'Amr (stood up); اضْرِبْ زَيْدًا بَلْ عَمْرًا *beat Zaid—no,*
 D *'Amr; لَا تَضْرِبْ زَيْدًا بَلْ عَمْرًا* *do not beat Zaid, 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
خُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ *they say, 'Our hearts are uncircumcised'—*
not so! God hath cursed them for their unbelief; خَلَعُوا عَنْهُ خِلْعَتَهُ
they stripped him of his dress, nay, also of the
garment of life; أَلَا إِنَّكَ رَجُلٌ أَمْرًا فَقَالَتْ بَلْ أَمْرًا يَا مَوْلَايَ *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 لَأَبْلُ زَادَنِي شَغَفًا هَجْرًا وَبَعْدَ لَا* *and I have*
not abandoned thee; no, on the contrary, separation and distance have
increased my love. [In the answer to a disjunctive question بَلْ
and بَلْ deny one member (the first), as بَلْ قَالَ لَا *and بَلْ*
أَفِي 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 سَيْلٌ
إِنَّمَا الرَّبَابُ فِي *I fear the overflow only of my own streamlet; [إِنَّمَا*
النَّسِيئَةُ *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 الْمُتَّصِلُ*, in

* [But not always; comp. Fleischer, *Kl. Schr.* i. 508.]

A which the thing excepted (الْمُسْتَثْنَى) is *joined to*, or of the same kind as, the general term (الْمُسْتَثْنَى مِنْهُ) *that from which the exception is made*; اِلَّا سِتْنَاءَ الْمُنْقَطِعِ, in which the exception is *severed from*, or wholly different in kind from, the general term; and اِلَّا سِتْنَاءَ الْمَفْرُغِ, or *the exception made void (of government)**, in which the general term is not expressed. The rules for the construction of the exception are as follows.

(a) When the thing excepted is placed after the general term, and B the proposition containing that term is affirmative, the exception is put in the accusative; as قَامَ الْقَوْمُ اِلَّا زَيْدًا *the people stood up, except Zeid*; مَرَرْتُ بِالْقَوْمِ اِلَّا زَيْدًا *I passed by the people, except Zeid*; فَشَرِبُوا مِنْهُ اِلَّا قَلِيلاً 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 (اِسْتِفْهَامٌ اِنْكَارِيٌّ or اِسْتِفْهَامٌ بِمَعْنَى النِّقْيِ) †, the C exception may be put either in the accusative, or in the same case with the general term (as a بَدَلٌ or *permutative*, or more specifically as a بَدَلٌ بَعْضٍ مِنَ الْمُسْتَثْنَى مِنْهُ, § 139, rem. b, 2, b), but the latter construction is preferred; as مَا جَاءَنِي اَحَدٌ اِلَّا زَيْدٌ (or اِلَّا زَيْدًا), فَلَمْ يَدِرْ لَمْ يَضْرِبْ اَحَدًا *let no one stand up but Zeid* (or اِلَّا زَيْدًا), هَلْ مَرَرْتَ بِاَحَدٍ اِلَّا زَيْدٍ, (اِلَّا زَيْدًا) *hast thou passed by any one but Zeid* (or اِلَّا زَيْدًا)؟ اِلَّا قَلِيلاً مِنْهُمْ *they would not do it, save a few of them*; وَمَنْ يَغْفِرِ الذُّنُوبَ اِلَّا اللهُ *and who forgives sins save God?* [لَا اِلَهَ اِلَّا اللهُ] *there is no deity other than God*. Sometimes the place of الْمُسْتَثْنَى مِنْهُ is occupied by a preposition and

* [Comp. Fleischer, *Kl. Schr.* ii. 96.]

† [Also in sentences like اِلَّا اللهُ لَفَسَدَتَا § 4, a, 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 اَحَدٍ اِلَّا زَيْدٌ, where مَا جَاءَنِي مِنْ اَحَدٍ = اَحَدٌ; مَا رَأَيْتُ مِنْ اَحَدٍ اِلَّا زَيْدًا, where مَا رَأَيْتُ مِنْ اَحَدٍ = اَحَدًا; لَا اَحَدٌ فِي الدَّارِ اِلَّا عَمْرُو; اَحَدًا مَا زَيْدٌ بِشَيْءٍ; اِلَّا شَيْئًا لَا يُعْبَأُ بِهِ; لَا فِي الدَّارِ اَحَدٌ اِلَّا شَيْءٌ لَا يُعْبَأُ بِهِ, *Zeid is nothing but a thing of no account*; ye Bènū Lubèinā, 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 اَحَدٌ اِلَّا حِمَارًا *no one (i.e. no person) came to me, but an ass*; مَا قَامَ الْقَوْمُ اِلَّا حِمَارًا *the people did not stand up, but an ass*; but the Tēmimites [and some others] adopt the permutation, as مَا مَرَرْتُ بِالْقَوْمِ اِلَّا حِمَارٍ, مَا قَامَ الْقَوْمُ اِلَّا حِمَارًا.— If the general term is not expressed, the thing excepted is put in C whatever case the general term would have been, had it been expressed; as مَا مَرَرْتُ اِلَّا بِزَيْدٍ (زَيْدًا) *not Zeid*, مَا مَرَرْتُ اِلَّا بِزَيْدٍ (for had the general term been expressed, we should have said مَا مَرَرْتُ بِاَحَدٍ, مَا جَاءَ اَحَدٌ, لَمْ يَضْرِبْ اَحَدًا) *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 اِلَّا زَيْدًا الْقَوْمُ. But if that proposition be negative, the nominative is also admissible, though the usual construction is the accusative; as فَمَا لِي اِلَّا آلُ اَحْمَدَ شَيْعَةً; I have no helpers but the family of Aḥmad (Muḥammad), and I have no way but the way of truth;

A *فَمَا زَادَ إِلَّا ضَعْفَ مَا بِي كَلَامَهَا* but conversing with her only doubled my pain (lit. *what was in me*); but *فَانْتَهَرُ بِرُجُوعٍ مِنْهُ شَفَاعَةَ إِذَا لَمْ* and they expect from him (Muhammad) intercession, when there is no intercessor save the prophets; *مَا لِي إِلَّا* I have no helper but thy brother; instead of *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 *مِنْهُ*, and the others are put in the accusative, as *قَامَ أَحَدٌ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا* (but *إِلَّا زَيْدًا* in the accusative is rare). (3) If the exceptions be different in kind from the general term, the ordinary rule is followed for all; *مَا قَامَ أَحَدٌ إِلَّا حِمَارًا إِلَّا قَرَسًا إِلَّا جَمَلًا* in the accusative is preferable to the permutative in the nominative.
- 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 لَهْلِ اللَّحْمِ إِلَّا لَيْلَةً وَنَهَارًا وَإِلَّا* except Zaid and Amr; *إِلَّا زَيْدًا وَعَمْرًا* *طُلُوعِ الشَّمْسِ ثُمَّ غِيَابَهَا* 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 *لُغْوٌ* or superfluous word, which does not count in the construction; *مَا لَكَ مِنْ شَنْجِكَ إِلَّا عَمَلُهُ إِلَّا رَسِيمُهُ*; *إِلَّا عَمَلُهُ وَرَمَلُهُ* thou hast nothing from thy old camel but its toil, (nothing but) its jog and (nothing but) its trot, for *رَمَلُهُ* and *رَسِيمُهُ* (شِنْجِكَ by license for *شَنْجِكَ*, but others read *شَيْجِكَ*).

B

REM. c. The exception after *إِلَّا* may also be expressed by a sentence, which may be introduced by *وَ*, *وَقَدْ*, *أَنْ*, etc.; as *مَا أُرْسَلْنَا مَا فِي قَرْيَةٍ مِنْ نَبِيِّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبِاسِ وَالضَّرَاءِ* We have never sent a prophet to any city without our afflicting its people with adversity and trouble; *مَا تَسْقُطُ مِنْ وَرْقَةٍ 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; *إِلَّا وَفِي مَا فِي قَلْبِكَ شَيْءٌ* there is no emotion in thy heart but there is a stronger one in mine; *فَلَمْ أَلْبِثْ إِلَّا وَجَارِيَتِي قَدْ أَقْبَلَتْ* and I had not waited long but my girl came up; *وَقَدْ جَاءَتْ مِنْ عِنْدِهِ* and before I was aware (of it), she had come from his house; *فَمَا حَلَّتْهَا* and before I had unloosed it (my foot), the man was gone; *إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ* can they expect but that God should come to them overshadowed by clouds? The phrase *إِلَّا فَعَلْتَ (بِاللَّهِ)* I beseech thee by God to do (it)*, is explained by *مَا طَلَبْتُ مِنْكَ إِلَّا فِعْلَكَ* I beg

C

D

* [Properly I remind thee of God, therefore *وَالرَّحْمَةَ* I remind thee of God and the ties of relationship is often = I beseech

A *of thee nothing but thy doing (it)*, equivalent to **أَقْسَمْتُ عَلَيْكَ إِلَّا** *فَعَلْتَ* (compare § 59, rem. a). [In this sense **إِلَّا** is often replaced by **تَبَا**; see Vol. i. § 367, l.]

REM. d. **إِلَّا** is sometimes strengthened by prefixing to it **اللَّهُمَّ** *O God!* as **اللَّهُمَّ إِلَّا أَنْ تَقْدَرُ نَارُ الْجُوعِ** *unless indeed the fire of hunger be kindled*. [Comp. the footnote to § 38, rem. d.]

B REM. e. **إِلَّا** is very rarely used in poetry with pronominal suffixes; as **فَمَا لِيَ عَوْضُ إِلَّاهُ نَاصِرٌ** *and I have never any helper but Him* and **وَمَا عَلَيْنَا إِذَا مَا كُنْتِ جَارَتِنَا أَنْ لَا يُجَاوِرُنَا إِلَّا كِ دِيَارُ** *and it is nothing to us, when thou art our neighbour, that no one is near to us but thee*.

C REM. f. The exception is sometimes suppressed after **إِلَّا**, as in the phrase **إِلَّا نَيْسٌ** (compare **نَيْسٌ غَيْرٌ** and **لَا غَيْرٌ**, § 82, d); e.g. **فَأَمَّا مَا عَدَا وَمَا خَلَا فَلِلنَّصَبِ نَيْسٌ إِلَّا** *halā, they are used with the accusative, not otherwise; وَإِحْدٌ وَاحِدٌ إِلَّا نَيْسٌ* *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 **مَا هُوَ إِلَّا أَنْ** *viz*, see the Gloss. to Ṭabari.]

(b) **غَيْرٌ** (see § 82, d) is often used in the sense of *besides, except, but*. It is construed with the genitive, and must itself be put in the same case as would be the thing excepted after **إِلَّا**; e.g. **قَامَ الْقَوْمُ إِلَّا** *غَيْرَ زَيْدٍ* (**إِلَّا زَيْدًا**) = **غَيْرُ زَيْدٍ**

نَشُدُّكَ وَالزِّيَادَةَ *as* **نَشُدُّكَ** *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 **لَنْ تَفْعَلَ** *not to do (it)*, e.g. **نَشُدُّكَ اللَّهُ وَالْأَرْحَامَ إِنَّ** *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 حِمَارًا**), rather than **غَيْرُ حِمَارٍ** (= **إِلَّا حِمَارًا**).

REM. a. **إِلَّا** is sometimes used as a **تَابِعٌ**, when we should rather have expected **غَيْرٌ**, and is then followed by a substantive in the same case as that which precedes it; e.g. **لَوْ كَانَ فِيهَا آيَةٌ إِلَّا** *if there had been in them (heaven and earth) gods besides God, they would certainly have gone to ruin*; **أُنِيخَتْ فَأَلْقَتْ** *she was made lie down, and laid her breast upon a tract of ground in which there were (heard) few sounds except her own murmured cry*; **وَكُلُّ أُخٍ مَفَارِقُهُ** *and every brother is forsaken by his brother, by thy father's life, except the two (stars called the Pointers)*. The noun which precedes **إِلَّا** is in this case usually an indefinite plural or its like (**شِبْهَةٌ**), such as a substantive defined by the article used **لِلجِنْسِ**.

REM. b. The construction of **سِوَى** (see § 82, e) in the sense of *besides, except*, is similar to that of **غَيْرٌ**; as **قَامَ الْقَوْمُ سِوَى زَيْدٍ** *and there was nothing left but violence* (= **غَيْرُ الْعُدْوَانِ**).

(c) The verbal clauses **مَا خَلَا**, *what is free from*, and **مَا عَدَا**, *what goes beyond*, are often used in the sense of *except, but*, and govern the accusative; as **فَأَنْزَلُوهُمْ مَا خَلَا عَبَّاسًا** *and they made them alight, except 'Abbās*; **أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ** *verily everything, except God, is vanity* (in rhyme for **بَاطِلٌ**); **جَمِيعٌ مَا ذُكِرَ فِي خَبَرٍ** *all that has been said regarding the ḥabar of the muḥtada*, as to its kinds and states and conditions, holds regarding it (the ḥabar 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 الْقَرَاءِ أَنَّهَا تَعْمَلُ and the opinion of the Kūfis, except *el-Farrā*, is that it governs in the same way as *lāisa*; وَمَا حَوْلَ خَمْسَةِ آلَافٍ مِنَ الْمُسْلِمِينَ and about 5000 Muslims and *Metāwila* and Jews, besides the women and children; خَلَا اللَّهُ لَا بَيْتَ الْمَلَأَسِ saving God, I have no hope but in thee; أَنَاخِرَةَ خَلَا السَّوَادِ *I have worn all sorts of splendid garments, except black*; أَبْنَا حَيْبَرَ قَتَلْنَا وَأَسْرًا عَدَا الشَّمْطَاءَ وَالطِّفْلَ الصَّغِيرَ *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, be followed by a clause commencing with أَنْ or اَنْ; as خَلَا أَنْ إِنْ تَجْعَلُ الْفِعْلَ لِلِاسْتِقْبَالِ وَإِنْ كَانَ مَاضِيًا 'in turns the verb into a future, though it be (in form) a past; خَلَا أَنَّهُ لَا يَحْسُنُ إِبْدَالُ التَّنْكِيرِ مِنَ الْمَعْرِفَةِ إِلَّا مَوْصُوفَةً *except that it is not elegant to make an indefinite substantive the permutative of a definite one, unless an adjective be annexed to it.* This is also the ordinary construction of بَيْدَ (rarely مَيْدَ), used in an *D* اذْأَفْصَحَ مَنْ نَطَقَ بِالضَّادِ بَيْدَ أَنِّي مِنْ قُرَيْشٍ *Zaid is wealthy, but he is stingy*; وَأَسْتَرْضَعْتُ لِي بَنِي سَعْدِ بْنِ بَكْرٍ *I have the purest pronunciation of the letter dād, but I am of Korèis, and I was put out to nurse among the Bēnū Sa'd 'ibn Bēkr* (words of the Prophet).

(d) حَاشَى (lit. *he excepted**) or حَاشَا, rarely حَاشَ and حَاشَى, is

* [That حَاشَى is originally a nomen verbale, and not a verb, as

construed with the genitive [or with لِ] or the accusative; as أُحْسِنْتُ أ *I have benefited the high and the low, except the family of Barmak*; حَاشَا أَبِي ثَوْبَانَ إِنَّ بِهِ ضِنًّا عَنِ *except 'Abū Taubān,—verily he is sparing of abuse and foul words*; حَاشَى قُرَيْشًا فَإِنَّ اللَّهَ فَضَّلَهُمْ عَلَى الْبَرِيَّةِ بِالْإِسْلَامِ *except Korèis, for verily God hath given them the superiority over all creation through el-'Islām and the (true) religion*; B اللَّهُمَّ أَغْفِرْ *O God, pardon me and those who hear, except Satan and 'Abu 'l-'Aṣḡaj.* It is rarely preceded by مَا; as أُسَامَةُ أَحَبُّ النَّاسِ إِلَيَّ مَا حَاشَى (حَاشَى) فَاطِمَةَ *'Usāma is the dearest of mankind to me, except Fāṭima* (words of the Prophet); and as regards mankind, *except Korèis, we are the noblest of them in deeds.*

[REM. حَاشَى اللَّهِ in Kor'an xii. 31 and 51 is an expression of C wonder at the power of God, like سُبْحَانَ اللَّهِ; used by later writers in the sense of مَعَاذَ اللَّهِ *God forbid! God keep us!* حَاشَاكَ or حَاشَى لَكَ means *saving you, you excepted.*]

(e) لَا يَكُونُ and لَيْسَ are also occasionally used, in these forms only, as equivalents of إِلَّا, and are followed by the accusative; as قَامَ الْقَوْمُ لَيْسَ زَيْدًا, or لَا يَكُونُ زَيْدًا. Here the grammarians suppose an ellipse of the subject, بَعْضُهُمْ. With pronominal suffixes D we may say لَيْسَكَ, (لَيْسَ إِيَّايَ) لَيْسَى (as well as لَيْسَى) [comp. Vol. i. § 182, rem. a]; e.g. إِذْ ذَهَبَ الْقَوْمُ الْكِرَامُ لَيْسَى *since the noble have departed, except me*; لَيْتَ هَذَا اللَّيْلَ شَهْرٌ لَا نَرَى *would that this night*

the school of el-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).*

(f) *لا سيما 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 سِيَمَا 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 سِيَمَا; as لَا سِيَمَا بِحَضْرَتِكَ especially in thy presence; لَا سِيَمَا مِنْ السُّفَهَاءِ especially from fools; لَا سِيَمَا وَأَنْتَ فِي زِيِّ الْخَلِيفَةِ وَبَيْتِهِ especially*

D *since thou art in the garb of the caliph and his dress; وَقَدْ لَا سِيَمَا especially as the shadow of darkness has fallen; أَغْدَفَ الظُّلَامُ especially if thou come to him whilst he is engaged in prayers]. Later writers incorrectly use سِيَمَا, without لَا; as هَذَا مَعَ مَزِيدِ إِحْسَانِهِ this, notwithstanding his excessive kindness to him, especially in time of dearth.*

6. Conditional and Hypothetical Sentences. A

187. To what we have said above (§§ 4—6, § 13, and § 17), regarding the use of certain moods and tenses in the protasis and apodosis of conditional and hypothetical clauses, we must here add a few words on the use of the particle *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* *if thou sayest this, thou art one of the unbelievers; إِنْ تَفْعَلُوا فَإِنَّهُ* *if he be disobedient, woe to him! إِنْ عَصَى فَوَيْلٌ لَهُ* *if ye do, it will be a crime in you (lit. attacking to you); إِنْ كُنْتُمْ فِي رَيْبٍ مِنْ رَبِّهِ فَاِنَّا خَلَقْنَاكُمْ* *if ye are in doubt about C* *أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ* *by whichever (name) ye call (upon Him), His are the best names. إِذَا أَلْمَزْتُمْ لَمْ يَدْخَسْ مِنَ اللَّوْمِ عَرَضُهُ فَنُكِّلْ رِدَاءً 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 تُصِيبُوا سَيِّئَةً بِمَا قَدَّمْتُمْ أَيْدِيَهُمْ إِذَا هُمْ يَنْتَظُونَ* *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 فَوَيْلٌ لَهُ), 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 **فَمَنْ لَمْ يَمُتْ فِي الْيَوْمِ لَا بَدَأَ أَنَّهُ سَيَعْلَقُهُ حَبْلُ الْيَمِينَةِ 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 نَجُوتُ كِفَاؤًا لَا وَزَرَ وَلَا أُجْرًا 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 جَامِدٍ** or defective perfect (without imperfect or **مَاضٍ**), such as **أَسَى** *perhaps he is*, **عَسَى** *perhaps he is*, **نِعْمَ** *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 فَنِعْمًا 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 أَمَالَهُ جَمَلًا فَلْيَتَّخِذْ** *whoever wishes to attain his desires as a whole, let him make use of his night, as of a camel, to overtake them.* [Comp. § 1, f, at the end.]

D (d) When the apodosis is a verbal sentence, preceded by one of the affirmative particles **سَ**, **سَوْفَ**, and **قَدْ**, or one of the negative particles **مَا**, **لَنْ**, and **لَيْسَ**; as **إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ** *if he steals, a brother of his has stolen before (him)*; **إِنْ تَسْتَغْفِرْ لَهُمْ** *if thou askest forgiveness for them, God will not forgive them.*

REM. a. If the perfect in the apodosis conveys a promise or threat (§ 1, e), the use of **فَ** is optional, as the verb really refers to future time.

REM. b. With the negatives **لَمْ** and **لَا**, the use of **فَ** is optional. If **فَ** be inserted, **لَا** requires the imperfect indicative after it (§ 17, c, a).

(e) When the perfect tense in the apodosis is intended to retain the signification of the perfect (see § 6, c); as **إِنْ كَانَ قَمِيصُهُ قَدْ قُدِّمَ مِنْ قَبْلِ فَصَدَقَتْ** *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 **فَ** (Vol. i. § 366, b, footnote; an example, Vol. ii. § 3, a), especially if the protasis consists of many words, or is separated from the apodosis by a circumstantial clause (comp. the Gloss. to **Ṭabarī**).]

188. The particle **تَوَّ** (Heb. **וְ**), 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 دُعَاءَكُمْ وَتَوَّ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ** *if ye call them, they will not hear your call; and even if they heard (it), they would not answer you.*

REM. a. **تَوَّ** is sometimes used optatively (compare **و** *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!* **لَوْ كَانُوا يَعْلَمُونَ** *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-Bēidāwī**, as **Trumpp** p. 354 observes, **تَوَّ** has

A after *وَدَّ* to love, wish, like; as *يُودُّ أَحَدَهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ* one of them would fain be kept alive a thousand years; *وَدَّتْ طَائِفَةٌ* *مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ* a party among the people of the Book would fain lead you astray.

REM. b. Before nominal clauses *لَوْ أَنْ* is [generally] used instead of *لَوْ*; as *لَوْ أَنْ النَّاسُ سَمِعُوا* if the people had heard;

B *لَوْ أَنْ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا* if thou hadst asked me to do something else than this; *لَوْ أَنْ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا* (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 *لَوْ ذَاتُ* and *لَوْ ذَاتُ* *سِوَارٍ لَطَمْتَنِي* and if a bracelet-wearing (lady) had struck me; *لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي* if you possessed the treasures of my Lord's mercy.]

C 189. Sometimes the two particles *إِنْ* and *لَوْ* are combined (compare the Aram. *ܐܢܟܘܢܐ*); as *لَوْ حَاوَلَ أَمِيرُ* *وَلَعَمْرِي إِنْ لَوْ حَاوَلَ أَمِيرُ* and by my life, if the Commander of the Believers sought to recompense thee; *لَوْ لَوْ نَسَلِمُ لِرُومٍ ذَلِكَ وَإِنَّمَا يَلْزَمُ إِنْ لَوْ* *لَا نَسَلِمُ لِرُومٍ ذَلِكَ وَإِنَّمَا يَلْزَمُ إِنْ لَوْ* we do not concede the necessity of this, for it is necessary only if it be thus (and thus); *لَوْ لَوْ كَانَتْ فِي طَيِّ كِتَابِهِ* because of which (longing) the writer would fain be in the inside of his own letter.

D 190. The particle *لَوْ* is prefixed to the apodosis of hypothetical sentences (see Vol. i. § 361, *α*, *γ*) like *فَ* to that of conditional sentences; as *لَوْ كَانَتِ كُلُّهُمْ عَيْبِدِي لَأُعْتَقْتَهُمْ* if all mankind were

here its hypothetical meaning, the apodosis *لَوْ كَانَتِ كُلُّهُمْ عَيْبِدِي* (*verily they would not ask for speed*) being omitted (§ 4, rem. a.)

*my slaves, I would set them free**. The employment of this particle *لَوْ* 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 *لَوْ* before a negative apodosis of this sort introduced by *مَا*, as *لَوْ قَتَلْتِ عَلَى جَمِيعِ الْأَقْلِيمِ لَمَّا وَجَدْتِ لَهَا شِكَلًا* and if thou didst search all climes, thou wouldst never find any one like her; but it is never prefixed to *لَمْ*, in order to avoid the cacophony produced by the repetition of the letter *ل*.

* [Sometimes *لَوْ* is preceded by *إِذَا* 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 'Umawī dynasty (A.H. 132, A.D. 749—750),—the form of short poems, rarely

* On this subject, more especially as regards the oriental doctrine of the metres, the student is advised to consult the following works:

Samuelis Clerici 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 (Beirüt, 1857); and to the كتاب مجموع of Buṭrus ʿl-Bistānī (Beirüt, 1854), and to the كتاب فنون العرب of Nāsif ʿl-Yāziḡī (2nd edit., Beirüt, 1869); and Ibn Kēisan's كتاب تلقيب القوافي, 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*, قصيدة, collect. قصيد, plur. قصائد; whereas a mere fragment, consisting of only a few verses, is termed *قطعة*, plur. قطع, also مقطعات. A poem, the special object of which is the eulogy of an individual or a tribe, is named *مديح*, plur. مدائح; a satire, هجاء or هجية, plur. أهاجي; an elegy, رثاء, or مرثية, plur. مرثيات; and a poem in the metre *ragèz* (see § 204), أرجوزة, B plur. أراجيز. Verses set to music are termed *أغنية*, plur. أغاني.

REM. Rhyme without metre or measure (وزن) does not constitute poetry, but merely *rhymed prose*, سجع.

192. Each verse, بيت (lit. tent, house), plur. أبيات, consists of two hemistichs, termed *مضارع* or *مضارع* (one half of a folding-door), plur. مضاريع and مضارع, or شطر (a half), pl. شطور. The C first of these hemistichs is called *الصدر* (the breast), and the second *العجز* (the rump).

193. The rhyme, القافية, plur. القوافي, 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 Muwāṣṣah genannte Art der Strophengedichte bei den Arabern"), made some excellent remarks about Arabic metres, and has just published "Das Arabische Strophengedicht, I. Das Muwāṣṣah."

A whole poem. The rhyme may be of two sorts, *مُطْلَقَةٌ* and *مُقَيَّدَةٌ*. It is called *مُقَيَّدَةٌ* or *fettered*, when the verse ends with a consonant, and *مُطْلَقَةٌ* or *loose*, when it ends with a vowel.

194. The essential part of the rhyme is the letter called *الرَّوِيّ*, which remains the same throughout the entire poem, and, as it were, binds the verses together, so as to form one whole (*رَوَى to bind fast*).

Hence a *ḳaṣida*, of which the *rawī* is the letter *l* is called *قَصِيدَةٌ*

B *لَامِيَّة*; *رَائِيَّة*; *تَائِيَّة*; and so on.

REM. The letters *l*, *و* and *ي* cannot be employed as *rawī*, when they are (a) long vowels, e.g. *عَزَا*, *كِتَابِي*; (b) inflexions of the feminine singular, the dual, and the plural of verbs, e.g. *تَقْتُلِي*, *تَقْتُلُوا*, *يَقْتُلُوا* (unless they form a diphthong with a preceding *fèṭḥa*, e.g. *ارْضَى*, *رَمَوْا*); (c) inflexions of the dual and plural of nouns; and (d) the final letters of the pronouns *هُوَ*, *هِيَ*, and *هَا*. The same remark applies to the *tênwīn*, and to the letter *ن* of the second energetic form of verbs; as also to the letter *ء*, when it is not radical, as in *رَحِيمَةٌ* for *رَحِيمَةٌ*, *كِتَابَةٌ* for *كِتَابَةٌ* (pausal form for *كِتَابِي* or *كِتَابِي*). The *ء* of the pronouns *هُوَ* and *هَا* may, however, be used as *rawī*, if preceded by a long vowel; e.g. *عَصَاهَا*, *عَصَاهُ*.

195. The loose *ḳāfiya* (see § 193) terminates in what is called *الصِّلَةُ*, the *annex* or *appendix* to the *rawī*, which may be either a D long vowel (i.e. *يَا*, *يَا*, or *وَا*), or the letter *ء*, preceded by one of the short vowels (*أَ*, *إَ*, *أَ*).

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 *l* is invariably expressed, but *و* and *ي* are frequently omitted, even where they are always written in prose; e.g. *وَيَدِي*, for *وَيَدِي*, and *my hand*; *صَنَعُ*, for *صَنَعُوا* or *صَنَعُوا*, *they made*.

REM. b. If the letter *ء* has a long vowel after it, as in the A suffix pronouns *هَا*, *هُ* (= *هِيَ*), *هُوَ* (= *هُوَ*), the letter of prolongation, *ا*, *و* or *ي*, is called *الْخُرُوجُ*, that which goes beyond (the *fila*); as in *مَوَكِبَهَا*, *تَعْصِيهَا* (= *تَعْصِيهَا*), *نُعَلِّهُوَ* (= *نُعَلِّهُوَ*).

REM. c. Both *fila* and *horūf* must accompany the *rawī*, without the slightest change, throughout the whole poem.

196. The *rawī* may also be preceded by one or two letters, which form, to a greater or less extent, a necessary portion of the B *ḳāfiya* (whether loose or fettered). These are named *التَّاسِيسُ*, *الدَّخِيلُ*, and *الرَّدْفُ*.

(a) *التَّاسِيسُ*, or the *foundation*, is the name given to an *l* of prolongation, preceding the *rawī*, and separated from it by a consonant, which is called the *دَخِيلُ*, *stranger* or *guest*. The former is invariable, the latter variable; but the vowel which separates the *dahīl* from the *rawī* ought, strictly speaking, to remain unchanged. For example, 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 *الدَّوَائِرُ*, where the *dahīl* is *ي*, though the other parts of the *ḳāfiya* remain unchanged. The same rule holds when the *ḳāfiya* is loose, instead of fettered, as in *عَامِرٌ* and *أَتَوَاتِرٌ* (where the *dahīl* is in the one case *م*, and in the other *ت*), or *بَاطِلَةٌ* D and *رَوَاحِلَةٌ*.

(b) The *رَدْفُ*, or *what rides behind*, is the technical name given to one of the letters of prolongation *ا*, *ي* or *و*, when it immediately precedes the *rawī*; as in the words *جَنَاحَانُ*, *تَبَاهُ*, *رَجَامَهَا*, *السَّلَامُ*, *تَبَاهُ*. The long vowel *ā* remains invariable, but the poet may use *ī* and *ū* indifferently; *قَرِيحٌ* is regarded as rhyming with *جَمُوحٌ*, *بَرِيقُهُ* with *طَرُوبٌ*, *سُوقُهُ* with *مَشِيْبٌ*.

A REM. *a.* Strictly speaking, the *rawī* and the *ta'sīs* should form parts of the same word, but exceptions are allowed in the cases of the separate pronoun هُما, and of a pronominal suffix preceded by a preposition, as لَنَا, لِيَا (for لِي or لِي).

REM. *b.* When the *kāfiya* is unaccompanied by either a *ta'sīs* or a *riḍf*, it is said to be مُجَرَّدَةٌ, *naked* or *bare*; otherwise, it is either مُرَدَّفَةٌ or مُوسَّسَةٌ.

B 197. The vowels which accompany the *kāfiya* are also designated by peculiar names.

(*a*) The *maḡrā*, الْمَجْرَى, is the vowel which follows the *rawī* in the loose *kāfiya*; e.g. ā in سَارَا (for سَارَ), ī in بَعْضِ, ū in سَلَكُوا or أَلْقَبُ. It is, strictly speaking, invariable.

(*b*) The *naḡāḍ*, النَّغَاذُ, is the vowel between the letter *ṣ*, as *ṣila*, and the *ḥorūḡ* (see § 195, rem. *b*); e.g. fèṭḥa in مَوْكِبَهَا, kèsra in

C تَعْصِيهِ (= تَعْصِي), and ḍamma in نُعَلِّهُ (= نُعَلِّهُو). It is, of course, invariable.

(*c*) The *tauḡīh*, التَّوْجِيهِ, is the vowel which immediately precedes the *rawī* in a مُجَرَّدَةٌ, e.g. fèṭḥa in فَجَبَرُ (for فَجَبَرَ), and kèsra in أَفْرُ (for أَفْرُ); or separates it from the *dahīl* in a مُوسَّسَةٌ (see § 196, rem. *b*), e.g. kèsra in تَامِرُ (for تَامِرُ) or وَأَلْوَاتِرُ. The latter is, however, more frequently distinguished by the special name of الْإِشْبَاعُ.

D The 'iṣbā' ought, strictly speaking, to be invariable; whereas, in the *tauḡīh*, the vowels ḍamma and kèsra may be interchanged, as in أَفْرُ, for أَفْرُ, and صَبْرُ, for صَبْرُ (compare the case of و and ي as *riḍf*, § 196, *b*).

REM. The *tauḡīh* is absolutely necessary in a fettered *kāfiya*, unless it be مُرَدَّفَةٌ (as أَفْرُ, قَرِيحُ, مَطَاعُ); but it is not necessary in a loose *kāfiya*, as قَدِيرُ, قَدِيرُ.

(*d*) The *rass*, الرَّسُّ, is the vowel which accompanies the letter, A preceding the *ta'sīs* (see § 196, *a*). It can, of course, be none but fèṭḥa.

(*e*) The *ḥaḡw*, الْحَاوُ, is the vowel which accompanies the letter preceding the *riḍf* (see § 196, *b*). It is either fèṭḥa, kèsra or ḍamma, according as the *riḍf* is ا, ي or و; but the vowel fèṭḥa before و or ي (وِ, يِ) is also included under this name.

198. The last two *quiescent* (سَاكِنٌ) letters of a verse form, B according to the preceding sections, the limits between which is comprised the rhyme. Hence the Arab grammarians divide the rhyme into five kinds, according to the number of *moving* (مُتَحَرِّكٌ) letters which come between these two*; viz. مُتَدَارِكٌ, مُتَوَاتِرٌ, مُتَرَادِفٌ, مُتَرَاقِبٌ, 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 *riḍf*; as يَحُولُ, جَنَاحَانُ, قَرِيحُ, اللَّيْلُ, نُونَيْنِ. It is of comparatively rare occurrence.

(*b*) The *mutawātir* is where *one* moving letter intervenes between the quiescents; as ظَلِيمٌ (= ظَلِيمِي), سِحْرٌ (= سِحْرُو), شَيْبَانَا, جَمِيلٌ, ظُنُونِي (= جَمِيلُو).

(*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 *ḡẓm* is often called سُكُونٌ. See Vol. i. § 4, rem. *b*, and § 9, with rem. *a*.

A the two quiescents; as **هَيْكَلٍ** (= **هَيْكَلِي**), **يُؤْرَهَا**, **الْمَبَاسِلُ** (= **الْمَبَاسِلُو**), **الْمَلْتَبِيبُ**, **قَدْ ظَلَمَ**.

(d) The **مُتْرَاكِبُ** is where there are *three* moving letters between the quiescents; as **قَدْ حُسِدُو**, (**وَضِيي**) (= **عَلَى وَصِيرٍ**, **وَلَا فَرَقَا**).

(e) The **مُتَكَوِّسُ** is where there are no less than *four* moving letters between the two quiescents, as in the half-verse **قَدْ جَبَرَ الدِّينَ** **قَدْ جَبَرُ** **الْإِلَاهَ 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. **الْإِطْيَاءُ**, **الْإِكْفَاءُ**, **الْإِفْوَاءُ**, **الْإِسْنَادُ**, **الْتَّضْمِيمُ** or **الْتَّشْمِيمُ**.

C (a) The **sinād**, **الْإِسْنَادُ**, consists in a certain change of the vowels called **التَّوْجِيهُ**, **الْإِشْبَاعُ**, and **الْحَدُّو**. (a) In the *tauḡih*, *kə*sra and *ḍamma* may freely interchange, but the use of *fə*ṭḥa to rhyme with either is a *sinād* (see § 197, c). 'Imru'ū l'Kais, for example, commits this fault in rhyming **قَرُّو** (for **قُرُّو**) with **أَفْرُو** and **صَيْرُو**. (β) In the '*isbā*', the same fault is exemplified by rhyming **جَانِبُ** with **يَتَجَانِبُ**, or **فَالْقَوَارِغُ** with **التَّدَافِعُ**. (γ) In the *ḥadw*, *i* may be interchanged with *ū* (see § 196, b), and *ai* with *au* (e.g. **تُوبِي** may rhyme with **بِرِيْبُ**); but to rhyme **حُمُوْنَا** with **عَيْشَا** or **قُرَيْشَا** 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 **الْإِسْنَادُ** is also applied to cases in which a word, having a *riḍf* or *ta'sis* before the *rawi*, is rhymed with one which has not; e.g. **تَسْلِيِي**, **قُوِيِي** and **خَمْسِيِي**, **تَعَصِيِي** and **تُوصِيِي**, and **الْعَالِمُ**.

(b) The '*ikwā*, **الْإِكْوَاءُ**, is the name given to a change of the A vowel called **الْحَجْرِي** (see § 197, a); e.g. **مُزَوِّدٍ** and **الْأَسْوَدُ**, or **تَجْوُرُ** and **نَزْوُرُ**. Though this fault is considered a serious one, the older poets not unfrequently allow themselves the interchange of *kə*sra and *ḍamma* (compare § 196, b, and § 197, c)*. If, however, the *rawi* is followed by the letter *h* as *ṣila* (§ 195), any alteration of the *məḡrā* is exceedingly rare; to rhyme **دُونَهَا** with **ظُنُونَهَا**, or **إِتْتِقَامَهُ** with **أَسَامَهُ**, is condemned by all the native critics. B

(c) The '*ikfā*, **الْإِكْفَاءُ**, is the substitution of some cognate letter for the *rawi*; as when one rhymes **الْتَّلِيْلُ** with **أَنْعِيْنُ** and **عِيْنُ**, or **صُدْعُ** with **صُقْعُ**, or **وَسَطَا** with **الْعَنَّدَا**. This is a very grave fault, and carefully avoided by all good poets †.

REM. Many authorities call this change **الْإِفْوَاءُ**, and apply the term **الْإِكْفَاءُ** to the alteration of the *məḡrā* (see b).

(d) The '*itā*, **الْإِطْيَاءُ**, 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-Nābīḡa 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 **مُبِيْنُ** and **القَضِيْبُ** (*Fāḡik* i. 89), **سُتُونَهَا** and **يَسْتَدِيْمَهَا** (*Lisān* i. 137 seq.). D. G.]

A with one another, is regarded as a fault, and technically named *taḍmīn*, اَلتَّضْمِيْنُ, or *tadmīm*, 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-Nabiḡa says

هُمَّ وَرَدُوا اَلنَّبِيَّاهَ عَلٰى تَبِيْمٍ وَهُمْ اَصْحَابُ يَوْمٍ عَكَاظٍ اِنِّي

They water their herds at the wells in spite of Tadmīm, and they are the victors on the day of 'Okāz; verily I—which is unintelligible,

B because the *ḡabar* of اِنَّ is unknown, till we hear or read the next verse:

شَهِدْتُ لَهُمْ مَوَاطِنَ صَالِحَاتٍ اَلْتَّبِيْمُ يُوَدُّ الصَّدْرِ مِنِّي

have seen them fight many a good fight, (for which) I reward them with my heart's whole love.

B. THE METRES.

C 200. Every verse in Arabic poetry consists of a certain number of *feet*, called individually تَفْعِيْلٌ, plur. تَفَاعِيْلٌ, but as constituent parts of a verse, جُزْءٌ (*a part*), plur. اَجْزَاءٌ. A certain collocation of feet constitutes a *metre*, بَحْرٌ (*a sea*), plur. اَبْحُرٌ. To scan a verse is expressed by the word قَطَعَ (*to cut into pieces*), infin. تَقْطِيعٌ. [The last foot of the first hemistich is called عَرُوضٌ, that of the second ضَرْبٌ.]

D [REM. The constituent parts of a foot are called سَبَبٌ (*cord*) consisting of two letters, either سَبَبٌ خَفِيْفٌ *a movent letter followed by a quiescent letter*, or سَبَبٌ ثَقِيْلٌ *two movent letters*, and وَتْدٌ (*peg*) consisting of three letters, either وَتْدٌ مَقْرُونٌ *two movent letters followed by a quiescent letter*, or وَتْدٌ مَفْرُوقٌ *one movent, then one quiescent, then one movent letter*. Three successive short vowels followed by a quiescent letter, are called سَبَبَانِ مَقْرُونَانِ e.g. مَتَفَا

in مُتَفَاعِلُنْ, two parts each consisting of a movent letter and a quiescent letter سَبَبَانِ مَفْرُوقَانِ e.g. مُسْتَفٌ in مُسْتَفِعِلُنْ. 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.

اَبْحُرُ الشَّعْرِ وَهِيَ سِتَّةٌ عَشْرُ بَحْرًا * B

اَلْبَحْرُ اَلْاَوَّلُ اَلطَّوِيْلُ *

طَوِيْلٌ مَدَى اَلْبَحْرَانِ مَنْ كُنْتُ اَهْوَاهُ اَذَابَ فُوَادِي وَاَلتَّصَبُّرُ اَفْنَاهُ
فَعَوْلُنْ مَفَاعِلُنْ فَعَوْلُنْ مَفَاعِلُنْ وَلَا تَقْتُلُوا اَنْفُسَ اَلَّتِي حَرَّمَ اَللّٰهُ *

اَلْبَحْرُ اَلثَّانِي اَلتَّجْدِيْدُ *

فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ يَا لَبْكَرٍ اُنْشِرُوا لِيْ كَلْبِيَا * C

اَلْبَحْرُ اَلثَّالِثُ اَلتَّبَسِيْطُ *

يَبْسُطُ فِيْ اَمْدِيْ اَتِيْ اَدَاهِنُسُهُمُ خَوْفًا مِّنَ اَلْجَوْرِ لَمَّا اَنْ اَعَابِنُهُمُ
مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فِعِلُنْ فَاَصْبَحُوا لَا يُرَى اِلَّا مَسَاكِنُهُمُ *

اَلْبَحْرُ الرَّابِعُ اَلتَّكْمِيْلُ *

يَا كَامِلًا سَلِمَ وَقُلْ تَعْلِيْمًا لِلْمُجْتَبِيْ خَيْرِ اَلْوَرَى تَسْلِيْمًا D
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيْمًا *

اَلْبَحْرُ اَلخَامِسُ اَلْوَاوِيْرُ *

اَوَاوِيْرُ كَيْدِ شَعْرِيْ فِيْ مَزِيْدٍ عَلٰى رَغِيْرِ اَلْاَعَادِيْ وَاَلْحَسُوْدِ
مَفَاعِلَاتُنْ مَفَاعِلَاتُنْ فَعَوْلُنْ اِلَّا بَعْدًا لِعَادِ قَوْمِ هُوْدٍ *

A * الْبَحْرُ السَّادِسُ الْهَرَجُ *
هَزَجْتُمْ يَا مُنَى النَّفْسِ عَنِ الْأَوْطَانِ بِالْأُنْسِ
مَفَاعِيلُنْ مَفَاعِيلُنْ كَأَنَّ تَرْتَعَنَ بِالْأُمْسِ ❖

 * الْبَحْرُ السَّابِعُ الرَّجَزُ *
الرَّجَزُ الْمَوْزُونُ إِذْ تَجَزَّوْا أَجْزَأَهُ بَيْنَ الْوَرَى لَا تُنْكَرُ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ يَا أَيُّهَا الَّذِينَ آمَنُوا أَصْبِرُوا ❖

B * الْبَحْرُ الثَّامِنُ الرَّمَلُ *
رَمَلٌ أَكْرَمٌ بِهِ مِنْ رَمَلٍ لَذَّةٌ لِلْمُخْتَفِي وَالْمُجْتَلِي
فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلَاتُنْ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي ❖

 * الْبَحْرُ التَّاسِعُ السَّرِيعُ *
سَرِيعٌ بَحْرٌ قَدْ سَدَاهُ الْحَكِيمُ كَرِّرْ عَلَيَّ سَعْيِي بِهِ يَا نَدِيمُ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ❖

C * الْبَحْرُ الْعَاشِرُ الْمُنْسَرِحُ *
مُنْسَرِحُ الشِّعْرِ صَاحَهُ الْأَوَّلُ مِمَّنْ تَرَاهُمْ عَنِ الْهَدَى تَكَلُّوْا
مُسْتَفْعِلُنْ فَاعِلَاتٌ مُسْتَفْعِلُنْ بَدَا لَهُمْ سَيِّئَاتٌ مَا عَمِلُوا ❖

D * الْبَحْرُ الْحَادِي عَشَرَ الْخَفِيْفُ *
خَفَّ لَهَا أُرْدَتْ أَشْدُو الْخَفِيْفَا لَدَّ فِي مَسْعَى فَكَانَ طَرِيْفَا
فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيْفَا ❖

 * الْبَحْرُ الثَّانِي عَشَرَ الْمَضَارِعُ *
مَفَاعِلُنْ فَاعِلَاتُنْ أَيَا مُجِيَّ الْبِلَادِ ❖

A * الْبَحْرُ الثَّلَاثُ عَشَرَ الْمُقْتَضَبُ *
إِقْتَضَبُهُ حِينَ صَبَا فَنَّ مَعْشَرَ الْأَدْبَا
فَاعِلَاتٌ مُسْتَفْعِلُنْ مَالَهُ وَمَا كَسَبَا ❖

B * الْبَحْرُ الرَّابِعُ عَشَرَ الْمَجْتَثُ *
مُجْتَثٌ شِعْرِي أَلْقَى فِي الْقَلْبِ مِنِّي عِشْقَا
مُسْتَفْعِلُنْ فَاعِلَاتُنْ وَاللَّهِ خَيْرٌ وَأَبْقَى ❖

 * الْبَحْرُ الْخَامِسُ عَشَرَ الْمَتَدَارِكُ *
فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ جَاءَنَا عَامِرٌ سَالِبًا غَانِيَا ❖

 * الْبَحْرُ السَّادِسُ عَشَرَ الْمُتَقَارِبُ *
تَقَارَبَ مَوْعِدُ جَمْعِ الْعَصَا فَيَا أَيُّهَا النَّاسُ أَدُوا الصَّلَاةَ
فَعَوْلُنْ فَعَوْلُنْ فَعَوْلُنْ 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. الْمَتَدَارِكُ, 5. الْمَضَارِعُ, 6. الطَّوِيلُ, 7. الْمُتَقَارِبُ, 8. الْهَرَجُ, 9. الْوَأْفِرُ, 10. الْمَدِيدُ, 11. الرَّمَلُ, 12. الْمَقْتَضَبُ, 13. الْبَسِيطُ, 14. الْخَفِيْفُ, and 15. الْمَجْتَثُ. Among these, if we leave the *rağez* out of account, the favourites with the old poets are the *ṭawīl*, *kāmīl*, *wāfir*, *bəsiṭ*, *mutdḡārib*, and *sarī*.

203. The *iambic* metres are four in number, namely, the *rağez*, *sarī*, *kāmīl*, and *wāfir*.

* See the note on p. 350.

† See his work entitled *De Metris Carminum Arabicorum Libri Duo* (Braunschweig, 1825), and the second volume of his *Grammatica Critica Linguae 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 *مَشْطُورٌ*, that is to say, each hemistich (*شَطْرٌ*) forms, as it were, an independent verse and rhymes with the preceding one. The more modern, on the contrary, not unfrequently follow the rule of the other metres in rhyming only the second hemistich of each verse:

| | |
|----------------------|--|
| Trimeter acatalectic | $\cup\cup\cup$ $\cup\cup\cup$ $\cup\cup\cup$ |
| | $\times\cup\cup$ $\times\cup\cup$ $\times\cup\cup$ |
| „ catalectic | $\cup\cup\cup$ $\cup\cup\cup$ $\cup\cup\cup$ |
| | $\times\cup\cup$ $\times\cup\cup$ $\cup\cup\cup$ |
| Dimeter acatalectic | $\cup\cup\cup$ $\cup\cup\cup$ |
| | $\times\cup\cup$ $\times\cup\cup$ |
| „ catalectic | $\cup\cup\cup$ $\cup\cup\cup$ |
| | $\times\cup\cup$ $\cup\cup\cup$ |

C

205. The *sarī* (السَّرِيعُ) the *swift*) admits in its first and second feet the same variations as the *ragʿz*. Its normal form is

| | | |
|--|--|--|
| $\cup\cup\cup$ $\cup\cup\cup$ $\cup\cup\cup$ | | $\cup\cup\cup$ $\cup\cup\cup$ $\cup\cup\cup$ |
| $\times\cup\cup$ $\times\cup\cup$ $\cup\cup\cup$ | | $\times\cup\cup$ $\times\cup\cup$ $\cup\cup\cup$ |

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

| | | |
|--|--|--|
| $\times\cup\cup$ $\times\cup\cup$ $\times\cup\cup$ | | $\times\cup\cup$ $\times\cup\cup$ $\times\cup\cup$ |
|--|--|--|

but we frequently find it catalectic

| | | |
|--|--|--|
| $\times\cup\cup$ $\times\cup\cup$ $\times\cup\cup$ | | $\times\cup\cup$ $\times\cup\cup$ $\times\cup\cup$ |
|--|--|--|

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.

| | | |
|--|--|--|
| $\times\cup\cup$ $\times\cup\cup$ $\times\cup\cup$ | | $\times\cup\cup$ $\times\cup\cup$ $\cup\cup$ |
| „ „ $\cup\cup$ | | „ „ $\times\cup$ |

The normal form of the dimeter is

| | | |
|-------------------------------------|--|-------------------------------------|
| $\times\cup\cup$ $\times\cup\cup$ | | $\times\cup\cup$ $\times\cup\cup$ |
|-------------------------------------|--|-------------------------------------|

It is sometimes used as catalectic ($\times\cup\cup$ for $\times\cup\cup$ in the last foot of the second hemistich), but far more usually the verse is lengthened B by the addition of a syllable

| | | |
|-------------------------------------|--|--|
| $\times\cup\cup$ $\times\cup\cup$ | | $\times\cup\cup$ $\times\cup\cup$ \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

| | | |
|---------------------------------|--|--|
| $\cup\cup\cup$ $\cup\cup\cup$ | | $\cup\cup\cup$ $\cup\cup\cup$ $\cup\cup$ |
|---------------------------------|--|--|

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 *hazdǧ* (الْحَزْجُ) the *trilling*), which consists in a single repetition of $\cup\cup\cup$ (antispast), varied by $\cup\cup\cup$. It may be either catalectic or acata- D lectic.

| | | | |
|-------------|---------------------------------|--|---------------------------------|
| 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, *mutdǧārib*, *ṭawīl*, and *muḍāri*'.

210. The basis of the *mutdǧārib* (الْمُتَدَاوِبُ) the *tripping*, lit. *taking short steps*) is $\cup\cup\cup$ (amphibrachys), for which may be substi-

A tuted ◡-- . The latter is indeed almost invariably employed as the penultimate foot of the hemistich. One great peculiarity of this metre is, that the first hemistich may be either acatalectic or catalectic, independently of the second. If, however, the first be acatalectic and the second catalectic, then the last syllable of the first half-verse must be short, and must coincide with the end of a word. Of this metre no form but the tetrameter is in common use.

Acatalectic

B ◡-◡ | ◡-◡ | ◡-× | ◡-◡ || ◡-◡ | ◡-◡ | ◡-× | ◡-◡

Catalectic

◡-◡ | ◡-◡ | ◡-× | ◡-◡ || ◡-◡ | ◡-◡ | ◡-× | ◡-◡

A rarer form reduces the last foot of the second hemistich to a single long syllable, in which case the preceding foot must be ◡--.

◡-× | ◡-◡ | ◡-× | ◡-◡ || ◡-◡ | ◡-◡ | ◡-◡ | -

C 211. The *ṭawīl* (أَلطَوِيلُ *the long*) is one of the finest, as well as the most common, of the Arabic metres. It is formed by the single repetition of ◡◡◡ and ◡◡◡-, for the first of which may be substituted ◡-- , and for the second ◡--- . The latter is restricted to the first place in each half-verse, where it is, however, far more usual than ◡◡◡-. The verse may be either acatalectic or catalectic. If the latter, then the last syllable of the penultimate foot should be short, ◡◡◡.

Acatalectic

D ◡◡◡ | ◡◡◡- | ◡◡◡ | ◡◡◡- || ◡◡◡ | ◡◡◡- | ◡◡◡ | ◡◡◡-

Catalectic

◡◡◡ | ◡◡◡- | ◡◡◡ | ◡◡◡- || ◡◡◡ | ◡◡◡- | ◡◡◡ | ◡◡◡-

In the acatalectic verse, the last foot is also changed into ◡---.

◡◡◡ | ◡◡◡- | ◡◡◡ | ◡◡◡- || ◡◡◡ | ◡◡◡- | ◡◡◡ | ◡◡◡-

212. The *muḍāri'* (المُضَارِعُ *the similar**) is one of the rarest

* Namely, to the *muḡtatt* (§ 222), as may be seen by adopting another mode of scansion, ◡-◡× | -◡--- || ◡-◡× | -◡---.

metres, and not employed by any early poet. Each half-verse consists 'A of ◡◡◡ and ◡◡◡-, with a single syllable appended, and the two generally rhyme with each other, as in the *ragèz*. For ◡◡◡ may be substituted ◡-- , and for ◡◡◡-, --◡◡-; but both changes must not take place together. Consequently the entire verse is

◡-◡ | ×-◡- | - || ◡-◡ | ×-◡- | -

213. The *anapaestic* metres are likewise four in number, namely, the *mutdārīk*, *bəṣīṭ*, *munsariḥ*, and *muḡtadab*.

214. The *mutdārīk* (المُتَدَارِكُ *the continuous*) is one of the rarer B and later metres*. The basis is ◡◡◡- (anapaest), which is convertible into ◡◡- or --◡. It is generally either trimeter or tetrameter, the former having occasionally an extra syllable in the second hemistich, so as to make it مُرَقَّلٌ (see § 206).

Trimeter ×◡◡ | ×◡◡ | ×◡◡ || ×◡◡ | ×◡◡ | ×◡◡

Tetrameter ×◡◡ | ×◡◡ | ×◡◡ | ×◡◡ || ×◡◡ | ×◡◡ | ×◡◡ | ×◡◡

215. The *bəṣīṭ* (الْبَسِيطُ *the outspread*) is a favourite metre with C the older poets. Its base consists of ◡◡◡◡- and ◡◡◡◡-, which may be repeated so as to yield either a trimeter or a tetrameter verse. In either case, ◡◡◡◡- may be converted into --◡◡-, and occasionally into -◡◡◡-, or even ◡◡◡◡-, though these changes are very rare indeed in the second place. ◡◡- may be changed in the first place into -◡◡-, but either remains unaltered in the second, or becomes --◡. Hence arise the following forms of the tetrameter.

◡◡◡◡- | ×◡◡- | ×◡◡- | ◡◡◡- | ◡◡◡◡- | ×◡◡- | ×◡◡- | ×◡◡-

The trimeter may be either acatalectic or catalectic, more usually the latter. If the loss of a syllable be extended, as is commonly the case, to both hemistichs, the last foot in each is ◡--.

Acatalectic ◡◡◡◡- | ×◡◡- | ◡◡◡- || ◡◡◡◡- | ×◡◡- | ◡◡◡-

* [In the *Muḡūṭ* the name of this metre is pronounced *mutdārak* i.e. *the supplied*, so called because it was ignored by ʿĪl-Ḥalīl and afterwards supplied by ʿĪl-'Aḥfaá.]

A Catalectic $\begin{array}{c} \text{u} \text{---} | \text{---} | \text{u} \text{---} || \text{u} \text{---} | \text{---} | \text{u} \text{---} \\ \text{x} \text{---} | \text{---} | \text{---} || \text{x} \text{---} | \text{---} | \text{---} \end{array}$
 or $\begin{array}{c} \text{u} \text{---} | \text{---} | \text{---} || \text{u} \text{---} | \text{---} | \text{---} \\ \text{x} \text{---} | \text{---} | \text{---} || \text{x} \text{---} | \text{---} | \text{---} \end{array}$

216. The *munsariḥ* (المُنْسَرِحُ *the flowing*) has the same base as the *bəsiḥ*, but the first $\text{u} \text{---}$ is reduced to a single long syllable. It scarcely occurs in any form but the tetrameter.

B $\begin{array}{c} \text{u} \text{---} | \text{---} | \text{u} \text{---} | \text{u} \text{---} || \text{u} \text{---} | \text{---} | \text{u} \text{---} | \text{x} \text{---} \\ \text{x} \text{---} | \text{---} | \text{---} | \text{---} || \text{x} \text{---} | \text{---} | \text{---} | \text{---} \end{array}$

REM. This verse may also be scanned as follows.

$\begin{array}{c} \text{u} \text{---} | \text{---} | \text{---} || \text{u} \text{---} | \text{---} | \text{x} \text{---} \\ \text{x} \text{---} | \text{---} | \text{---} || \text{x} \text{---} | \text{---} | \text{---} \end{array}$

217. The *mukṭaḍab* (المُقْتَضَبُ *the lopped or curtailed*) is an exceedingly rare metre, the normal form of which appears to be

$\text{x} \text{---} | \text{---} | \text{u} \text{---} || \text{x} \text{---} | \text{---} | \text{u} \text{---}$

C It is said that $\text{u} \text{---}$ may be transferred to the first place, thus giving the form

$\text{u} \text{---} | \text{---} | \text{u} \text{---} || \text{u} \text{---} | \text{---} | \text{u} \text{---}$

REM. This verse may also be scanned as follows.

$\text{x} \text{---} | \text{---} | \text{---} || \text{x} \text{---} | \text{---} | \text{---}$

218. The *ionic* metres are also four in number, namely, the *raməl*, *məḍīd*, *ḥafīf*, and *muḥṭatt*.

D 219. The *raməl* (الرَّمَلُ *the running*) has for its base $\text{u} \text{---}$ (ionicus a minore). It may be either dimeter or trimeter. The trimeter is almost invariably catalectic in the first hemistich, and generally so in the second; the dimeter very commonly in the second. For $\text{u} \text{---}$ may be substituted --- , and, though very rarely, --- , or --- , in which case the next foot must begin with a long syllable.

Dimeter

$\text{u} \text{---} | \text{u} \text{---} || \text{u} \text{---} | \text{u} \text{---}$
 $\text{---} | \text{---} || \text{---} | \text{---}$

Trimeter acatalectic

$\text{u} \text{---} | \text{u} \text{---} | \text{u} \text{---} || \text{u} \text{---} | \text{u} \text{---} | \text{u} \text{---}$

Trimeter catalectic

$\text{u} \text{---} | \text{u} \text{---} | \text{---} || \text{u} \text{---} | \text{u} \text{---} | \text{u} \text{---}$
 $\text{---} | \text{---} | \text{---} || \text{---} | \text{---} | \text{---}$

REM. a. The tetrameter catalectic is a late innovation, in which --- has entirely usurped the place of $\text{u} \text{---}$.

$\text{---} | \text{---} | \text{---} | \text{---} || \text{---} | \text{---} | \text{---} | \text{---}$

REM. b. In this metre the later poets occasionally rhyme the single hemistichs, as in the *ragʿz*.

220. The *məḍīd* (المَدِيدُ *the extended*) has for its base two $\text{u} \text{---}$, separated by $\text{u} \text{---}$. Either $\text{u} \text{---}$, but more especially the second, may be converted into --- ; the $\text{u} \text{---}$ into --- .

$\text{u} \text{---} | \text{u} \text{---} | \text{u} \text{---} || \text{u} \text{---} | \text{u} \text{---} | \text{u} \text{---}$

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 $\text{u} \text{---}$, passing at the end of the verse into --- .

$\text{u} \text{---} | \text{u} \text{---} | \text{u} \text{---} || \text{u} \text{---} | \text{u} \text{---} | \text{u} \text{---}$

$\text{u} \text{---} | \text{u} \text{---} | \text{---} || \text{u} \text{---} | \text{u} \text{---} | \text{x} \text{---}$

REM. a. A very rare variety shortens the first hemistich and leaves the second complete.

$\text{u} \text{---} | \text{---} | \text{u} \text{---} || \text{u} \text{---} | \text{u} \text{---} | \text{u} \text{---}$

REM. b. A still rarer species consists in a repetition of the entire base, each hemistich rhyming, as in the *ragʿz*. The last foot is usually $\text{u} \text{---}$.

$\text{u} \text{---} | \text{u} \text{---} | \text{u} \text{---} | \text{u} \text{---} || \text{u} \text{---} | \text{u} \text{---} | \text{u} \text{---} | \text{u} \text{---}$ D

221. The *ḥafīf* (الْحَفِيفُ *the light or nimble*) is one of the more usual metres. Its base is $\text{u} \text{---}$ 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 --- .

$\text{u} \text{---} | \text{u} \text{---} || \text{u} \text{---} | \text{u} \text{---}$
 $\text{---} | \text{---} || \text{---} | \text{---}$

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 ∪∪---, and in the catalectic -- for ∪∪--.

Acatalectic ∪∪--- | ∪∪--- | ∪∪--- || ∪∪--- | ∪∪--- | ∪∪---
 Catalectic ∪∪--- | ∪∪--- | ∪∪--- || ∪∪--- | ∪∪--- | ∪∪---

222. The *muğtett* (المُجْتَتُّ) the docked or amputated has the same base as the *hafif*, but with the order of the component parts reversed, namely ∪∪--- | ∪∪---. The changes which the feet may respectively undergo, are also the same as in the *hafif*. It is used only as dimeter acatalectic.

∪∪--- | ∪∪--- || ∪∪--- | ∪∪---

[REM. The three metres *muḍārī'* (§ 212), *muḳtadab* (§ 217) and *muğtett* (§ 222) are not employed by the ancient poets. It is not improbable that they were invented by ḡl-Halil (Guyard, pp. 168, 272 seq.)

C

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 أو السجع), we shall handle the whole subject briefly in the following sections.

224. As a general rule, all final short vowels, both of the noun and verb, are dropped in prose; e.g. *جَاءَ زَيْدٌ*, instead of *زَيْدٌ*; *مَرَرْتُ*; *رَأَيْتُهُ*, instead of *بِزَيْدٍ*; *ضَرَبْتُ الرَّجُلَ*, for *الرَّجُلَ*; *رَأَيْتُهُ*, for *بِهِ*. But in poetry it constantly happens that the vowel is retained as long, the tənwin of the noun disappearing at the same time; e.g. *وَمِنْهُمْ شَبَتِ آتَارٌ* 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 *ḡlif*; 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 *الْجَمَلُ*, for *الْجَمَلُ*, for *أَحْمَرُ*, for *أَحْمَرُ* (أَحْمَرُ); provided always that the penult letter has a vowel, and that the final letter is neither *ḡlif* with *həmza* (as *الْحَطَّاءُ*) nor *ḡlif maḳṣūra* (الْفَتَى, الْعَصَا).

225. The accusative termination *اَ* generally becomes *اَ*, both in prose and poetry, though it occasionally disappears, like the short *اَ*, as *أَصْبَحَ كَثِيْبًا* he was deeply grieved, for *كَثِيْبًا* (i.e. *كَثِيْبًا*). The termination *نَ* or *اَ* in the Energetic of verbs, and in the particle *إِذَا* or *إِذْنُ*, is also changed into *اَ*; but *نَ* in the plural of the Energetic becomes *وُنَ*.

REM. The *Bənū Təmīm* [and *Ḳais*] use *نَ* for *اَ*, as *أَقْلَى* *عَادِلٌ* spare reproach and blame, O fault-finder (عَادِلٌ) for *يَا عَادِلُهُ*, and *وَالْعِتَابِينَ* for *وَالْعِتَابَا*.

226. The feminine terminations *ةَ*, *ةَ*, and *ةَ*, become *ةَ*, more rarely *تَ*. The same remark naturally applies to *ةَ* and *ةَ*, whether masculine or feminine; e.g. *حَمْرَةَ*, for *حَمْرَةَ* (name of a man). In rhyme, the *ةَ* may also be changed into *تَ*, and the final vowel retained as long; e.g. *وَأَهْلَكَ بِاللَّوَى فَالْحَلَّتِ* whilst thy family are at *el-Liwā and el-Hilla*, for *فَالْحَلَّةِ*; *وَفَتَاكَ الْعَنَاتِ* and a liberator of prisoners, for *الْعَنَاءِ*.

REM. a. In this pausal *ةَ* the *هَ* is sounded, *ah*, wherein it

A differs from the vulgar ending َهـ, *a*, and the Hebrew אָ *ā* (see Vol. i. p. 7, note, and § 294, rem. *b*). This is proved by the fact of its rhyming with a radical *e*, and with the pronominal forms يَهـ (for يِـ, يـ) and هـ (for هـ); as اِبْلُهُ (اَلْعَدْلَةُ) اَلْعَدْلَةُ, and وَوَلَّهُ (وَوَلَّهُ), *Dīwān* of ʿel-Mutenebbi', p. ۳۳; اِمَامَهُ (اِمَامَهُ), اُقْوَالِيَهُ (اَلْسَلَامَةُ), and دِعَامَهُ (دِعَامَةُ), *ʿel-Ḥamāsa*, p. ۱۰۲; اِقْوَالِيَهُ (اَلْبَالِيَةُ) اَلْبَالِيَةُ, *ibid.* p. ۷۸۷.

B REM. *b*. The plural terminations اتٌ usually become in pause اتٌ, but sometimes (particularly, it is said, in the dialect of Taisyi') اهـ; as اَلْبَنَاهُ, اَلْاِخْوَاهُ, for اَلْبَنَاتُ, اَلْاِخْوَاتُ. Similarly, اِهْمَاتٌ (اِهْمَاتٌ), *far, far away, remote is* —, becomes in pause اِهْمَاتٌ or اِهْمَاهُ; and اِتَابُوتٌ, *a box, a coffin*, اِتَابُوتٌ or اِتَابُوهُ.

C 227. Nouns ending in يِ or ا simply drop the *tènwin*; e.g. فتى becomes فتى or فتا; عصا, عصا. Those ending in ـ drop the *tènwin*, and either resume the third radical or not, at pleasure; قاضٍ, for example, may become either قاضٍ or قاضى, بقاضٍ, either جَوَارِيٍ or جَوَارٍ (plur. of جَارِيَةٌ *a girl*) either جَوَارٍ or جَوَارِيٍ, بقاضٍ, or جَوَارِيٍ, بقاضِيٍ. The accusative singular merely loses the *tènwin*, e.g. قاضِيًا (and not قاضٍ) for قاضِيًا; 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. مَوَالِيٍ for مَوَالِيٍ (accus. of مَوَالِيٍ *a client*), in rhyme also مَوَالِيًا.

REM. *a*. If a word ending in ـ has lost another radical besides the final و or ي, the only pausal form admissible in the nominative and genitive is that which ends in the long vowel; e.g. مَرٍ, participle active IV. of رَأَى, *to see*, can become only مَرِيٍ, never مَرٍ.

REM. *b*. Words of the form فَعَلٌ, in which the third radical is ⁴A أ, as اَتَكَلُّهُ *fodder, forage*, usually let the أ become quiescent in all three cases, اَتَكَلُّهُ; but sometimes the final vowel acts upon the أ so as to change it in the nominative into و, اَتَكَلُّوهُ, and in the genitive into ي, اَتَكَلُّيِهِ.

228. The long vowels اِ, يِ, and وُ, usually remain unchanged; as اَغْرَا، اَغْرَا، اَغْرَا، اَغْرَا. In nouns derived from radicals third و or ي, the omission of final ي is allowable in the nominative and genitive, as اَلْقَاضِ، اَلْقَاضِ، اَلْقَاضِ، اَلْقَاضِ; the accusative, however, admits only the form اَلْقَاضِيِ، etc., and the vocative is يَا قَاضِيٍ.

REM. *a*. The interrogative pronoun مَا, when governed in the genitive by another word, is frequently shortened into مَ (see Vol. i. § 351, rem.). In pause, if governed by a noun, it takes the هَا; C اَلْوَقْفِ (see § 230), as مِثْلُ مَهْ، اِقْتِضَاءُ مَهْ; but if governed by a preposition, it may also drop its final vowel, as مِثْلُ مَهْ، مِثْلُ مَهْ، مِثْلُ مَهْ، مِثْلُ مَهْ.

REM. *b*. The genitive and accusative suffixes of the first personal pronoun, يِ and نِي, have several pausal forms, namely, in prose يِ or يَهْ، نِي or نِيَهْ (see § 230), and in poetry also يَا، نِيَا; besides which, the long vowel may be altogether omitted, as D اِهْمَاتِيِ، اِكْرَمْتِيِ، اِهْمَاتِيِ، اِكْرَمْتِيِ، اِهْمَاتِيِ، اِكْرَمْتِيِ، اِهْمَاتِيِ، اِكْرَمْتِيِ.

REM. *c*. In rhyme the long vowels يِ and وُ are often expressed merely by *kèsra* and *ḍamma*, as يِدِ for يَدِيِ، صَنْعِ for صَنْعِيِ or صَنْعُوهُ. This is done for the purpose of preserving the uniformity of the *حَاشِيَّة* 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 **بَكَرُ**, **النَّقَرُ**, **بَكَرُ**, **النَّقَرُ**, **بَكَرُ**, **النَّقَرُ**, **بَكَرُ**, **النَّقَرُ** (بَكَرُ) **النَّقَرُ**, **بَكَرُ**, **النَّقَرُ** (بَكَرُ) **النَّقَرُ**, **بَكَرُ**, **النَّقَرُ** (بَكَرُ) **النَّقَرُ**, **بَكَرُ**, **النَّقَرُ** (بَكَرُ) **النَّقَرُ**. With regard to the vowel fetha, however, the grammarians are not agreed, some allowing the transference in all cases, e.g. **اَلْبَكْرُ** for **اَلْبَكَرُ**; others limiting it to the case in which the final consonant is *êlif* with *hêmza*, as **اَلنَّحْبُ** for **اَلنَّحْبَا** or **اَلنَّحْبِ**. This transference is technically called **اَلنَّقَلُ**.

REM. a. The **نَقَلَ** 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 **فَعَلُ**, and therefore we should not say in pause **اَلْعِلْمُ** (**اَلْعِلْمُ**). Some grammarians, nevertheless, allow this form when the third radical is *êlif* with *hêmza*, as **اَلرِّدُّ** (**اَلرِّدُّ**), whilst others recommend the change of the *damma* into *kësra*, pronouncing **اَلرِّدِّي** or **اَلرِّدِّي** instead of **اَلرِّدُّ** or **اَلرِّدُّ** or substitute **و** or **ي** for the *hêmza* and say **اَلرِّدْوُ** or **اَلرِّدْيُ**.

[REM. b. According to the analogy of **اَضْرِبُهُ** for **اَضْرِبُهُ** **اَرْمُهُ**, we find also **اَرْمُهُ** for **اَرْمُهُ** and even **اَخَافُهُ** for **اَخَافُهُ** and **بِهِ** for **بِهِ** (Nöldeke, *Zur Grammatik*, p. 14).]

D **230.** Indecidable words, ending in a vowel, take in their pausal form a final *h*, technically called the **هَاءُ اَلْوَقْفِ**, or **هَاءُ اَلسَّكْتِ**, *the hâ of pause or of silence*; e.g. **كَيْفَ**, **كَيْفَ**, **كَيْفَ**. The same letter is added to verbal forms in which both the first and third radicals have disappeared; as **قِ** for **قِ** (imperat. of **وَقَى**), **لَمْ يَبِفْ** for **لَمْ يَبِفْ** (jussive of **وَقَى**); also **رَ** for **رَ**, and **لَمْ يَرِ** for **لَمْ يَرِ** (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 يَغْزُ for **لَمْ يَغْزُ** (imperat. of **وَمَى**), **لَمْ يَغْزُ** for **لَمْ يَغْزُ** (jussive of **وَمَى**), **اِقْتَدِ** for **اِقْتَدِ** (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 **نَيَ**, the older forms of the genitive and accusative suffixes **يِ** and **نِي** (see § 228, rem. b); more rarely to **كَ**, as **اَكْرَمْتُكَ** for **اَكْرَمْتُكَ**.

REM. a. The **هَاءُ اَلْوَقْفِ** is never added either to nouns*, or to the perfect of verbs, or to adverbs ending in *u* (see Vol. i. § 363), with the single exception, it is said, of **مِنْ عُلُّ** for **مِنْ عُلُّ**. The Arabs do not say **يَا رَجُلُ**, **يَا رَجُلُهُ**, **يَا رَجُلَهُ**, **يَا رَجُلَهُ**, **يَا رَجُلَهُ**, **يَا رَجُلَهُ**, **يَا رَجُلَهُ**, 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 **هُوَهُ**.—**هُوَلَا** and **هُبْنَا** are likewise used instead of the common **هُوَلَا** and **هُبْنَا**.

231. Double consonants, as a rule, are not sounded as such in pause; **أَجْرُ** (for **أَجْرُ**, **أَجْرُ**, and **أَجْرُ**), rhyme with **يَأْتِيرُ** and **صَبْرُ** (for **يَأْتِيرُ** 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 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 *Lisân* xx. 379, l. 4 from below. If somebody says **جَاءَنِي اَلْحَسَنُ** *El-Hasan came to me*, another, astonished to hear it, will exclaim **اَلْحَسَنُ** *really now, El-Hasan?* or if **جَاءَنِي عَمْرُو** *Amr came to me*, **اَعْمَرُوهُ** *really now, Amr?* with prolongation of the final vowel and with the pausal *h*. D. G.]

A may find himself obliged, by the exigencies of metre or rhyme (*ضُرُورَةُ الشَّعْرِ* *poetical necessity*), to make some slight change either in the *consonants* of a word, or in its *vowels*.

233. Under the former of these divisions we include: (a) the various affections of the letter *l*; (b) irregularities in the use of the *tèsdid*; (c) the employment of ancient uncontracted forms instead of the more modern contracted ones; and (d) the suppression of the letter *ن* in certain nominal and verbal forms.

B (a) *Affections of the letter *Elif.*

234. *Elif with *hèmza* (أ) may be affected in several different ways.

(a) It may be totally absorbed by a preceding vowel, like the *أَلَا* *أَبْلَغُ* (Vol. i. § 19); e.g. *أَلَا* *أَبْلَغُ* convey the news, for *أَبْلَغُ*, imperat. IV. of *بَلَّغَ*; and *وَأَبَشِرْ* and rejoice, for *وَأَبَشِرْ*, imperat. IV. of *بَشَرَ*; *مُجِئِرُ أَمْرِ عَامِرٍ* he who gave shelter to 'Umm 'Amir (a name for the C hyæna), for *مُجِئِرُ أَمْرِ*; *رَأَيْتَ هَلْ رَأَيْتَ* hast thou seen? for *رَأَيْتَ*; *ذُو الشَّنَانِ* one who hates, for *الشَّنَانِ* (الشَّنَانِ); *لِيَأْبَى* to my end or fate, for *لِيَأْبَى* (لِيَأْبَى); *وَتَسْمَعُ مِنْ تَحْتِ الْعَجَاجِ لَهَا أَرْمَلًا* and thou hearest beneath the dust a sound produced by them, for *أَرْمَلًا*; *إِنْ تُنْصِفُونَا* if ye do us justice, O family of Marwân, we will draw near (to you), for *يَا آلَ* (يَا آلَ); *رُؤُوسِهَا* on their heads, for *رُؤُوسِهَا*; *سَاءَ مَسَاتِي* my hurt, for *مَسَاتِي*, from *سَاءَ*.

REM. By a double license, the verb *رَأَى* becomes first *رَأَى* and then *رَأَى*, pass. *رِئِيَ* [Vol. i. § 176, rem. b]; as *مَنْ رَأَى مِثْلَ مَعْدَانَ بْنِ* *لَا خَلْقَ أَسْمَحَ* who has seen the like of Ma'dân 'ibn Yahyâ? *رَأَى نَفْسَكَ لَمْ يَقُلْ لَكَ هَاتِبًا* no human being is more generous than thou art, save one (who), knowing thee (well), has seen thy soul (and) has not said (to thee), Give it here; *مَنْ* *وَهَلْ رِئِيَ*

قَبْلِي غَرِيبٌ مَدَامِجٌ and was there (ever) seen before me one drowned A in tears?

(b) When preceded by a vowelless consonant, the vowel of the *أ* may be transferred to that consonant, as in the case of *مِنْ*, when followed by the article (Vol. i. § 20, d), *يَرَى* for *يَرَأَى* (Vol. i. § 176), and the like. Examples: *لَوْ أَنَّ* if that, for *لَوْ أَنَّ*; *مِنْ أَجْلِكَ* on thy account, for *مِنْ أَجْلِكَ*; *عَنْ أَجْبَلِبَا* from her hills, for *عَنْ أَجْبَلِبَا*; *مِنْ أَنْ* from meeting him, for *مِنْ أَنْ*; *إِنْ أَغْرُ زُبَيْدًا* if I make B a raid upon Zubèid; *نِزَارُ أَوْلُو السَّدَادِ* the upright Nizâr (pron. Nizârû-nû-lus), for *أَوْلُو*; *يَا دَارًا أَمْسَى دَارِسًا رَسْمَهَا* O house, whose site has become desolate! (pron. *dā-rā-nam*), for *أَمْسَى*; *مِنْ آلِ أَبِي مُوسَى* of the family of 'Abū Mūsā, for *آلِ* (آلِ); *فَقُلْ إِذَا تَلَمَّنَاوِي* say then to the enemy who now aims at doing mischief (pron. *nāwī kīna*, see Vol. i. § 20, b), for *آلَانَ* (آلَانَ); C *بَيْنَ الزَّوْجِ وَالنَّهْرَةِ* now the life of hope revives; *أَلَانَ* now the life of hope revives; *بَيْنَ الزَّوْجِ وَالنَّهْرَةِ* between husband and wife, for *النَّهْرَةِ*.

REM. In this case, the *أ* is sometimes assimilated to a preceding *ي* or *و*; e.g. *فَلَمْ يُغْنِ الْبُكَاءَ عَلَيْكَ شَيْئًا* but to weep over thee was of no avail, for *شَيْئًا*.

(c) *أ*, preceded by a vowel, may also be converted into the letter of prolongation which is homogeneous with that vowel; e.g. *فَلَمْ يَجِدْ* D *عِنْدَهُ النَّصْرَ الَّذِي سَأَلَ* but he did not find with him the help which he demanded, for *سَأَلَ*; *سَأَلَتْ هُدَيْلَ رَسُولَ اللَّهِ فَاحِشَةً* (the tribe of) Hudail asked the Prophet of God (to do) something base, for *سَأَلَتْ*; *وَأَنَا أُطَعْتُهُمْ وَأَنَا عَلَى وَفَارٍ* I obeyed them, though I was in haste, for *وَأَنَا*. This is most frequent when *أ* is the third radical of a word, in which

A case the word virtually becomes third **و** or **ى** (compare Vol. i. § 132, rem. *a*). For example, in verbs, **لَا هَنَّاكَ** *may it do thee no good!* for **هَنَّاكَ**; **وَأَبْطَأَ** *and it delayed*, for **هَنَّاكَ**; **فَمَنْ أَنْبَاكَ** *who told thee?* for **هَنَّاكَ**; **وَأَبْطَأَ** *and it delayed*, for **هَنَّاكَ**; **أَدَارِي**, for **أُدَارِي**, III. of **دَرَأَ**; **تُرْجِيهِ**, for **تُرْجِيهِ**, IV. of **رَجَأَ**; and in nouns, **طَمَأَ** *thirst*, **رَشَأَ** *a fawn*, **أَجَأَ** *the name of a mountain*, for **أَبْطَأَ**; **وَأَبْطَأَ** *and it delayed*, for **هَنَّاكَ**; **قَارِي**, participle of **قَرَأَ**; **وَاجِي** *one who strikes*, in rhyme for **وَاجِي**, i.e. **وَاجِي**, participle of **وَجَأَ**; **لَوْ سَاوَرْتَنِي** [**وَاجِي**]; **عَلَّيْتُ** *even if the rapacious lions sprang upon me, I would master them if my time had not yet come*, for **يَجِي**].

(*d*) *Elif with hêmza and gèzin (أ) is constantly changed by the poets into the letter which is homogeneous with the preceding vowel: e.g. **أَفْعَالٌ** *the omen* (for **أَفْعَالٌ**), rhyming with **أَفْعَالٌ** (plur. of **فَعْلٌ**); **أَفْعَالٌ** *of the head* (for **أَفْعَالٌ**), rhyming with **أَفْعَالٌ** *of the tender*.

C (for **أَفْعَالٌ**), rhyming with **أَفْعَالٌ** (plur. of **أَفْعَالٌ**); **أَفْعَالٌ** *a wolf* (for **أَفْعَالٌ**), rhyming with **أَفْعَالٌ**. See Vol. i. § 17, *b*, rem. *b*.

235. *Elif mêmduā (see Vol. i. § 23, rem. *a*) is not unfrequently changed into êlif maḳṣūra; e.g. **أَفْعَالٌ**, for **أَفْعَالٌ**, *the sky*; **بَلَاءٌ**, for **بَلَاءٌ**, *a misfortune*; **قَفْرًا**, or **قَفْرِي**, *desert, desolate*, for **قَفْرًا**, fem. of **قَفْرًا**; **أَفْعَالٌ** *a palsied hand*, for **أَفْعَالٌ**, fem. of **أَفْعَالٌ**; **أَفْعَالٌ**, for **أَفْعَالٌ**, *I wish*.

D 1st pers. sing. Imperf. Indic. of **أَفْعَالٌ**.

REM. *a*. On the contrary, êlif maḳṣūra is rarely changed into êlif mêmduā; as **أَفْعَالٌ** *(which) sticks in the mouth and throat*, for **أَفْعَالٌ**, plur. of **أَفْعَالٌ** *the uvula*.

REM. *b*. The short interrogative أ is sometimes lengthened into ا, when the next word begins with ا; as **أَفْعَالٌ** *is it thou* or *'Umm Salim?* **أَفْعَالٌ** *he thinks whether it is he they mean or an ape*.

236. The êlif 'l-waṣl is often retained in poetry, where it would naturally be elided in prose (see Vol. i. § 19, rem. *e*); e.g. **وَأَصْبِرِي** *and be patient*, for **وَأَصْبِرِي**; **وَأَصْبِرِي** *like one who leads*, for **وَأَصْبِرِي**; **وَأَصْبِرِي** *in bestowing and withholding*, for **وَأَصْبِرِي**; **وَأَصْبِرِي** *and thou wast a fosterchild of our sheep*, for **وَأَصْبِرِي**; **وَأَصْبِرِي** *when a secret goes beyond two*, for **وَأَصْبِرِي**.

[REM. The vowel ā before a double consonant (Vol. i. § 25, rem.) is sometimes resolved into two a's by inserting a hêmza, as **أَفْعَالٌ** for **أَفْعَالٌ**, **أَفْعَالٌ** for **أَفْعَالٌ**. Nöldeke, *Zur Grammatik*, p. 8, thinks that this is the origin of many **أَفْعَالٌ** forms, as **أَفْعَالٌ**, **أَفْعَالٌ**, and, with substitution of ع for ا, **أَفْعَالٌ**, **أَفْعَالٌ**.]

(*b*) Irregularities in the use of the Têsdîd. C

237. The necessary têsdid is occasionally dropped; e.g. **أَفْعَالٌ**, for **أَفْعَالٌ**, *which of them*; **أَفْعَالٌ** *if that thou*, for **أَفْعَالٌ**; **أَفْعَالٌ** *O thou that askest after them and after me!* for **أَفْعَالٌ**. Similarly in the rare verbal forms **أَفْعَالٌ**, **أَفْعَالٌ**, for **أَفْعَالٌ**, as **أَفْعَالٌ** *and they cleaned them (and made them, the swords) light, all of them guarding themselves (against the evil eye) by (their) lustre*, where others, however, read **أَفْعَالٌ**.

238. Sometimes too the têsdid is introduced where it would be inadmissible in prose*, through a false application of the pausal form mentioned in § 224, rem.; e.g. **أَفْعَالٌ**, for **أَفْعَالٌ**, *the breast*;

* [Excepting the *saj'*, for we find (Zamahsari, *Faḳīk* i. 145 seq.) **أَفْعَالٌ** for **أَفْعَالٌ**, in order to rhyme with **أَفْعَالٌ**. D. G.]

- A *فِي مِرْوَدِيهَا*, for *الْأَضْحَمَا*, acc. sing. of *أَضْحَمٌ*, large, stout; *فِي مِرْوَدِيهَا* on her bodkin (for applying *kohl* to the eyes), for *مِرْوَدِيهَا*; *فِي الطَّوْلِ* in the tether, for *فِي الطَّوْلِ* ذَا; *لَقَدْ خَشِيتُ أَنْ أَرَى جِدْبًا فِي عَامِنَا ذَا*; *فِي الْقَصَبَا* verily I was afraid of seeing drought (spreading) in this our year, after it had been fertile in herbage, as a fire (spreads) which encounters (a bed of) reeds (*جِدْبًا* = *أَلْقَصَبَا* and *أُخْصَبَا* for *أَلْقَصَبَا* and *أُخْصَبَا*).

(c) *Uncontracted Forms for contracted ones.*

239. These are most common in the case of radicals in which the second and third letters are identical (Vol. i. § 119), and occur in both the verb and the noun; e.g. *وَإِنْ ضَمِنُوا* though they be stingy, for *ضَمِنُوا*; *وَإِنْ لَمْ تَقْتُلِيهِ فَأَلَيْمِي* and if thou dost not (actually) kill him, yet come near it, for *فَأَلَيْمِي*; *وَيَذْمَرُ* and he is blamed, poetic form in rhyme for *وَيَذْمَرُ*, and that for *وَيَذْمَرُ*; *وَلَا يُبْرِمُ الْأَمْرَ الَّذِي* and that for *وَيَذْمَرُ*; *وَلَا يُبْرِمُ الْأَمْرَ الَّذِي هُوَ مُبْرِمٌ* what he loosens cannot be bound fast, and what he binds fast cannot be loosened, for *حَالَ* and *يُحَلِّ*; *وَلَا يُحَلِّ الْأَمْرَ الَّذِي هُوَ مُبْرِمٌ* praise belongs to God, the exalted, the glorious, for *الْأَجَلِ*. Compare, in Hebrew, *פָּדַן*, *פָּדַן*, and similar forms*.

240. The poets also use the uncontracted forms of nouns derived from radicals third *و* and *ي*, instead of the contracted (see Vol. i. § 167, b, β); e.g. *غَيْرَ مَاضِي* not past, for *مَاضِي*; *وَرَأْسُهُ حَزَزْنَا بِرَأْسِ* for *مَاضِي*.

* *يَعْرُوكَ* for *لِمَا يَعْرُوكَ* [Fāiḳ ii. 130, Lisān vi. 232] is said to be unique in prose. Abū 'Obèida suspects that it is a clerical error (*تَحْرِيفُ التَّقْلِيدِ*) for *يَعْرُوكَ*. D. G.]

وَالنَّابِي بْنِ زِيَادٍ and his head we cut off (in retaliation) for the head of *أَبِي* *عَنْ-نَابِي 'IBN ZIYĀD*, for *النَّابِي*; *مَوَالِي كُكْبَاشِ الْعُوسِ سَحَاحُ*; *النَّابِي*; *النَّابِي* freedmen as (fat as) rams of the breed called 'ūs, for *مَوَالٍ*; *لَا بَارَكَ* may God not bless the women! for *فِي الْغَوَانِي*; *فِي الْغَوَانِي* like girls sporting in the mead.

REM. It sometimes happens that the usual accusative form *وَلَوْ كَانَ عَبْدٌ* is incorrectly transferred to the genitive; e.g. *وَلَوْ كَانَ عَبْدٌ* were 'Abdu'llāh a freedman, I would lampoon him, but 'Abdu'llāh is merely a freedman's freedman, for *مَوْلَى مَوَالٍ*.

(d) *Suppression of the letter ن in certain Nominal and Verbal Forms.*

241. This is a license of which the poets rarely avail themselves, but it occasionally occurs in the dual and plural of nouns, and in the jussive and energetic of verbs; e.g. *هُمَا حُطَّتَا* *إِمَّا إِسَارٌ وَمِنَّةٌ وَإِمَّا دَمٌ* these are alternatives, either captivity and quarter, or bloodshed, for *أَبْنِي كَلْبِ* *إِنَّ عَمِّيَ أَلَلْدَا قَتَلَا أَلْمَلُوكَ وَتَكَا أَلْأَغْلَا*; *حُطَّتَانِ* ye Bēnū Kulḍib, 't was my two uncles who slew kings and burst asunder the yokes (of captives), for *أَلَلْدَانِ* *لَوْ*; *أَلَلْدَانِ* these are the two pillars of the earth, which, if they were shaken, for *أَلَلْدَانِ* *إِنَّ أَللَّذِي حَانَتْ بِفَلَجٍ وَمَاوَهُمُ*; *أَلَلْدَانِ* shed unavenged at Fḍlāq, for *أَللَّذِينَ*; *أَللَّذِينَ* drive away sad thoughts from thee, if they come by night, for *أَللَّذِينَ* (compare Vol. i. § 20, rem. c); and more frequently *نَكُّ*, *تَكُّ*, *يَكُّ*, *نَكْنُ*, *تَكْنُ*, *يَكْنُ*, jussive of *كَانَ*.

REM. a. The same elision of *ن* occurs in the particle *لَكِنْ* but; as *وَلَاكِ اسْقِنِي* but give me to drink.

A REM. b. On the contrary, some poets have even dared to add the energetic ن to the perfect and participle of the verb; as the energetic ن to the perfect and participle of the verb; as *دَامَنَّ سَعْدُكَ إِنْ رَحِمْتِ مُتَمِيمًا* may thy good fortune last, if thou hast compassion upon one enslaved (by love), for *دَامَرِ*; *أَقَاتِلَنَّ أَحْضِرَ* will he say, Bring in the witnesses? for *أَقَاتِلْ*.

242. Other letters, and even whole syllables, are sometimes dropped under the pressure of metrical necessity*. For example,

B (a) at the beginning of a word: *لَانَ* for *الآن* (compare § 234, b), as in the half-verse *فَبُحِّحْ لَانَ مِنْهَا بِأَلْدِي أَنْتَ بَأْبُحْ* but now disclose what thou mayest disclose of it; *لَاهِ* for *لأه*, as *لَاهِ ابْنُ عَمِكَ لَا أَفْضَلْتُ فِي* what a man thy cousin is! thou dost not surpass me in noble qualities (compare § 53, b, rem. e); *لَاهَمَّرَ* for *لأهمر*, as *لَاهَمَّرَ إِنْ* O God! if Thou hast accepted my pilgrimage (*حَجَّتِجْ* rare pausal form for *حَجَّتِي*); *اتَّقُوا*, *اتَّقِي* for *اتَّقُوا*, *اتَّقِي* imperat. VIII. of *وَقَى*, as *تَقَوُّوا أَيُّهَا* fear God in our case, *تَقَوُّوا أَيُّهَا* fear Him, O young men! (b) In the middle of a word: *يَسْتَطِيعُ*, *اسْتَطَاعَ*, for *يَسْتَطِيعُ*, *اسْتَطَاعَ* (X. of *طوع*), imperf. *يَسْتَطِيعُ*, *اسْتَطَاعَ*; as *وَتَوَّأْتَنِي أُسْطِيعُ يَوْمَ حِمَامِهِ لَقَاتَلْتُ عَنْهُ* and had I been able, on the day of his death, I would have fought in his defence [cf. Vol. i. § 118, rem. b]. (c) At the end of a word: *عَدَ* for *عَدَّة*, in the half-verse *وَأَخْلَفُواكَ عِدَّ الْأَمْرِ الَّذِي وَعَدُوا* and they have failed to perform for thee the thing which they promised; *مِلْمَالٍ* (also written *مَالٍ*) for *مِلْمَالٍ* (see Vol. i. § 358, rem. c), as *فَمَا أَبْقَتِ الْأَيَّامُ مِلْمَالٍ*

* [We find in a tradition (*Fāḥ* ii. 229) *نَهَى عَنْ تَغْلُوطَاتٍ* for *نَهَى* as *لَحْمَرُ* is said for *الْأَحْمَرُ* (comp. Vol. i. § 345, rem. a). D. G.]

عِنْدَنَا Fate has left (lit. the days have left) no wealth in our possession; *عَلَى النَّبِيِّ* (or *عَلَى مَاءِ*), for *عَلَى النَّبِيِّ*; *عَلَى النَّبِيِّ*, 'an-nabī, for *عَلَى النَّبِيِّ*; *عَنْ فُلَانٍ* for *عَنْ فُلٍ* (owing to the vocative form *يَا فُلُ*, § 38, a, rem. c, 3). Similarly, *بَلْعَنْبَرٍ*, *بَلْعَنْبَرٍ*, *بَلْعَنْبَرٍ*, *بَلْعَنْبَرٍ*, etc.* Likewise, in quadriliteral and quinqueliteral plurals fracti (Vol. i. § 305), as *ضَفَادِعُ*, *أُرَابُ*, *تَعَالٍ*, *تَلَامٍ*, for *ضَفَادِعُ*, *أُرَابُ*, *تَعَالٍ*, *تَلَامٍ*; e.g. *وَلِضَفَادِي جَمِيهِ نَقَانَتْ* and the frogs in its pond are (always) croaking; *قَدَ أَحْرَزَ شَكْمًا صُنْعَ التَّلَامِ* the seams of which skilful apprentices have joined firmly together (*قَدَ أَحْرَزَ* for *قَدَ أَحْرَزَ*, § 234, b). Further, *ثَالِثٍ*, *سَادِ*, for *ثَالِثٍ*, *سَادِ*; as *فَرُجُوكَ خَامِسٌ وَأَبُوكَ سَادِي* then thy husband is fifth and thy father sixth; *قَدَ مَرَّ يَوْمَانِ وَهَذَا* two days are already passed and this is the third. Proper names are also liable to be abbreviated, especially in the vocative (see § 38, a, rem. c), but also in other cases, as *لِنِعْمِ الْفَتَى تَعَشُّوا إِلَى* excellent is the man, the light of whose fire thou makest for (from a distance) on a night of hunger and cold, (namely) *Ṭarīf 'ibn Mālik* (مَالٍ, or مَالٍ, for مَالِكٍ)†.

REM. The following are specimens of even still more violent abbreviations: *دَرَسَ* for *الْمَنَارِلُ*, as in the half-verse of *Lebid*, *دَرَسَ* the dwellings are desolate at *Mutālī* and *Abān*,

* [In later times we find even *بَلْعَنْبَرٍ* for *بَلْعَنْبَرٍ* (أبو) *ابن أبي* (Ibn abī 'Oṣṣibi'a, ii. 108). D. G.]

† [Very rare is an abbreviation like that in *يَا أَمْرُ فَارِعَ لَا تَكُومِي* (Abū Zēid, *Nawādir*, 30, 58). D. G.]

- A and also for *الْمَنَابِ* (plur. of *الْمَنِيَّةُ*), as in *تُرِيدُكَ أَلْمَنَا بِرُؤُوسِ الْأَسَلِ* will let thee see death at the points of the spears; *السَّبَابُ* for *السَّبَا* (plur. of *سَبِيَّةٌ*), used by 'Alkama in the half-verse *مُقَدَّمٌ بِسَبَا مَلْثُومٌ* having its mouth covered and enwrapped with strips of linen; *الْحَبَا* for *الْحَبَابُ*, as in the words of 'Ibn Durèid, *أُورَى بِهَا نَارَ الْحَبَا* he strikes out of them small sparks of fire; *الْحَبِي*, used by *el-'Aġġāġ* for *الْحَمَامُ* in the half-verse *قَوَاطِنَا مَكَّةُ*
- B *الْحَبِي* *مِنَ وُرُقِ الْحَبِي* the slate-coloured doves which inhabit Mèkka; *الْعِنَا* for *الْعِنَانُ*, in the words *إِذَا أُعْيَيْتُ أَطَلَقْتُ الْعِنَا* till, when I was exhausted, I let go the reins; *حَجَا* for *حَجَاجٌ*, in the words *فِي حَجَا حَاجِبٌ ضَمِيرٌ* and even *رَأَى* for *رَحِمٌ* the womb (see *el-Maḥḥārī*, tom. i. p. ۱۳۰, l. 11, and tom. ii. p. ۲۰۰, l. 8), and *مَرٌ* for *مَرْحَبًا*, according to one rendering of the line *فَلَمَّ يُقَمِّرُ إِلَّا بِمِقْدَارٍ أَنْ قُلْتُ لَهُ أَهْلًا وَسَهْلًا وَمَرٌ* but he stopped only for the space of time that I could say to him, Welcome (others think that *وَمَرٌ* is here nothing more than the usual pausal form of *وَمَرٌ* and *passed on*). Such abbreviations are not, however, more violent than the Homeric *γέλω, ιδρω, ιχω, δω, for γέλωτα, ιδρωτα, ιχωρα, δωμα*, and the like.
- C

243. Under the second of the two heads mentioned in § 232, namely, poetic licenses in regard to the vowels of a word, we include (a) the lengthening of a short vowel in the middle of a word; (b) the shortening of a long vowel; (c) the suppression of a short vowel; (d) the addition of a final vowel to certain verbal and pronominal forms, and to some particles; and (e) the irregular use of the *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: *يَبَاعُ*, for *يَبِيعُ*, in the half-verse of 'Antara, *يَبَاعُ مِنَ* A *ذِفْرَى غَضُوبٍ جَسْرَةٍ* flows from behind the ears of a fierce, bulky she-camel; *أَتَكَلَّمُ*, for *أَتَكَلَّمُكَ*, in the words *قُلْتُ وَقَدْ خَرَّتْ عَلَيَّ* B *أَتَكَلَّمُ* I said, after she had fallen upon her breast; *مُنْتَرَحٌ*, for *مُنْتَرَحٌ*, in the hemistich *وَمِنْ ذَمِّ الرِّجَالِ بِمُنْتَرَحٍ* and (art thou) far removed (i.e. quite free) from the blame of men? *عَامُودٌ*, for *عَمُودٌ*, in the half-verse *فِيهِ مِنَ الذَّهَبِ الْإِبْرِيذِ عَامُودٌ* B purest gold; *الْصَّيَارِفُ* and *الْدَّرَاهِمُ*, for *الْصَّيَارِفُ* and *الْدَّرَاهِمُ*, in the hemistich *نَفَى الدَّرَاهِمِ تَنْقَادُ الصَّيَارِفِ* as the money-changers scatter the dirhams, whilst selecting (those that are of full weight); *أَنْظُورٌ*, for *أَنْظُرُ*, in the words *مِنْ حَيْثَمَا سَلَكُوا أَدْنُو فَاَنْظُورُ* I draw near to whatever place they go and look (at them).

(b) *The shortening of a long vowel.*

245. This may take place either in the middle or at the end of a C word. (a) Examples in the middle of a word: *قَتَمَرٌ*, for *قَتَامَرٌ*, as in the words *فِي قَتَمِهِ* in its dust or its darkness; *عَوَاوِرٌ*, plur. of *عَوَارٌ* a mote in the eye, *مَقَاصِرٌ*, plur. of *مَقْصُورَةٌ* a cell or chamber, for *عَوَاوِيرٌ*, *مَقَاصِيرٌ*, and the like; *هَذَا* (ـ) instead of *هَذَا* (ــ), as in the half-verse *إِنِّي كَمْ هَذَا الْبَحْرَانُ فِي كُلِّ لَيْلَةٍ* how long shall this D *أَللَّهُ* (ــ) for *أَللَّهُ* (ـ), as in the hemistich *أَلَا لَا بَارَكَ اللَّهُ فِي سُهَيْلٍ* may God not bless Suhèil! and, with double license, *كَتَنٌ*, for *كَتَّانٌ*, in the words *بَيْنَ الْحَرِيرِ وَبَيْنَ كَتَنٌ* partly silk and partly linen. (b) Examples at the end of a word: *الْتَوَاجِحُ*, for *الْتَوَاجِحِي*, as in the hemistich *رَيْشِ كَتَوَاجِحِ* like the tips of the feathers of a dove of Nègd; *الْأَيْدِ*,

- A for الأَيْدِي, as in the words دَوَامِي الأَيْدِي with their fore-feet bleeding; النَّاسِ, for النَّاسِي, as in the words عَنْ النَّاسِ أَهْرَادًا وَأَثْوَابًا from one who forgets robes and garments. [Examples in prose are لَا يَأُلُّ for لَا يَأْتُو not falling short and لَا أَدْرِي for لَا أَدْرِي I know not. Comp. Vol. i. § 6, footnote. D. G.] The 1st pers. plur. of the Perfect, قَتَلْنَا (و-و), is also sometimes shortened into قَتَلْنَا (و-و), but the *ëlif* may be retained in writing, in order to distinguish it from the
- B 3d pers. plur. fem.; e.g. وَمَسْتَسْلِمِينَ نَفْسًا عَنْهُ and many a one on the point of surrender have we relieved; and وَلَوْ أَدْرَكْتَهُ لَقَضَيْتَ نَحْبًا بِهِ and if we had overtaken him, we would surely have slaughtered him.

(c) *The suppression of a short vowel.*

246. (a) In the middle of a word this license is of most frequent occurrence in the case of the very few nouns of the form فِعْلٌ (becoming فِعْلٌ), and of verbs of the forms فَعِلٌ and فَعِلٌ (becoming فَعِلٌ, see Vol. i. § 183, rem. b), and فَعِلٌ (becoming فَعِلٌ); as كَمَا وَابِلًا اسْتَوْفَضَتْ حَمِيلٌ بِكَيْتِبِهَا الْإِبِلَا as horses scatter camels by their charge (for الْإِبِلَا); وَإِنْ أَهَجُهُ يَضْجَرُ كَمَا ضَجَرَ بَارِئٌ مِنَ الْإِبِلِ دَهْرَتْ صَفْحَتَاهُ; (الْإِبِلَا) and if I lampoon him, he cries out, like a nine-year-old camel
- D whose sides and withers are galled (for ضَجَرَ, الْإِبِلِ, and دَهْرَتْ); أَوْ مِثْلَ مَا جَزَى هَارُونَ وَدَاوُدُ or as Aaron and David were recompensed (for جَزَى); إِذَا مَطَى حَنَّ بَوْرِكٌ حُدَالٍ when it is drawn, it twangs with the curved bow (makes the curved bow twang). Rarer instances are exemplified by رَجُلٌ, for رَجُلٌ, as in the half-verse فَقَدْ كَانَ رَجُلًا وَكُنْتُمْ رِجَالًا, for he was a man, and ye are men; الْكُبْرُ, for الْكُبْرُ (plur. of الْكُبْرَى), in the words هِيَ الْإِنْفُسُ الْكُبْرَى أَيْ these are

the great souls which —; زَفْرَاتٌ, for زَفْرَاتٌ (plur. of زَفْرَةٌ, Vol. i. § 301, A rem. b), as فَتَسْتَرِيحُ النَّفْسُ مِنْ زَفْرَاتِهَا and the soul finds rest from its sighs.—This license has resulted in the production of such forms as يَجِدُ for يَجِدُ (يَجِدُ, jussive of وَجَدَ), and يَلِدُ or يَلِدُ for يَلِدُ (يَلِدُ, jussive of وَوَدَّ); as وَلَكِنِّي لَمْ أُجِدْ مِنْ سَبْتِكُمْ بَدًّا but I have not been able to avoid cursing you; وَذِي وَوَدَّ لَمْ [أَبًا] [verily, there is scarcely (لِلتَّقْلِيلِ رُبُّ) one generated without having a father.] and scarcely one who has offspring is there whom two parents have not begotten (except Adam).

REM. The poets also take the contrary liberty of adding a supplementary vowel in the nominal form فِعْلٌ, using, for example, إِطْلٌ for إِطْلٌ, flank, and جِلْدٌ, for جِلْدٌ, skin.

(b) The same license at the end of a word is exemplified by such a form as يَتَّقِي, for يَتَّقِي, in the half-verse وَمَنْ يَتَّقِ فَإِنَّ اللَّهَ مَعَهُ and whoso fears (God), verily God is with him*. [The pronouns هُوَ and هِيَ are often shortened into هُوَ and هِيَ.] Compare also the suppression of the final vowel in the pronominal suffixes of the 1st pers. sing. نِي and نِي, § 228, rem. b, [and the use of لَمْ أَبْهَلْ for لَمْ أَبْهَلْ I did not care.]

(d) *The addition of a final short vowel to certain verbal forms and to some particles.*

247. The vowel *kāser* is frequently added in rhyme to the 3d pers. sing. fem. of the Perfect, the 2d pers. sing. masc. of the

* [This happens especially if the last consonant of the word and the first of the following are identical, as وَتَفَكَّرَ رَبُّ الْخَوْرَنْقِ Tabarī i. 853, l. ult. for وَتَفَكَّرَ; وَأَزْمَانٌ تَبِيَّتْ ib. 1119, l. 1 for وَأَزْمَانٌ; أَضْرِبُ أَضْرِبُ ib. 1427, l. 1 (iii. 2414, l. 14) for أَضْرِبُ. D. G.]

A Imperative, and those persons of the Jussive which end in a consonant; as *كَانُوا أَلْمَطَابَا قَدْ أَمَلْتُ وَكَانَتْ* they made the camels lie down, which were tired and weary (for *كَانَتْ*); *يَقُولُونَ لَا تَهْلِكْ أَسَى* they say, Do not die of grief, but bear it like a man (for *وَتَجَلِدُ*); *وَأِنْ يَأْتِكَ الْأَعْدَاءُ بِالْجَهْدِ أَجْهَدُ* 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 kâra. For example: *غَزَتْ* (for *غَزَاتِ*, 3d pers. sing. fem. Perf. of *غَزَا*, Vol. i. § 166, a, rem.) becomes *غَزَتِ*, not *غَزَاتِ*; *طَرَّ* (for *طِيرُ*, 2d pers. sing. masc. Imperat. of *طَارَ*, Vol. i. § 152) becomes *طَرِ*, not *طِيرِي*; *أَنْمَرُ* (for *أَنَامَرُ*, 1st pers. sing. Jussive of *نَامَ*, Vol. i. § 151) becomes *أَنِمِرُ*, not *أَنَامِرُ*.

C 248. The same license is allowable in the case of particles which end in a consonant, particularly such as are monosyllabic; e.g. *كُنَّ لَمْ تَزُلْ بِرِحَالِنَا وَكُنَّ قَدْ أَحَبَّ أَنْفُسَنَا كَمْ ذَا النَّوَى وَكَمْ* they (the camels) have not yet moved off with our saddles, but it is as good as done (namely, *كُنَّ قَدْ زَالَتْ* but it is as if they had already moved off); *أَحَبَّ أَنْفُسَنَا 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 *كَمْ*, *هَمْ*, and *أَنْمَرُ*, and the verbal form *فَعَلْتُمْ*, the poets constantly make use of the archaic *كَمْ*, *هَمْ*, *أَنْمَرُ*, *فَعَلْتُمْ*, and *فَعَلْتُمْ*. The final vowel is in these cases more usually long than short*. When *هَمْ* is changed into *هَمِرُ*, either *هَمِرُ* or *هَمِيرُ* may be used.

* The quantity of the singular suffix *هَمْ* 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: *تَضَوَّعَ مِسْكَ بَطْنُ نَعْمَانَ إِنْ مَشَتْ بِهِ زَيْنَبُ فِي نِسْوَةٍ* the vale of Na'mān is scented with musk, if Zaidnab walks in it amid (her) perfumed attendants (for *زَيْنَبُ*); *قَالُوا يَزُورُكَ أَحْمَدُ وَتَزُورُهُ* they say, Ahmèd visits thee and thou visitest him (for *أَحْمَدُ*); *يَسْتَقِيمُ دُو مِرَّةَ أَحْوَرَ* a smart black-eyed (page) hands them wine (for *أَحْوَرُ*); *قَدَّ قَالَ شَاعِرُ كِنْدَةَ فِيهَا مَضَى* the poet of (the tribe of) Kinda has said in olden time (for *كِنْدَةَ*); *تَقُولُ سَلِ الْمَعْرُوفُ يَحْيَى بْنَ أَكْثَمِ* thou sayest, Ask largesse of Yahyā 'ibn 'Ektəm (for *أَكْثَمِ*); *وَتَبَّهَتْ وَعُثْمَانَ* and I warned 'Othmān to repel the dangers which threatened him (for *عُثْمَانَ*); *وَنَسِيتَ أَنْ اللَّهُ أَخْرَجَ آدَمًا* 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 وَهَمُّ شُرَكَاءِ فِي دِمَائِهِمْ* but they are companions in (shedding) their blood (for *شُرَكَاءِ*); *شَعْتُ عَلَيْهَا مَسَاعِيرَ لِحْرَبِهِمْ* (horses) with shaggy manes, on which ride warriors who stir up the fire of their battle (for *مَسَاعِيرُ*); *عَجَائِزًا مِثْلَ الْإِلْفَاعِي حَمَسًا* old women, like vipers, five in number (for *عَجَائِزُ*); *د* *مَنَارِلَ* I visited dwellings at 'Ordināt (for *مَنَارِلَ*).—Other instances of the irregular tənwin are: in the vocative, as *أَمَحْمَدُ وَلَاأَنْتَ فِئْتِ نَجْمِيَّةٍ مِنْ قَوْمِهَا وَالْفَحْلُ فَحْلُ* the peace of God, O Muṭar, be upon her (for *يَا مَطَرُ*); *مُعْرِقُ* O Muhammad, since thou art the offspring of a highborn

- A lady in her tribe, and thy father was a noble (for أُمَحْمَدُ);
 يَا عَدِيًّا لَقَدْ وَقَشَكَ الْأَوَاقِي O Adī, every circumstance has com-
 bined to protect thee (where a writer in prose would have said
 لَا رَجُلًا جَزَاهُ اللَّهُ خَيْرًا § 39), as لِنَفْيِ الْجِنْسِ لَا; after لَا, used
 is there no man (may God reward him with good)—? (for رَجُلٌ);
 in words of the form فَعَالٍ (Vol. i. § 98, rem. c; § 309, c, θ), as
 B حَذَارِ حَذَارِ حَذَارِ مِنْ فَوَارِسِ دَارِمٍ beware, beware of the horsemen of Dārim
 (حَذَارِ حَذَارِ); أَبَا مَطَرٍ هَلُمَّ إِلَى صَلَاحٍ O Abū Maṭar, come hither
 to Ṣalāḥ (i.e. Mēkka, for صَلَاحٍ); and in proper names before بِنُ
 son of (Vol. i. § 21, b), as جَارِيَةٌ مِنْ قَيْسِ ابْنِ ثَعْلَبَةَ a young woman
 (of the tribe) of Qays 'ibn Tu'labu (pron. Qaysini 'bni, for قَيْسِ بِنِ).

250. On the contrary, the tēwin is sometimes suppressed in
 C cases where it could not be dispensed with in prose; as فَمَا كَانَ
 neither Hiṣn nor Hābis surpassed Mirdās in any assembly (for مِرْدَاسًا);
 عَمَرُو آلِدِي هَشْمَ الثَّرِيدِ; Amr, who broke up (bread to make) soup for his people (for
 عَمَرُو آلِدِي, but there is another reading, عَمَرُو الثَّعْلَبِيَّ the noble
 Amr broke up); and I found him not seeking (the Lord's) favour, and seldom thinking upon
 D God (for ذَاكِرًا); and the tribe of Mohārib, heroes of old (for مَحَارِبًا);
 like an overmatched cat, which springs at the dog (for كَسِنُورًا);
 upon a yellow body, smoother than gold (for جَسْمًا);
 and أَمْلَسُ in rhyme for أَمْلَسُ, instead of أَمْلَسُ, § 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
 A may God not bless sixty and odd years! (for
 وَسِتِّينَ); وَأَنْكُرْنَا زَعَانِفَ آخَرِينَ 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, B
 and the nominative case instead of the accusative. Examples of B
 the verb: أَبُو اللَّهِ أَنْ أَسْمُو بِأَبٍ وَلَا أَبٍ God has not willed that I
 should be of noble descent either on the mother's or the father's side
 (for أَسْمُو); فَالَيْتَ لَا أُرْتَى لَهَا مِنْ كَلَالَةٍ وَلَا مِنْ حَفَى حَتَّى تَلْقَى
 (for تَلْقَى); and I swear, I will not show her pity for weariness or foot-
 soreness, until she encounters Muḥammad (for تَلْقَى);
 thy soul has made thee wish to vie with Dārim (for
 C إِذَا غَرَّ أَنْ يُنْسِي فِيهِ أَوْ يَضْحَا; (تَسَامِي) evening or a forenoon in it, fills a man with vain delight (for غَرَّ
 أَنْ يُنْسِي فِيهِ) did he not bring thee word—for news travels fast—of what has
 befallen the milch-camel of the Bēnū Ziyād! (for يَأْتِكَ);
 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 تَهَجَّ); turn aside to us, (and) 'Ibn 'Annāb will salute thee, i.e. receive thee with honour (for يَحْيِيكَ);
 whatever I forget, I shall not forget him to the end of my life (for أَنْسَهُ). Examples of the noun: وَمَنْ أَرَادَ
 and whoever seeks for consolation in his misfortune (for التَّاسِي); I found thy noble qualities
 (for التَّاسِي).

A *a subject for my poetry* (for *مَعَالِيكَ*) ; *تَرَكْنَن رَاعِيَهِنَّ مِثْلَ الْقَرْنِ* ; *they have left their shepherd like an old (useless) waterskin* (for *رَاعِيَهِنَّ*) ; *كَأَنَّ أَيْدِيَهُنَّ فِي الْقَاعِ الْقَرِيقِ* as if their forefeet were on level ground (for *أَيْدِيَهُنَّ*) ; *وَلَوْ كَانَ طَاوِي أَحْسَا جَائِعًا* ; *and if he had been hungry and famished* (for *طَاوِي*).

253. The poets occasionally use pausal forms (see §§ 223—230)

B *out of pause*. For example : *رَضِيَ* for *رَضَى*, in the verse *بَسْرُورٍ سَيِّدِي* *with joy, my lord, will I wait upon him, if he be contented with me, and with my hearing and sight* (i.e. *most willingly and cheerfully*) ; *رُزِيَ* for *رُزِيَ = رُزِيَ*, in the words *مَا إِنْ رُزِيَ أَحَدٌ فِي النَّاسِ نَعْلِمُهُ كَمَا رُزِيتَ* *no one among men, whom we know, was afflicted as thou art afflicted* ; *هُوَ* for *هُوَ*, in the half-verse *فَلَا هُوَ مِنَ الدُّنْيَا مُضِيعُ نَصِيْبِهِ* *and so he does not lose his share of (the pleasures of) this world*.

[REM. At the end of a word the *tênwin* is sometimes used instead of the letter of prolongation (*حَرْفُ الْإِطْلَاقِ*), as some read in the *Kor'an* lxxxix. 3 *يَسْرٍ* for *يَسْرِي* (see *Bbid'awī* ii. 401, l. 13). This ن is called *التَّنْوِينُ التَّرْتِيبِي* *the trilling or quavering prolongation and modulation of the voice* (لِلتَّطْرِيْبِ), as in *سَقِيَتْ أَلْفَيْتٌ أَيْتَبًا* (لِلتَّطْرِيْبِ), as in *أَلْفُ النُّدْبَةِ* (Vol. i. § 368, rem. b) is sometimes lengthened to *أَنْ*, as in a tradition given by *Zamahšari* (*Faḥḥ* ii. 96) *Fātima* is heard crying for her two sons *يَا حَسَنَانُ يَا حُسَيْنَانُ*. The addition of the ن to a fettered rhyme (§ 193), called *التَّنْوِينُ الْغَالِبِي*, is condemned by many grammarians. D. G.]

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