A assented and swore allegiance; [إِنْ قَصَّرَ إِلَّا كَخَطَّبَهُ أَذُنَّلُ] there was not any one but accused the apostles of lying.

Rem. This last remark applies also to "وَدَأَتْ لَهُمْ، نَجَّاهُمْ ضَرَّ بِأَذْوَالٍ،" and to "قَالَ كَلَّامًا، وَقَالَ قَالَ،" and to "كَلَّا أَذْوَالٍ،" and to the next year, "قَالَ أَنْ هُوَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

As ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

If at all it [the palm-tree] is pruned so the pruning of a palm-tree, do not put it off till next year.

(b) With the use of ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

the use of ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

is inapplicable, (but also the use of ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

as ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

the whole city; ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

and after he obtained ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

C the sovereignty, he put them all to death ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

in this case to ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

and so, they shall be assembled before us all together.

Rem. Similar is the use of ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

the great mass or bulk, the greatest part, [the whole] (properly the fem. participle of ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

as ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

it (the water) runs in its streets and the greatest part ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

of their houses and baths; ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

and the greatest part ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

of its buildings are (of) stone; ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

the great bulk of the army [the whole army]; ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

most (readers of the Korán) read according to the passive voice in both (words); ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

the people came in a body.—The word ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

is not used by later (even elegant) writers in the sense of all; as ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

the whole of the property-tax A has been collected.

(c) A part, a portion, is used with the genitive of a plural or a collective to signify some one or more, a certain one, some one, one; as ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

one of his pupils addressed Muhammad the son of el-Haasn; ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

in a certain cave; ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

and recited (the following verses) composed by one of them (one of the poets, by a certain poet); ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

and were warned not to stray from their path (from any of the precepts which) God has sent down (revealed unto thee).—If ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

be repeated as a correlative, no pronominal suffix is added to it in the second place; as ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

one of them is more evil to be borne than others; ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

even though the one of them should aid the other; ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

the wicked make to one another only vain (or deceitful) promises; ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

of dark places, one upon another (darkness upon darkness). In modern Arabic the second ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

is often omitted.—Lastly, ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

[but even without the article] is sometimes used instead of ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

when some (people) in a town observe it, it is not required of (lit. it falls off from the rest); ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

And ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

* [To the same class belong also ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

in expressions like ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

very mean = ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

I am not very learned ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

most trueful = ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

an intensely hot day = ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

Comp. § 137, rem. b and the Gloss. to ِمَعَنِيَ مَا أَذْوَالٍ جِمِيعًا كَلَّا أَذْوَالٍ."

D.G.]
§ 82. The Noun.—Govt of Noun.—Stat. Construct. & Genit. 209

in the nominative, not otherwise; I have a A
dirham about me, nothing more; i.e. أَلَّا يُسْرِفَ لَكَ. لَا يُسْرِفَ لَكَ.

Rem. a. When the sense demands a repetition of the particle لَا, لَا, لَا, لَا, لَا, لَا, is used instead, likewise followed by the genitive; as

ٌلَا يُقَلِّبُ عَلَيْهِ مَّضْرَبٞ لَا يُقَلِّبُ عَلَيْهِ مَّضْرَبٞ لَا يُقَلِّبُ عَلَيْهِ مَّضْرَبٞ

I know him to be neither anxious nor tyrannical; صَرَوْا الْذِّينَ أَقْرَأُوا عَلَيْهِ غَيْرُ الْبَيَاضِبَ عَلَيْهِ غَيْرُ الْبَيَاضِبَ عَلَيْهِ غَيْرُ الْبَيَاضِبَ Unbeloved, and this is the path of those to whom Thou art gracious, with whom Thou art not angry, and who go not astray.

Rem. b. Instead of غَيْرُ in the nom., genit. or accus., followed by the genitive of an adjective, we sometimes find لَا قَوْلُ an unbroken heifer,

لَا قَوْلُ. غَيْرُ قَوْلٍ

C (a) يَوْمًا (rarely) يَوْمًا and يَوْمًا, another (besides So-and-so), likewise runs through all the cases; as

يَوْمًا مَايْضَعَ فَضْلًا أَنْتِ الشَّخْصَاءَ قَوْلًا مَايْضَعَ فَضْلًا أَنْتِ الشَّخْصَاءَ

and amongst others than thou withhold their benefits from the needy (see § 30, b, rem. b); قَوْلًا بَالَائِغًا وَنَائِلَ الدُّمَاءِ قَوْلًا بَالَائِغًا وَنَائِلَ الدُّمَاءِ

and suffer me with Thy bounty, so that I may have no need of any D

بَالَائِغًا وَنَائِلَ الدُّمَاءِ قَوْلًا بَالَائِغًا وَنَائِلَ الدُّمَاءِ other but Thee.

I have prayed to my Lord that He would let no enemy conquer my people, that belonged to another race than themselves;

وَلَا يَسَقُطُ الْأَنْفُسُهُمَا مِنْ خَيْرِهِمَا لَا يَسَقُطُ الْأَنْفُسُهُمَا مِنْ خَيْرِهِمَا

and no one of them speaks a foul word, either when they sit with us or with others than us;

وَلَا يَسَقُطُ الْأَنْفُسُهُمَا مِنْ خَيْرِهِمَا لَا يَسَقُطُ الْأَنْفُسُهُمَا مِنْ خَيْرِهِمَا

I and he who places hope in any other than thee is wretched.—When in the accusative, it must

w. 11.

* [On ٌلَا يُسْرِفَ لَكَ comp. the footnote to Vol. i. § 367.]
A often be translated by *besides* (compare *by* in d); as
besides science; besides its [or his] being an ornament in society.

(f) **مثلاً** plural. **مثال** as an adjective, like, also runs
tohrough all the cases; as if mankind and the jinn united to produce the like of this Kor'an, they could not produce the like of it;

B ye are nothing but men like us; they have wings like (those of) bats; they
are nothing like unto Him; similarly, those who have no
knowledge say the like of their saying (of what they say); if one of you spent every day the like of (the hill of) 'Ohod in gold (a quantity of gold as large as the hill of 'Ohod);

C they are as many as a hundred; if the wild beasts were painters like men; if he possessed like the lightning; they
thought them twice as many as themselves; and in it are white apes, like (as big as) large rams;

D and he ordered that he should be given ten times as much as he asked; the dowry given to a lady of her rank (by) a woman. **مثلاً**
A the length (height) of the image is about thirty cubits. This last word is sometimes construed with or we were about 500 men in number.

(g) Ṽ político significa direction, quarter, and is used in the accusative as a preposition (see § 65). But more usually it is employed, in all its cases, as a substantive or adjective to signify such as, like; as Ṽ with a man like Zeid; and similarly in regard to the other moral qualities, such as liberality and niggardliness; Ṽ and similarly in regard to the other moral qualities, such as liberality and niggardliness; Ṽ as prayer, fasting, and the like; Ṽ (i.e. Ṽ to speak) he spoke like Zeid. As a substantive it also means about, in which case it may be followed (like Ṽ in f, rem. b) by a preposition, and the wax-candles were

B about a hundred; there emerged of its inhabitants only about thirty men; he was at the head of about 4000 at (a distance of) about six marches; in it are small snakes, about a span (long); he caught a fish about a span (long); it is about the size of Frīd; and they were about 400 men (in number); he handed down nearly the same (story) as we have mentioned. ʿOtbiddūlāh gave ʿil-Hārir about 50,000 dirhams.

§ 83. the noun. Govt. of noun. Stat. construct. & genit. 213

is always construed with the genitive dual of a definite noun or a pronoun, or, it may be, with the gen. sing. or pl. of a pronoun, when it is to be taken in the sense of the dual; as ʿrāʾil both the men; ʿrāʾil both the gardens; one of the two or both of them; and He knows that both of us will meet Him (at the judgment); both good and evil have their limit, and both are plain and clear (in rhyme for ʿrāʾil). This word is not B inflected except when it is connected with a pronominal suffix; as ʿrāʾil I have seen thy two brothers (not ʿrāʾil); ʿrāʾil I passed by thy two sisters (not ʿrāʾil); ʿrāʾil the teacher and the physician, both of them; ʿrāʾil I passed by Zeinab and Fatimah, both of them. Although dual in form, it takes the predicate in the singular; as [each of them loves his friend, i.e. they love one another]: ʿrāʾil each of us can dispense with his brother, all his life long; ʿrāʾil when either of us obtains anything, he lets it slip; ʿrāʾil each of our two brothers was an eminent man, a support of his people; ʿrāʾil each of you has hit the right thing; ʿrāʾil each of the gardens produced its fruit; ʿrāʾil here are two men, both of whom are hateful to you.—In poetry it is sometimes joined to two singular genitives, as ʿrāʾil my brother and my friend both find me a help in misfortunes; but in prose we cannot say ʿrāʾil both Zeid and Amr, instead of ʿrāʾil or ʿrāʾil.
PART THIRD.—Syntax.

¶ 84 The Noun.—Govt. of Noun.—Stat. Construct. & Genit. 213

A Rem. a. When مِنْ necessarily denotes both together, not each of the two separately, it naturally takes the predicate in the dual, as مَرَضَهَا مُتَّمَّتا مُتْعَمِّلَمُتْنَّا وَحَبَّتَهَا مُتْمَّتَيْنَ تَمْعَدُّا and those two together comprise everything harmful and useful; مَرَضَهَا مَرْضَيْنَ تَمْعَدُّا, with both of them, when setting out because earnest between them (when they had to set out) started; or even in the plural, as مَرَضَهَا مَرْضَيْنَ تَمْعَدُّا, we two have done this together.

B Rem. b. مَلَكَتْ and مَلَكَتْ are sometimes written مَلَكَتْ and مَلَكَتْ, and in poetry the shorter form مَلَكَتْ very rarely occurs.

¶ 84. ربّ 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 ربّ رجل many a noble man have I met; ربّ رجل حكيّ قدر 헤自行车, many a drinking-cup did I empty on that day; ربّ رأي حوض الفرأ, many a cooling dove, sorrow-striken, cries in the morning on a branch.—Sometimes the pronominal suffix * is appended to ربّ, and the indefinite substantive put in the accusative, as a man which I mean, I know, or understood; as وَرَبَّيْنَ عَطْرًا انْعَفَتْ مِنْ عُطْرٍ, and many a perishing (man) hast thou saved from destruction (in rhyme for عَطْرٍ). When the substantive is feminine, or in the dual or plural, some grammarians allow the use of the corresponding pronouns; as وَرَبَّيْنَا أَمَرَّتْ.
PART THIRD.—Syntax.

§ 85. In consequence of the elision of ʾawwāli, we frequently find the indefinite genitive alone after the conjunction ʿawwāli, and in meaning to rubbat; as, ʿawwāli many a cup have I quaffed; ʿawwāli many an ’arabka-tree formed a roof over us; ʿawwāli many a night, like (dark as) the waves of the sea, has let down its curtain upon me; ʿawwāli many an apple, the one half of which is fashioned of a lily, and the other half of a pomegranate blossom and an amaranth.—The same is the case, though rarely, after ʿawwāli, and still more rarely after ʿawwāli many a one like thee have I visited by night, pregnant and nursing a child; ʿawwāli many a one like thee have I traversed; ʿawwāli many a desert after desert have I traversed; ʿawwāli many a middle of a desert, like the back of a shield have I stood. Occasionally even these particles are omitted, and the genitive alone appears; as ʿawwāli many a deserted abode, amid the ruins of which I have stood.

[Rem. The theory about this ʾawwāli 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 in:]
86. With the genitive are also construed verbal adjectives expressing the superlative, whether of the common form (Vol. i. § 234), or of any other form, such as 

the most learned of the philosophers, 

the best of created things (see § 93). Here the genitive designates the whole, out of which some one or something is brought conspicuously forward as its most remarkable part. As and are in this construction definite substantives, and not adjectives, they do not conform in gender and number to the object or objects referred to; so that

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

the chief judge; 

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 of the substantive, and becoming then virtually a substantive need not vary with the gender and number of the objects spoken of; as

the most precious gems (lit. the precious of gems); 

the most ample fountains; 

the trustiest friends; 

the best women of Kuršt; 

the best manners.—Another manner of expressing the

same is the use of the superlative followed by with the A corresponding person of or another verb, or with the corresponding personal pronoun, as

he is the craftiest man that lives; 

they fought against him as fierce a fight as is possible; 

at present we have the greatest want of provisions; 

I dislike nothing more than (the name of) Samula; 

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.

Rem. a. The numeral first, being strictly a superlative, is also construed with the genitive, as ; but this construction is not extended in classical Arabic to the other ordinal numbers (Vol. i. § 328), which are nomina agentis from transitive verbs (see § 109), though later writers not unfrequently use them in this way, as

Modern and vulgar are such constructions as

the second day, 

the third time. [Comp. § 108.]

Rem. b. In such phrases as

your honoured letter, 

the genitive does not designate the whole, of which the is a part, but it is (in the river Jordan) merely explicative (see § 95); so that

is not 

his land, his country, his

Similarly

it has no great territory.

* [On the use of and with a following genitive in negative sentences, see the Gloss. to Tabari s.v. . D. G.]
A 87. The interrogative pronoun 

which man?  
which two men?  
which of the two men?  
which man?  
which of the men?  
which of those of whom thou hast seen is the better, or the best?  

B is the noblest?  
which of the two?  
which of them?  
In the former case the annexation is explicative, in the latter partitive.

With a definite singular 

what (part or feature) of the man, or of Zeid, is the most handsome?  
or else when 

itself is repeated, as 

wherever of us (two) be the bad one, may God bring him to shame;  
why dost thou not ask the people, which of us, on the morning we met, was the best and the most noble?  
I wonder at thy standing up,  
and the time he hid himself,  

C 88. The genitive of a verbal noun is not unfrequently resolved into a clause consisting of which or that and a finite form of the verb; as

I wonder at thy beating Zeid, = 

The student of science was named Mā-taḵālu (what dost thou say?) for no other reason than that, in the olden time, they used constantly to say, What dost thou say (ma taḵālu) about this question?  

D 89. Adjectives and participles may take after them a restrictive B or partitive genitive; as  

pure of heart;  
very warm;  

smitten down by the wine-cup, intoxicated (compare  

Isaiah xxvii. 1);  

smitten by (enraptured of) the fair sex;  

having few wiles or shifts;  

having great hopes;  

every soul shall taste death;  

a victim which arrives at the Ka’ba (is constrained with the accusative of C the object reached);  

a woman (a woman) whose waist-band, or girdle, fits loosely;  

one whose conduct is praised or praiseworthy;  

suspicious of mind;  

one whose prayers are answered;  

two or more men with handsome faces).  

Compare in Latin aeger animi, integer vitae sedesque purus, etc.  

This annexation is an improper one (§ 75, rem.), standing in place either of a tényi-accusative (§ 44, c) or an accusative of the object*.  

Hence the genitive, though always defined by the article, exercises no defining

* [The two constructions may even occur in the same sentence, as

those (who do such things) are only the men of little dignity and of mean aspirations.  

D. G.]
think not then that God will fail to keep His promise to His apostles (al-Korān, xiv. 48, according to one reading); and in like manner the killing of their children by their companions was made to seem good to many of the polytheists (al-Korān, vi. 138, according to one reading); do you not leave me my companion? (words of the Prophet, reported by Abū ‘d-Dārā); to let your soul alone one day with its lust is an effort towards its destruction; the sheep hears the voice, by God, of its master. Again, in poetry:

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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 Muhammad, the handsome of face, or with the curly hair; Zeid, who smites the head of the offender; Hind, whose girdle fits loosely; he who strikes the man, those who strike

B. the man, those (women) who strike the man, those (women) who strike the man’s slave; those (women) who strike the man’s slave; he who performs (the rites of) prayer; those who perform (the rites of) prayer; he who created me; he who rebukes me (compare al-Is’hāq, Isaiah ix. 19); he who threatens me; the women that have suckled thee; 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, for the handsome (part) of the face, or even the handsome face; that part of the prayer which has been answered; 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.

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: the glorious book of God; the 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:
The Noun.—Govt of Noun.—Stat. Construct. & Genit. 225

91. The relative adjectives ending in ِة (Vol. i. § 249), because A standing to some extent in the place of a genitive, admit of a genitive in apposition to them; as ِة

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, بنت ملك is a daughter of a king, a king's daughter, Fr. une fille de roi, Germ. eine Königstochter; but بنت أملك 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 ل (§ 83, b, rem. c) e.g. بنت آل الملك a daughter of the king; مات أبيه a brother of mine is dead (whereas I would mean my brother is dead, that is to say, either my only brother or that one of my brothers of whom we have been speaking).
Part Third.—Syntax.

A — There are some nouns, however, of a wide and general signification, which may remain indefinite even when followed by a definite genitive; for instance, *بيتٍ،* something like *like him or it;* "some poor people;* بِعَضُوٍلِ بِئِلَٰبَاءِر" (see § 82, c, f and rem. b, g); "some one of them;" جَزِيهِ; a part of it;* بِعَضُوٍلِ" a third of it. Likewise we find *فُؤُودٌ وَأَوَّلٌ نَّاسٍ* and and used in an indefinite sense).

Rem. — In such phrases as *أَمْرُ تَلاَامِنَة* and *الْيَوْمِ لَمْ تَكُ لَعْدًٰا* the indefinite shows that the مَخْلَقِ is to be regarded as a simple part, some one matter, etc. In such cases the genitive may even be virtually definite, but nevertheless it does not take the article, in order to preserve the governing word from becoming definite: أَمْرُ مِنْ أَمُورِ الْإِجْرَاءِ وَالْدِّينِ. The same remark applies to those indefinite annexations which supply the place of compound nouns or adjectives: e.g. قَرْنِي بَيْدَاءَ a roial castle, nearly the same as قَرْنِي بَيْدَاء. أَمْرُ حُمَّارُ: may be a beast's wife and the wife of a (certain) beast, though in the latter case it would be better to write أَمْرُ حُمَّارِ. D. G.]

93. Nouns of the forms أَفْقَلُ, أَفْقَلٌ, أَفْقَلُ, أَفْقَلٌ, etc., used as superlatives (see § 86), are construed as substantives in the singular masculine with the genitive of the word denoting the objects among which the one spoken of is preeminent. The genitive is at times indefinite and explicative, at times definite and partitive. Examples of the indefinite

* [I owe this observation to Prof. Noldeke. D. G.]

† [Such expressions as هو أَفْقَلُ إِخْوَانِه is the most excellent of his brethren, or هو أَفْقَلُ إِخْوَانِه is the best of his companions, are not exceptions to the rule, for they mean هو أَفْقَلُ إِخْوَانِهِ. Though Hariri, Durra, 9 condemns them strongly, they are not rare. D. G.]

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Genitive: A هو أَفْقَلُ رَجُالٍ he is a [or the] most excellent man;* هُمُ أَفْقَلُ أَمْرَةٍ she is a [or the] most excellent woman;* هُمُ أَفْقَلُ رَجُالٍ they are two [or the two] most excellent men;* هُمُ أَفْقَلُ أَمْرَةٍ they are most [or the most] excellent women;* اللَّهُ خَالِفُ يَهَـٰثُرُ يَهَـٰثُرُ. God is the best preserver;* سَلَامُ اللَّهُ وَالْيَوْمُ لَمْ تَكُ لَعْدًٰا is the best of the hours.

Jumping to: أَفْقَلُ أَفْقَلٌ أَفْقَلٌ أَفْقَلٌ أَفْقَلٌ أَفْقَلٌ أَفْقَلٌ. ye are the best nation that has been created for mankind;* أَفْقَلُ نَّاسٍ إِلَى أَبْرَعٍ وأَعْدَلٍ. A life of virtue is the best of paths;* وَقَصَرُ الْإِحْيَاءِ بِإِلَّاهِ الْإِحْيَاءِ أَمْوَالُ. he described the Jews as being avaricious and envious, and these two are the worst of qualities. Examples of the definite genitive: هُمُ أَفْقَلُ آُلَيْلٍ. she is the best of the women;* هُمُ أَفْقَلُ اْلْمَدْجُودَ and Maiya is the fairest as to neck of all beings (الْمَحْجُونَ means mankind and the plural). D. G.]

Aُمِّهَا أَفْقَلُ الْعُمُّورِ. These two are the two best of the tribe;* أَذْلِكَ أَصْدَقَ الصَّدَارِئُ. Ye two are the most truthful of the truthful;* أَذْلِكَ أَذْلِكَ. I will tell you who are the dearest to you to me, and who of you shall have the nearest seats to me on the day of the resurrection;* وَتَتَجْدَدُ الْمَوْلُودُ أَمَامَ النَّاسِ عَلَى حَيَاةٍ. And verily thou wilt find them the greediest of men after life;* وَجَّهَ النِّاسِ إِلَى الْأَمْرِ الْأُمَّوِيَّةَ وَالْأَمْرِ الْأُنْسِيَّةَ. the best of things are the mediums (or means between two extremes);* وَجَّهَ النِّاسِ إِلَى الْأَمْرِ الْأُمَّوِيَّةَ أَوْ الْأَمْرِ الْأَنْسِيَّةَ. the worst of men is he who changes his religion for that of others;* أَفْقَلُ الأَمْرَاتِ سَأْلُ أَنْثِيَاتِ وَقَتُّ السَّحِيرُ. the best of times are early youth and early morning. Compare in general § 86. Here must also be mentioned the indefinite genitive after* أَوْلِيَاءُ أَفْقَلُ أَفْقَلٌ. first, and last, these words being (as already remarked in reference to the former, § 86, rem. a) really superlatives; e.g. إنَّ أَوْلِيَاءَ بَيْتِكَ وَسَعَى بَيْتُكَ لِلْيَوْمِ الْعَالِمِ the first house (temple) which was founded for mankind, was that
might at first sight appear, a substitute for a tényiz-accusative A
(§ 44, e). It is, in fact, not＝most excellent as a man
très distingué en tant qu'homme); for we cannot say أَفْضِلْ رَجُلٌ
as we say مَمَّا طوِيَلَ اللَّهُبَةٌ they are both long of beard,
instead of مَمَّا طوِيَلَانَ لَهُبَةٌ, but, on the contrary, we must say
مَمَّا أَفْضِلْ رَجُلَانِ.

94. The substantive that denotes the material of which anything
is made, is put in the genitive, definite or indefinite, after the B
substantive designating the thing; as قَوْبُ حَوْبِرٍ a silk dress.
أَطَرَاقُ السَّعْيَةٍ 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 (§ 87, b), both being either definite or indefinite. For example:
الَصَبْرُ السَّمَّاحٍ the silver cup; الحَزَّةُ السَّلَّاْبِيَةٍ أَصِيبُ the porcelain
(China) dish; جَلاَّلُ السَّلَّيْبَانِ the wooden crosses; جَلَّدُ السَّلَّيْبَانِ أَصِيبُ the
calf of red gold; وَجَدَ فِي رَوْضِهِ حَوْبٍ he made a dress of brocade;
أَسْبَعَهُ بِذَوَا دِيَابِيَّةٍ and he found in the centre of it a sarcophagus of marble,
كَأَمَّا كَأَمَّا كَأَمَّا كَأَمَّا Ahd. Sām. 1, (square)
posts of teak-wood [§ 136, a, rem. c]; لَيِّنُ بِإِيْبِهِ وَأَيْبُهُ and beside it are two [square]
ferrets, etc. (§ 136, a, rem. c); فَلْتَرَّمُوا عَنْهُ يَبِينَةِ السَّنَرٍ and the
Then, having iron coat of mail: D
فَلْتَرَّمُوا عَنْهُ يَبِينَةِ السَّنَرٍ and they stripped off from him his silken garments, and
فَلْتَرَّمُوا عَنْهُ يَبِينَةِ السَّنَرٍ clothed him in garments of hair; مَلَّةٌ الْأَباَّةِ the
الْأَباَّةِ الْأَباَّةِ porcupine's mantle of Burtâa
(i.e. of fur from the country of the Burtâa); مَلَّةٌ الْأَباَّةِ the
clothes, etc. (§ 136, a, rem. c); مَلَّةٌ الْأَباَّةِ the
porcelain (China) bowls or plates; مَلَّةٌ الْأَباَّةِ robes of (the stuff called)
Millâbâbî (manufactured in Millâbâbî, one of the quarters of Bagdad);
A. cloaks of (the stuff called) ḍar-Darjīnī (manufactured in Darjlin 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 an old worn-out turban, we might say: ṣallāy ṣallāy an old tattered garment, ṻāsib Ṽāsib ṭibṭūṭ an old tattered clothes, Ṽāsib Ṽāsib ṭibṭūṭ a threadbare old garment, Ṽāsib Ṽāsib ṭibṭūṭ or Ṽāsib Ṽāsib ṭibṭūṭ an old worn-out garment, we may say Ṽāsib Ṽāsib ṭibṭūṭ a worn-out old (thing) of a turban.

B. two small worn-out robes (dimin. of Ṽāsib Ṽāsib ṭibṭūṭ; Ṽāsib Ṽāsib ṭibṭūṭ; Ṽāsib Ṽāsib ṭibṭūṭ; Ṽāsib Ṽāsib ṭibṭūṭ) there is nothing in our possession of the property of the Muslims but this threadbare old garment.

Rem. b. Different from the above are such constructions as a pint of olive oil, ṭibṭūṭ a piyāt al-aḥrār the sacred house (temple), Ṽāsib Ṽāsib ṭibṭūṭ the holy Kaʿba, Ṽāsib Ṽāsib ṭibṭūṭ the sacred months, Ṽāsib Ṽāsib ṭibṭūṭ a ruined or deserted city, Ṽāsib Ṽāsib ṭibṭūṭ the bad man. In the first of these, Ṽāsib Ṽāsib ṭibṭūṭ is not a part, but a part or permutative, instead of which we may employ a tēnyāz-accusative (ṭūrṭūr Ṽāsib Ṽāsib ṭibṭūṭ; Ṽāsib Ṽāsib ṭibṭūṭ; Ṽāsib Ṽāsib ṭibṭūṭ Ṽāsib Ṽāsib ṭibṭūṭ), or a genitive (ṭūrṭūr Ṽāsib Ṽāsib ṭibṭūṭ; Ṽāsib Ṽāsib ṭibṭūṭ; Ṽāsib Ṽāsib ṭibṭūṭ Ṽāsib Ṽāsib ṭibṭūṭ; Ṽāsib Ṽāsib ṭibṭūṭ Ṽāsib Ṽāsib ṭibṭūṭ), and Ṽāsib Ṽāsib ṭibṭūṭ is adjectival of both genders (originally infinitives), [see § 136, a].

Rem. c. Similarly, in Hebrew and Syriac, Ṽāsib Ṽāsib ṭibṭūṭ the brazen oxen (2 Kings, xvi. 17), Ṽāsib Ṽāsib ṭibṭūṭ a golden dinar.

* [It is not improbable that in the words of the Korān, Ṽāsib Ṽāsib ṭibṭūṭ it is to be considered as a substantive meaning a land that has not yet been brought into a state of cultivation (for Ṽāsib Ṽāsib ṭibṭūṭ is used for Ṽāsib Ṽāsib ṭibṭūτ), and put in apposition to Ṽāsib Ṽāsib ṭibṭūτ as the material of which the tract of land consists (comp. Fleischer, Kt. SChr. i. 672).]
who regard the adjective as having been raised to the level of a substantive. Strictly speaking, بيت الق़دس means the house of the holy place (taking قدس as مقدس with the Rabi' of the first place, first in order; etc. On the other hand, in صوماء, the annexation is an ordinary, proper one (جلاء!), the word hour, being understood; صوماء is the precise, i.e. جلاءBut some grammarians consider عسلاء, جلاء, جلاء, جلاء,*.

* [Accordingly too is explained by Zama'ahari (Paik i. 163) as يوَمُ الْيَوْمُ الْخَامِسُ, the day of the seventh night. The real explanation, however, seems to be that we have in يوَمُ الْيَوْمُ الْخَامِسُ the first instances of the omission of the article before the qualified substantive, which is prevalent in modern Arabic. The end-vowels of the word were generally not pronounced in common speech, if no misunderstanding could arise, according to the rule لا تَبْنِىْ مُهْجَرَةً في المَعْرَفَةِ إذا سَؤَلَتْهُ ولا تَحْدِّى مَعْلُوْنَأ مَعْلُوْنَأ, 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 السِّبِيعَة and deemed elegant (Paik ii. 94). Hence this omission of the article caused no difficulty whatever, till the grammarians attempted to find a place for these abbreviated expressions in their syntactical system, comparing the كُرَائِبِهِ and كُرَائِبِهِ, and the grammarians 6-lîṭlîf ibn Naṣr disapproved of the use of مسجد الجَمْعِ, etc. which he called a mistake. D. G.]

w. i.
very rarely construed with the accusative of the noun ($§$ 44, c); as $حَمْسَةٍ$ A لَسْوَاتِهِ, instead of $حَمْسَةٍ أَلوَابٍ$.

Rem. a. The word $مَايْتَ$ forms an important exception to the above rule, being always placed after the governing unit in the genitive singular, as $تَلْبِيْسَةٌ$. Only a poet can venture to say $تَلْبِيْسَةٌ مُّبَيْنَ$.[On the use of the plural forms of $الْفُلُوسُ$ see Vol. i. § 326, rem.]

Rem. b. Should $جَمْعُ الْمَلَأِ$ be little or not at all in use, the $بُحْرَةُ$ must of course be employed; as $تَلْبِيْسَةٌ سُوْى$ three shoes, strings, because $بُحْرَةُ$ and $أَمْسَىَّ$ are rare or doubtful. Even in the Korân, however, we find $تَلْبِيْسَةٌ فُرُوجٌ$ three menstruations, instead of $فُروُجٌ$ or $فُروُجَاتُ$.

Rem. c. It is perhaps superfluous to remark that the pluralis sanus is used in cases where no broken plural exists, as $عَشرُ بُيُونٍ$ ten years; $سَبْعُ بُيُونٍ$ seven cows (pl. of $بَيْنُ$); $سَبْعُ بُيُونٍ$ seven girls or six daughters; $سَبْعُ حَدَّادِينَ$ threesmiths.

If, however, the word is properly an adjective or participle ( بصفة), we ought to employ the preposition $مِنْ$ or to put the noun in apposition to the numeral, or vice versa, as $مِنْ أَلوَابٍ سُوْى$ seven leaves (cows) not $سُوْى$ leaves (cows).
A.

97. Of the two words اِحْدَو and اِحْدِ, the former is more commonly used as an adjective, the latter as a substantive; e.g., اِحْدَو a single man, one man, to the one God; اِحْدِ one of the people, of the three, one of them. اِحْدَو is used absolutely in negative and interrogative phrases in the sense of any one; as, لا اِحْدَو or اِحْدِ: there is no one in the house; هُمْ اِحْدَو أَيْ وَلا اِحْدِ: no one came to me.

B. Has any one seen the like of this? As applied to God, the two words are interchangeable, اِحْدَو or اِحْدِ: هو اِحْدَو اِنْ أَيْ وَلا اِحْدِ: no one came to me; and also in the compound numbers 21, 31, etc., اِحْدَو اِنْ أَيْ وَلا اِحْدِ: is not infrequently placed, as an adjective, after a noun in the dual, to express the idea of duality more strongly; as, اِحْدّٰٰمُل لَيْلَيْمَ: do not take unto yourselves two gods; اِحْدَتُ لِإِبْنِي اِنْ أَيْ وَلا اِحْدِ: bring it (the ark) of every species of animals (a pair, lit. two individuals, male and female); اِحْدَتُ لَيْلَيْمَ: اِنْ أَيْ وَلا اِحْدِ: what Salāḥo’d-din (Saladin) has assigned him in lieu of the tax levied on the pilgrims is 2000 dinars; اِحْدَتُ لَيْلَيْمَ: اِنْ أَيْ وَلا اِحْدِ: dwelling in it, for the last two months; اِحْدَتُ لَيْلَيْمَ: اِنْ أَيْ وَلا اِحْدِ: (in it) a distance of two miles from it; اِحْدَتُ لَيْلَيْمَ: اِنْ أَيْ وَلا اِحْدِ: [i.e.,] and to a distance of two hundred fifty and forty days. It is very rarely prefixed to the things numbered, and then requires the genitive singular; as, اِحْدَتُ لَيْلَيْمَ: اِنْ أَيْ وَلا اِحْدِ: two colycynth fruits, اِنْ أَيْ وَلا اِحْدِ: (in it, a grain, berry, being used, like the Persian دَانَا, dāna, in counting fruit). See Vol. i. § 321, rem. c.

98. When the numeral is followed, not by the noun expressing the things numbered, but by a collective designating the whole species or genus, the relation between it and the collective is indicated, not by
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 عشرون دينار ناصريًا twenty dinars of al-Melik en-Nasir (where начведения agree grammatically with accus. sing. masc.), or عشرون دينار ناصريًا where начведения agrees logically with ουσιανον, as representing the broken plural, 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 عشرون ربيع Zaid's twenty (camels); ثلاثونوك your thirty (servants). Compare § 108.

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

103. The cardinal numbers 11 to 19 (NF) are hundred, and NF thousand, and their compounds, are construed with the genitive singular of the noun denoting the objects numbered; as million 100 men; NF million 200 asses; million 300 dogs; million 1000 cities; million 2000 books; 4000 men; 4000 million 8000 men; 8000 million 11,000 dinars; 8000 million 300,000 men.

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 بیني البحرة و بيني آدم على مقد三项 the revenue of the province of (the province of) Fāriq in Lower Egypt is 2,144,090 military dinars. In large amounts, consisting of millions, hundreds of thousands, and thousands, the word million must be repeated after each numeral; as 8000 million 8000 million 8000 million 8000 million 954,264 dinars.

105. The higher cardinal numbers, as well as those from 3 to 10 (Vol. 1. § 321), may be placed in apposition to the substantive denoting the objects numbered; as جنب التزكية إلى الأرض ضم ملسفة 8000 million 8000 million 8000 million 8000 million he drove the net to land, full of large fishes, a hundred and fifty-three; حلت الأمة، في 11,000 million 8000 million 8000 million 8000 million the nations sprung from the three
106. As regards the agreement in gender between the cardinal numbers and the nouns denoting the objects numbered (see Vol. i. § 319), the following rules hold.

(a) If the plural of the substantive denoting the things numbered differs in gender from the singular, the numeral agrees with the singular; as seven years (sing. سَنَةٌ, fem.), but سَبَعَ بَيْنَيْنَ; three baths (sing. حِمَامٌ, masc.), but شُعُوبٌ مُدَفَّنَاتٌ; six volumes (sing. مُجلَّدٌ, masc.), but بُعْثٌ مُلْمِلَاتٌ; this rule holds even when the substantive itself is suppressed; as I fasted five days (i.e. فَزَاهُمْ, from يَفْزِى). I travelled five nights (i.e. يَرْكَبُهُمْ, from يَرْكُبُ), and I stood their five (i.e. يَرْكَبُهُمْ, from يَرْكُبُ). B

C from a night; B internet (i.e. مَثْلًا, masc., a night); D internet of them are creatures which walk on four feet (i.e. ثَلَاثَةُ أَمْوَاتٍ, from a foot), and a foot. O eye of mine, weep every morning (i.e. صَبْعٌ, one of my eyes); B shed copious tears over St. Garräh (lit. weep with the four channels for tears, or, the four corners of the mouth, from the sing. يَصْبِعُ, masc., or with the four D corners of the eyes, بِأَرْبَعَةِ جَوَابِيَاتِ, from the sing. جَابِيَاتِ, 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. three persons, masc.; three human beings, 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 three persons, two girls and a young woman, are used only of women, Vol. i. § 297, c, rem. b; B stands in rhyme for مُعَصَرٍ, is here employed by the poet, through the exigency of the metre, instead of the B قَضَرٍ; قَضٍّ, this (tribe of) Kilâb has ten branches, but thou hast nought to do with its ten branches (which is a plural of بَنٍّ, Vol. i. § 304, rem. c, which is masc., but the numeral takes the gender of the feminine substantive قَبْلَةٍ, which immediately follows in its plural form قَبَلَتَانِ); and in the Korân, ch. vii. 160, and we divided them into twelve tribes (or nations) which is the plural of A B internet, but the numeral agrees with A B internet, which follows in the plural form Internet. Sometimes, however, the numeral agrees with the real gender of the objects numbered, even when the grammatical gender of the noun used is different; as three persons (of the male sex), where three is masc., although Internet is fem., because is here equivalent to بَنٍّ or إِنَّهُ إِنَّهُ, is fem.

(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. من أَمْوَاتٍ he who does a good thing, shall receive a tenfold recompense for it, lit. shall receive ten (good things) like it is fem., because plural, though masc., is here only an epithet of Internet understood, the plur. of Internet, which is fem.)
The Noun.—The Numerals.

§ 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. 

I have five male and five female slaves. (b) From 6 to 10, inclusive, they are not repeated, and conform in gender to the nearest substantive; as 

I have eight male and (eight) female slaves, or, transposing the words, eight male and female slaves. (c) The compound numerals, from 11 upwards, are not repeated, and take the masculine form, when the following substantives designate rational beings; as 

I have fifteen male and (fifteen) female slaves, or, transposing the words, fifteen male slaves. But when the substantives designate irrational objects,
(d) When the numerals, from 3 to 10, precede a definite noun in the construct state (see § 92); as the three men (lit. the triad of the men); the ten slaves; the four houses; the five spars; the three stones (on which the cooking-pot rests). Sometimes, however, the numeral too has the article; as the five dresses; the three letters.

B selected airs or tunes; these six cities*.

According to the later and now (but without case-endings) usual construction, the article is dropped before the substantive and appears only prefixed to the numeral; as the four-fifths; the five villages; the three men (vulg. the three men).—The same remarks apply to and, with their derivatives and compounds; e.g. the 300 dinars, the 3000 dirhams; but also and (vulg. the capital or principal (in speaking of money), the tamarind (lit. the Indian date), the thirteenth (lit. the thirteenth day of the month).

Those numerals which the objects numbered in the accusative singular, must have the article prefixed to them to render them definite, as the 90 men; and in the case of a compound of tens and units, the article must be prefixed to both, as the 77 camels. The compound numbers from 11 to 19, however, according to the best grammarians, prefix the article to the unit alone, without making any change in the termination, except in the case of 12; as the thirteen men. But others allow the repetition of the article, as the 13th man. The grave of James the apostle, one of the twelve.

D stances from the Traditions, as i. 61 seq. the hundred cows and the hundred sheep; i. 313 the seven camels (with a var. the three camels); ii. 384 the three persons. Comp. Fleischer, Kl. Schr. ii. 52 seq. D. G.]

*B [Relatively old instances of this construction are Ibn Hisâm 331, l. 14 that I may get the hundred camels; Ayânâ xv. 147, l. paunul. he completed the half-horse. Comp. Fleischer, l. c. 49. D. G.]

§ 108. The Noun—The Numerals.

Rem. The peculiar construction of the numerals in modern Arabic, is analogous to that employed by the same dialect in such nominal compounds as (vulg. the rose-water, for the classical the frankincense in grains, for the capital or principal (in speaking of money), the tamarind (lit. the Indian date), the thirteenth (lit. the thirteenth day of the month).

108. The ordinal numbers are often construed with the genitive, especially of the month (on the omission of the word for day, compare § 101 and § 106, a); as the fifteenth of them; the tenth day of the month; next the sultan proceeded to Azaz, and laid siege to it on the third of Dull-Ka'da, and took possession of it by capitulation on the D eleventh of Dull-Highja; and it was the twenty-eighth of Tenâz (in this example, is in the construct state before lit. the eighth of the twenties*, and so also in

* [This construction has supplanted the coordinating of the units with the ordinals from twentieth to ninetieth by means of , according
A the following ones, in which, however, the modern form
 gen. and acc. is used instead of the classical
 gen. and acc. just as in the noun we find
 and plural. of a year, Vol. i. § 302, rem. d);
 في ثامن عشرة
 عشريني نوبي
 on the twenty-third of this (month) there was
 a proclamation made in al-Kahira.

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
 فقد ضَعَفَ الْأَثَرَاءُ قَالُوا إِنَّ اللَّهَ سَّيْتُ ثُلُثَ
 verily they are unbelievers who say, God is
 a third of three (is one of three);

(b) In the latter case, he makes a third, lit. he makes three of two.
 Hence
 هو وَعْشُرُ ثَلَاثَة
 he may also be construed with the accusative; as
 B
 he makes a fourth, fem.

---With the numerals from 11 to 19, we may in like manner say
 هو وَعْشُرُ ثَلَاثَة
 or, with the accusative, she makes a twentieth.

---With the C
 she makes a seventeenth (where
 and
 ئَرْبَعَةُ تَلَاثَةٌ عَشْرَة
 the cardinal number is in the accusative); though many grammarians
 wholly disapprove of this construction [allowing only
 and
 هو وَعْشُرُ ثَلَاثَةٌ عَشْرَة
 with suppression of the ten].---With the C
 numerals compounded of units and tens, only the unit is put in the
 construct state, and the ten is suppressed; as
 هو وَعْشُرُ ثَلَاثَةٌ عَشْرَة
 he makes a twentieth; or, with the accusative, she makes a twentieth.

Rem. a. Examples of the ordinals used as nominative agents, with
 pronoun suffixes, are:

Rem. b. From twenty is formed a [post-classical] quadri-
 literal verb, the nominative of which may be used in the same
 way as the ordinal number; e.g.
 هو وَعْشُرُ ثَلَاثَةٌ عَشْرَة
 he makes a
§ 110. In stating dates, particularly when reckoning according to the Muhammadan era, the cardinal numbers are employed instead of the ordinal. They are put in the genitive after the word denoting year; but agree with it in gender; as 

in the year 888 of the Alexandrine era; 

then commenced the year 396 (of the Hijra); 

died early in the forenoon, on Monday the twelfth (lit. twelve nights being passed) of the month of the first Rabî', in the eleventh year of the Hijra. But if the years of a life or a reign are meant, the ordinal must be employed; as 

in the sixth year of the reign of El-Airâf Sa'bân; 

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. 

the first of Sa'bân; 

the fourteenth day of the month of Rabî'; 

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 Rabî'; which has thirty days. 

1st of Rabî', or one night of Rabî' being past*. 

* We may also say 

from the blaze, 

and 

and 

and 

and 

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

Rem. a. Some grammarians [e.g. Sibawîh], however, call the subject المِسْتَنِدِّ or the سِمِّي, and the predicate إِلَيْهِ, أَتْبَعُهُ, أَتْبَعُهُ.[Rem. b. An indispensable member of a proposition is called مَسْتَنِدِّ (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 فَضْلًا (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 proposition with its genitive— an adverb]; e.g. ذُيَّبُنَّا جَمِيلًا, Zâ'id is learned; زَيْتُتِي فِي هَبَّةِ إِلَيْهِ, God is the truth; مَاتُتْ زَيْتُتُ, Zâ'id is dead; مَاتُتْ زَيْتُتُ, he is dead (in which last example the pronoun هو is implied in the verb); A [هَيْنِي رَجُلٌ, here is a man].—Every sentence which begins with the subject (substantive or pronoun) is called the Arab grammarians جملة أَسْبِيلِ a nominal sentence. Whether the following predicate be a noun, or a preposition and the word it governs مَعَ, attracting and attracted, § 115, and Vol. i. § 355), or a verb, is a matter of indifference; بَلْ زَيْتُتُ Zâ'id is dead, is in their eyes a nominal sentence just as much as زَيْتُتِي عَالِمٌ Zâ'id is learned, or بَلْ زَيْتُتِي بَيْنَ زَيْتُتْ عَالِمٍ B Zâ'id is in the mosque. What characterizes 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 مَاتُتْ زَيْتُتُ Zâ'id is dead), or a sentence consisting of a verb which includes both subject and predicate (as مَاتُتْ زَيْتُتُ Zâ'id is dead), is called by them جملة فعلية a verbal sentence. The subject of a nominal sentence is called المَسْتَنِدِّ that with which a beginning is made, the inchoative, and its predicate الفَعَّل the enunciative or announcement. The subject of a verbal sentence is called المَسْتَنِدِّ the agent, and its predicate الفَعَّل the action or verb.

Rem. a. مَسْتَنِدِّ, a nominal sentence, an elliptical form of expression, for مَاتُتْ زَيْتُتُ بَيْنَ زَيْتُتْ عَالِمٍ; compare Vol. i. § 190, rem. b; [where a similar elliptical expression occurs, viz. منَبَّأ. Likewise مَلْعَبُ تَمْضِيقُ for مَلْعَبُ تَمْضِيقُ, etc.]. D مَلْعَبُ تَمْضِيقُ is used for مَلْعَبُ تَمْضِيقُ, the related upon, مَلْعَبُ لَعْبُ, shared in, and (in later times) مَلْعَبُ لَعْبُ for مَلْعَبُ لَعْبُ (§ 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 which supply the place of the maṣlaḥār or nomen verbi, § 88; as "it is good for you that ye should fast or to fast\(^{a}\) aḥmādī; "it pleased me that thou wentest out, or thy going out pleased me\(^{b}\) aḥmādī; "thou hast long been hostile to the Rāsul\(^{c}\) aḥmādī;"μακαρακότι = μακαρία (§ 116) [Rem. Instead of a sentence compounded with sometimes an oratio directa is used, as "my hearing of the little Mu'āḍīr is better than my seeing him; قَبَلَ أَحَدًا وَزَمَرَ أَحَدًا مِنْ أَحَدَيْنِ أَثْنَاءِ my being visiblity is my being time; قَبَلَ الْخَلَفَ مُحَمَّدًا أَحَبَّ أَنْ يَسْتَرِقَ إِلَى مِنْ أَمْرِٕٔ إِن يَأْتِي إِنْ مِنْ أَمْرِٕٔ إِنْ أَمْرَ أَمْرٌِ and that the breach of faith proceeds from them pleased me better than that it should proceed from us; فَقَالَ أَبِي إِنْ أَنْ يَسْتَرِقَ إِلَى أَحَبَّ إِنْ يَأْتِي إِنْ مِنْ أَمْرِٕٔ إِنْ أَمْرَ أَمْرٌِ and, said he, rather will I march towards him than that he should march towards me; and in the D predicate sleeping hardly at all, his principal object being to obtain his blood-revenge, or to meet an ironclad warrior (Hamdan, p. 245). D. G.]

115. The predicate may be, as mentioned in § 113, a preposition with its genitive; as زِيَادُ عَمَّهُ زِيَادُ in the mosque: Ziyād is in the mosque (not elsewhere), but زِيَادُ in Ziyād is in the mosque; Ziyād is in the house; أَنْ أَنْ عَمَّهُ Ziyād is in the mosque; أَنْ أَنْ عَمَّهُ Ziyād is in the house; أَنْ أَنْ عَمَّهُ Ziyād in the mosque; أَنْ أَنْ عَمَّهُ جَمِيلُ Ziyād in the house; أَنْ أَنْ عَمَّهُ. Unless the indefinite substantive be accompanied by an adjective,
A expressed or implied, when either order is admissible; as

A noble man is with me or in my house;

there is a little man, or a man-looking

follow with us or at our house—or

unless the sentence expresses a wish, when the indefinite subject comes

first; as, ُنُبِيعُ الْأَزْمَلْ مَالِيٍّ (§ 127, e). In case of inversion, the

subject must be defined by the article, as

لا مَأْلِدِ الْأَزْمَلْ (§ 117).

B 117. This inversion of subject and predicate also necessarily

takes place in a nominal sentence: (a) when the ِعَمَّةُ ( miejsczenie)

is in the house, not

صلحًا في الدار صاحبًا;

(b) when the

is restricted by ِعَمَّةُ ( miejsczenie)

or ِعَمَّةُ ( miejsczenie), as

ما في الدار إلا ُنُبِيعُ;

there is no one but Zeid in the house,

we have nothing (to do) but to follow ِعَمَّةُ ( miejsce)

not ِعَمَّةُ ( miejsce), which would mean Zeid is

in the house [comp. §§ 115, rem., 185]; (y) when ِعَمَّةُ ( miejsce) is an

interrogative, as

what is this? أَيُّهَا ِعَمَّةُ;

where is Zeid?

Rem. a. With the particle ِعَمَّةُ ( miejsce) under β we find occasional

exceptions; as

What is this? ِعَمَّةُ;

O my Lord, can we victory over them be hoped for save through

Thee? ِعَمَّةُ ( miejsce) (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 ِعَمَّةُ أَمَّيْتُ (Tab. ii. 1973, l. 7) has the sense of a collective: are the house of Omeyya waking or sleeping? D. G.

§ 119] The Sentence and its Parts.—The Subject & Predicate. 255

hel ُقَٰذِمُونَ الْرَجُلًا A

or ِعَمَّةُ أَمَّيْتُ (§ 121).

118. In verbal sentences the subject or agent must always follow

the predicate or verb; as ُعَمَّةُ أَمَّيْتُ;

ُعَمَّةُ أَمَّيْتُ (lit. ُعَمَّةُ أَمَّيْتُ) (see § 120).

119. When the noun (substantive or pronoun) stands first, and

the verb second, the former is not a ِعَمَّةُ ( miejsce) or agent, but a ِعَمَّةُ ( miejsce),

or inchoative, of which the latter is the ِعَمَّةُ ( miejsce) or inchoative,

the whole being not a verbal but a nominal sentence (see § 118).

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. ُعَمَّةُ أَمَّيْتُ;

ُعَمَّةُ أَمَّيْتُ (see § 113)

I have said, where the agent is in ِعَمَّةُ ( miejsce). 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

ference between a compound nominal sentence, such as

ُعَمَّةُ أَمَّيْتُ;

and a verbal one, such as ُعَمَّةُ أَمَّيْتُ, 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. ُعَمَّةُ أَمَّيْتُ (see § 113). ُعَمَّةُ أَمَّيْتُ (see § 113)

is alive, whereas in the latter, in which the logical emphasis rests almost solely upon the verb, such a ِعَمَّةُ ( miejsce) 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: ِعَمَّةُ أَمَّيْتُ (see § 113). There we

worship and to ِعَمَّةُ أَمَّيْتُ we cry for help; ِعَمَّةُ أَمَّيْتُ ِعَمَّةُ أَمَّيْتُ ِعَمَّةُ أَمَّيْتُ

Zeid struck one man, and ُعَمَّةُ أَمَّيْتُ ُعَمَّةُ أَمَّيْتُ ُعَمَّةُ أَمَّيْتُ ُعَمَّةُ أَمَّيْتُ ُعَمَّةُ أَمَّيْتُ ُعَمَّةُ أَمَّيْتُ ُعَمَّةُ أَمَّيْتُ ُعَمَّةُ أَمَّيْتُ ُعَمَّةُ أَمَّيْتُ ُعَمَّةُ أَمَّيْتُ ُعَمَّةُ أَمَь
A 120. Those sentences are also compound, which are composed of a noun and a nominal sentence or a verbal sentence, consisting of a verb and a following noun. For example: زُبِيدُ أَبُوُّ حَسَنٍ Zbid’s son (lit. Zbid, his son) is handsome; زُبِيدُ مَاتُ أَبُوُّ Zbid’s father is dead; زُبِيدُ قُتُلُ أَبُوُّ Zbid’s brother has been killed; زُبِيدُ جَيْلُ إِلَيْهِ بِكَايْبُ a letter has been brought to Zbid (lit. Zbid, there has been a coming to him with a letter). In compound sentences of this sort, there is appended to the subject of the nominal or verbal B sentence, which occupies the place of the حَمْرَةٌ, a pronominal suffix, called the أَرَابِيَّة, the binder or connecter, which represents, and falls back upon, the noun forming the مَدُّتُا. Such a sentence is said by the grammarians to be 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: أَسْمَانُ مَنْوَانِ بِدْرُ مَرْيَمُ, the ghee is (at the rate of) two mansās for a dirham; أَمْوَادُ مُتْبَحِشِينَ مَنْوَانِ the wheat is (at the rate of) sixty dirhams per kurr; i.e. مَنْوَانِ مَنْوَانِ the kurr of it, مَنْوَانِ the kurr of it.

Rem. b. A pronominal أَرَابِيَّة is not required when the حَمْرَةٌ is wider or more general in its signification than the مَدُّتُا. What an excellent man Zbid is! Nor when the حَمْرَةٌ and مَدُّتُا are perfectly identical in meaning; as: حَسَنُ نِعْمَتُي الَّذِي نَصْرَتُهُ my utterance is, God is my sufficiency; حَسَنُ نِعْمَتُي الَّذِي نَصْرَتُهُ 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. O جَبَرُ عَلَى يُوُسُّدُ the Banū Libāy are A skilled (in augury); فَحْيُ الْحَامِلُ يُنَبِّئُ عَنْ أَبَاكَ يَمِينُ and so we are better than you in the opinion of men (where, according to the analysis of the grammarians, حَمْرَةٌ and حَمْرَةٌ are the مَدُّتُا, and حَمْرَةٌ and حَمْرَةٌ are each a كَايْبُ or agent supplying the place of the labor); عُبُورُ جَبَرُ عَلَى يُوُسُّدُ Zbid’s slave in beating ‘Umar (where is the مَدُّتُا of the حَمْرَةٌ); ضَرَبَ فَكَأَلْعَبُ جَبَرُ عَلَى يُوُسُّدُ there came to me Zbid, 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 فَكَأَلْعَبُ كَأَلْعَبُ جَبَرُ عَلَى يُوُسُّدُ. are the two men standing? قَأَلَ كَأَلْعَبُ جَبَرُ عَلَى يُوُسُّدُ are the men standing? مَا فَكَأَلْعَبُ كَأَلْعَبُ جَبَرُ عَلَى يُوُسُّدُ. are Zbid’s parents standing? (where is a transposed حَمْرَةٌ and حَمْرَةٌ, and حَمْرَةٌ of the حَمْرَةٌ, and حَمْرَةٌ of the حَمْرَةٌ). are thy sons beaten? (where is the حَمْرَةٌ and حَمْرَةٌ, and حَمْرَةٌ of the حَمْرَةٌ, and حَمْرَةٌ of the حَمْرَةٌ). Similarly: اِذْهَبْ رَبِّ بِآياتِي یَا اِبْرَاهِيمُ my gods, O Abraham! حَمْرَةٌ مَا وَعَفْتُ يَمِينً أَثْنَى my two friends, we do not keep your compact with me; حَمْرَةٌ مَا وَعَفْتُ يَمِينً أَثْنَى will ye fulfill a promise on which I relied? O جَبَرُ عَلَى يُوُسُّدُ قَأَلْعَبُ thy enemies are not in play, so do thou leave off play (where حَمْرَةٌ حَمْرَةٌ, i.e. حَمْرَةٌ حَمْرَةٌ, and حَمْرَةٌ حَمْرَةٌ). But if the verbal adjective agrees with the following noun in number, the sentence is regarded as nominal; e.g. مَا فَكَأَلْعَبُ كَأَلْعَبُ the two men are not standing (where حَمْرَةٌ حَمْرَةٌ).
A. 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 كَفَانَّ 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 أَحَوْاتُ كَفَانَّ (§ 42).

123. If a definite noun (substantive or pronoun) and an indefinite adjective are placed in juxtaposition, the very fact of the former being defined (no matter in what way) and the latter undefined, shows that the latter is the predicate of the former, and that the two together form a complete nominal sentence; for an adjective which is appended to a noun as a mere descriptive epithet, and forms along with it only one part (either subject or predicate) of a sentence, must be defined according to the nature of the noun. E.g., يُوسُفُ مَريشَ the sultăn is sick, إِبْنُ مَريشَ the sultăn is sick, يُوسُفُ مَريشَ my father is sick, هوُ مَريشَ he is sick, هُذَا مَريشَ this man is sick; whereas هُذَا مَريشَ would mean either this (is) the sick (man) or this sick (man), and إِبْنُ مَريشَ إِبْنُ the sultăn آمَرُ is sick.

124. When both subject and predicate are defined, the pronoun of the third person is frequently inserted between them (see § 129), to prevent any possibility of the predicate being taken for a mere A apposition. This is done even when the subject is a pronoun of the first or second person. For example: يَاكُونَ أنَا اللَّهُ الْحَيُّ الْقَيْمُ The same is true of "أَنَّ اللَّهَ الْحَيُّ الْقَيْمُ". God is the living, the self-sustaining, the life and the truth. The phrase أَنَّ اللَّهَ الْحَيُّ الْقَيْمُ is the (only true) wealth is contentment, and أَنَّ اللَّهَ الْحَيُّ الْقَيْمُ I am the Lord thy God, that man is I, I am the Lord thy God. The insertion of this pronoun takes place also frequently, when the predicate is a comparative, as إنَّهُ أَكْفَلُ منْ إِبْنَ مَريشَ Zeid is more excellent than Ameer. This interposed pronoun, which is equally common in the other Semitic languages, is called by the grammarians [or simply the pronoun of separation (between the كَفَانَّ and the مَريشَ) [or simply the pronoun which serves as a prop or support (to the sentence), or simply the الدَّعَامَةُ the prop or support.

125. In the case of a definite subject in the accusative after إنَّ اللَّهَ الْحَيُّ الْقَيْمُ etc. (§ 38), the صِمْبُ الْفَظُّ is not required, because the predicate is sufficiently marked as such by its remaining in the nominative, as أَنَّ اللَّهَ الْحَيُّ الْقَيْمُ إِنَّ اللَّهَ تِلَّهُ إِنَّ اللَّهَ تِلَّهُ etc., whereas D a mere apposition would be in the same case as the subject, viz., the accusative. A pronoun may, however, be inserted, provided it be of the same person as the substantive or pronoun after إنَّ اللَّهَ الْحَيُّ الْقَيْمُ etc., as أَنَّ الْأَمْرُ إِنَّ اللَّهَ يُبَشِّرُ the world to come is the everlasting
or one which is not qualified by an adjective, or an expression equi-
valent to an adjective (as رجل مفطوم ِ الوارث there is a man of
the noble with us, رجل ضبق q noble man); except in certain cases,
of which the following are the most important.

(a) When the sentence is of the class called
(taking this term in its widest sense, § 115 at the end), and (a) the
predicate is placed first, as في آثار رجل there is a man in the house,

(b) When the subject is preceded by the affirmative ل; as

(c) When the subject is a diminutive, because the substantive
then includes the idea of the adjective صغير small, or

* Indefinite (النكرة) 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
عميل برَّ بُديع a pious action or good work adorns (a man),
عدم ساحة عُتيَر an hour's justice is better than a thousand months'
A temptible; as there is a man in our house (see § 116).

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

(e) When the sentence expresses a wish or prayer; as peace be upon you! and Woe to Zeid!

(f) When the subject is a word which contains the conditional meaning of the particle if; such as if any one gets up, I will get up with him.

(g) When the subject is preceded by the or which introduces a circumstantial clause (§ 183), or by the conjunction if not, or by the [817]; as we travelled by night, after a star had already shone out, but from the moment thy face appeared, its light obscured every shining star; or; or we were not for patience, every lover would die; if a wild ass departs (i.e. if a chieftain dies), there is a wild ass (another chieftain) in the tribe.

A subject being suppressed; as who is in thy house? and receives the reply, a man, scil. cie.

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

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

[§ 127] The Sentence and its Parts.—The Subject & Predicate. 263
definite or accompanied by an adjective; as Zeid and a man are standing; and a noun in the feminine and (another) man are in the house, where or above, etc. (p. 260, note) a man and a tall woman are in the house.

[(d) When two or more indefinite subjects are put together antithetically or synthetically, as one day is for us, another against us; and some say—others say.

(l) When the subject is in the accusative after 2, etc. (§ 36), as if anything is known, etc. (§ 6).

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 something has brought thee, meaning something great or important, or equivalent to nothing has brought thee but a thing (of importance); or wick has spoken!

Rem. b. European grammarians have often erred in their analysis of the phrase or has translated either way, your minds have made a thing seem pleasant unto you (and ye have done it), but patience is becoming; or mais la patience va tu enfer; or ergo pari (patientem esse) palmam est; according to which translations would be an indefinite and its subject.

Still worse is it to regard the words as an exhortation, therefore—becoming patience! (also—gesienendes Geduld!), which would necessarily be a compound (§ 35). The Arab commentators are right in regarding the words either as a 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 صيَبَرُ القُصُرِ 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. صيَبَرُ القُصُرِ as 

cالإنسان هذا هو السبب، or the جنود the Muslims (and not slaves or mercenaries) formed the 

cالإنسان this was the reason; جنود army; وإن they were the doers of wrong.—

This pronoun is also frequently appended (as in the other Semitic 

cالإنسان languages) to a pronominal suffix in any case, to give it emphasis 

\[\text{كَنَّا أَهْلُ الْقُصُرِ} \text{thou art the} \]

\[\text{كَنَّا أَهْلُ الْقُصُرِ} \text{the watcher over them;} \]

\[\text{كَنَّا أَهْلُ الْقُصُرِ} \text{his opinion was} \]

\[\text{كَنَّا أَهْلُ الْقُصُرِ} \text{that no one should take anything;} \]

\[\text{كَنَّا أَهْلُ الْقُصُرِ} \text{where thou is my share of this booty?} \]

\[\text{كَنَّا أَهْلُ الْقُصُرِ} \text{our book?} \]

\[\text{كَنَّا أَهْلُ الْقُصُرِ} \text{what prevented you two} \]

\[\text{كَنَّا أَهْلُ الْقُصُرِ} \text{from doing that?} \]

\[\text{كَنَّا أَهْلُ الْقُصُرِ} \text{if thou thinkest} \]

\[\text{كَنَّا أَهْلُ الْقُصُرِ} \text{that I have less wealth and (fewer) children than thou; and more} \]

\[\text{كَنَّا أَهْلُ الْقُصُرِ} \text{rarely to a noun in the accusative, as} \]

\[\text{كَنَّا أَهْلُ الْقُصُرِ} \text{we made his offspring the survivors. The emphatic} \]

\[\text{كَنَّا أَهْلُ الْقُصُرِ} \text{is sometimes} \]

\[\text{كَنَّا أَهْلُ الْقُصُرِ} \text{prefixed to it, as} \]

\[\text{كَنَّا أَهْلُ الْقُصُرِ} \text{if we be the righteons.} \]
131. If, however, in a nominal sentence, a more precise indication of time and mood be necessary, the Arabs use for this purpose or one of its "sisters" (§§ 41, 42). The imperfect َكَانَ رَكَّبَنَّهُ has in this case the usual meanings of the imperfect (§ 8): whilst the perfect admits of four significations; via, (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 we were shortening of َكَانَ رَكَّبَنَّهُ, verily God is a watch over you (Sūra iv. 1). The perfect َكَانَ رَكَّبَنَّهُ expresses the present in particular after the negative particle, and the interrogative, particles, such as َمَا َكَانَ مِنْهَا َيَغْنِئُ مَثْلًّا, (the Korān) is not a story invented (by Muhammad), but a confirmation of what (i.e. of the sacred writings which) preceded it, َمَا َكَانَ ْيَقُولُونَ أَنْ يَبْدَؤُهُ مَا لَكُمْ صَحِيحًا. They cannot enter them (lit. it is not to them that they should enter them) but with fear: َمَا َكَانَ يَقُولُونَ أَنْ يَبْدَؤُهُ مَا لَكُمْ صَحِيحًا. no soul can believe except by the permission of God: َمَا َكَانَ ْيَقُولُونَ أَنْ يَبْدَؤُهُ مَا لَكُمْ صَحِيحًا, he is not (the man) to do us any harm; َمَا َكَانَ ْيَقُولُونَ أَنْ يَبْدَؤُهُ مَا لَكُمْ صَحِيحًا, God is incapable of letting—lit. is not (the one) to let—your belief perish (i.e. go unrewarded); َأَكَانَ لِبَنِي عَقِبَةِ عَجْبًا أَنْ أُخُذُوهُ إِلَى جَيْلٍ مِّنْ دُرٍّ; is it a wonder to men that We have made a revelation to one of them?

132. The subject of a sentence is not frequently noted, 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 َيَقُولُونَ َقَالَ لأَيْنَذَا َقَالَ َقَاذِئُل َقَالَ َقَاذِئُل, etc. to use the relative pronouns َمَنْ and َمَا with repetition of the verb, as َيَقُولُونَ َقَالَ لأَيْنَذَا َقَالَ َقَاذِئُل َقَالَ َقَاذِئُل, etc. For the nomen agentis with the plural suffix, the word َبَعْضُ a part, some one, is often employed, as َبَعْضُ َقَاذِئُل َقَاذِئُل, etc. A peculiar manner of expressing the general terms َبَعْضُ َقَاذِئُل َقَاذِئُل َقَاذِئُل, etc. is to use the relative pronouns َمَنْ and َمَا with repetition of the verb, as َيَقُولُونَ َقَالَ لأَيْنَذَا َقَالَ َقَاذِئُل َقَالَ َقَاذِئُل, etc. there came down from its inhabitants who came down, i.e. some of them.; َأَكَانَ لِبَنِي عَقِبَةِ عَجْبًا أَنْ أُخُذُوهُ إِلَى جَيْلٍ مِّنْ دُرٍّ; َأَكَانَ لِبَنِي عَقِبَةِ عَجْبًا أَنْ أُخُذُوهُ إِلَى جَيْلٍ مِّنْ دُرٍّ; and َمَا َكَانَ ْيَقُولُونَ أَنْ يَبْدَؤُهُ مَا لَكُمْ صَحِيحًا, he gave me what he gave me, i.e. much, or little, or something between the two, according to circumstances.
PART THIRD.—Syntax.

§ 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 istur, getur; as

it has been written, it is written with the writing reed;

there was a travelling, they travelled towards Irāk;

there has been disputed, there has been a dispute about it;

there is vehement thirst felt, they thirst vehemently;

there was a passing by Zeīd;

a revelation was made to them;

he feasted (lit. there was a covering thrown over him, comp. مَفِطَر), whence

in later times incorrectly & عَلَيْهِ, and, without

the preposition [§ 113, rem.], عُلِّيَهُ, fem. عِلِّيَهُ (الحَرْبَيْنُ عِلِّيَهُ)

[Similarly

he repeated (lit. there was a falling upon his hand), and

hence ُتَعَبَ which is مَتَعَبَةَ, مَتَعَبَتْ, مُتَعَبَتْ, مَتَعَبَتْ

the forbidden tree; مَتَعَبَتْ, مُتَعَبَتْ, مُتَعَبَتْ

she was the benefited one].

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 مَفْطَرَاتٌ things not أَطْلِيَاتٌ things not قدَّامٌ things not أَطْلِيَاتٌ things not مَشْرِعُ things not أَطْلِيَاتٌ things not

* The مَعْقُولُ or object, may be either صَالِحٌ pure, i.e. the

accusative, or غير صَالِحٌ impure, i.e. a preposition with the genitive

(جَارٍ وَمَسْجُورُ).
latter, all the numbers and persons are employed, sing. 3 p. m. A written in some cases, e.g., "something was brought to him" (act.!).  

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 in general, "it snows", "it rains", "it rains", or in the specific cases, "the snow falls", etc.  

Rem. c. In the case of words like "it is necessary", "it behoves", etc., followed by the subjunctive, the subject naturally is the following clause, and therefore the verb does not come under the head of impersonal*.  

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

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

* [On the impersonal use of عَفَّ أَفْكَى see § 56, c, footnote. Comp. also Nöldeke, Zur Grammatik, p. 76 seq, who adds "ibnā ُّ نَٰبَ فِي أَمْرٍ his opinion changed as to the matter, when it was next year, etc."
A which the Arabic, like the other Semitic languages, has no distinct pronominal form. A قاتلا الوالد ل灾害 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 أَنْفُقُ مَالَهُ soul, عَيْنَاء, [or مَعْجِة face.] (and in later Arabic عَيْنَاء, دَبَّات substantive, essence, or حَال state) must be interposed; as أَنْفَعَهُ فَتْنَة he killed himself; فَتْنَة. I a square pedestal; قَأِعْدَة great treasures (acc.); بَعْض, B or جَيْب, or جَيْب, or جَيْب, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or قُوَّمٌ, or Qowm 'asimaw] 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 sans 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 (sans or fractus). They can have an adjective in the masc. plur. only by a constructio ad sensum, as has been remarked Vol. i. § 306, for instance believing men. This is also applicable to the names of Arab tribes, as جَيْبَانُ أَلْكُرْفُن and when Nebuchadnezzar had laid it (Jerusalem) waste he carried off with him the principal men of the Benu 'Israil; 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 أَنْفُعُ Мاله soul, عَيْنَاء, or مَعْجِة head; and in Ethiopia, of قَرْحَة the head.

136. The complements which are coordinated with, or placed in apposition to, the subject or predicate, are called by the Arab grammarians أَتْوَّاح, sequentia, followers or appositives (sing. بَعْض), and the word to which they are placed in apposition is called أَتْوَاح, 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. الْجَبَلُ الْكُرْفُينَ the noble man, جَبَلُ الْكُرْفُينَ the noble man, حْيَابُه الْكُرْفُينَ the noble Zobah (acc.), حْيَابُه الْكُرْفُينَ His glorious book; قَأِعْدَة great treasures (acc.); بَعْض, B or جَيْب, or جَيْب, or Qowm 'asimaw] two handsome women; قَأِعْدَة, B or جَيْب, or جَيْب, or Qowm 'asimaw] a noble tribe or family. A [Exceptions are Qowm 'asimaw] feminine, i.e. soft water; جَمَالُ عنْصَرَيْب, A a hermaphrodite. For an exception to the agreement in number see § 100. D. G.]
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very tall palm-trees; or in the broken plural, as the heavy clouds; the dusty white doves. A noun may have two or more adjectives connected with it; as the bright red star: the compassionate, the merciful. Sometimes a substantive is used adjectively; as a young woman (who

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is) a virgin, a number of mosques; it contains a number of horses and men; and this is a usual custom of his. This is especially the case with nomina verbi (السِّمَاء); see Vol. i. § 230, rem. c); as there are plenty of men with me; and they love wealth

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and are a band of more than a hundred; a fasting man, a just woman, people with whom one is pleased, a covering blown and a violent thrust and a burning shot*. Compare, in Hebrew, Num. ix. 20, Nehem. ii. 13; and in Syriac, many gardens, many sons and daughters.

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* [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 Kasis say, instead of the usual a bad companion is to be compared to a blacksmith’s bellow (Samahšari, Pačk i. 372 seq.; comp. the Gloss. to Ibn al-Faʿīl s.v. 381). D. G.]

[§ 136] The Sentence & its Parts.—Appositive; the Adjective. 275

Rem. a. A noun in the dual or plural may, of course, be followed by two or more adjectives in the singular, if a contrast between the objects mentioned be intended; as I saw the two Zeids, the liberal and the stingy; the two brothers, the tall, (one) short, and (one) middle size.

Rem. b. If an adjective in the dual be connected with two singular nouns, whose regents (عُمَّل) are identical in meaning and government, it agrees with them in case; as if the two regents be discordant in meaning or government, the adjective is put either in the accusative (supplying I mean) or in the nominative (in a suppressed, viz.; as 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. or and the two relatives; the relation varies according to the relation of the regent to each in respect of its meaning; you say but the relation is different in respect of meaning (for Zeid alone is and ‘Amr alone is 382), but where the relation D is the same (for both Zeid and ‘Amr are at once and 383).

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 384; their two houses are.