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

Rem. d. It is always possible to break the natural connection between a substantive and its adjective (السَّاطِر), when the latter is employed as مَعْرُورَتِيْنَ, ماً مَّاُمُؤِّرَتِيْنَ, or مَعْرِورَتِيْنَ, supplying, in the case of the nominative, ماً مَّاُمُؤِّرَتِيْنَ, and of the accusative, ماً مَّاُمُؤِّرَتِيْنَ (see § 35, b, d, rem. a).

Rem. e. The pronoun ماً مَّاُمُؤِّرَتِيْنَ is often used in apposition to an indefinite noun, with a vague intensifying force (ماً مَّاُمُؤِّرَتِيْنَ); as ماً مَّاُمُؤِّرَتِيْنَ give us a book (or other); من ماً مَّاُمُؤِّرَتِيْنَ thou art come because of some matter (of importance); ماً مَّاُمُؤِّرَتِيْنَ verify God is not ashamed to invent (lit. strike, coin) some similitude (or other), a great and what is above it (in the scale of creation); ماً مَّاُمُؤِّرَتِيْنَ a man! From ماً مَّاُمُؤِّرَتِيْنَ a man to have been slain was he whom the بنَاتٍ كُرَّهُمْ have slain! [Another mode of expressing the same idea is the use of ماً مَّاُمُؤِّرَتِيْنَ after a verbal noun, of ماً مَّاُمُؤِّرَتِيْنَ after an adjective or an equivalent expression such as ماً مَّاُمُؤِّرَتِيْنَ, ماً مَّاُمُؤِّرَتِيْنَ, or in an indefinitely high degree. Instances of the former are ماً مَّاُمُؤِّرَتِيْنَ bright of colour, vying on white; ماً مَّاُمُؤِّرَتِيْنَ rather few than many; ماً مَّاُمُؤِّرَتِيْنَ blackish, etc.; of the latter ماً مَّاُمُؤِّرَتِيْنَ a very great need; ماً مَّاُمُؤِّرَتِيْنَ a very dangerous snake; ماً مَّاُمُؤِّرَتِيْنَ much more to the north. (This use of ماً مَّاُمُؤِّرَتِيْنَ is not to be confounded with its use in such phrases as ماً مَّاُمُؤِّرَتِيْنَ is he in the way which ought to be pursued, sc. ماً مَّاُمُؤِّرَتِيْنَ everybody knows what is the meaning of hand, "praise"). D. G.]

(b) As regards the demonstrative pronouns, which are looked upon by the Arabs as substantives (Vol. i. §§ 190, d, and 338), either they may be placed in apposition to the substantive, or the substantive to them; as ماً مَّاُمُؤِّرَتِيْنَ this king, lit. this (person), the king: ماً مَّاُمُؤِّرَتِيْنَ B Zaid, this (person), i.e. this Zaid or Zaid here. In both cases the apposition is a qualitative one, whence the first word in each is called by the Arabs ماً مَّاُمُؤِّرَتِيْنَ which is described, and the second ماً مَّاُمُؤِّرَتِيْنَ the description or descriptive epithet. [The pluralsى ماً مَّاُمُؤِّرَتِيْنَ are construed with a pronoun in the fem. sing., unless they designate rational beings, in which case the pronoun may be in the plural, as ماً مَّاُمُؤِّرَتِيْنَ, and the names of Arab tribes, ماً مَّاُمُؤِّرَتِيْنَ. As the demonstrative pronoun is by its nature definite, the noun in apposition to it must of course be definite likewise. If it be defined by the article, the demonstrative usually precedes, ماً مَّاُمُؤِّرَتِيْنَ very rarely follows, ماً مَّاُمُؤِّرَتِيْنَ this man, seldom اَرْجِلُ. But if the substantive be definite by its own nature (as a proper name or a mere word, §§ 78, and Vol. i. § 292, c), or defined by having a genitive after it, the demonstrative always follows; ماً مَّاُمُؤِّرَتِيْنَ this Zaid (see D above)*; ماً مَّاُمُؤِّرَتِيْنَ this (word) 'idan; ماً مَّاُمُؤِّرَتِيْنَ it is well known in grammar that this 'ilâ has the meaning of ماً مَّاُمُؤِّرَتِيْنَ my servants or these servants of mine; ماً مَّاُمُؤِّرَتِيْنَ ماً مَّاُمُؤِّرَتِيْنَ these my servants or these servants of mine; ماً مَّاُمُؤِّرَتِيْنَ ماً مَّاُمُؤِّرَتِيْنَ this or these servants of mine, ماً مَّاُمُؤِّرَتِيْنَ ماً مَّاُمُؤِّرَتِيْنَ this or these servants of mine.]

* If the proper name has the article, ماً مَّاُمُؤِّرَتِيْنَ may possibly precede, because it is to a certain extent a common noun defined by the article (see above); ماً مَّاُمُؤِّرَتِيْنَ or this or these servants of mine, ماً مَّاُمُؤِّرَتِيْنَ or these my servants or these servants of mine; ماً مَّاُمُؤِّرَتِيْنَ or this or these servants of mine.
A. To this time or age of ours; or, this famous book of his. On the other hand, in such a phrase as

μαθητευδε ούτως ἡ θυσία του Ἰησοῦ, the words ἡ θυσία του Ἰησοῦ are the predicate (τοῦ), and ούτως,attu, is a circumstantial accusative, this is the she-camel of God, (as) a sign unto you. [Likewise, in the saying ούτως, ἦν ὁ θεός, the words οὔτως must be considered as the predicate of ἦν, this is, (see:—see there is) Ζήβις standing at the door, in μόνον θεον πανταγόν, the predicate, ἦν οὔτως ὁ θεός, a circumstantial accusative. D. G.]

§ 137. The Sentence & its Parts.—Appositive: οὐκέτι γνώστηκα, etc. 279

and fem. οὐκέτι γνώστηκαν are not admitted by the great majority of gram-marians; as οὗτος "the things (without exception) prostrated themselves. Sometimes this word is used without οὗτος as οὗτοι οἱ ἄνδρες ἐμπρόσθεν Ομήρου, verity I will lead them all astray; I would pass my time in weeping rushing rhyme for the pulley created a whole day.

Rem. a. Instead of using the pronominal suffix, the noun itself is occasionally repeated after οὗτος οἷος ἡ θυσία τοῦ Ἰησοῦ, O thou most like of all men to the moon (in beauty), instead of οὗτος ἦν οἷος ἡ θυσία τοῦ Ἰησοῦ.

Rem. b. A peculiar use of οὗτος as an appositive is exemplified by the phrases οὗτος οἷος οὗτος he is a true hero,--[Œ. Squat.;] οὗτος οἷος οὗτος he is a thorough scholar; οὗτος οἷος οὗτος art a real man. Similarly, according to οὗτος οἷος οὗτος οὗτος οὗτος this is a thorough scholar (οὗτος οἷος οὗτος οὗτος οὗτος: [Comp. § 82, b, rem. footnote.]

Rem. c. To οὗτος are sometimes appended other synonymous words, which form their fem. sing. and masc. and fem. plur. in the same way; viz. οὗτος, as οὗτος οὗτος οὗτος, and οὗτος, as οὗτος οὗτος οὗτος. The usual sequence of these synonyms is exemplified in the phrase οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος, the entire army came; but the order of the last two may be inverted. He is a bucking child, whom οὗτος οὗτος οὗτος (or she with the slender nose) would carry for a whole year;
PART THIRD.—Syntax.

\[\S\ 138\]

A they turned their backs upon us and protected themselves one and all by (seeking refuge from us behind) Ḥum-Nāmī ibn Zūrā.

[Rem. d.] Aṣ̄ṣāl is also often connected with the noun to which it refers by means of the preposition ب, as they came all of them, all together. Likewise B ḥaṭṭā bāṣirūn is another word with the same meaning (a worn-out rope; as the people came altogether; ḍaľu ʾiš̄e ʾl-[b]eš̄e, ḍaľu ʾiš̄e ʾl-[b]eš̄e, I have brought thee the thing altogether.]

Similar corroboratives (\S\ 139, rem. a) are given by Hamādaṭ in his Kitāb ʾl-ʾElīfās, Beyrouṭ ed. p. 214. D. G.]

\[\S\ 138\]

Like ḥaṭṭālūn, ḥaṭṭālūn, both (\S\ 83), [as ب a part] and نفَع a half. They follow the noun to which they refer, and take the appropriate pronoun suffix; as ḥaṭṭālūn, ḥaṭṭālūn, ḥaṭṭālūn, I believe in the two natures of the Messiah and His two wills, both of them; Ġābālī l-ʾelīfūn, Ġābālī l-ʾelīfūn, Ġābālī l-ʾelīfūn, a part of the people came to me; ʾl-ʾelīfūn, ʾl-ʾelīfūn, ʾl-ʾelīfūn, half the army.

Rem. ḥaṭṭālūn is very rarely used in apposition to a feminine substantive, as ḥaṭṭālūn, ḥaṭṭālūn, ḥaṭṭālūn, thou favourest (me) with the proximity of the two Zānīb, both of them.

\[\S\ 139\]

Aṣ̄ṣāl, soul, and Aṣ̄ṣāl, eye, essence (of a thing), are often employed in the sense of ipse, self (compare \S\ 135). They are then not seldom prefixed to a noun, which they govern in the genitive; as Aṣ̄ṣāl, Aṣ̄ṣāl, Aṣ̄ṣāl, the star itself; Aṣ̄ṣāl, Aṣ̄ṣāl, Aṣ̄ṣāl, this is an expression for that wherein the second (term) is identical with the first; Aṣ̄ṣāl, Aṣ̄ṣāl, Aṣ̄ṣāl, the removing of ignoring from himself. But more generally they are used, like Aṣ̄ṣāl, as appositives to a definite noun, and are followed by the appropriate pronominal suffix; as Aṣ̄ṣāl, I saw Amr himself.

If the noun be in the dual or plural, the plural forms and should be employed, as Aṣ̄ṣāl, the vizīrs themselves killed him; Aṣ̄ṣāl, the vizīrs themselves killed him; [these are thy dirhems themselves]. Some authorities admit in this case the use of the singular or the dual, as Aṣ̄ṣāl, the two Žīdīs themselves came; [comp. Vol. i. \S\ 517, rem. d]. These words are also often connected with the nouns to which they refer by means of the preposition ḫallūn, ḫallūn, ḫallūn, the 'amīr came in person; as ḫallūn, ḫallūn, ḫallūn, degradation itself; ḫallūn, ḫallūn, ḫallūn, and now they are choosing in person; ḫallūn, ḫallūn, ḫallūn, the 'awālī (spear-shafts) are the spears themselves; ḫallūn, ḫallūn, ḫallūn, he wears that unless he restores the women themselves, he will assuredly attack him; ḫallūn, ḫallūn, ḫallūn, etc. after an indefinite noun means a certain, as D ḫallūn, ḫallūn, ḫallūn, El-ʾAwaṣṣām is the name of a district, there is no place of this name]. Occasionally, too, ḫallūn is appended in the form of an adverbial accusative, or by means of the preposition ḫallūn, but without any suffix; as ḫallūn, this is the very person (or thing).—Aṣ̄ṣāl and ḫallūn may be put in direct apposition to a pronominal suffix in the accusative or genitive; as ḫallūn, ḫallūn, ḫallūn, this is an expression that whereas the second (term) is identical with the first; ḫallūn, ḫallūn, ḫallūn, this is an expression.
The Sentence & its Parts.—Appositions; the Adj.

§ 139. The construction with the phrase I saw thee (Vol. i. § 189); A
only a poet could venture to say, indeed, instead of the noble man is grave or sedate.

Rem. b. Besides the ṭawābūr, the Arab grammarians acknowledge three other classes of ṭawābūr; viz. the description or descriptive word, qualitative, adjective; the substitution or permutative; and the explanatory apposition.

(1) The word or phrase ṭawābūr may refer to the preceding substantive either directly (in which case it is a simple adjective), as I saw a man whose brother is handsome; or indirectly, in virtue of a following word which is connected with it, as I saw a woman whose face is handsome. In this latter case the adjective [called the connected] belongs, as a prefixed predicate, to the following noun [called the connecting], which is its subject, and the two together form a D singular, or C qualitative clause, of the preceding substantive, with which the adjective agrees in case only by attraction: as I saw a woman whose face is handsome, I passed by a man whose mother is handsome. If the following noun be in the dual or plural, the adjective is still left in the D singular; as I passed by two women whose parents are handsome, I passed by some men whose faces are handsome.

* [Also when the preceding substantive is only understood, as]
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 أُمَّةً أَنْجَسَاءً (or جَدَّةً وَسَبْعٌ فُرُوجًا, I saw a man whose forefathers are noble. If the preceding noun be defined in any way, the adjective takes the article; as جَدَّةُ زَايدُ أَلدَانُ وَجَدَّةُ أَبُو دَاوُودُ. I saw Zeid, whose face is handsome.

Abu ʿUthmān M-Idrisi, who has been mentioned before, narrates: جَدَّةُ زَايدُ أَلدَانُ وَجَدَّةُ أَبُو دَاوُودُ the man came, whose parents are excellent; دَوَسَ لِلنَّارِ أَصْحَابُ النبيّ ﷺ the lakes, whose two natures are perfect; فِيْلِ لِلْقَلْبِ فِيْلِ لِلْقَلْبِ دَوَسَلَ أَصْحَابُ the kings who have been mentioned before; دَوَسَلَ أَصْحَابُ vce 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 مَحْيَى الفُعلُ, that which is like the verb.

Consequently جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ is with them جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ (جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ) but where another agent is expressed, جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْنُ جَرِبِيَ حُسْn
The Sentence and its Parts.—Verbal Appositives.

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

A possessed by or included in the preceding substantive; as *الْبَنِىَّةُ عَبْدُ اللّهِ طَيِّبٌ* is lighted with (the oil of) a blessed tree, an olive. A This apposition is equivalent to the use of *وَهُوَ وَهُوَ* etc. (e.g. *جَانِيُّ أَصْحَابُ وَهُوَ يَسَّأَلُونَ* and, being asymmetric, is opposed to the عَطْلُ النَّسِق or connection of sequence, which takes place by means of connective particles, such as *فَوَأَرَى فَوَأَرَى* and. [To this kind belong the appositions to a vocative (§ 98, 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: *مَنْ يَغْلَدُ يَغْلَدُ مَنْ يَغْلَدُ* wherever this shall find a recompense of sin—his chastisement shall be doubled; *مَنْ يَجْعَلُ يَجْعَلُ مَنْ يَجْعَلُ* when thou comest to us—visit us in our country—thou shalt find abundance; *مَنْ يَجْعَلُ يَجْعَلُ مَنْ يَجْعَلُ* whoever comes to us (and) asketh help of us, is helped.

**Rem. d.** The word to which a *بَنِىَّة* is annexed is called by the grammarians *بَنِىَّة* that which is strengthened or correlative; *بَنِىَّة* that which is followed by a or *بَنِىَّة* the qualified or described; that which has a بَنِىَّة* the word to which (an explanatory word) is attached (by means of a virtual conjunction).

**Rem. e.** In phrases like *فَقَانَلُوْا فَقَانَلُوْا* they fought with one another, the words *فَقَانَلُوْا* are a permutative of the agent *مَعَ* contained in the verb *فَقَانَلُوْا* and serve to strengthen the idea of reciprocity belonging to that verbal form. The *فَقَانَلُوْا* in *فَقَانَلُوْا* which supplies the place of the accusative, is dependent upon *فَقَانَلُوْا* contained in *فَقَانَلُوْا*.
A to the second, as َئَلَمْ فَسَجَدَ لَهُ ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ، then he sent (and) informed his father of this, َأَسْلَى ُرَأَتْ أَلْقَى وَقَتَتْ ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, and disturbances broke out again; or (b) the second modifies the first, as ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, he continued long prostrate, ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, he sang well. In both cases the older and more elegant form of expression is to insert the conjunction َفَ ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, if the first of the two verbs

B be a perfect, the second must be so likewise, for the imperfect would be a ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ (see § 8, d, e), and, as such, would virtually stand in the accusative [comp. § 44, c, rem. a]; as ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, he sent to inform. If both verbs are in the imperfect, the second may either be an apposition [§ 139, rem. c] or a ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ; as ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, he sends (and) informs, or mittit nuntiatus, he sends to inform.

C Rem. The later Arabic construction, without the conjunction, is very common in Syriac, e.g. ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, he sent (and) seized him, ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, they rebuilt; and also occurs in Hebrew, e.g. ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, 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 ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, I will come to take it, Tab. i. 1526, l. 13. D. G.

§ 142] Sentence and its Parts.—Concord of Predicate & Subject. 289

put in the fem. sing.; as ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ; But (b) 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 ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, a woman came before the judge; ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, a bad mother gave birth to that poor child; ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, a man, whom one of you (women) has deceived. [As to the collectives mentioned Vol. i. § 290, a, c, see § 145.]

Rem. a. The form of expression ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, So-and-so said, is B mentioned by the grammarians only to be condemned.

[Rem. b. The concord remains if, in negative or interrogative sentences, the subject be preceded by َمَا ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, no woman came, َمَا ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, 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 ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, the brick was broken, rather than ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, the brick was broken. In the following examples the verb is masculine:

143. (a) If the feminine subject be separated from the verb by the particle َإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, the verb is put in the masculine; as ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, who ever receives an admonition from his Lord; ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, even if there be in them poverty or strictness.

144. (a) If the feminine subject be separated from the verb by the particle َإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, the verb is put in the feminine; as ُهْوَ اَلْإِنَّهُ أَوَّلَتْ أَعْمَالَ ِذَلِكَ أَبَاهُ, no one was innocent except the maidservant of 'Ibnu U-'Alā w. ii.

37
A (i.e. وَرَكَّزَ أَحَدُ). The feminine is, however, admissible, especially in poetry, as in the above example (i.e. فِقَهَة). 

(d) The verbs نَعُرُ and يُسَنَ (Vol. i. § 183) take the masculine form in preference to the feminine, even when the subject is feminine by signification; as يُنَعَّرُ الزَّوْهَةُ وَيُسَنُّ زَينَب. Zainab is an excellent woman! rather than يُنَعُّرُ الزَّوْهَةَ وَيُسَنِّ زَينَب.

B 143. If the subject be a plur. sanus mase., or a plur. fractus denoting persons of the male sex, the preceding verb is usually put in the sing. mase., particularly when one or more words are interposed between it and the subject; as قَالَ الْبِلَائِرُونَ جَالَةً ذَاتِ يُوْمٍ رَجَالٌ مِّنْ مَيْكَةَ there came one day (some) men from Mekka; is it not strange that we believe as fools have believed? But narrators say: وَمَا ذَا أَنْتُ مِنْ الشَّرَّةِ مَيْكَةً. I saw myself (in a dream) carrying upon my head (some) bread, of which the birds were eating.

C it pray that the poets want of me! there have been accused of falsehood before them.

Rem. a. A similar construction may be found even in Old German; as do wart genug der ongen von heizen trakohen rıt; und haxet lüte unde last.

Rem. b. بُنَوُن, sons (pl. of بُنِّي), and other similar words (Vol. i. § 303, c, and rem. d), are exceptions, being treated as plurals fracti (see § 144), and therefore admitting the verb in the fem. sing. This remark applies, however, to بُنَوُن only when it is used to denote a family or tribe (compare § 147); as قَالَ بُنَوُن the Bēnā' Isrā'il (Children of Israel) said.

D 144. If the subject be a plurals fractus, no matter whether derived from a mase. or a fem. sing., the preceding verb may be either mase. or fem.; as قَالَ تَغَيَّرَتْ فَلَمْ يَمْعَلَِ فَرَءَيْدُ ِبَعْدِ ذَلِكَ then, after this, your hearts became hard (from قَالَ تَغَيَّرَتْ فَلَمْ يَمْعَلَِ فَرَءَيْدُ ِبَعْدِ ذَلِكَ, masc.); and when the tents are set up at Dā'ulāh (from قَالَ تَغَيَّرَتْ فَلَمْ يَمْعَلَِ فَرَءَيْدُ ِبَعْدِ ذَلِكَ, fem.). See § 143.

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Rem. The remark made in § 142, c, regarding the particle A اللَّهُ, applies here too. An example of the fem. is: ولَّى الْعَلَّمَاتِ إِنْ لَمْ يُّمَنَّ الرَّبُّ إِلَّا and nothing remained but the low rugged ridges of hills (from ولَّى الْعَلَّمَاتِ إِنْ لَمْ يُّمَنَّ الرَّبُّ إِلَّا, fem.), where a prose writer would have said كَنَّهُ. and where.

145. If the subject be a collective of the class mentioned in Vol. i. § 290, c, like مَعْيَشَةٕ, sheeps or goats, طَيْقُ, birds, or one of the B collectives or other nouns mentioned in Vol. i. § 292, the preceding verb may be put either in the masculine or feminine, though the fem. is preferable, if the subject be feminine; as قَالَ الْبِلَائِرُونَ لِلْيَهُودِ يَا شَيْئًا أَوْأَرَابُ أَحْيَلَ فِوقَ رَأسِ عِبْرَةَ نَأْتُكُلْ. But what is the Jews say, The Christians stand upon nothing (have no foundation for their belief); and إنَّ أَوَرَابُ أَحْيَلَ فِوقَ رَأسِ عِبْرَةَ نَأْتُكُلْ. 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 mas. 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: مَنْ بَدَأَ مَا حَيْثُ الْأَلْبَيْنَاتِ َفَإِنْ مَنْ بَدَأَ مَا حَيْثُ الْأَلْبَيْنَاتِ because of what their hands have written; فَأَصَابَهُمُ الْسَّيَانُ مَا غَيْبَوْا the evil consequences of what they did, came upon them; فَحَتَّى بَنِي شَجَوُنَ and my daughters lamented their misery; لَكِنْ لَأَنْثِى فَأَطْهَرْ أَمْرًا إِيَّاكَ because its signs have already appeared; قَالَ نِسَآءُ الْبَيْتِ خُلَّالٌ (some) women in the city said; لَوْلَا هَذَا لَبِسُوْنَ لُرُشُوْرٌ had it not been for these two, their women would have been taken prisoner; but such instances as لَوْلَا هَذَا لَبِسُوْنَ لُرُشُوْرٌ, 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.


tāṣṣālu bāyila wa-tannāhu ma yālbāyil fil bāyila (the tribes of) ʿOqail and Kusāir assembled and complained to one another of what was being done to them by ʿSafsūʿa 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


the hunters came out (sing.) against him and he fled from them, and, whilst he continued on level ground, they did not overtake him (plur.);


those parting are moved (sing.) by it as they are moved (plur.) by the mournful cooing of doves.

C


there was (masc.) upon it a cupola, known (fem.) by (the name of) the cupola of the air; and the pilgrims leave (sing.) their baggage at the cave of ʿAbī-Hyūl, and ascend (plur., ṣamūʿ being a plur. frct. denoting rational beings) two miles to the top of the mountain; God has angels who watch over you in turn (plur., for the same reason as in

D


the last example); and the herd wheeled (masc.) and guarded (their rear) with an old buck (fem., because, with the exception of the single buck, the rest of the herd were does); and he took out of it scraps of paper written with (ink of) various colours (where might also be used).—If irrational or inanimate objects are spoken of (for example, in fables) as persons, the plur. frctus may be followed by the verb in the plur. masc.; as


§ 149] Sentence and its Parts.—Concord of Predicate & Subject. 293


once on a time (some) dogs found the skin of a beast of prey; A 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: after the two men disputed with one another about me; C 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: after something had taken place between us, which brother and sister do not do; and his hands and arms and feet were pierced with nails; like one whose feet are cut off; D had Būrūn been present in ʿIm ʿAmrūl, thy hands would not have been branded in rhyme for cloud; E may his eyes never cease from constant weeping;
A Hebrew, Micah iv. 11, 1060 and thus these two words (viz. 1061 and 1062) 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 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 in 1063

B and if two parties of believers fight with one another, make peace between them.

Rem. Sometimes, however, a preceding verb is found in actual agreement with a following subject in the dual or plural, or even in virtual agreement with a singular collective; as 1064

after both far and near (after every one) had abandoned him 1065

his eyes were red;

C 1066

the women saw the white hairs which glittered in my whiskers,

my family abuse me for the purchase of the palm-trees;

my people aided thee, and thou becamest powerful through their aid.

The phrase 1067

the flax 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 1068]

150. If the preceding verb has several subjects, it may be put in the plural, as 1069

1070

or it may agree in number and gender with the nearest subject, as

and Aaron and his sons shall lay their hands upon his head;

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

sinulars, or a singular and a dual, the verb is put in the plural; if A they are merely two sinulars, in the dual; as 1071

the belly and the two feet disputed with one another;

and the plants and trees worship (not because, because 1072

and the cold and the heat disputed with one another;

and (when) the earth and the mountains shall be lifted up and dashed in pieces at one stroke (not 1073

being a plur. frct.). 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 1074

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 1075

even though every sign should come (be shown) unto them;

on the day (when) every soul shall find the good it has done present (along with itself before God); 1076

all my limbs were relaxed;

some of his fingers were cut off; 1077

some of them ransom themselves from him with others (by giving up D others to him);

when some years shall have gnawed at us;

ye are the best people that has been brought forth (created) for mankind; 1078

they walked as spears wave, the tops of which are bent by the passing of gentle breezes;
A theorem: 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: "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. fructus, in which case the predicate may also be put in the fem. sing., as: "the hearts are blind, whilst the eyes are seeing." This latter remark applies also to the names of the Arab tribes (see § 147); as: "we are sons of the Bani Ab?b who dwell among the Bani `Amir ibn `Ab?b." [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 (b) 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: "all are obeying him." Similarly, when a verb is placed after a collective subject (see § 118); as: "let the Turks alone as long as they let you alone; because his army had perished." [B]

(d) The predicate frequently agrees in gender, not with the grammatical subject, but with its complement, which is the logical subject (see § 151); as: "every soul shall taste of death; the committing of crimes is held laudable by them." [Less frequent are such expressions as: "every ear is hearing, and every eye seeing." [C]
PART THIRD.—Syntax. [§ 152

A
for the nominative action are of both genders (Vol. i. § 292, d).
Other examples are Tab. i. 2185, l. 9 seq.
and fasting makes weak and feeble; Lëbëd, Mwäll. 33
وحكانت عارة، ما سمعها
and it was his wont to let her precede,
when she drew back, where also some interpreters say that the
predicate agrees with;
Fäka i. 246
إنيما هي في سبيل
وقد تكلم
this is only an advancing and a retreating (comp. c). 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
 وإنها هذه تلقيه
this is an admonition (Germ. dies ist eine Erinnerung, Fr. ceci est un avertissement);
لذ لكهد الذي
such are God's ordinances (Germ. dies sind Gottes Regeln, Fr. ce sont-là les règles de Dieu);
لذ لكهد
such are God's

C
signs, which we repeat to thee with truth. [In like manner, if
كان أختٌ or one of its “sisters” be used (§ 131), this may agree in gender with
the predicate, as
إنه جائت الأخت
and if the contrary should happen;
وقد صارت إلى سنة في العمر
and it has become a custom of mine with the Arabs ("El-Mubarrad, 279, l. 4 with the variant
هنيئة);
قد ثم تكلم في جد ونعته
then shall no other excise be theirs
but to say (Këran vi. 23 according to some readers);
ووجندم كلمت فكرت
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
ما من
who was thy mother? (§ 170), as
ما جاءت
what became (or was)
thy want?

* [The word هذه, in the expression هذه ألف ودَرْمَر, this is a thousand dinhems, is explained by the grammarians as standing for هذه ألف ودَرْمَر, this is a thousand dinhems.]
The predicate of a simple declarative verbal sentence, which is neither asseverative nor optative (§ 1, e and f), may, when denied by ُلَا, be put either in the imperfect or the perfect. (a) When put in the imperfect, it may be rendered into English by the present, the future, or, when connected with preceding past tenses, by the Latin imperfect (§§ 8, 9); as ُلَا يُبْعِثُ السَّجِيْلُ أَلِّيْلَ. the liberal man does not respect (or will not respect, or, under certain circumstances, did not respect, non honorabit) the niggarishly. (b) The perfect can properly be used only (a) when ُلَا is repeated twice or often in clauses connected by ُوَ, in which case it may be translated by the perfect or the past (§ 1, a and b), as ُلَا صَدَقُ وَلَا صَلَى he has neither believed nor prayed, or he neither believed nor prayed; or (b) when ُلَا is connected with a preceding negative, such as ُبُعْثُ and ُلتُرُثُ, as ُلَا يُبْعِثُ وَلَا يَرُثُ. and if they (heaven and earth) should quit their place, no one could withhold them after Him (if He, i.e., God, should withdraw His support); and verily they will swear, We meant only what is best; ُلَا يُبْعِثُ إِنَّ أَئِنْ زِنَّتُ. if then they merely follow their own fancy. In elevated prose style, as well as in poetry, the negative is often prefixed to this; e.g. ُمَا إِنَّ يُبْعِثُ لَا عَطَاءَ but her pains were (all) of no avail; ُمَا إِنَّ يُبْعِثُ لَا نَمَّىَ only one shoulder of his touches the ground; ُمَا إِنَّ يُبْعِثُ لَا نَمَّىَ. and ُلَا يُمَلِّكُ نَفْسٌ إِنَّ مَنْ أَهْدِىَ إِلَّا نَفْسَهُ. thou hast never seen (any) like them among men (أَهْدِىَ) in rhyme for ُمَا إِنَّ أَهْدِيَ إِلَّا نَفْسَهُ. thou hast never done a thing which thou didst not like.

Rem. a. This ُلَا (called by the grammarians the conditional 'a'in the negative 'a'in the negative 'a'in the conditional 'a'in the conditional 'a') is not to be confounded with the conditional particle of the same sound (ُلَا the conditional 'a'in the conditional 'a'): 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 ُلَا (§ 42, rem. c); and (e) it is joined, as a corroborative, to ُلَا. It seems rather to be connected with the Hebrew negative ُلَا, ُلَا, and occurs itself in that language in the form ُلَا.
A being prefixed to َإن‘ instead of َلا‘, apparently because a relative َلا‘ precedes. D. G.)

159. The verb َليس‘ (Vol. i. § 182) is used (a) as the negative sometimes of َكان‘ (§ 41), e.g. َليس‘ َلَضْمِيتُ َلَعِيْمَ َلَذِينَ َعْنَب‘ َفِي َنَأَكَ‘. َلَمْ يَّكُنَ‘: for him who is healthy in mind and body, there is no excuse for neglecting the acquisition of knowledge; at other times of َلا‘ َكَانَ،‘ َلَيْسِ َبَعْلَام‘ َلَيْسِ َعَلَّمَ،‘ or َليِس‘ َبَعْلَام‘ َلَيْسِ َعَلَّمَ, 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 َلا‘, to deny some part of the sentence to which it is prefixed; e.g. َلَيَس‘ َلَذا‘ َكُلْتُ َوَلَدَ،‘ َلَيَس‘ َكُلْتُ َوَلَدَ،‘ thou wast not created for this, nor bidden to do this; َلَاَلَيَس‘ َكُلْتُ َمَا َقَاتَ،‘ َلَاَلَيَس‘ َكُلْتُ َمَا َقَاتَ،‘ nothing that has escaped us can be overtaken.

C (an opportunity once lost never recurs); َلَا‘ َكُلْتُ َمَا َقَاتَ،‘ َلَا‘ َكُلْتُ َمَا َقَاتَ, it is only the man that makes a return, not the camel (الجمل‘) in rhyme for َلا‘ َكُلْتُ َمَا َقَاتَ،‘ َلا‘ َكُلْتُ َمَا َقَاتَ, hast thou not formed the intention of setting me free? In connection with an imperfect, it expresses a strongly denied present or future; as َلَا‘ َكُلْتُ َمَا َقَاتَ،‘ َلا‘ َكُلْتُ َمَا َقَاتَ, I do not intend to make war (upon you), but َلَا‘ َكُلْتُ َمَا َقَاتَ،‘ َلا‘ َكُلْتُ َمَا َقَاتَ, I am come to destroy the Ka‘a‘a; َلا‘ َكُلْتُ َمَا َقَاتَ،‘ َلا‘ َكُلْتُ َمَا َقَاتَ, you will not.

D never attain greatness till you humble it (your spirit); َلا‘ َكُلْتُ يَدْخَل‘ َلا‘ َكُلْتُ يَدْخَل‘, no good is hoped of thee (لمدة‘). It may even be governed by َلا‘ َكُلْتُ َمَا َقَاتَ،‘ َلا‘ َكُلْتُ َمَا َقَاتَ, so as to express the negative imperfect of that verb; as َلا‘ َكُلْتُ َمَا َقَاتَ،‘ َلا‘ َكُلْتُ َمَا َقَاتَ, صَعِبَ لَيْس‘ َبَالْتَوْلِيق‘ َوَلَد‘ َبَالْقِصْر‘, the Prophet was neither of high nor low stature.

§ 160. When to a clause containing one of the negative particles [َلا‘, َليِس‘, or َليِن‘, or the negative verb َليس‘, there is appended, by means of the conjunction َو‘, another dependent clause, then, in place of repeating the particular negative of the former clause, the general negative َلا‘ is used, because the special kind of negation has already been sufficiently made known. For example: َلاَجِنَ‘ َعَتَبَ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ َلاَجِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God; َلاَجِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God; َلاَجِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God. َلاَياَقِنُ‘ َلَذِينَ َلَمْ يَُفَحَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God. َلاَياَقِنُ‘ َلَذِينَ َلَمْ يَُفَحَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God. َلاَياَقِنُ‘ َلَذِينَ َلَمْ يَُفَحَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God. َلاَياَقِنُ‘ َلَذِينَ َلَمْ يَُفَحَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God.

A َلاَيَعِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God. َلاَيَعِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God. 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:

B َلاَيَعِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God. َلاَيَعِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God. َلاَيَعِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God. َلاَيَعِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God. َلاَيَعِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God. َلاَيَعِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God.

C َلاَيَعِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God. َلاَيَعِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God. َلاَيَعِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God. َلاَيَعِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God. َلاَيَعِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God. َلاَيَعِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God.

D َلاَيَعِنَ‘ َعَتَبَ‘ ْوَأَلْقَأَ‘ ْوَأَلْقَأ،‘ neither their goods nor their children shall avail them any great God.
PART THIRD.—Syntax.

§ 161. A genitive governed by غَيْرُ مَسْجِدَةٍ وَلَا مَعْقِلَةِ and he slaughtered them without their being shut up or bound; هو غَيْرُ عَجَّامٍ this is neither strange nor wonderful (see § 82, d, rem. a); دُونٌ جُمِيعٍ without honour or shame; دُونٌ حَسَبٍ وَلَا حَيَاةٍ without cowardice or fear.

B is sometimes repeated emphatically after a preceding negative, and requires to be rendered in English by even; ولَاء أُحْرِزُ إِنَّمَا وَلَا أَحْدُ but I do not see that there has come out even a single one of them.

161. In oaths and asseverations is followed by the perfect with the signification of our future (see § 1, c); as "وَلَيْسَ رَبِّي أَقْضَى" by God, I will not disobey my Lord; "وَلَيْسَ أَقتُلُ هَذَا آيَةً by God, I will not open this door; "وَلَيْسَ عَنْتِي عَنْ هَذِهِ جَلِيلَةً by the life of Pharaoh, ye shall not quit this place; "لَيْسَ يَعْبُدُ عَلَيْهِ بَيْنَيْ "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 لُغِنَا تُرْبَى شَرَّةٌ وَلَا أَسْتَكَانَا may be not be (may he perish), and never come to life!"

§ 162. When verbs signifying to forbid, fear, and the like, are followed by "أَن" with the subjunctive, the negative لَا is sometimes inserted after "أَن" (أَن لَا or أَن لَا) without affecting the meaning (see § 15, a, a); as ما مَطَاعِنُ أَلَّا تَسْجُدُ (him)? ما مَطَاعِنُ أَلَّا تَسْجُدُ what prevented thee from worshipping (him)? When A I swear that they had gone astray, from following me? A and if ye are afraid of being unjust towards the orphans (but if we read لَا تَسْجُدُ إِنَّى أَتْمَمُ (I, etc.) I do not see that there has come out even a single one of them.

Rem. In accordance with a curious idiom of the language, whereby an oath or exclamation seems to be regarded as a virtual negation, the negative particle may be omitted in denial by oath, B and, on the contrary, be inserted in affirmation. For example, in poetry: أَقْضَى بِاللَّهِ إِسْمُهُ وَأَسْمَى طَيِّبَةً حَتَّى لَقَفَ رَأْسَ أَنَسِرِ أَوْصَى 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; فأَيْتُ أَتْمَمُ إِنَّى عَلَى حَقَّ وَقَامَةٍ أَيْمَانُهُ and so I swear, I will never mow for one dying, nor ask a mourner what ails her; فَلَا تَقْبِلُ اللَّهُ فَلَا تَقْبِلُ اللَّهُ and I said, By God I swear, I will not cease sitting (see § 42, rem. b); and in the Korânc, "وَلَا تَقْبِلُ اللَّهُ فَلَا تَقْبِلُ اللَّهُ فَلَا تَقْبِلُ اللَّهُ by God, thou wilt never cease thinking of, or speaking of, Joseph. Conversely, in the Korânc: فَلَا أَقْبِلُ بِمَفَاقِمَةِ النَّجْمِ وَلَا فَلَا تَقْبِلُ اللَّهُ فَلَا تَقْبِلُ اللَّهُ and I swear by the places where the stars set, and verily that is a great oath, if ye (only) knew it; فَلَا أَقْبِلُ بِمَفَاقِمَةِ النَّجْمِ فِي أَيْدِيَيْكُمْ and is it swears 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 وَلَا أَدْخُلُ إِسْمَعِيْلَ وَلَا أَعْيُنُوُبَ (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) فِي أَيْدِيَيْكُمْ فَلَا أَقْبِلُ فَلَا أَقْبِلُ فَلَا أَقْبِلُ and if my life be spared, O Amr! I will not cease to w. II.]
A
seek vengeance for thy blood, and in that of Abû Nowās (Tab. iii. 705, l. 1) we shall never cease to be in good condition, as long as we keep the fear of God in our heart.

See two other examples § 42, rem. b. D.G.

163. The prohibitive ي 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 or or or as, as they said, Dost thou fear any evil to us from thyself? or is it better to cast the stones (one of the ceremonies of the pilgrimage to Mekka) riding or on foot? or are we not liable to die our first death (in this world)? or have they not looked at what God has created? or have not the ignorant believed when it falls (upon you), will ye believe it then?

If another clause be connected by or or with the one beginning with is Zebid in thy house, or Amr? is thy date-honey in the jar or in the skin? is it all the same to us, whether we bear (our torments) impatiently or with patience; or in the strangest of 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 or we may use or as, as they said, Dost thou fear any evil to us from thyself? or are we not liable to die our first death (in this world)? or have they not looked at what God has created? or have not the ignorant believed when it falls (upon you), will ye believe it then?

C
the khasa of equalization, there arises a disjunctive or alternative question; as, as they said, Dost thou fear any evil to us from thyself? or is it all the same to us, whether we bear (our torments) impatiently or with patience; or in the strangest of 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 or we may use or as, as they said, Dost thou fear any evil to us from thyself? or are we not liable to die our first death (in this world)? or have they not looked at what God has created? or have not the ignorant believed when it falls (upon you), will ye believe it then?
finite verb (§119); as ِهِلْ ِزُیِّدَ ِمَّاتَ [except in poetry].—It may be A followed in an alternative clause by or ِأَوْ، or with the former of which particles is [mostly] repeated; as ِهُلْ ِغَادِرَ َبِعَضُ َنِاءَمْ ۡهُمْ َوَهُمْ ِهِلْ ِغَادِرَ َبِعَضُ َنِاءَمْ ۡهُمْ َوَهُمْ ِهِلْ ِغَادِرَ َبِعَضُ َنِاءَمْ ۡهُمْ َوَهُمْ ِهِلْ ِغَادِرَ َبِعَضُ َنِاءَمْ ۡهُمْ َوَهُمْ have the poets left any place to be patched or pieced (any decaying ruin to be sung of)? Nay but (I have something to say:) hast thou recognised the abode (of thy beloved) after doubting (regarding it)?!

§ 168. The compound negative particle ِلَّذِي، same, is often used to draw close attention to the certainty of the following assertion, and
hast thou not composed a book upon asceticism? why didst thou not inform me (of it)? those who do not believe, say, Why hast thou not composed a book upon asceticism? or a sign come unto us? why dost thou not bring the angels to us, if thou art (one) of those who speak the truth? in later times the simple man is so used; as why dost thou not stand up? or thou dost not stand up! equi-
PART THIRD.—Syntax.

§ 170

A that in thy right hand? what sayest thou? in what (state) were ye? Even when they ought, strictly speaking, to follow another word in the genitive, they may be put first in the nominative absolute, and their proper place supplied by a pronoun which falls back upon them: (instead of ḍayūb ḍiʾaš or ẓarẓar.) Say, In whose hand is the kingdom over everything? But no such pronoun can be used, unless ẓimmah and ḏawḥ precede in the nominative absolute. To render the interrogation more lively,

B the demonstrative pronoun ʾāl is appended (like the Heb. ṣāb) to the interrogatives and ẓimmah, even when the subject of the interrogative clause is introduced by the relative pronoun ʾāl; as ʾāl ṭabbār, what is it (that) thou sayest? ʾāl ḏawm, what is it that has given orders? (pron. limā dā, ḏawm) why dost thou run away after thy coming hither?—The pronouns ẓimmah and ḏawḥ are always used substantively, but can neither govern a genitive nor be followed by another substantive in apposition to them in any case (nom., gen., or acc.): ẓimmah aḥras, ẓimmah fīqe, do not mean rīʾ ḏāʾor; quisquam vir? quis equus est ille quem videis? but quis (eum) vir? quis (eum) equus? ẓimmah being the subject and the following word the predicate. For example:

D if there were one of us among a thousand, and they cried out, Who is a horseman? he would think (that) they meant him (eum) in rhyme for ʿābūr man ʿābūr, lit. who (is) a god, beside the (true) God, (that) could give

* [We find not unfrequently ʾāl ṭabbār, ʾāl ḏawm, what hast thou done? and what do you wish from me? D. G.]
PART THIRD.—Syntax.

§ 170. Interrogative Sentences.

A. "Then marry what women seem good to you; those whom they married (their wives) were (doomed) to captivity, and those whom they begat (their children) to slaughter;" and (as to) those about whose virility we are in doubt, the decision shall be as you please; then he ordered all who were in his presence to retire and leave us; and all whom he had about him of his friends and relatives.

B. Rem. d. On the shortening of ما into ِم, see Vol. i. § 351, rem. 171. Regarding the interrogative pronoun ِبَأْسِيِّنَعْ, of which we have spoken before (§ 87), there are here two remarks to be made.

(a) ِبَأْسِيِّنَع [when followed by a noun in the genitive] is used, not only instead of the fem. ِبَأْسِيِّنَعْ, but also instead of the plur. ِبَأْسِيِّنَعْ, as in "What tribe art thou?" and "What people art thou?" when prefixed to a fem. pronoun, it may be masc. or fem.; though ِبَأْسِيِّنَعْ is the more common; see Vol. i. § 308.

(b) A nominal sentence with a nominal predicate, of which the subject ِبَأْسِيِّنَعْ is 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 ِبَأْسِيِّنَعْ is used in a collective sense. But as in many cases the interrogative what is ِبَأْسِيِّنَعْ and who is ِبَأْسِيِّنَعْ the relative what and whom are equally admissible, we find ِبَأْسِيِّنَعْ and ِبَأْسِيِّنَعْ sometimes interchanged by different authors and in different manuscripts. Comp. Fleischer, *K. Schr.* ii. 14 seq. D. G.]

† [The reading ِبَأْسِيِّنَعْ is compared by Sibawaih to an equally rare form, viz. ِبَأْسِيِّنَعْ.]
PART THIRD.—Syntax.

A change of case, supply the place of an accusative to a verb or of a genitive after a preposition; as عَرَضَتْ أَيَّهَا الْبُلْوَّامُ I know which of them is in the house; فَنُثْبِتُمُ مِنْ طَيْبَتِ شَيْعَةٍ أَيَّهَا أُمَّةُ عَلَى الْرَّحْمَةِ then we take forth from every hand those who have been stousted in proud rebellion against the Merciful; مُضْتَفِعًا يُقْتَرَضُ أَيَّهَا أَمْسِيَّةُ he bit them with his teeth in order to see which of them was the hardest; إِذَا مَا نَقَطَتْ بَيْنَ مَايْدَانٍ فَقَطَ تُعَلِّمُ أَيَّهَا الْقَلِيلُ when thou meetest the Benū Mālik, salute him who is most excellent amongst them. In such cases, however, أَيَّهَا أَيَّهَا 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 عَرَضَتْ أَيَّهَا الْبُلْوَّامُ. In the former case أَيَّهَا أَيَّهَا is treated as an interrogative, in the latter as a relative pronoun. We may also say عَرَضَتْ أَيَّهَا الْبُلْوَّامُ, and even أَيَّهَا أَيَّهَا الْبُلْوَّامُ.

Rem. a. أَيَّهَا likewise serves to express astonishment, in which case it may always be put in the mase, sing., and the noun which it governs in the genitive is undefined. If the preceding noun, to which أَيَّهَا refers, be indefinite, then أَيَّهَا agrees with it in case; as جَعَلَنَّ بَرَّ عُمَّيْلَيْنِ أَيَّهَا رَجُلُ! what a man thou hast brought me a man, (and) what a man! [or مَرَثْتُ بِمَلَأَةً أَيَّهَا أَيَّهَا إِنَّ الْأَمْرَةَ I passed by a woman, (and) what a woman!] But if the preceding noun be definite, أَيَّهَا is always put in the circumstantial accusative or بِهِل; as جَعَلَنَّ بَرَّ عُمَّيْلَيْنِ أَيَّهَا رَجُلُ! Zaid came to me, (and) what a man (he is)! The reason of this is, that the interrogative and exclamatory أَيَّهَا, being by its very nature indefinite, can never be in concord with a definite substantive. Instead of أَيَّهَا we also find أَيَّهَا: [بِهِلَاءُ أَيَّهَا أَيَّهَا رَجُلُ (يُصُبُّ! أَيَّهَا أَيَّهَا رَجُلُ! this is the handmaiden of God, (and) what a girl is she!] أَيَّهَا أَيَّهَا فَأُوْمِئْنَ إِبْكَارًا حَلَاكُ مَا نَسِيَ! and I gave a slight wink to Habtar, A and how keen (see § 53, b, rem. c) 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 I must then be put in whatever case that substantive would have stood, had it been expressed; as [أَيَّهَا أَيَّهَا إِنَّ الْأَمْرَةَ, i.e. how they have been tormented! i.e. أَيَّهَا أَيَّهَا إِنَّ الْأَمْرَةَ.

[Rem. b. From أَيَّهَا أَيَّهَا is formed the relative adjective أَيَّهَا أَيَّهَا; see B Vol. i, § 353, rem. a.]

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, the latter kind, صَلَةً, a conjunctive sentence; and the conjunctive noun itself is called the "الْمُوَسَّط" or simply المُوَسَّط. Examples of the first kind: مُرَثَتْ بِرَجُلٍ يَتَأَامَمُ I passed by a man, who was sleeping; إِنَّ أَوُلُّ الْمَثَانِي مُدْعَى تَنَلَّى بِثَيْقَةٍ إِنَّ أَوُلُّ الْمَثَانِي, which was founded for mankind, was that at Békaa (Mèkaa), a firm foundation (i.e. unambiguous) verses, which form the basis (lit. are the mother) of the Scriptures; دُوَّنُونِ ثَمْرَتُكَ تُكْفُرُونَ a day in which there shall be no bartering, nor friendship, nor intercession; تَوْفِيقُ نَعُرُّكَ تَكْفُرُونَ traces of an abode, which speak not تَكْفُرُونَ in rhyme for تَكْفُرُونَ; بَلْ نَكْتُلُونَ إِلَى مَسْلِبَةٍ أَمْرَقُ فَرَّ بَيْنَـا أَوْزُوْرَ we were removed to another
A room, which had been sprinkled with rose-water. Examples of the second kind: 

* The article is then employed to indicate the genus (Vol. i. § 345, rem. a.).
A. my friend; or, lastly, appears as a suffix in the genitive or accusative, e.g.: ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, I passed by a man whose father was asleep; ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, I married my son to a woman, with whom `Amr was in love; ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, then Gherja was slain, without having prayed a (single) prayer in which he prostrated himself; ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, we shall (now) quote the two songs (or airs), which we have received from Ga'iza; ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, in the time of the two kings, who have been ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, already spoken of; ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, then his two sons, who had murdered him in Nineveh, fled to the mountains of Moqul.

B. and I do not know whether distance and length of time have changed them, or wealth which they have won (for ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ); ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, I struck him a blow at which he fell like one dead (for ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ); ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, and fear a day, in which a soul shall not make satisfaction for (another) soul at all (for ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ).

C. 174. The conjunctive noun ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ 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 and ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, when they are definite (ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, 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 ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, show us ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, or ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, or ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, show us the two devils who led us astray, viz. Tibus and Khail or Cain; ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, O thou who sawest my two little sons, who were my hearing and my sight,—my hearing has to-day been snatched away; ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, or ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, or ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, one of the two men of the Ansar (or ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, or ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ).

D. (those two) of the grim and of mankind, who led us astray, sail. ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, O thou who sawest my two little sons, who were my hearing and my sight,—my hearing has to-day been snatched away; ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, or ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, or ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, one of the two men of the Ansar (or ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, or ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, or ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ).

§ 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 ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, and frequently with ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ) as substantives at the beginning of an independent sentence, they form its subject or inchoative (ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ), and are consequently in the nominative; and the same thing occurs with ِبُرِّمَتَ بِرَجَّلِي أَبُوُّ نَافِئٍ, when it is annexed as an adjective to any such subject in the nominative. In every other instance, they stand, it is true, at the commencement of the conjunctive sentence, but are in whatever case the preceding governing word requires, be it noun, verb, or particle; that is to say, they are in that case which, according to our idiom, pertains to the demonstrative pronoun implied in them, or to the substantive antecedent to which they refer. The syntactical place of our relative pronoun is supplied by a pronoun in the conjunctive sentence, which falls back upon the conjunctive noun and agrees with it in gender and number.
This pronoun is called by the grammarians the pronoun which returns to, or falls back upon, the conjunctive noun, or simply the accusative.

(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.

I love him who is just;


(b) If the object be an objective complement in the accusative, it is appended as a suffix to the verb; e.g.

I know him whom thou knowest; the thief whom my son killed.

The suffix is, however, not unfrequently omitted; as

(shall be) in the future life) what your souls desire (for

the book which God has sent down or revealed (for

it may be that time will restore some people to their former state (for

I have visited the old man who is sick. In nominal sentences of which

the predicate is an adverb, or a preposition with its genitive, depending upon the idea of being understood, the virtually existing subject of the substantive verb suffices to connect the clauses, without any separate pronoun being expressed; as

I passed by him who is

there or those who are there;


(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

the physician whose son is at

my house;


D

I passed by the same person as thou (for

I am at the house of

the same person as thou (for

He it is who is a God in heaven and a God upon earth, 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

he who cares for praise, does not speak what is foolish.

I passed by the same person as Sulaiman did (for

and he drinks of what ye drink (for

thou didst conceal thy love of Sûmâr for a time, but now disclose what thou wilt of it (for

of her, and and

of love of her, and

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 مَرَّتُ يَدًا وَمَرَّتُ يُرَبَّمَةً (I passed by him on whose account thou didst pass by Zeid) where بَلِ الْأَلْصَفَةِ بَلِ الْأَلْصَفَةِ (whilst in it is it is see who arose early). More usually, however, the suffix is brought into agreement with the word to which it refers (compare § 172, rem. b); as أَنَّ الْدِّيْدَ مَسَّنَ أَنْسُي I am he whom his (lit. my) mother named Haidara (Levin)∗.

B Rem. a. The следа after أَلْدِي 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 أَلْدِيْ أَصْحَابُهُ إِلَى أَطْيَبُ I have had no longing after that which thou desiredst (not (فِي أَلْدِيْ رَبِّتْ فيَهِ) ∗).

C Rem. b. Ibn Malik alone permits the phrase صَبْرُ أَلْدِيْ مَسَّنَ أَنْسُي "I beat him whom thou desiredst" (see Lane s. v. في), while some other authorities sanction the following likewise: إِنْ تُرْبَمَةَ (if, some day, he fails to find one on whom he may rely, for (see Lane s. v. على). D. G.)

Rem. c. On the occasional use of أَلْدِي in the sense of أَلْدِي see Vol. i. § 345, rem. b.

∗ by poetic license for سَمِّئَ, and حَجَرَة for حَجَرَة. Another reading is حَجَرَة or حَجَرَة.
A 178. If a substantive be connected by \( \text{ذ} \) with the objective pronominal suffix of a verb, the suffix may be repeated in the form of a separate pronoun, but not necessarily; as: 

\[ \text{تُؤْمِنُونَهُمَّ وَتُؤْمِنُونَهُمُّ} \]

keep away from me and my sons our worshipping idols; 

\[ \text{أَجَالَهُمْ وَقَضِيُّهُ} \]

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 \( \text{ذ} \) (Vol. i. § 188) or to the repeated verb; as: 

\[ \text{فَقَتَلَهُ وَقَتَلَهُ} \]

or \( \text{فَقَتَلَهُ وَقَتَلَهُ} \)

he killed him and her. If a substantive object is annexed to a pronominal object, the verb may be repeated or not; as: 

\[ \text{فَقَتَلَهُ وَقَتَلَهُ} \]

or \( \text{فَقَتَلَهُ وَقَتَلَهُ} \)

I saw thee and Zeid; 

\[ \text{فَقَتَلَهُ وَقَتَلَهُ} \]

or \( \text{فَقَتَلَهُ وَقَتَلَهُ} \)

he killed him and those of his family who were with him, or he killed him and his brother's agreement. If a substantive be connected by \( \text{ذ} \) with the pronominal suffix of a preposition, the preposition must be repeated; as: 

\[ \text{فَمَنْ تَوَلَّى} \]

to me and his brother. This rule is occasionally violated in poetry, 

\[ \text{فَمَنْ تَوَلَّى} \]

scarcely ever in prose; as: 

\[ \text{فَقَتَلَهُ وَقَتَلَهُ} \]

he who is scorched by it (war) and its flame; 

\[ \text{فَقَتَلَهُ وَقَتَلَهُ} \]

and talked 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, 

\[ \text{فَمَنْ تَوَلَّى} \]

in classical Arabic, attached to the first of them, and represented after the others by a pronominal suffix; as: 

\[ \text{فَمَنْ تَوَلَّى} \]

the king's sons and daughters. On an exception see § 78, rem. b; it is 

\[ \text{فَمَنْ تَوَلَّى} \]

common in later prose writers, as: 

\[ \text{فَمَنْ تَوَلَّى} \]


\[ \text{وَأَلْحَافُ} \]

a most pleasant and sweet slumber, for: 

\[ \text{وَأَلْحَافُ} \]

180. The negative particle \( \text{ذ} \) when it follows \( \text{ذ} \), connecting two nouns, supplies the place of a preceding negative sentence (see § 160); 

\[ \text{ذَلِكُمْ} \]

as neither my father nor my mother remains alive, where is equivalent to 

\[ \text{ذَلِكُمْ} \]

we have not known, nor your fathers; 

\[ \text{ذَلِكُمْ} \]

if God B had pleased, we would not have given Him companions, nor our fathers. 

If the two nouns be both separate words, \( \text{ذ} \) is sometimes prefixed to the first also, notwithstanding the negative which precedes the whole sentence; as: 

\[ \text{ذَلِكُمْ} \]

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 \( \text{ذ} \) with the conjunction; as: 

\[ \text{ذَلِكُمْ} \]

it was impossible for me to do anything or to conclude anything, where 

\[ \text{ذَلِكُمْ} \]

is equivalent to 

\[ \text{ذَلِكُمْ} \]

181. When two verbs, connected by \( \text{ذ} \) 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: 

\[ \text{ذَلِكُمْ} \]

thy two servants acted insolently and with violence; 

\[ \text{ذَلِكُمْ} \]

thy two sons do good and evil. This involved form of expression occurs, however, but rarely in 

\[ \text{ذَلِكُمْ} \]

classical Arabic, in which we usually find 

\[ \text{ذَلِكُمْ} \]

the conflict in regard to government. Some further illustrations of it are given in the remarks.
being either entirely omitted the second time or having its place supplied by a pronoun suffix. For example, we may translate I was sick and Zeid was sick by: 

\[ \text{گیبت و خون کن و گیبت می‌گوید} \]

or lastly 

\[ \text{گیبت ای گیبت و خون کن} \]

The first of these forms being preferable. Those involved forms of expression likewise occur but rarely in classical Arabic, the ordinary construction being 

\[ \text{گیبت می‌گوید و خون کن} \]

[An example from poetry is 

\[ \text{رمانی با آفرین گیبت و خون کن} \]

\[ \text{می‌گوید و خون کن} \]

he accused me of a thing of which I and my father were innocent (Sawāhid b. Kalīf 311). D. G.] 

Rem. c. Almost the same thing takes place after the verbs to think, believe, suppose, etc., which take for their objective complement a clause consisting of a subject and a predicate (§ 24), as in 

\[ \text{گیبت زیادا علیا} \]

The predicate of the clause, which serves as complement to the 

\[ \text{فعل القلب} \]

may belong to two different propositions, and consequently refer to two different subjects; whilst the noun, which is the subject of the 

\[ \text{فعل القلب} \]

in the one proposition, may in the other be the subject of the clause which is dependent upon the 

\[ \text{فعل القلب} \]

When this is the case, we may, in accordance with rem. b, translate such a phrase as Zeid thought I learned and I thought him learned by

\[ \text{زیادا خوانی و خوانی زیادا علیا} \]

\[ \text{و خوانی زیادا علیا} \]

or lastly 

\[ \text{زیادا خوانی و خوانی زیادا علیا} \]

\[ \text{و خوانی زیادا علیا} \]

The first of these modes of expression is the most common, but all three are rare, the natural and usual construction being 

\[ \text{زیادا علیا} \]

\[ \text{و خوانی زیادا علیا} \]

\[ \text{و خوانی زیادا علیا} \]

If the subjects differ in gender or number, the predicate must be repeated; as

\[ \text{زیادا و خوانی زیادا و خوانی} \]

I think Zeid and Amr two brothers (of mine), and they think me a brother (of theirs). 

W. II.

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

\[ \text{زیادا خوانی و خوانی زیادا} \]

I struck (Zeid) and Zeid struck me. Some Arab grammarians, however, allow the first verb a pronominal complement; as

\[ \text{زیادا خوانی و خوانی زیادا} \]

if I have been satisfied, and he satisfies them. (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

\[ \text{زیادا خوانی و خوانی زیادا} \]

the two men struck me and I struck them. The omission of the pronominal complement is rare; as

\[ \text{زیادا خوانی و خوانی زیادا} \]

the apes were akin to me and I to them;]

\[ \text{زیادا خوانی و خوانی زیادا} \]

the sores are dazed at (Okass the sheen, or gleam, (of weapons, the light) 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

\[ \text{زیادا و خوانی زیادا} \]

(Zeid) struck me and I struck Zeid, 

\[ \text{زیادا و خوانی زیادا} \]

the two (men) struck me, and I struck the two men; 

\[ \text{زیادا و خوانی زیادا} \]

they (the blackbirds) struck me, and I struck the blackbirds. All these involved forms of expression occur but seldom in classical Arabic, the usual and regular constructions being 

\[ \text{زیادا خوانی و خوانی زیادا} \]

\[ \text{زیادا خوانی و خوانی زیادا} \]

\[ \text{زیادا خوانی و خوانی زیادا} \]

\[ \text{زیادا خوانی و خوانی زیادا} \]

Rem. b. In the case of a verb which must be connected with both a subject and a predicate (such as 

\[ \text{زیادا خوانی و خوانی زیادا} \]

or 

\[ \text{زیادا خوانی و خوانی زیادا} \]

if the predicate be common to two propositions, it is expressed only once,
the birds are (still) in their nests, where the circumstantial clause has a distinct subject; 
Zaid went away, whilst "Amr was busy, where the circumstantial clause has a distinct subject and a finite verb for its predicate.

RAM. We sometimes find a nominal clause merely appended to the preceding proposition, without an, as 
get ye down, the one of you an enemy to the other; 
Zaid came with his hand on his head; they returned, whilst the perfume of musk clung to them; and 
even without a pronoun, as I passed by the wheat, (whilst) a bushel (of it was selling) for a dirham (for 
§ 182) 
C

the clause descriptive of the state is verbal and affirmative, the verb being in the Imperfect Indicative, preceded by as 
why do ye harm me, knowing (as ye do) that I am the apostle of God unto you? If the 
particle قُدَّمَ not be employed, وُلِدَ must also be dropped, so that the 
circumstantial Imperfect is outwardly unconnected with the previous 
proposition; as Zaid came laughing; 
the emir came with led horses preceding him 
(a very common construction, see § 8, e).

D

The clause descriptive of the state is verbal and negative, the verb being in the Imperfect Jussive, preceded by أو, or the 
Imperfect Indicative, preceded by as 
or has said, 'Something has been revealed to me,' whilst 
nothing has been revealed to him; 
but they deceive only themselves, without knowing it. In this case وُلِدَ is 
often dropped; as
A

and so they returned, (laden) with favours and benefits from God, without any harm having touched them. Where the negation is expressed by لَوْ أنْ قُومًا لِكَانُوا يَدْعُونَ ( لو اذى), the particle وَ is rarely used; as لَوْ أنَّ لَيْسَ هُمْ قَبْيلَةً وَمَنْ حَمَلَهُمْ سَيْلَا, هُمْ أَصْحَابُ if any persons entered heaven because of distinction of tribe, I would enter it without being hindered.

(d) The clause descriptivc of the state is verbal and affirmative, the verb being in the Perfect, preceded by if this is omitted, now that she has grown old; وَمَا لَنَا أَلَّا لَفَتَائِي 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 it is omitted, and, less rarely, either or is alone; as أَوْ جَابَوُتُوهُمْ حَصَرْتُ صَدْرُهُمْ أَنْ قُمْتُلُوْمَ or they come unto you, their hearts being reluctant to fight against you; أَلْتَدِينَ قَلْوًا إِلَّهَوْيَةً وَقُلْتُمْ أَوْ أَطَعُونَا مَا قَلْوُا what can it boast that their women say, 'O do not perish! ' when I have been slain fighting for their husbands? رَآيتَهُمْ قَدْ تَقَلَّبَلَتْ أَبُوْهُ وَخَيَانَلَهُمْ على جَنْدُهُ on his army.

(e) The clause descriptivc of the state is verbal and negative, the verb being in the Perfect, preceded by مَا or更 rarely by وَمَا alone; as زِيْدُ عَلَى أَبُوْهُ جَاهِلٌ زَيْدُ لَا قَالَ, Ziyad came without having ridden; ما قَامَ أَبُوْهُ جَاهِلٌ and Ziyad came without his father having stood up.

Ram. The which introduces such a circumstantial clause, is called by the Arab grammarians the wave of the state,

§ 184] Copulative Sentences.

5. Adversative, Restrictive, and Exceptional Sentences.

184. The principal adversative particles in Arabic are لَمْ لْمْ لْمْ and
بلُأْ. (a) لْمْ is opposed to a preceding affirmative proposition or a command; as زِيْدُ عَلَى أَبُوْهُ جَاهِلٌ زَيْدُ لَا قَالَ Ziyad is learned, not ignorant; بِلْ لْمْ لْمْ لْمْ لْمْ لْمْ لْمْ لْمْ لْمْ لْمْ لْمْ لْمْ لْمْ لْمْ لْمْ لْمْ لْمْ Lām, not Amr; بِلْ لْمْ لْمْ لْمْ Lām come to me, not Amr; مَا زِيْدُ عَلَى أَبُوْهُ جَاهِلٌ زَيْدُ لَا قَالَ, Ziyad came to me, not Amr. [In comparisons لْمْ has the meaning of but not, as زِيْدُ عَلَى أَبُوْهُ جَاهِلٌ Ziyad is a man but not like Malik (Ibn Nawārā).

C

ما زِيْدُ عَلَى أَبُوْهُ جَاهِلٌ Ziyad is a man but not like Malik (Ibn Nawārā); مَا زِيْدُ عَلَى أَبُوْهُ جَاهِلٌ Ziyad is a man but not like Malik (Ibn Nawārā) water—but not so good as that of the well of Ṣadd, pasture—but not like the Ṣaddā, pasture. In later times لْمْ and لْمْ was very often used in the sense of even more than, as لْمْ لْمْ لْمْ Lām I rose early, even earlier than the crow does; لْمْ لْمْ لْمْ Lām and verily thou hast defended the cause of God better than even Amr 'Ibn 'Abid. C

لْمْ لْمْ Lām they were silent, even more than the inhabitants of the suburbs. In reality, neither Lām nor لْمْ have an adversative force; the adversative relation lies in the nature of the two clauses themselves, as has been remarked in the case of لْمْ لْمْ Lām. D (b) لْمْ لْمْ Lām or لْمْ لْمْ (also, especially in Maghribi ms., لْمْ لْمْ Lām) which is often preceded by لْمْ Lām, is more particularly opposed to a preceding negative proposition or a prohibition; as زِيْدُ عَلَى أَبُوْهُ جَاهِلٌ زَيْدُ Lām, not Ziyad came to me, but Amr did not come; لْمْ لْمْ لْمْ Lām do not beat Ziyad, but Amr; لْمْ لْمْ لْمْ Lām
§ 186] Adversative, Restrictive, and Exceptional Sentences. 335

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 'lālūn and I have not abandoned thee; no, on the contrary, separation and distance have increased my love. [In the answer to a disjunctive question and deny one member (the first), as 'āfi 2 jumām 'ālu 2 'a 2 'ālu 2 whether in my time or afterwards? He said: Nay, but afterwards (Ibn Hīṣām 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, 'lālūn is said to be used (see above, b, rem.); after an affirmative proposition or a command, 'ālamūn or to denote turning away, or digressing, from what preceded (f. 91). 185. The particle 'lālūn is one of the most important in the language as a حُرُفُ حُصُرُ, 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 'lālūn  'lāmīn 'lāmīn 'lāmīn 'lāmīn we are only mocking (at them); 'lālūn 'lāmīn the obligatory alms are only for the poor; 'lālūn 'lāmīn thou givest birth in thy whole life to only one or two; 'lālūn 'lāmīn 'lāmīn I fear the overflow only of my own streamlet; 'lālūn 'lāmīn 'lāmīn 'lāmīn verily, usury is in the delay of payment).

186. (a) The most important of the exceptional particles is ʾlālūn, compounded of 'lālūn, 'lāmīn, and 'lāmīn, and 'lāmīn (see Vol. i. § 367, e). The exception (الش انش) is considered to be of three kinds: ʾlālūn, in

* [But not always; comp. Fleischer, K. L. Schr. i. 508.]
A which the thing excepted (الاستثناء) is joined to, or of the same kind as, the general term (المنتهى منه) that from which the exception is made; or, in which the exception is severed from, or wholly different in kind from, the general term; and or the exception made void (of government)*, in which the general term is not expressed. The rules for the construction of the exception are as follows.

(a) When the thing excepted is placed after the general term, and

B the proposition containing that term is affirmative, the exception is put in the accusative; as قام الأقوام إلا زيدا the people stood up, except Zeyd; or I passed by the people, except Zeyd; or they drank of it, save a few of them.

(b) When the thing excepted is placed after the general term, and the proposition containing that term is negative, or interrogative implying a negation (التقييد)، or the exception may be put either in the accusative, or in the same case with the general term (as a بديل or permutable, or more specifically as a بديل بعض من المنتهى منه) § 139, rem. b, 2, b), but the latter construction is preferred; as ما جاءني أحد إلا زيدا (or not زيدا) I have no one, but Zaid came to me; or let no one stand up but Zeyd (or not Zeyd) has he just passed by?

C any one but Zeyd (or not Zeyd) they would not do it, save a few of them; or and who forgives sins save God? [§ 4, a, the proposition implying a negation. D. O.]

*D [Comp. Fleischer, Kl. Schr. ii. 96.]
† [Also in sentences like § 4, a, the proposition implying a negation. D. O.]

§ 186] Adversative, Restrictive, and Exceptional Sentences. 337

its complement (جئار ومحروم) or the like, which does not however

A المثل (مثلا) or the like, which does not however

C affect the construction of the exception; as where

D لابن أبي ليلى نستمر بفيد إلا إلا إلا بها ما زيدا (or زيدا) my hand is not 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-Hijaz; as ما جاءني أحد إلا حجار (or not حجار) no one (i.e. no person) came to me, but an ass; or the people did not stand up, but an ass; but the Teminite [and some others] adopt the permutation, as: ما مرت بالقومو إلا حجار and: ما قام أقوام إلا حجار.

If the general term is not expressed, the thing excepted is put in whatever case the general term would have been, had it been expressed; as ما زيدا (or زيدا) (not زيدا) there is no deity other than God. For had the general term been expressed, we should have said it قام أقوام إلا زيدا. 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.

(y) 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 قام إلا زيدا (or زيدا) the people stood up. But if that proposition be negative, the nominative is also admissible, though the usual construction is the accusative; as Zeyd is nothing but a thing of no account; or that they came to me, or to God know what.
except Zeid and except Amr, only slightly more emphatic than A

ما أرى إلا إذا، and its (following) time ought but night and its (night) rising of the sun (and) then its setting

ما أرى إلا إذا, and its (following) time ought but night and its (night) rising of the sun (and) then its setting

ما أرى إلا إذا, and its (following) time ought but night and its (night) rising of the sun (and) then its setting

We have never sent a prophet to any city without afflicting its people with adversity and trouble; no leaf falls but He knows it; and I have seen no one whom Zeid was not better; do not die then unless ye be Muslims; there is no emotion in thy heart but there is a stronger one in mine; and I had not waited long but my girl came up; and before I was aware of it, she had come from his house; and I unloosed (my foot), the man was gone; can they expect but that God should come to them overshadowed by clouds? The phrase I beseech thee by God to do (it)*, is explained by

* Properly I remind thee of God, therefore

I remind thee of God and the ties of relationship is often
A of thee nothing but thy doing (it), equivalent to in this sense is often replaced by (compare § 59, rem. e). [In this sense is sometimes strengthened by prefixing to it.

Rem. d. is sometimes strengthened by prefixing to it: unless indeed the fire of hunger be kindled. [Comp. the footnote to § 38, rem. d.]

Rem. e. is very rarely used in poetry with pronominal suffixes; as I have never any helper but Him; and it is nothing to us, when thou art our neighbour, that one is near to us but thee.

Rem. f. The exception is sometimes suppressed after , as in the phrase (compare § 82, d); e.g.,

[Rem. g. and are often used in the sense of but, even if the preceding proposition be affirmative.—On the phrase see the Gloss. to Tabari.]

(b) (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; e.g., (better than .)

I beseech thee to give us the increase of poy (Ajam. xiv. 120, 1. 16 quoted by R. S.). The words are properly an elliptical phrase (§ 6, rem. b), as not to do (it), e.g.,

I beseech thee by God and the ties of relationship not to disgrace me. D. G.]
except the allowance of placing it first; have tasted all kinds of sweetmeats, except the halāb.

When  is dropped, as is frequently the case,  and may be construed with the accusative or the genitive, though the latter is disputed in regard to it; as , and the opinion of the Kufis, except il-Farrā, is that it governs in the same way as  ;

and about 5000 Muslims and Metōrila and Jews, besides the women and children;  saving God, I have no hope but in thee;  I have worn all sorts of splendid garments, except black;  we gave up their tribe to slaughter and bondage, except the grey-haired woman and the little child. These words may of course, like  , and , be followed by a clause commencing with  except that (the conditional) in turns the verb into a future, though it be (in form) a past;  it is not elegant to make an indefinite substantive the permutative of a definite one, unless an adjective be annexed to it. This is also the ordinary construction of  (rarely  used in an

Zeid is wealthy, but he is stingy;  I have the purest pronunciation of the latter word, but I am of Korēṭ, and I was put out to nurse among the Benū Sād ibn Bākhr (words of the Prophet).

lit. he excepted* or rarely and is

* That  is originally a nomen verbae, and not a verb, as

construed with the genitive [or with  or the accusative; as  I have benefited the high and the low, except the family of Barmak;  verily he is sparing of abuse and foul words;  except Korēṭ, for verily God hath given them the superiority over all creation through il-Isām and the (true) religion;  and except Fašīma (words of the Prophet);  and as regards mankind, except Korēṭ, we are the noblest of them in deeds.

[Rem. is in Korān xii. 31 and 51 is an expression of wonder at the power of God, like  ; used by later writers in the sense of  or  means saving you, you excepted.]

(e)  and  are also occasionally used, in these forms only, as equivalents of  , and are followed by the accusative; as  or  . Here the grammarians suppose an ellipse of the subject, with  With pronominal suffixes we may say  (as well as  etc. [comp. Vol. i. § 182, rem. a]; e.g. since the noble have departed, except me; would that this night the school of il-Kufā taught, has been proved by Fleischer, Kl. Schr. i. 405, 462 seq.]
Part Third.—Syntax.

A were a (whole) month, during which we might see no stranger, but only me and thee, and might fear no spy; مَا وَقَعَ إِلَى أُحَدٍ مِّنَ الْجَاهِلِيَّةِ وَلاَ إِلَى أُحَدٍ مِّنَ الْإِسْلَامِ إِلَّا مَنْ خَلَصَ، لَا دُونَ الصَّفَةِ لَيْسَ, no one was described to me in the (time of) ignorance, whom I saw (afterwards) in the (time of) él-Tislín, but I found him inferior to the description, save thee (words of the Prophet to Zeidn -T-Hail).

B especially, above all (see Vol. i. § 364, e), may be constructed either with the nominative or the genitive; as وهَٰمُ خَيْبَةٌ وَعَظَمْتَ النَّصَارَى غَيْبَةً أَنْ تَعْظَمَ يَا مَلَكَ الْفَرْجَ and it is a church which the Christians hold in very great reverence, but especially the kings of the Europæans; ولَّا سَبِيلَ يُؤْمِنُ بَيْدَاءٌ حَجَّاجٍ but especially a day in the valley of Gaful. The wordسعىis the accusative of the nounسنفsmis an equal (see § 39), and, if the construction with the

C genitive be adopted, ما is regarded as redundant (compare § 70, rem. f). Often a preposition with its complement, an adverbial accusative, or a circumstantial clause introduced by وor و (compare a, rem. c), [or a conditional (temporal) sentence introduced by إن or إن‌ب], follows لا سَبِيلَا especially in the presence; ولَّا سَبِيلَا with especial emphasis; لَا سَبِيلَا take care to bear insults patiently, especially from fools; لَا سَبِيلَا and لَا سَبِيلَا إِلَى زَمَّةِ الْمَخْفَى وَزَاهِبٍ لَا سَبِيلَا especially

D since thou art in the garb of the caliph and his dress; إذَا مَا وَقَعَ إِلَى أُحَدٍ مِّنَ الْجَاهِلِيَّةِ and as the shadow of darkness has fallen; إذَا مَا وَقَعَ إِلَى أُحَدٍ مِّنَ الْجَاهِلِيَّةِ whenever Zeid is generous, especially if thou come to him whilst he is engaged in prayers. Later writers incorrectly use ما سَبِيلَا without ما, as مَا سَبِيلَا إِلَى زَمَّةِ الْمَخْفَى مَا سَبِيلَا إِلَى زَمَّةِ الْمَخْفَى this, notwithstanding his excessive kindness to him, especially in time of dearness.

§ 187. Conditional and Hypothetical Sentences.


الجِزَاءُ مَنْ أَلْقَىُنَّ إِلَى الْأَوْلَادِ لَمْ يُقَدِّسَ مِنْ أَلْلَهِ (or إِلَّا أَفْقَدَتُ الْأَوْلَادِ) if thou sayest this, thou art one of the unbelievers; إنْ تَفَعَّلْ وَأَقْلَمْتُهُ إِلَى طَيْفٍ تَفَعِّلْ إِلَى طَيْفٍ (or إِلَّا أَفْقَدَتْ) if he be disobedient, woe to him! إنْ عَصِيَّ وَقْبَلُتْ وَقُولُ إِلَى طَيْفٍ (or إِلَّا أَفْقَدَتْ) if ye do, it will be a crime in you (lit. attacking to you); إنْ يُعْقِبُ وَهََّلْهُ إِلَى طَيْفٍ (or إِلَّا أَفْقَدَتْ) if ye are in doubt about the resurrection, verily we have created you; إنْ تَفَعَّلْ وَأَقْلَمْتُهُ إِلَى طَيْفٍ (or إِلَّا أَفْقَدَتْ) by whichsoever (name) ye call (upon Him). His are the best names.

[If the protasis is deprived of its converusive influence on the verb of the apodosis this is called إِلَّا أَفْقَدَتُ الْأَوْلَادِ. Comp. Fleischer, Kl. SChr. i. 645.]