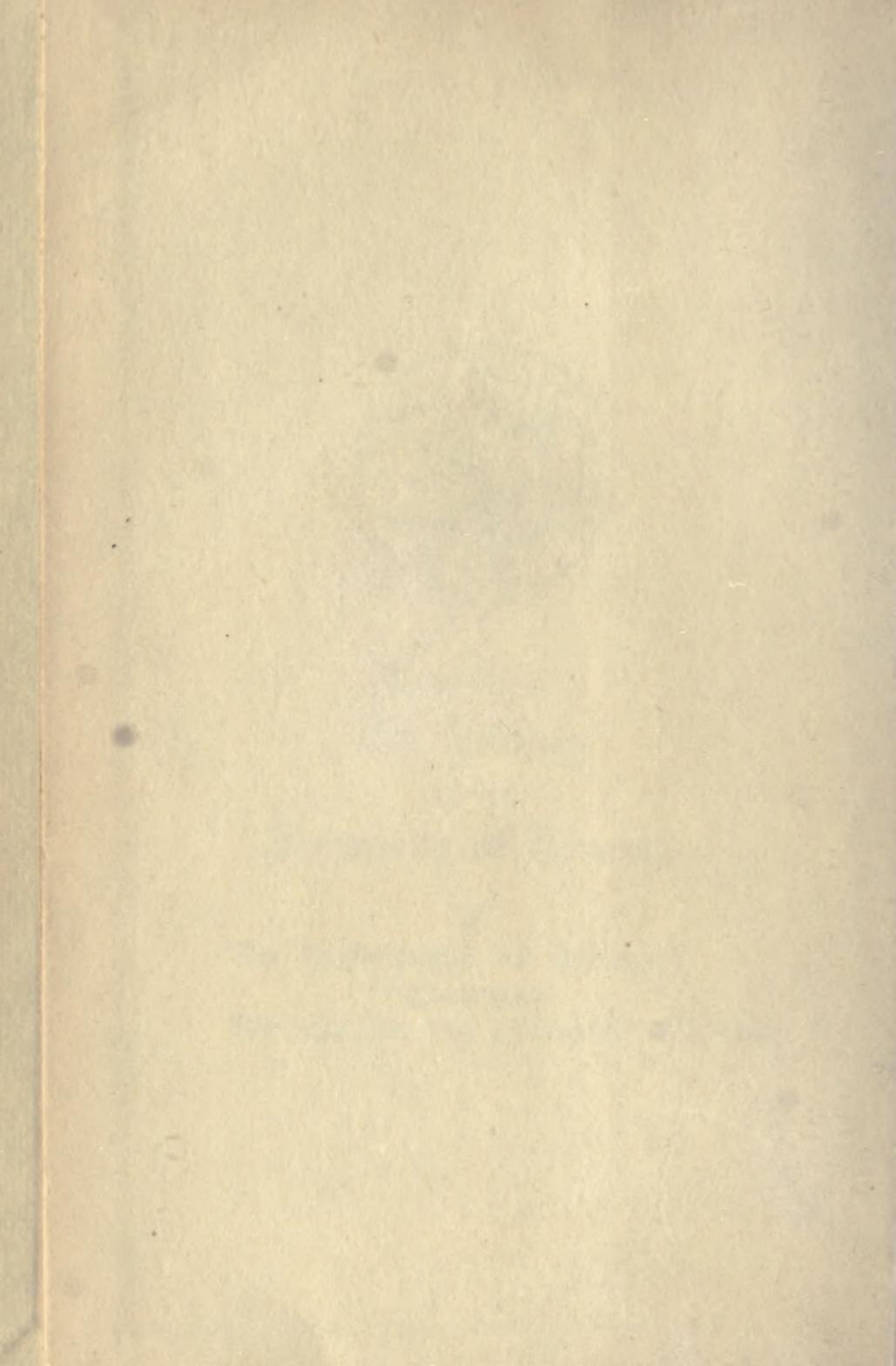


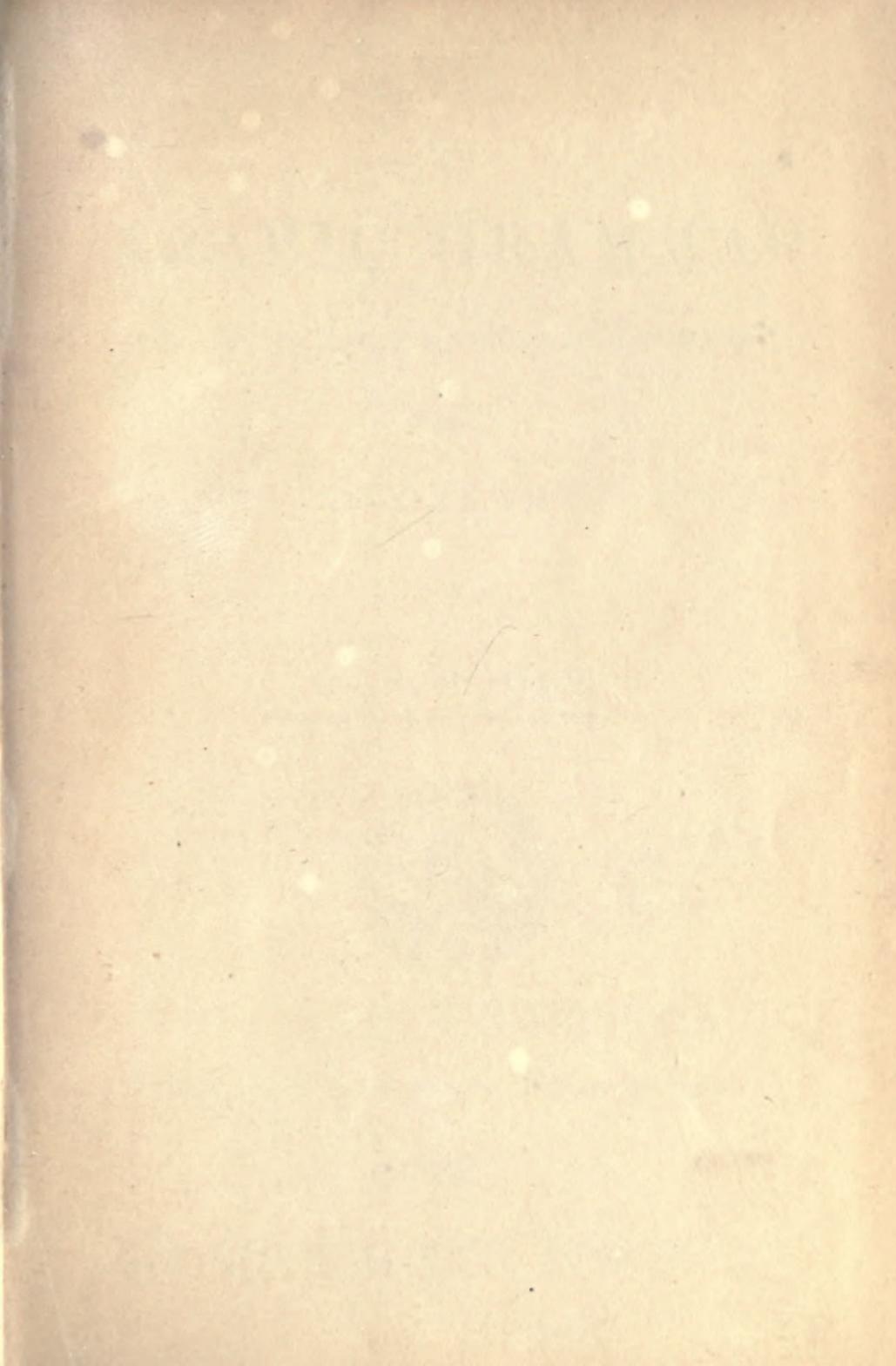


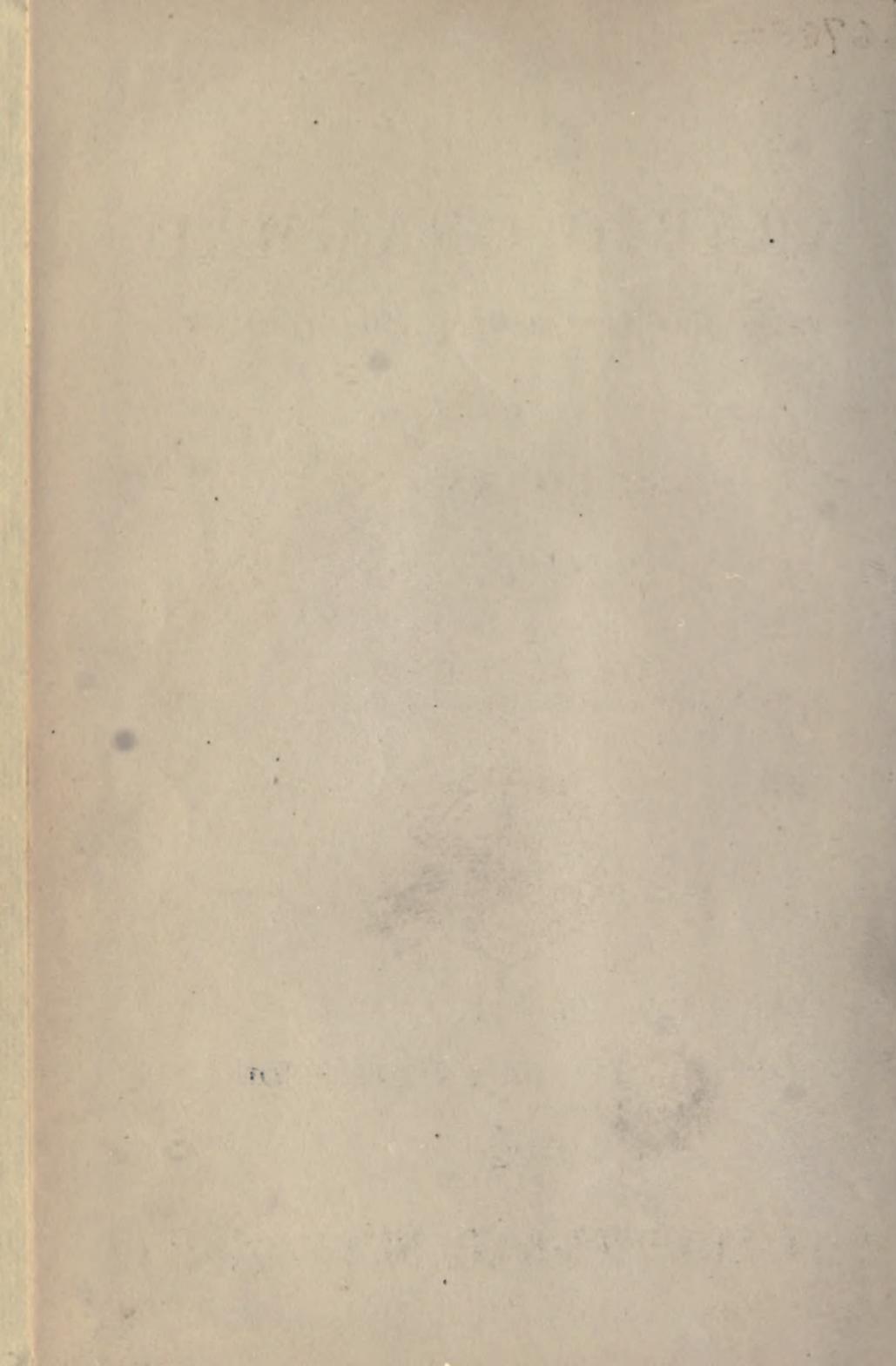
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III

ARABIC GRAMMAR

PARADIGMS, LITTERATURE, CHRESTOMATHY

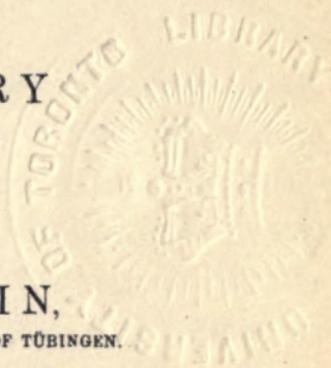
AND

GLOSSARY

BY

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Revised by Prof. W. H. WORRELL

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PREFACE.

I acceded the more readily to the request made to me by the publisher of the "Porta linguarum Orientalium" to bring out a new edition of *Petermann's* Elementary Grammar of Classical Arabic (second edition 1876), because I had myself felt the need of a brief handbook of this description for use in university lectures. Notwithstanding all the excellences of the Arabic Grammars of *Caspari-Müller* and *Wright* I have often noticed that the beginner is apt to be deterred from continuing his Arabic studies by the amount of matter contained in these books, unless he is possessed of very great perseverance. It appeared to me therefore desirable to present the most important rules both of the Etymology and the Syntax in the briefest possible form: the choice of these is naturally dependant for the most part on personal feelings, so that I cannot hope to satisfy all my co-workers, who busy them-

selves with the like elementary instruction. Many for instance will regret the omission of the technical terminology of the native grammarians; but this I have omitted on principle, because in my opinion a knowledge of it is unnecessary for beginners. On the other hand, for the sake of those who use this book as their introduction to the study of Arabic, I would expressly remark that what is here given should form only an introduction to further study, for which a completer grammar is indispensable.

The short bibliography of Arabic Literature, inserted in the earlier editions, is retained here merely to direct the beginner in this further study. Here also the right selection was difficult: and the experience alone how without a guide beginners wander about in this province, has induced me to make the selection¹, the utility of which I would not rate too highly: at the same time that I have endeavoured to bring it more into accordance with the requirements of the time. As the object was solely practical, I have for the most part avoided mentioning books, or editions of books, which have now become antiquated.

¹ An exception has been made in the use of Latin for the bibliography, as well as for the headings of the paradigms, and a part of the glossary, because the publisher wished to use these types for the German and English editions at the same time.

For the first portion of the Chrestomathy, which contains the Arabic texts, it was out of the question to use an extract either of the Arabic version of the Bible, or of the Koran, for reasons which those acquainted with the subject will easily understand; while texts had of course to be chosen which would at once introduce the learner to the modes of thought of the Mohammedan world. Unedited documents had also to be avoided under the circumstances. On the other hand it appeared desirable to choose connected passages of considerable length, as these excite most highly the interest of the learner. A further consideration was that, especially in the first piece, the material difficulties should be as few as possible, while the use of the grammatical forms and the vocabulary should be as varied as possible. Bearing these requirements in mind I have chosen a passage from *Tālabi's* legends of the prophets (the Cairo edition): the passage is not in full, extracts only have been given; and I have not hesitated to make additions from other sources (especially from the *Ta'riḥ al-ḥamīs*), where these appeared suitable. As a second piece I have chosen an historical passage from the *Murūḡ al-ḍahab*; for this text the Cairo as well as the Paris edition has been used. And I have purposely chosen a passage containing easy historical

anecdotes, as I thought it would be for the advantage of the learner to print the text not completely pointed. Nor have I thought it necessary to give too copious references to the Grammar, which is specially arranged for easy reference. The quotations from the Koran (the beginning of these is marked with a star * in the text) had to be added because the narrative of the history of Bilkis sometimes depends closely on the text of the Koran, to which in parts it forms simply a commentary.

I wish the second part of the Chrestomathy containing passages for translation into Arabic, to be regarded as an experiment. Although I am strongly persuaded of the real utility of such passages for the school-like mode of instruction, which is necessary for beginners, I do not in any degree lose sight of the difficulties, which the correction of such exercises causes even to the teacher of Arabic. To obviate this evil I have chosen single sentences, and in the latter part anecdotes also, from Arabic writers, the sources of which can easily be discovered by any teacher who is moderately acquainted with Arabic literature: and I have so arranged the notes and the glossary that the learner, who is compelled to a diligent use of the grammar and dictionary, is, so to say, bound to reproduce the Arabic original. From what has just

been said it is clear that this part of the book at any rate presupposes a teacher; in my opinion Arabic grammar, and especially the syntax, can only with the greatest difficulty be mastered by unassisted study. Not until the learner has read a part of the Arabic texts, should he proceed to the translation from English into Arabic, and at first in exceedingly small doses. When on the one hand I hope to merit the thanks of this and that teacher of Arabic for the latter part of the Chrestomathy, I would on the other hand apologise for the violence done in the interests of the learner to the Queen's English in the translation from the Arabic.

The translation of the grammar has been made by my former pupil the Rev. Dr. Th. Stenhouse; the translation and arrangement of the second part of the Chrestomathy and of the Glossaries has been made by my former pupil Dr. Rudolph Brünnow: both parts therefore were entrusted to Arabic scholars. To each of these friends I here express my best thanks for his trouble.

A. SOCIN.

PREFACE TO THE REPRINT OF THE FIRST ENGLISH EDITION.

In spite of the decline in classical studies, there persists in English-speaking countries a steady demand for instruction in Arabic and for a text-book which can be made its basis. Whatever may be the purpose of the student, philological or purely practical, and whether his interest lies in the older or the more modern forms of the language, he cannot do better than begin with a diligent study of the most necessary facts of classical Arabic; and for this study he will need a text-book which rigidly confines itself to such facts, excluding everything unnecessary to a beginner, and all neo-Arabic and colloquial details which may blur the sharpness of outline.

There are many Arabic grammars. Some are books of reference. Some represent later types of Arabic. Some mix various stages of the language, or confuse the written with the spoken idiom. But no one has produced so good a beginners' book as Professor Socin.

It has passed through six German editions, and remains today unequalled. But unfortunately the author's purpose, "to present the most important rules both of etymology and syntax in the briefest possible form", was gradually lost sight of in succeeding editions; and the book has at last become a work of reference for the intermediate student. Further, the publishers have had the unhappy idea of cutting the Bilqis story out from the grammar and printing it in a separate chrestomathy, thereby robbing the grammar of one of its most important features; for this story is generally agreed to be singularly fitted, in the simplicity and correctness of its language and the vivid orientalism of its atmosphere, to be the beginner's first connected text. Still later the preparation of English editions was discontinued. The English Socin and the Chrestomathy which accompanied it have now long been out of print, and are very hard to find; and the teacher at present must rely on later editions.

A thorough revision of the original English edition by an editor possessing the necessary self-restraint and sympathy has been long desired. Commercially however it has been impossible, both on account of cost and risk. But there can be no doubt of the usefulness and popularity of a fac simile re-print of the

book as it stands, which is here attempted. A few pages of corrections and notes have been added out of the experience of teaching with, it is hoped, the necessary reserve. Otherwise the book remains untouched. The first rather than the second English edition has been chosen for reproduction, as it contains the Bilqis story with its vocabulary and references to the grammar.

Many of the errors and omissions were pointed out to me by Professor Macdonald, to whom the reprint is much indebted, without his being in any way responsible for the whole.

Hartford, Ct., November, 1920.

W. H. WORRELL

CORRECTIONS AND ADDITIONS.

p. 4: The letters ت د ز س are used to indicate respectively the ordinary sounds of English t d z s, except that the tongue must be placed back of the upper front teeth. The letters ط ظ ض ص also indicate the sounds t d z s, but in making them the whole of the tongue is placed in contact with the roof of the mouth.

The sound of ح and of its voiced counterpart ع are made by opening the mouth wide, as if for the vowel ā, and then raising the larynx. The former is heard when one breathes into a lamp-chimney preparatory to cleaning it.

The sound of خ is the voiced counterpart of ح, which is the German ch in the word ach.

p. 8, l. 14: Before or after ح خ ع ر خ ح in the same syllable, the vowel ā is heard in its purity. With ط ظ ض ص it inclines toward ō. With ث ت ب ا it inclines toward ī. The sound

of ج does not influence its vowel; but on the contrary is influenced with it by associated consonants; so that with \bar{a} -consonants and \bar{o} consonants it is the American l , while with the others it is the German l . To a less extent Kesra follows similar rules.

p. 9, l. 4: left out only.

p. 9, l. 18: The sign Hamza has the sound that is heard in American English before initial vowels when long or emphasized.

p. 10, l. 18: With Tešdid a consonant is not necessarily emphasized, and is not doubled, but is prolonged like a long vowel.

p. 15, l. 1—3: So used only in this formula.

p. 16, l. 17: Anciently Arabic probably had no stress-accent, but only quantity; and to the present day the Qur'an and poetry are so read. In less formal reading of prose the stress-accent of the local vernacular Arabic appears.

p. 47, l. 10: In classical Arabic the ن can be omitted only before بنى and نأ .

p. 48, l. 4: *He married him to her.*

p. 71, l. 1: In ثَلَاثُ مِائَةٍ and all the following up to تِسْعُ مِائَةٍ the thing numbered, مِائَةٍ , is in the singular by exception.

p. 72, l. 5 from below: سَادِسٌ, showing the original root.

p. 75, l. 6: عَلَى over, above, upon, on account of and إِلَى unto.

p. *117, بَيْضَاءُ : arable (land).

p. *131, l. 7: رَوِيٌّ copious (?).

p. *141, طَوَى : to wall inside (water-well).

p. *145, at end: عَمَى, imp. يَعْغَى to mean. يَعْغَى namely, that is to say.

p. *145, l. 12: عَالٍ high, loud.

p. *154, لَا : with the conjunction, وَلَا nor.

p. *155, after l. 7, col. II: لَكِنَّ but.

p. *155, لَوْ : with the negative, لَوْلَا if there had not been (cf. p. *70, l. 11).

p. *162, after l. 17, col. I: مَرْهَبٌ awe-inspiring, majestic.

p. *164, وَوَلَدٌ : offspring (cf. p. *55, l. 11: I desire offspring).

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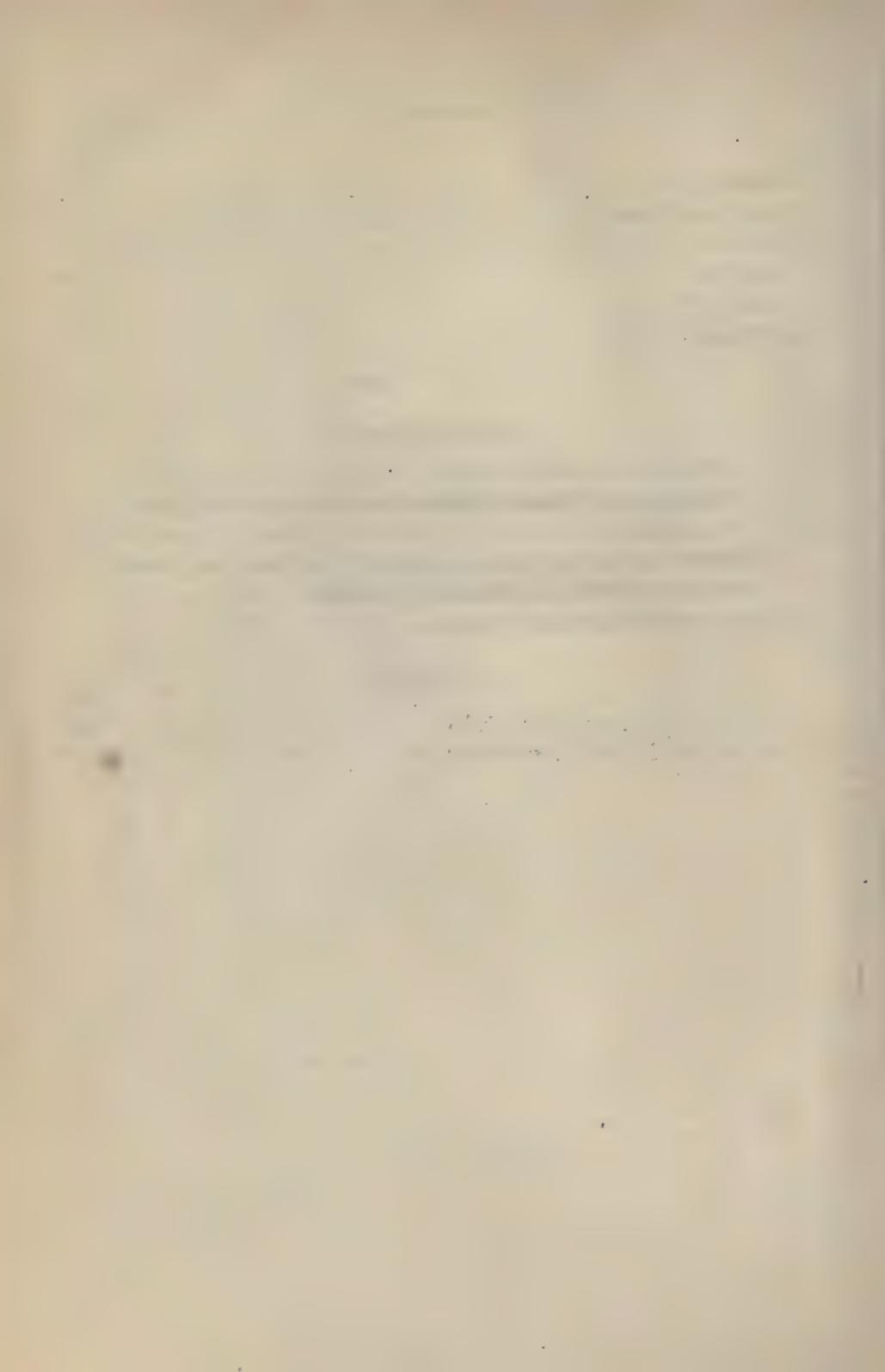
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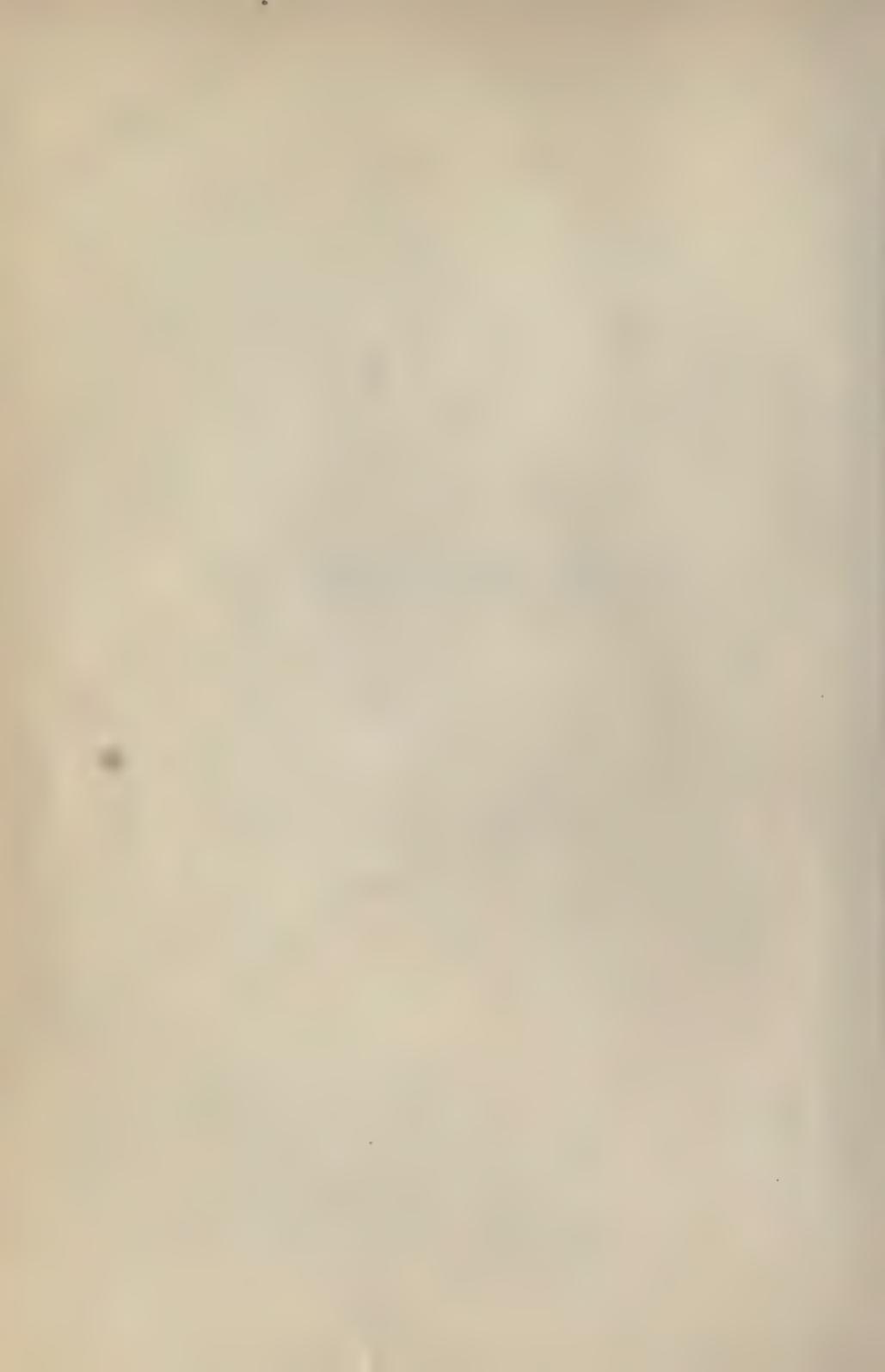
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GRAMMAR.





PART I.

CHARACTERS AND SOUNDS.

§ 1 a. *The Consonants.* The Arabs originally used the Syriac character and the Syriac alphabet, in which the characters are in the same order, as in the Hebrew alphabet. Remains of this older order are still preserved in the numerical values of the letters (cf. the table). In later times the letters were seldom used as numerals. By means of diacritical points the Arabs early distinguished a number of sounds which in that older alphabet were not separated from one another. And many characters became by abbreviation so similar to one another that such diacritical marks were necessary to distinguish them. These similar forms were afterwards placed next one another in the alphabet. Thus the letters stand now in the following order which is tolerably general. The alphabet consists of 28 consonants of the following forms. These are written and read from right to left,

	Names	Figures				Value			
		unconnected	connected only with the preceding	connected on both sides	connected only with the following	Pronunciation	Transcription	Numerical value	Hebrew
1	^ا الف * Alif	ا	ا	—	—	cf. § 2 and 4		1	א
2	^ب بā	ب	ب	ب	ب	b	b	2	ב
3	^ت تā	ت	ت	ت	ت	t	t	400	ג
4	^ث ثā	ث	ث	ث	ث	English hard th as in <i>thing</i>	t	500	ד
5	^ج جīm	ج	ج	ج	ج	} orig. g hard; later g as in Italian } <i>giorno</i> ; English j	g	3	ה
6	^ح חā	ح	ح	ح	ح		strong h with friction	h	8
7	^خ חā	خ	خ	خ	خ	German hard ch; Scotch ch in <i>loch</i>	h	600	ז
8	^ד דāl	ד	ד	—	—	d on the teeth	d	4	ח
9	^ذ דhāl	ذ	ذ	—	—	English soft th as in <i>this</i>	d	700	ט
10	^ر رā	ر	ر	—	—	dental r	r	200	י
11	^ز זā	ز	ز	—	—	} weak vocalic s, like French and English z	z	7	כ
12	^س سīn	س	س	س	س		hard s	s	60
13	^ش שīn	ش	ش	ش	ش	German sch English sh	š	300	מ

* In such technical terms it is usual to leave the ending ^ا i. e. *un* (cf. § 3 b) unpronounced after the fashion of modern Arabic.

	Names	Figures				Value			
		unconnected	connected only with the preceding	connected on both sides	connected only with the following	Pronunciation	Transcription	Numerical value	Hebrew
14	صَادٌ Sād	ص	صص	صص	ص	emphatic s	s	90	
15	ضَادٌ Dād	ض	ضض	ضض	ض	upper palatal d	d	800	ד
16	طَاءٌ Tā	ط	طط	طط	ط	emphatic t	t	9	ט
17	ظَاءٌ Zā	ظ	ظظ	ظظ	ظ	weak emphatic s	z	900	
18	عَيْنٌ Ain	ع	عع	عع	ع	} arises by squeezing the violently compressed Glottis	.	70	א
19	غَيْنٌ Ghain	غ	غغ	غغ	غ		guttural r	g	1000
20	فَاءٌ Fā	ف	فف	فف	ف	f	f	80	פ
21	كَافٌ Kāf	ق	قق	قق	ق	deep emphatic k	k	100	ק
22	كَافٌ Kāf	ك	كك	كك	ك	k	k	20	כ
23	لَامٌ Lām	ل	لل	لل	ل	l	l	30	ל
24	مِيمٌ Mim	م	مم	مم	م	m	m	40	מ
25	نُونٌ Nūn	ن	نن	نن	ن	n	n	50	נ
26	هَاءٌ Hā	ه	هه	هه	ه	h	h	5	ה
27	وَاوٌ Wāw	و	وو	—	—	English w	w	6	ו
28	يَاءٌ Yā	ي	يي	يي	ي	y	y	10	י

and are in part connected with one another, in part left unconnected, as the table on pages 4 and 5 shows.

b. When \mathfrak{s} (No. 26) standing at the end of a word denotes the feminine termination, two dots are placed over it, to show that it is to be pronounced like t (No 3); thus $\mathfrak{š}$.

c. Certain letters are very frequently, especially at the beginning of words, placed not alongside one another, but above one another: this is the case with the characters \mathfrak{c} \mathfrak{h} \mathfrak{x} (Nos. 5—7), e. g. \mathfrak{c} instead of \mathfrak{c} , \mathfrak{h} instead of \mathfrak{h} , \mathfrak{x} instead of \mathfrak{x} etc. Instead of \mathfrak{u} (Nos. 23 and 1) usually \mathfrak{y} or \mathfrak{y} is written; this connection is so frequent that the character is even reckoned by the Arabs as an extra letter with the name of Lām-Alif.

§ 2 a. *The vowel signs.* Originally the Arabs had signs only for the long vowels \bar{a} , \bar{i} , \bar{u} , and the diphthongs au , ai the second part of which they treated as a consonant; the signs were \mathfrak{a} (No. 1) for \bar{a} , \mathfrak{u} (No. 27) for \bar{u} and (after a for) au , \mathfrak{i} (No. 28) for \bar{i} and (after a for) ai . These signs were regarded as *quiescent*; the sign of a consonant's being without a vowel (cf. § 3 c) was however in later times added only to \mathfrak{u} and \mathfrak{i} in those cases where they repre-

sented the diphthongs. Examples: قَالَ *kāla*, سِيرَ *sīra*, قَوْلِي *kūlī*, بَيْعٌ *baī'un* (cf. § 3 b), نَوْمٌ *naumun*.

b. In the oldest writing the *ā* is not in all cases represented by |, but is left sometimes unrepresented. This non-representation is the rule in a series of very common words; generally however in such cases a perpendicular stroke is placed over the consonant which is to be pronounced with long *ā*; e. g. هَذَا (instead of هَذَا) *hādā*, اللَّهُ *allāhu* (see § 5), الرَّحْمَنُ *ar-rahmānu*. Frequently however in our editions only ˉ is printed in such cases for the *ā*, e. g. هَذَا.

c. In some few words و after an *a* denotes, not the pronunciation *au* but *ā*, probably an originally indistinct *ā*; in this case also the perpendicular stroke is usual, e. g. حَيَاةٌ *hayātun* "life" (on the other hand the same word with suffixes is written with |, حَيَاتُهُ *hayātuhu* "his life").

d. As the final letter ي likewise in many words serves to denote a long *ā*; in such cases it (like و in c) does not receive the sign of being non-vocalic (§ 3 c), e. g. رَمَى (رمى) *ramā*; with suffix رَمَاهُ *ramāhu*.

REM. Instead of دُنْيَا *dunyā*, as it ought to be written according to the rules for the formation

of nouns § 51 b, دُنْيَا is written, to avoid two ي's coming together.

e. Sometimes an | is added after a final *ū* or *au*, without affecting the pronunciation, e. g. كَتَبُوا *katabū*, رَمَوْا *ramau*; this | was originally used in the MSS. to separate a final و from the following word.

§ 3 a. *The short vowels* were originally quite unrepresented (many books, especially those printed in the east, are printed without any vowels at all); in later times the following signs were used for the short vowels (and, in connection with the signs mentioned in § 2, for the long vowels also):

1) فَتْحَةٌ Fatha (or فَتْحُ Fath) َ for the vowel *a* (to be pronounced *ä* or *e* in certain cases), e. g. قَتَلَ *katala*, قَالَ *kāla*.

2) كَسْرَةٌ Kesra (or كَسْرُ Kesr) ِ for the vowel *i*, e. g. غَضِبَ *gadiba*, يَبِيعُ *yabī'u*.

3) ضَمَّةٌ Damma (or ضَمُّ Damm) ُ for the vowel *u*, e. g. يَكْتُبُ *yaktubu*; يَفُوتُ *yafūtu*.

b. When these signs for the short vowels are doubled at the end of a word, they are to be pronounced with a final *n* (Nunation, Arabic تَنْوِينٌ

Tanwīn), e. g. شَمْسٍ *šamsin*, رَجُلٍ *raǧulun*; an ʾ, which has no influence on the pronunciation is added as an outward sign to the nunation *an*, e. g. مَالًا *mālan*; this ʾ is left only in those cases where the nunation is affixed to the fem. ending ʾ (cf. above § 1 a) e. g. مَرْكُوبَةً *markūbatan*, or where an ʾ, or in its stead a ى quiescing in *a*, already stands at the end of a word, e. g. رِبَاً *riban*, هُدًى *hudan* (§ 2 c); likewise sometimes after ء (§ 4).

c. The fact of a consonant's not being accompanied by a vowel is shown by جَزْمَةٌ *Ǧezma*, also called سُكُونٌ *Sukūn* ["rest"], e. g. سَافَرْتُ *sāfartu*, مَاشَيْتَ *mašaita* (cf. § 2). On the omission of this sign cf. § 5 a. A consonant, which is to be pronounced without a vowel, is called "quiescent".

§ 4. *Hamza*. The sign هَمْزَةٌ *Hamza* ء (the form of which has arisen from ع 'Ain) is peculiar to the Arabic writing as a further consonantal sign. It denotes the cutting off of the stream of breath, which can precede or follow a vowel; it corresponds therefore at the beginning of a syllable to the Greek spiritus lenis. In the transliteration we denote Hamza by ' ; at the beginning of a word we often leave it unrepresented.

In most cases an **Alif** occurs as the bearer of this Hamza; the Alif has in this case an essentially different function from that noted in § 2. When an *i* sound follows, the sign **ء** is placed under the **Alif**. Examples: **أَمْرٌ** 'amrun, **إِبِلٌ** 'ibilun, **أُمٌّ** 'umamun; **سَأَلَ** *sa'ala*, **رَأْسٌ** *ra'-sun*; **أَقْرَأَ** *ik-ra'*, **لَا مَ لَآءِ** *la-'a-ma*. In the last three instances Hamza closes the syllable; in the last case the following syllable again begins with Hamza.

b. Before or after an *u* or *i* sound the letters **و** and **ي** occur in most cases as the bearer of Hamza (in such a case **ي** is without the two points), e. g. **بَاوُسٌ** *ba'usa*, **يُوتَرُ** *yu'taru*, **يُوتَرُ** *yu'ataru*; **جِئْتُ** *gi'ta*, **صَيْبٌ** *ṣa'iba*, **يُبَارِي** *yubāri'u*.

c. After a long vowel, as also in most cases after Sukūn, Hamza has usually no bearer, but is placed on or above the line, e. g. **أَرْضَاءٌ** *irdā'un*, **بَرٌّ** *bar'un*, **مَمْلُوءَةٌ** *mamlū'atun*; **حَاطِيَةٌ** *ḥaṭī'atun*.

§ 5. *Tešdīd*. a. The sharpened pronunciation of a consonant is shown by the sign of reduplication **ـّـ**, called **تَشْدِيدٌ** *Tešdīd* or **شَدٌّ** *Šedd* (the sign **ـّـ** is borrowed from the initial of this word), e. g. **سَبَّ** *sabba*, **تَرَحَّلٌ** *tarahḥulun*. This reduplication of a consonant

is either (as in the above examples) due to the character of a nominal or verbal form, or is the result of assimilation. In the latter case the consonant assimilated to the following one is for the most part expressed in writing, but does not receive the sign of vowellessness—as it really no longer exists in respect of the pronunciation—, e. g. *أَرَدْتُ* to be pronounced 'arattu, *أَخَذْتُ* *aḥatti*.

b. This assimilation (which however in the examples just given is not always represented in writing) takes place always with the *l* of the article *أل*, when it stands before the consonants *ت, ث, د, ذ, ن* (i. e. before dentals, sibilants and *r, l, n*) e. g. *التَّاجِرُ* *ettāgīru*, *الثَّلْجُ* *ettalǧu*, *الشَّمْسُ* *eššamsu* (the sun), but *القَمَرُ* *elqamaru* (the moon). On account of the antithesis represented by the last two stereotyped examples, these are called solar letters in opposition to the lunar letters, with which the *l* of the article cannot be assimilated.

c. The words *مِنْ* *min*, *عَنْ* 'an, *أَنْ* 'an (and *إِنْ* 'in) are for the most part written as one with some short words beginning with *م* or *ل*, and then assimilate

their final ن *n* to the following sound, e. g. مِمَّا *mimmā* from مَا مِنْ *min mā*, أَلَّا *'allā* from لَا أَنْ *'an lā*.

§ 6. *Waşla* ~. a. There are a great number of words in Arabic, which begin with an easily vanishing vowel, succeeded by a quiescent consonant, or more properly which begin with the quiescent consonant itself. In such cases the vowel or the helping vowel (e. g. أَقْتُلْ *uḳṭul* instead of قَتُلْ *ḳṭul*) regularly falls away after another word. As a sign of this elision وَصَلَّةٌ *waşla* ~ (from ص) is placed over the *l*, which is the bearer of the vowel sign, e. g. بِنْتُ الْوَزِيرِ *bintulwazīri*; the two words so joined must then be pronounced in close connection. Such an Alif bearing *Waşla* is called a connective Alif, in opposition to a disjunctive Alif, i. e. an Alif with Hamza (cf. § 4).

b. When a connective Alif stands at the beginning of a paragraph, it is pronounced as a full vowel, but in writing only the corresponding vowel sign may be placed on the Alif, never Hamza, e. g. الرَّسُولُ *arrasūlu*, أُخْرِجْ *uḫruġ* alongside of قَالَ أَخْرِجْ to be pronounced *ḳālahruġ*.

c. In the latter example the division of syllables now is *ḵā-lah-ruḡ*. If the vowel preceding a connective Alif is long, it is pronounced short in the now closed syllable, e. g. *فِي الْفُلِّ* prop. *fī-lfulki*, now however forming the syllables *fil-ful-ki*; likewise *رَضِيَ اللَّهُ* *riḍā-llāhi* = *ri-ḍal-lā-hi*; *ذَبَحُوا أَلْوَزًا* (§ 2 e) *ḍa-ba-ḥul-wazza*.

d. If the word before a connective Alif ends in a vowelless (quiescent) consonant, it receives a helping vowel. The most usual helping vowel (in such a case is *i*, e. g. *ضَرَبَتِ الْعَبْدَ* *ḍarabati-labda* (instead of *ضَرَبَتْ*). Sometimes original vowels return, e. g. *هُمْ* *humu-lkāfirūna*; the first word is in other cases pronounced *هُم* *hum*, but was originally pronounced *humū*. Sometimes the same vowel is chosen as auxiliary, as stands under the initial Alif-when unconnected, e. g. *إِسْتِقْبَالًا* connected with the article *الْ* = *الْإِسْتِقْبَالُ* *alistikḵbālu* with helping vowel *i*. — The nunation (§ 3 b) also is treated as ending in a consonant; in this case it is most usual to add an *i*, e. g. *رَجُلٌ أَسْمُهُ* = *رَجُلُنِ أَسْمُهُ* *raḡuluni-smuhu*.

REM. The preposition **عَنْ** „away from“ is changed to **عِنَ**, and the preposition **مِنْ** „from“ to **مِ** before a connective Alif; before the article however it is changed to **مِنَ**.

e. The cases too, in which a word ends in a so-called diphthong (cf. § 2), are subject to the same rule, viz. that a quiescent final consonant must receive a helping vowel before a connective Alif; this helping vowel is *u* or *i* corresponding to **و** or **ي**, e. g. **مُصْطَفَوُ اللَّهِ** *muṣṭafawu-llāhi* instead of **مُصْطَفَوُ اللَّهِ**, **رِجْلِي الْبَقَرَةِ** *riġlayi-lbakarati* instead of **رِجْلِي الْبَقَرَةِ** (Likewise with the ending **رَوَا** § 2 e).

f. In some cases the connective Alif is left out altogether in writing:

1) with the article **أَلْ**, when the particles **لِ** *li* or **لَا** *la* precede, e. g. **لِلْحَاقِّ** *lihāqqi* for **لِأَلْحَاقِّ**, **لَلْمَجْدِ** *lalmagdu* for **لِأَلْمَجْدِ**.

2) with the word **ابْنٌ** „son“, when it is in apposition to the proper name of the son, and governs the name of the father, e. g. **مُسْلِمُ بْنُ الْوَالِدِ** *muslimu-bnu-lwalidi*. Muslim son of al-Walid. At the beginning of a line however **أَبْنٌ** is written in such a case.

3) with the word ^ساِسْمِ *ismun* "name" after the preposition ^ب *bi*, e. g. ^{بِسْمِ}اَللّٰهِ *bismi-llāhi* "in the name of God".

§ 7. *Medda*. a. In Arabic two Alifs cannot stand together. When this would happen, only one Alif is written with the sign ^سمَدَّة *Medda* or *Medd* ~ placed over it. This sign ~ has arisen from ^سمَد *Medd*. At the beginning of a word or syllable *Medda* has at the same time the value of *Hamza*; the sign *Fath* is also omitted, e. g. ^ساَكِلُن *ākilun* for ^ساَاَكِلُن, ^سكُرْاٰن *kur'ānun* for ^سكُرْاٰن; likewise ^ساٰمِن *āmana* for ^ساَاْمِن, as the *Hamza* of the second Alif is lost after the first.

REM. ^سرَاٰ *ra'ā* "he has seen", for example becomes with suffixes according to § 2 e properly ^سرَاٰهُ *ra'āhū*, but is written ^سرَاٰهُ.

b. As a *Hamza* following a long ^سا *ā* is written on the line (§ 4 c) without an Alif as bearer, the Alif preceding such a *Hamza* receives *Medda* in most cases, though this *Medda* has no effect on the pronunciation of the word, e. g. ^سجَاٰ *gā'a* for ^سجَاٰ, ^ستَفَاٰلُوْا *tafū'alū*; so also where ^سو or ^سي act as bearers of *Hamza*, e. g. ^ساٰحِبَّاوْهُ *aḥibbā'uhu*, ^سكَاٰرِلُن *kā'ilun*.

REM. Two و's also are not willingly written alongside one another (even if the former is merely a bearer of Hamza after § 4 c), e. g. جَاوُوا *ǧā'ū* is written جَاوُوا, دَاوُوْدُ *dā'ūdu* (David) دَاوُوْدُ (often wrongly without Hamza, دَاوُوْدُ).

§ 8. *The Syllable.* Every syllable begins with a consonant. A short syllable consists of a consonant with a short vowel, e. g. the second syllable of مَاتَ *mā-tä*; a long syllable consists either 1) of a consonant and a long vowel, e. g. the syllable *mā* in the above example, or 2) of a consonant and a short vowel with a consonant following, e. g. both syllables of قَتَلَ *kat-lun* (likewise of مَوْتٌ *mau-tun*), or seldom 3) of a shut syllable with a long vowel, e. g. the first syllable of مَادَّةٌ *mād-da-tun*. Such a syllable can be called a doubly long syllable.

§ 9. *The tone.* The accent in Arabic is thrown forward till it meets a long syllable; when there is no long syllable, the accent is on the first syllable of the word; the final simple long syllable is not reckoned a long syllable for purposes of accentuation. Examples with short final syllables: ضَارَبَ *ḍāraba*, اسْتَنَكَرَ *istānkara*; examples with long final syllables: تَمَامَتُمَا *tamāmtumā*, فَرْدٌ *fārdun*, مَمْلَكَةٌ *māmlakatun*.

Exceptions: A syllable with connective Alif (§ 6), as e. g. in *اِفْتَعَلَ* (cf. § 24), cannot bear the accent; it must therefore be pronounced *iftá'ala*; in like manner inseparable præpositive monosyllabic particles like *وَ*, *فَ* (cf. § 70) do not alter the accent, e. g.

فَمَشَى *famášā*.

§ 10. *Signs for numbers and abbreviations.* The usual signs for the Arabic numerals are the following:

٠, ١, ٢, ٣, ٤, ٥, ٦, ٧, ٨, ٩

0, 1, 2, 3, 4, 5, 6, 7, 8, 9.

The tens, hundreds, &c. are written on the left of the units &c., e. g. ١٩ 19, ١٨٨٥ 1885.

Some of the most common abbreviations are:

— عَلَيْهِ السَّلَامُ = *'alaihi-ssalāmu* Peace be upon him!

— صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ = *ṣalla-llāhu 'alaihi wa-sallama* God be gracious to him and give him prosperity (of the prophet).

PART II.

ETYMOLOGY.

Chapter I.

The Pronoun.

§ 11. a. The *pronomina personalia* are either *separata* or *suffixa*. The *pronomina personalia separata* have the following forms:

	Sing.	Plur.	Dual						
I. Pers.	أَنَا	نَحْنُ							
II. Pers.	{ <table border="0"> <tr> <td>masc.</td> <td>أَنْتَ</td> </tr> <tr> <td>fem.</td> <td>أَنْتِ</td> </tr> </table>	masc.	أَنْتَ	fem.	أَنْتِ	{ <table border="0"> <tr> <td>أَنْتُمْ</td> </tr> <tr> <td>أَنْتُنَّ</td> </tr> </table>	أَنْتُمْ	أَنْتُنَّ	أَنْتُمَا
masc.	أَنْتَ								
fem.	أَنْتِ								
أَنْتُمْ									
أَنْتُنَّ									
III. Pers.	{ <table border="0"> <tr> <td>masc.</td> <td>هُوَ</td> </tr> <tr> <td>fem.</td> <td>هِيَ</td> </tr> </table>	masc.	هُوَ	fem.	هِيَ	{ <table border="0"> <tr> <td>هُمْ</td> </tr> <tr> <td>هُنَّ</td> </tr> </table>	هُمْ	هُنَّ	هُمَا
masc.	هُوَ								
fem.	هِيَ								
هُمْ									
هُنَّ									

In connection with **وَ** and **فَ** (cf. § 70) the pronouns of the 3. Pers. sing. may lose their first vowel
e. g. **فَهِيَ**, **وَهُوَ**.

b. The *pronomina personalia suffixa* which in connection with a noun express a genitive, and in connection with a verb express an accusative, are as follows:

		Sing.	Plur.	Dual
I. Pers.	{ with the Noun	ـِي	ـَا	
	{ with the Verb	ـِنِي	ـَنَا	
II. Pers.	{ masc.	ـَكَ	ـَكُمْ ـَكُنْ	ـَكُمَا
	{ fem.	ـَكِ		
III. Pers.	{ masc.	ـَهُ	ـَهُمْ ـُهُنَّ	ـَهُمَا
	{ fem.	ـِهَا		

c. Before a connective Alif (§ 6 d) the suffixed pronoun of the 1. Pers. Sing. often receives its original *a* as auxiliary vowel, e. g. **أَعْطَانِي** **أَلْكِتَابَ** or **أَعْطَانِي** **أَلْكِتَابَ**. After *ā*, *ī* and *ai* the nominal suffix of the 1. Pers. Sing. has the form **ـِي** *ya*. Sometimes the suffix of the 1. Pers. Sing. is denoted not by **ـِي**, but simply by the vowel Kesr **ـِ** e. g. **رَبِّ** my lord! thus after **ـِ** e. g. **أَحِبَّاءِ** with the suffix of the 1. Pers. Sing. **ـِي** **أَحِبَّائِي** or **أَحِبَّائِي** 'ahibbā'i (cf. § 4 b).

d. The suffixes هُنَّ, هُمْ, هُمَا, هُما after a preceding *i* sound take the vowel *i* instead of *u*, and thus become هِنَّ, هِمْ, هِمَا, e. g. مَالِه instead of مَالُهُ. هِمْ before a connective Alif is generally pronounced هِمْ.—The suffixes كُمْ and هُمْ before a connective Alif take their original form كُمْ and هُمْ.

For further remarks on the connection of the pronomina suffixa see § 58 and Table XXI.

e. The reflexive pronoun, when a certain amount of emphasis is required, is generally expressed by the word نَفْسٌ *nafsun* "soul", to which the corresponding suffixes are attached; in many cases the personal pronoun sufficiently expresses the reflexive.

§ 12. The *demonstrative pronouns* are the following (for the inflexion cf. § 53 a):

a. The simple pronoun, which seldom occurs:

	Masc.	Fem.
Sing.	ذَا	ذَا; تِي; تِي; ذِي; ذِي
Dual	Nom. ذَانِ	تَانِ
	Gen. Acc. ذَيْنِ	تَيْنِ
Plur.	أُولَئِكَ (ūlā) or أُولَئِكَ (ūlā'ī)	

This simple pronoun is compounded:

b. with the demonstrative particle هَا, which is generally written defectively ه (or less correctly هَ § 2 b). Hence arises the usual demonstrative pronoun, referring to the nearer object = *this* (Germ. "dieser", Lat. "hic"):

	Masc.	Fem.
Sing.	هَذَا	هَذِهِ (هَيْ)
Dual	Nom. هَذَانِ	هَاتَانِ
	Gen. Acc. هَذَيْنِ	هَاتَيْنِ
Plur.	هَؤُلَاءِ	

c. with a suffix of the 2. Pers., which in the older language, especially in that of the Koran, varies between the Sing. Dual and Plural according as one or more persons are referred to (e. g. ذَلِكُمْ, ذَلِكُمَا); otherwise however كَ is used without change. Between this كَ and the simple demonstrative pronoun the demonstrative particle لَ can be inserted. Thus two forms of the demonstrative pronoun arise, referring to the remoter object = *that* (Germ. "jener", Lat. "ille").

		Masc.	Fem.
Sing.		(ذَلِكَ, ذَالِكَ) ذَاكَ	تِلْكَ, (تَيْكَ) تَاكَ
Dual	Nom.	ذَانِكَ, ذَانِكَ	تَانِكَ, تَانِكَ
	Gen. Acc.	ذَيْنِكَ, ذَيْنِكَ	تَيْنِكَ, تَيْنِكَ
Plur.		أُولَئِكَ (أُولَآكَ), seldom	

§ 13. The *relative pronouns* are the following:

a. الَّذِي *who, which, that*, originally a demonstrative compounded with the article (hence the connective Alif); it is inflected in the following manner:

		Masc.	Fem.
Sing.		الَّذِي	الَّتِي
Dual	Nom.	الَّذَانِ	الَّتَانِ
	Gen. Acc.	الَّذَيْنِ	الَّتَيْنِ
Plur.		الَّذِينَ	الَّلَاتِي, اللّوَاتِي

b. مَنْ (without inflexion): *the one who; one who* (also Plu.)

مَا (without inflection) = *the one which; something which*.

c. أَيُّ, fem. أَيَّة (inflected in the Sing.) = *the one who* (mostly before the nominative); also compounded

with the preceding أَيُّمَنْ = *every one who; whoever*;
 أَيُّمَا = *whichever*.

§ 14. The *interrogative pronouns* are:

مَنْ *who?* (mas. and fem.)?

مَا *what*, frequently strengthened by the addition
 of the demonstrative مَا ذَا: ذَا مَا *what then?*

أَيُّ أَيُّ, fem. أَيَّةٌ *what sort of?*

REM. مَنْ is only inflected (like أَيُّ) when it stands
 absolutely: its inflection is as follows:

	Masc.	Fem.
Sing. Nom.	مَنْو, Gen. مَنْي, Acc. مَنَا	مَنْت, مَنْة
Dual Nom.	مَنَاَن, Gen. Acc. مَنَيْن*	مَنْتَيْن, مَنَتَان
Plur. Nom.	مَنَاون, Gen. Acc. مَنَيْن	مَنَات

After a preposition مَا is shortened to مَ, e. g. لِمَ *why?*
 The interrogative word كَمْ *how many?* is connected with the
 interrogative pronoun مَا.

Chapter II. The Verb.

§ 15. The great majority of Arabic verbs has three radicals; a small minority has four radicals. The root

*) This and the following are pausal forms with rejected final vowel.

form, according to which the verbs are arranged in grammar and dictionary, is the 3. Pers. Sing. Perfect. The verbal, and especially the nominal forms are named throughout after the paradigm of the verb **فَعَلَ** (to do).

REM. All Arabic dictionaries arrange the nominal and verbal derivatives under this root form; one must therefore, in order to find these three radicals easily, pay strict attention to the consonants, which in nominal and verbal formations are added to the stem as prefixes, affixes or infixes.

§ 16. From the root form, or the so-called first stem, other stems are derived by regular changes: these stems are named either by the paradigm of **فَعَلَ** (e. g. the stem *ifta'ala*), or usually by numbers (e. g. the eighth stem, so also in the dictionary denoted simply by VIII). The following stems, the order of which is to be carefully noted, are the most usual:

I	فَعَلَ	IV	أَفْعَلَ	VII	اِنْفَعَلَ	X	اِسْتَفْعَلَ
II	فَعَّلَ	V	تَفَعَّلَ	VIII	اِفْتَعَلَ	XI	اِنْفَعَّلَ
III	فَاعَلَ	VI	تَفَاعَلَ	IX	اِنْفَعَلَّ		

REM. No. IX and especially No. XI belong to the rarer forms; still more rare are XII **اِنْعَوَّعَلَ**,

XIII *أَفْعَوْلَ*, XIV *أَفْعُنَلَل*, XV *أَفْعُنَلِي*. — The derived forms in use in each verb, and the change of meaning in these derived forms—are given in the dictionaries under each individual verb.

§ 17. In the majority of cases the root form I is pronounced *فَعَلَ*, e. g. *قَتَلَ* to kill, alongside of this, in most verbs of intransitive meaning, occurs the form *فَعِلَ* (cf. *قَبِلَ*), e. g. *مَرَضَ* to be ill; also the form *فَعَلَّ* (cf. *كَبَّلَ*), this latter form has always an intransitive meaning, e. g. *حَسَنَ* to be beautiful. Sometimes one of the forms *فَعَلَ* or *فَعِلَ* occurs in the same verb alongside of *فَعَلَّ*; sometimes both forms *فَعِلَ* and *فَعَلَّ* occur in the same verb.

REM. The arabic verb frequently expresses that a person wishes to perform an action, or allows it to be performed; thus, e. g. *قَتَلَهُ* he killed him can also mean "he wished to kill him", and *ضَرَبَ عُنُقَهُ* "he cut off his head" (prop. neck) may also mean "he caused his head to be cut off."

§ 18. The II. stem *فَعَّلَ* (corresponding to the Pi'el of Hebrew) denotes in general a greater intensity of the action expressed by the verb; this intensive

force can be referred to the subject, object, or accessory circumstances, e. g. *قَتَلَ* to kill several, to massacre, (with reference to the object). Most usually however this form is causative, e. g. *عَلِمَ* to know, *عَلَّمَ* to cause to know, to teach; also declarative, e. g. *كَذَبَ* to lie, *كَذَّبَ* to consider, to declare to be, a liar; and denominative *جَيْشَ* to collect an army (*جَيْشٌ*).

§ 19. The III. stem *فَاعَلَ* expresses the desire, or the attempt, to perform the action on a person, to influence a person or thing, e. g. *قَتَلَ* to kill, *قَاتَلَ* to seek to kill, to fight; *كَتَبَ* to write, *كَاتَبَ* to correspond with one; the latter is then transitive with accusative of the person.

§ 20. The IV. stem *أَفْعَلَّ* (the Hif'il of the Hebrew) has a causative meaning, e. g. *صَلَّمَ* to be in good condition, *أَصْلَمَ* to bring into good condition. Very often in this form there occur denominatives with a concealed transitive meaning, which from our point of view are apparently intransitive, and express the idea of action in a definite direction, e. g. *أَحْسَنَ* to do good; frequently moreover this form is used for verbs, which contain the idea of going to a place, of

entering or coming to a period of time or a condition, e. g. *أَغْرَبَ* to go to the West, *أَصْبَحَ* to enter into the time of morning, to do something in the morning, *أَشْرَفَ* to come to the top.

§ 21. The V. stem *تَفَعَّلَ* (the Hebrew Hithpa'el), a sort of middle, is derived from the second stem and has a reflexive (according to circumstances also a reciprocal) meaning, e. g. *تَكَبَّرَ* to make one'sself great, *تَعَلَّمَ* to allow oneself to be taught, to learn (Scotch "to learn one'sself"). Sometimes a verb in the V. form expresses the idea of, acting the part of, giving oneself out as, e. g. *تَنَبَّأَ* to give oneself out for a prophet, to act the part of a prophet.

§ 22. The VI. stem *تَفَاعَلَ*, derived from the III. stem, is the reflexive form of this III. stem, and has a reflexive or reciprocal meaning, e. g. *تَجَاسَرَ* to prove oneself clever, sharp, *تَقَاتَلَ* to fight one another.

§ 23. The VII. stem *انْفَعَلَ* (the Hebrew Niph'al, with connective Alif after § 6 a), mostly derived from the I. stem, is a middle or reflexive form of this I. stem, e. g. *كَسَرَ* to break, *انْكَسَرَ* to go to pieces, to break up.

§ 24. The VIII. stem *اِفْتَعَلَ* (with connective Alif § 6 a) is likewise a middle and reflexive form, for the most part of the I. stem, e. g. *اِعْتَرَضَ* to oppose one'sself; sometimes also with reciprocal meaning, e. g. *اِحْتَصَمَ* to quarrel with one another.

REM. In the case of roots beginning with *ص*, *ض*, *ط*, *ظ* the *ت* of the VIII. stem is changed to the emphatic *ط*, and in the case of dentals is even assimilated to the first radical, e. g. *اِصْطَبَعَ* instead of *اِظْتَبَعَ* of *صَبَعَ*; *اِظْلَمَ* or *اِطْلَمَ* instead of *اِظْتَلَمَ* from *ظَلَمَ*; likewise *ت* is sometimes assimilated to a preceding *ث*, e. g. *اِثْبَتَ* or *اِتْبَتَ* from *ثَبَتَ* prop. *اِثْتَبَتَ*; after *د*, *ذ*, *ز* the *ت* is changed to the soft *د*, e. g. *اِذْرَدَانِ* instead of *اِزْدَانِ* from *زَادَ*; *اِذْرَكَ* instead of *اِذْرَكَ*.

§ 25. The IX. stem *اِفْعَلَّ* (likewise the XI. *اِفْعَالَّ*, both with connective Alif) are used of verbs which expressed the possession of inherent qualities, or bodily deformities, e. g. from the stem *صفر*: *اِصْفَرَّ* to be yellow; from the stem *عور*: *اِعْوَرَ* to be one eyed.

§ 26. The X. stem *اِسْتَفْعَل* (with connective Alif) is in the first instance a reflexive of the IV. stem *اَفْعَل*, e. g. from the stem *وحش* IV. *اَوْحَشَ* to *sadden*, X. *اِسْتَوْحَشَ* to *sadden one'sself*, to *make one'sself sad*. Very frequently the X. stem denotes also the wishing or begging something for one'sself, e. g. from *اَغْفَرَ* to *pardon*, X. *اِسْتَغْفَرَ* to *beg for pardon*; or to consider a thing to be so and so, e. g. from *وَجَبَ* to *be necessary*, IV. *اَوْجَبَ* to *make necessary*, X. *اِسْتَوْجَبَ* to *consider something necessary*.

§ 27. The stems with four radicals are denoted in the nominal and verbal forms by the paradigm *فَعَلَّلَ* (i. e. with the help of a fourth radical added to *فَعَلَ*), and have two chief forms, of which the first corresponds to the II. stem of the trilateral verb, the second *تَفَعَّلَ* corresponds to the V. stem of the trilateral verb, e. g. *كَبَكَبَ* to *throw down*, *تَكَبَّكَبَ* to *fall down*.

REM. The stems III. *اِنْعَنَلَل* and IV. *اِنْفَعَلَل* (the latter corresponding to the IX. stem of the trilateral verb) are rare, e. g. *اِطْمَأَنَّ* to *be quiet*, from a stem *طَمَأَنَّ*.

§ 28. A *Passive* stands alongside of the *Active*: it is formed in the Perfect in such a manner that the series *u-i-a* (*i* with the second, and *a* with the third radical) takes the place of the *a* vowels, e. g. Act. I.: فَعَلَ, Pass.: فُعِلَ; the additional syllables of the derived forms likewise receive the vowel *u*, e. g. Pass. V تَفَعَّلَ, VIII اُفْتَعِّلَ (with connective Alif).

§ 29. The Arabic verb has two principal tenses, a *Perfect*, which in general represents a finished action; and an *Imperfect*, which in general represents an unfinished action. The Imperfect is formed by the addition of the prefix *yā* in the Act. of the I., V., VI., VII., VIII., IX. and X. forms; and of the prefix *yū* in the Act. of the II., III., IV. and in the Pass. of all forms. The second radical receives in the I. stem the vowel *u*, *i* or *a*, which is specially mentioned in the dictionary in the case of each verb (e. g. Imp. *u*). Those Verbs, which in the Perf. have the form فَعَلَ (with *i* vowel), as well as all Passives, have *a* in the second radical of the Imperf., thus Imperf. Act. يُفَعِّلُ; Pass. يُفَعَّلُ. As regards the derived stems the second radical always receives *i* (with the exception of the V. and VI. stems, which have *a*), e. g. Imperf. II. يُفَعِّلُ but V. يَتَفَعَّلُ.

§ 30. In the Imperfect different moods are distinguished, viz. *Indicative*, *Subjunctive* and *Jussive*. They are distinguished as follows; in the Indicative the last radical, when it closes the word, is always pronounced with *u*, e. g. **يَفْعَلُ**, Imperf. III. **يُفَاعِلُ**; in the Subjunctive with *a*, e. g. **يَفْعَلْ**; and in the Jussive is left without a vowel, e. g. **يَفْعَلْ**. Besides these there is a double *modus energicus*, which is formed by affixing the syllables *anna* or *an* to the Imperfect, thus **يَفْعَلَنَّ** or **يَفْعَلْنَ**.

REM. As the *modus energicus* is of relatively rare occurrence, it is given in the Tables only in the paradigms of the usual strong verb. In the remaining verbs it can be easily formed after the analogy of these.

§ 31. The Imperative agrees in vocalisation and ending with the Jussive; except that there is no prefixed **يَ**. In the Imperative of the I. stem, when the first consonant has no vowel, an auxiliary vowel is in all cases prefixed (i. e. with a connective Alif); this vowel however vanishes in pronunciation when the word no longer stands alone, e. g. **اِنْفَعَلْ** but **قَالَ اَخْرَجْ**, likewise in the VII.—X. stems. The Imperative has the same energetic by-forms as the Imperfect.

REM. In the Imperative of the I. stem *u* is used as the auxiliary vowel if the second radical has *u*, e. g. **اُقْتُلْ**; on the other hand *i* is used, if the second radical has *a* or *i*, e. g. **اِزْبِنِ**, **اِفْعَلِ**.

§ 32. In the Perfect, Imperfect and Imperative besides Singular and Plural there are also Dual forms of the second and third persons. The verbs are inflected by the addition of modified and shortened forms of the personal pronouns or nominal Dual and Plural endings (cf. on the endings *āni* and *ūna* of the the Imperf. Indic. § 53 a) to the stem forms **فَعِلْ** and **يَفْعَلِ**. These latter endings, like the ending *īna* of the II. Pers. Fem. Sing. Imperf., reject the syllable *na* in the Subjunctive, Jussive, and Imperative. The **ا**, which is found after the final **و** in the Perf. and in these forms of the Imperfect and Imperative, has no effect on the pronunciation cf. § 2 e.—In the Imperfect in place of the prefix **ي** of the 3. Masc., the prefix **ي** is used for the forms of the 2. Pers., and those of the 3. Fem. (except the 3. Fem. Plu.); for the 1. Sing. **أ**, is used, and **ي** for the 1. Plu.

REM. In the Imperfect of the derived stems, which have the prefix **ي** (V. and VI.), an Aphæresis

of the personal prefix ت is sometimes found, e. g. تَفَعَّل instead of تَفَعَّل .

§ 33. The participles—the active is generally called *nomen agentis* the passive *nomen patientis*—are in all derived stems formed by the prefixing of the syllable م *mu*; in the Act. the second radical has *i*, in the Pass. *a*; e. g. II. Part. Act. مُفَعِّل ; Pass. مُفَعَّل . The Part. Act. and Pass. of the I. stem فَاعِل and مَفْعُول are to be specially noted.

REM. The Arabic participles as such express no idea of time; hence e. g. قَاتِل can mean also, *one who has killed*; مَقْتُول *one who will, or should be killed*

§ 34 a. The Infinitive (*nomen verbi*) of the I. stem has very various forms, and is therefore in the dictionaries given in the case of each separate verb. One of the most common forms is فَعْل , e. g. قَتَلَ *to kill, killing*; the Infinitives of the verbs فَعَلَ (§ 28) are as a rule فَعْل , e. g. from غَضِبَ : غَضِب *a being angry*. The form فُعُول is also frequent. Infinitives with prefixed م are likewise found, e. g. دُخُول or مَدْخَل (for several forms from the same verb often occur together, sometimes with modifications of meaning) from دَخَلَ *to enter*.

b. The Infinitive of the II. stem is تَفْعِيلٌ or تَفْعِيلَةٌ (the latter form always with verbs ult. ي); the Infinitive of the III. stem is فِعَالٌ or مُفَاعَلَةٌ (the latter form is like the Part. Pass. with the fem. ending). The Infinitives of the IV., VII., VIII., IX. and X. stems are formed by the insertion of an *ā* before the last radical; before this *ā* all other *ā*'s of the Perf. become *ī*'s, IV. اِفْعَالٌ, VII. اِنْفِعَالٌ (with connective Alif), VIII. اِفْتِعَالٌ (id.), IX. اِفْعِلَالٌ (id.), X. اِسْتِفْعَالٌ (id.) The Infinitives of the V. and VI. stems take *u* after the second radical, V. تَفْعُلٌ, VI. تَفَاعُلٌ.

REM. The Arabic Infinitives contain no temporal idea, and can stand equally well either in an active or in a passive sense, e. g. قَتَلَ a killing, or a being killed.

The conjugation of the quadriliteral verbs is shown in the table of paradigms No. III.

§ 35. The verba mediæ geminatae, i. e. those verbs, the second and third radicals of which are identical, e. g. فَرَر, (cf. the table of paradigms No. V—VII) must also be reckoned among the common strong verbs.

a. A contraction of the last two radicals occurs in all those cases, in which the first, second, and third radical are pronounced with short vowels, e. g. فَرَّ from فَرَر (uncontracted verbs of the forms فَعِلَ and فَعَلَّ sometimes occur); 3. S. Imperf. VII. يَنْفَرُّ from يَنْفَرَّر ; likewise if after two short vowels the third radical has a long vowel, e. g. 3. Dual Masc. Perf. فَرَا from فَرَرَا , in most cases when the first radical has an \bar{a} , e. g. 3. Perf. III. فَارَّ from فَارَّر (in Pass. however فُورَّر).

b. If the first radical is vowelless, and the second is furnished with a short vowel, contraction takes place, and the vowel of the second radical is thrown backward on to the first, e. g. 3. S. Imperf. Act. يَفَرُّ instead of يَفَرَّر ; Pass. يُفَرُّ for يُفَرَّر ; on the other hand contraction does not take place, when the vowel of the second radical is long, e. g. فَرَارٌ .

c. If the third radical is vowelless, contraction does not take place, e. g. فَرَرَت .

REM. 1. In the Jussive (يَفَرُّ) and Imperative (اَفَرِّ) contracted forms occur, notwithstanding the

above rule; in these cases an auxiliary vowel is used to preserve the reduplication of the third radical, e. g. 3. Imperf. Jussive I. **يَفِرُّ**, 2. Imperat. **فِرِّ** or **فِرِّ**.

REM. 2. These same rules which regulate the contraction of verbs, are also of force for the formation of derived nouns. Thus e. g. **مَفَرَّرٌ** becomes **مَفَرٌّ** after rule b; **مَفَارِرٌ** becomes **مَفَارٌ** after rule a; on the other hand **فَرِيرٌ**, **فَرِيرٌ** &c. remain uncontracted.

§ 36. The verbs, which have a ء Hamza as the first, second, or third radical, are for the most part regular; in certain cases و or ي (without points) is used as the bearer of Hamza after § 4 b, or Hamza receives no bearer at all, e. g. 3. S. Imperf. Pass. of **أَثَرَ**; 3. S. masc. Perf. Act. **خَطَيْتُ** fem. **خَطِئْتُ**; 2. Imperat. I. of **هَنَأْتُ**: **اهْنِئْ ihni'**; 3. S. Imperf. of **سَأَلَ**: **يَسْأَلُ**; Partic. Pass. of **خَطَيْتُ**; **مَخْطُوءٌ**. Sometimes according to § 7 an **آ** takes the place of two **ا**'s, e. g. 3. Perf. III. of **أَثَرَ**, **آثَرَ** instead of **أَثَرَ**; VI. of **لَامَ**: **لَآءَمٌ**. While in all these cases the ء can be easily recognised as the third radical of the verb, there are some cases in which it is more difficult to distinguish the *verba hamzata*, because the ء occasionally van-

nishes altogether. The following are the most important cases of this sort:

a. ء loses (cf. § 7) its consonantal character after ا, ا, ا ; thus there arise, in place of 'a', 'u', 'i', simple \bar{a} , \bar{u} , \bar{i} , e. g. 3. Perf. IV. from اَثَرَ = اَثَرَ instead of اِثَرَ ; 3. Perf. Pass. IV. from اُثِرَ = اُثِرَ instead of اِثِرَ . So also Imper. اِثِرْ instead of اِثِرْ .

b. In the Imper. I the verbs اَخَذَ to take, اَكَلَ to eat, اَمَرَ to command reject the ء ; thus خُذْ , كُلْ , مُرْ ; so from سَأَلَ to ask, the 2. mas. Imper. is سَلْ or اِسْأَلْ , while the fem. is سَلِي , and the 2. Pl. سَلُوا .

c. In the VI. stem the ء of verba primæ hamzatæ is sometimes changed to و , e. g. تَوَامَرَ instead of تَامَرَ (for تَامَرَ).

d. In the VIII. stem the ء of verba primæ hamzatæ is assimilated to the following ذ , whereby ذ arises, e. g. اِتَّخَذَ instead of original اِتَّخَذَ .

REM. The same orthographical rules, which regulate the inflection of the verba hamzata, are of force also in the formation of nouns, e. g. مِثْرَةٌ from اَثَرَ ; سُولٌ from سَأَلَ ; also سُؤَالٌ ; سُؤٌ from سَاءَ mediæ و .

The weak verbs.

§ 37. The weak verbal stems are those which have a , or a ي as first, second, or third radical.

REM. For the convenience of the learner, the old view is retained in the remarks following, viz, that these radicals , and ي had originally in all cases the value of consonants.

§ 38. The *verba primæ* , and ي (cf. Table of Paradigms No. VIII) differ from the strong verb in the following points:

a. In the Imperfect and Imperativ I those verbs primæ , which have *i* (cf. يَلِدُ) with the second radical, reject the first radical, e. g. وَلاَدٌ to bear, bring forth, Imperf. يَلِدُ, Imper. لِدْ.

Some verbs it is true, which have *a* in the Imperf. with the second radical, nevertheless reject the و, e. g. وَضَعٌ to lay, Imperf. يَضَعُ; likewise وَقَعَ to fall, وَهَبٌ to give, &c. (see the dictionary).

b. وِ in is changed to يِ; وَيٌ to وَيٌ \bar{u} , e. g. Inf. IV from وَقَعَ (prop. إِوْقَاعٌ) = إِيقَاعٌ; Imperf. IV from يَقِظٌ to be watchful (prop. يُيَقِظُ) = يُوقِظُ.

c. In the VIII. stem the first radical is assimilated to the following ت, e. g. from وَعَدَ to promise, اِتَّعَدَ instead of اَوْتَعَدَ.

REM. The same rules are in force for the formation of nouns, e. g. from وَعَدَ Imperf. I يَعِدُ the noun عِدَّة is formed; from وَدَعَ to leave, allow, Imperf. يَدَعُ, the noun دَعَا; from وَلَدَ the noun مِيلَاد (for مَوْلَاد) time of birth.

§ 39. The *Verba medicæ* و and ی vocalise their second radical in the I., IV., VII., VIII. and X. stems according to the following rules:

a. If the third radical has a vowel, there arises

ā from و	e. g.	قَالَ	from	قَوَلَ	(3. Perf. I)
” يَـ	”	سَارَ	”	سَيَّرَ	(3. Perf. I)
” و	”	يَخَفُ	”	يُخَوِّفُ	(3. Imperf. I)
” يَـ	”	يُسَارُ	”	يُسَيِّرُ	(3. Imperf. Pass. I)
” و	”	يَنْقَالُ	”	يَنْقَوُّلُ	(3. Imperf. VII)
” يَـ	”	يَسْتَارُ	”	يَسْتَوِّرُ	(3. Imperf. VIII).

If however in these cases the third radical is vowelless, the ā is shortened to ă; only in the Perf. I. و and يَـ become ŭ and ʏ respectively (not a as in

قَالَ), e. g. 2. Perf. I قُلْتُ instead of قَوْلْتُ, سِرْتُ instead of سَيْرْتُ (so خَافَ from خَوْفٌ, 2. Perf. I however خِيفْتُ instead of خَوَّفْتُ); on the other hand according to the above rule, 2. Perf. IV أَقَلْتُ instead of أَقَوْلْتُ, 3. Jussive Pass. I يُسِرُّ from يُسَارُّ (يُسَيِّرُ), &c.

REM. The Jussive of the verb كَانَ *med.* و (to exist, to be) can reject the *n* in those forms in which no inflectional affixes are added, e. g. يَكُنْ alongside of يَكُنُّ.

b. If the third radical has a vowel there arises

\bar{u} from \bar{u} e. g. يَقُولُ from يَقُولُ (3. Imperf. I)
 " \bar{u} " مَقُولٌ " مَقُولٌ (Part. Pass. I).

If the third radical is vowelless, \bar{u} is shortened to *u*, e. g. قُلْ 2. Imper. I.

c. If the third radical has a vowel, there arises

\bar{i} from \bar{i} e. g. يَسِيرُ from يَسِيرُ (3. Imperf. I)
 " \bar{i} " يُقِيلُ " يُقُولُ (3. Imperf. IV)
 " \bar{i} " سِيرَ " سِيرَ (3. Perf. Pass. I)
 " \bar{i} " قِيلَ " قُولَ (3. Perf. Pass. I)
 " \bar{i} " مَبِيعٌ " مَبِيعٌ (Part. Pass. I).

If the third radical is vowelless the *ī* is shortened to *i*, e. g. ³يَسِرُ 3. Jussive I from ³يَسِيرٌ; 2. Perf. ²قِلْتِ Pass. I from ²قِيلَتْ.

d. ¹اِوِ and ¹اِوِ become in the Partic. Act. I ¹اِوِ, e. g. ¹قَائِلٌ instead of ¹قَاوِلٌ (on Medda cf. § 7).

e. The Infinitives of the IV. and X. forms receive the fem. ending to compensate for the shortening, e. g. ⁴اِقَالَةٌ instead of ⁴اِقَالَ from ⁴اِقْوَالٌ.

REM. The above rules a--c are in full force also for the nominal derivatives from verbal stems mediæ و and ی, e. g. ⁵مَقَالٌ from ⁵مَقْوَلٌ, ⁵دَارٌ from ⁵دَوْرٌ, ⁵بَاعَةٌ from ⁵بَيَعَةٌ. Likewise according to c ⁶مَسِيرٌ arises from ⁶مَسِيرٌ; ⁶مِيتَةٌ from ⁶مِوتَةٌ; ⁶ثِيَابٌ from ⁶ثِوَابٌ.

§ 40. In those verbs, which have و or ی as *third radical*, these half-consonants are in many cases vocalised, or altogether rejected. Moreover the verbs ultimæ و pass over into verbs ultimæ ی in all derived stems (e. g. 3. Perf. II ³غَرَى), also in the Partic. Act. I, the Perf. and Imperf. Pass. I (³غَرِي), likewise in those verbs which have the form ⁷فَعِلَ (e. g. ⁷رَضِيَ for ⁷رَضَوَ). The following rules are observed in the case of these stems:

a. *اَوا* *awa* and *اَيَا* *aya* become *ā* (cf. § 39 a); in the case of verbs ult. *و*, this *ā* is written with *ا*, e. g. *غَزَا* from *غَزَوَ*, in the case of verbs ult. *ى* this *ā*, when it is final, is written with *ى* (cf. § 2 d), e. g. *رَمَى* (with suffix however generally *رَمَاهُ*): 3. Imperf. Subj.: *يَرِضَى* instead of *يَرِضَى*. The 3. fem. Sing. Perf., which is shortened, forms an exception, e. g. *غَزَتْ* where *غَزَاتٌ* from *غَزَوْتُ* would have been expected (similarly also the 3. fem. Dual *غَزَتَا*).

b. Apart from the verbs, which in the Perf. have *فَعَل*, and in the Imperf. *يَفْعَلُ* (cf. § 17), the verbs ultimæ *و*, take the vowel *u* on the second radical of the Imperf. I, the verbs ultimæ *ى* take the vowel *i* in the Imperf. I. The language however does not tolerate *و* *nu* and *ى* *yu* as final syllables after a preceding vowel, but changes

اَوا *unu* into *ū* e. g. *يَغزُو* for *يَغزُو* from *غَزَا*
اَيَا *iyu* " *ī* " *يَرِمْي* " *يَرِمْي* " *رَمَى*
اَيَا *ayu* " *ā* " *يَرِضَى* " *يَرِضَى* " *رَضَى*

In the Jussive and Imperative these long final syllables are changed to short ones, e. g. Jussive يَغْزُ, اِرْضَ, اِرْضَ; Imper. اِرْضَ, اِرْضَ, اِرْضَ.

c. The endings *ū* (3. masc. Plu. Perf. cf. § 32), *īna* (2. fem. Sing. Imperf.), and *ūna* (3. and 2. masc. Plu. Imperf.), which begin with a vowel; as well as the endings *ī* and *ū* shortened from the two latter, which are used for the Subjunctive, Jussive and Imperative, are by rejection of the last radical added directly to the second, when this has another vowel than *a*; if the second radical has *a* these suffixes combine with it to a diphthong, e. g. 3. Pl. Perf. غَزَوْا instead of غَزَوُوا, رَمَوْا instead of رَمَيُوا but رَضُوا instead of رَضِيُوا; 3. Pl. Imperf. يَغْزُونَ instead of يَغْزَوُونَ; يَرْضُونَ instead of يَرْضِيُونَ.

REM. The above rules hold good for the formation of the participles and the Infinitive, as also for the formation and the inflection of nouns—the following should be noted here:

a. After a vowelless consonant ۾, ۾ and ى, ى remain unchanged, e. g. اَلْغَزْوُ *algazwu*, غَزْوُ *gazwun*, اَلرَّمْيُ *arramyu*, رَمْيُ *ramyun*.

b. After an *a* or *i* vowel [ٓ]ي (which is chiefly to be considered) coalesces into its corresponding long vowel, e. g. الرَّامِي (ar-rāmī) from اَلْمُرَمِّي (al-murammā) from اَلْمُرَمِّي (cf. above rule b); [ٓ]يِ iyun becomes in, [ٓ]اَيُن ayun becomes ān; in the case of the latter, notwithstanding the shortness of the vowel, [ٓ]ي is orthographically retained in writing, e. g. Part. Act. I رَامِ rāmin from رَامِي muramman from مَرَمِي; sc also هُدَى hudan instead of هُدَى.—Likewise from عَصَو is formed عَصَا 'aşan; without the nunation اَلْعَصَا.

c. From [ٓ]يِ arises [ٓ]ي and from this [ٓ] according to the rule Rem. b, e. g. Inf. V after the form تَفَعَّل تَرَمِي = تَرَمِي = تَرَم. — [ٓ]و maintains its position, e. g. Part. Pass. I from غَزَا after the form مَفْعُول مَفْعُول for which مَفْعُول is written.—[ٓ]وِي on the other hand in the same form becomes [ٓ]يِي written [ٓ]ي e. g. مَرْمُوِي = مَرْمِي.

d. The syllables [ٓ]و and [ٓ]ي (similarly also [ٓ]و and [ٓ]ي) pass over into ʔ, ʔ after a preceding ā, the half-vowel being changed to Hamza, e. g. Inf. IV اِرْمَا instead of

إِرْمَائِي (on Medda cf. § 7 b); similarly without the Nunation أَلْرَمَاءُ; سَرَاءُ instead of سَرَاوُ.

e. The inflectional endings *ūna* and *īna* of nouns (cf. § 53 a) are added to nouns ending in *in* and *an* (Rem. b) in accordance with the rules given under c, e. g. رَامِ Plu. Nom. رَامُونَ, Gen. Acc. رَامِينَ; on the other hand مَرْمِي Nom. Pl. مَرْمُونَ, Gen. Acc. مَرْمِينَ cf. the Table of Paradigms No. XX.

§ 41. Of doubly weak verbs the following are to be chiefly considered:

a. Verba primæ و and ultimæ ي, e. g. وَقِي, Imperf. according to § 38 a and 40 b يَقِي, Jussive يَقِي, Imper. properly قِ, instead of which قَه is written.

b. The verb رَأَى to see, which in the Imperfect elides the Hamza and throws back its vowel *a* on to the first radical, thus يَرَى *yarā* instead of يَرَأَى *yar'ā*, 3. Plu. يَرُونَ, Imperat. رِ or رة, fem. رِي. Similarly the IV. form, meaning to show, runs أَرَى instead of أَرَأَى, Imperf. يُرَى instead of يُرَأَى; Perf. Pass. أَرِيَ instead of أَرَعِيَ, &c.

c. The verb حَى to live, prop. حَيَى; Imperf. يَحْيَا (cf. Rem. to § 2 d) after the analogy of verbs ult. ي,

or *يَحَى* after the analogy of verbs mediæ geminatæ: Perf. X *اِسْتَحَى* or *اِسْتَحِيَآ* and alongside these forms also contracted *اِسْتَحَى* (*to be ashamed*).

§ 42. *لَيْسَ* *there is not* (compounded of the negative *لَا* and the unused noun *اَيْسَ* *يَا*) is inflected as follows:

	Sing.	Dual	Plural
3. masc.	لَيْسَ	لَيْسَا	لَيْسُوا
3. fem.	لَيْسَتْ	لَيْسَتَا	لَيْسْنَ
2. masc.	لَسْتَ	لَسْتُمَا	لَسْتُمْ
2. fem.	لَسْتِ		لَسْتُنَّ
1.	لَسْتُ		لَسْنَا

§ 43. The verbs of praise and blame *ذَعَمَ* *to be good*, *بِئْسَ* *to be bad*, which are seldom conjugated, are of irregular form.

§ 44. The so-called forms of admiration are treated by the Arabs as special forms; they are properly 3. Perfects, and 2. Imperatives of the IV. stem, which have received a peculiar meaning, e. g. *مَا أَفْضَلَ زَيْدًا* prop. *what has made Zaid excellent?* or *أَفْضَلْ زَيْدًا* prop. *make Zaid excellent!* which mean, *how excellent is Zaid!*—The verba mediæ , and *ي*

take the strong formation in these forms, e. g.
 هَذَا مَا أَهْوَنَ هَذَا *how easy this is!*

§ 45. The addition of pronominal suffixes (§ 11 b) alters the form of the verbs only to a slight extent. An ا, standing after و \bar{u} , falls away, e. g. قَتَلُوهُ; the 2. fem. Sing. Perf. lengthens its final vowel e. g. ضَرَبْتِنِي. The ending تُم of the 2. Plu. Perf. becomes تُمُو, e. g. قَتَلْتُمُونِي compounded of قَتَلْتُمْ and the suffix of the 1. Sing.; the ending $\bar{u}na$ of the Imperf. sometimes becomes \bar{u} , e. g. يَقْتُلُونَكَ or يَقْتُلُوكِ 3. Plu. Imperf. with the suffix of the 2. Sing. fem.

§ 46. a. When the object consisting of a personal pronoun is to be placed before the verb for the sake of emphasis, the nominal suffix added to the nominal sign of the accusative أَيًّا (أَيُّ, أَيُّ; أَيًّا with the suffix of the 1. Sing. is أَيِّي) is used instead of the verbal suffix immediately connected with the verb, e. g. أَيَّاكَ نَعْبُدُ *to thee we pray.*

b. The Arabic verb can have two suffixes connected with it at the same time; in this case the pronoun of the first person precedes that of the second and third, the pronoun of the second person precedes that

of the third, e. g. *أَعْطَانِيَه* *he gave it me*; frequently however instead of two suffixes the periphrasis with *إِيَّ* is used especially when both suffixes are of the third person, e. g. *زَوَّجَتْهُ إِيَّهَا* *he let him marry her*.

Chapter III.

The Noun.

a. The formation of nouns.

§ 47. The Arabic nouns (substantive and adjective) are either primitive, e. g. *تَوْرٌ* *ox*, *رَجْلٌ* *foot*, or derivative, i. e. derived either 1) from verbal stems, or 2) from other nouns. To the former, the deverbalia, the participles and infinitives, mentioned already in §§ 33 and 34, belong. Besides the participles there are a number of verbal adjectives of which the following forms are to be particularly noted:

a. The form *فَعِيلٌ*, which occurs in a passive and in an active sense, e. g. *قَتِيلٌ* *killed*, *شَهِيدٌ* *a witness*, *خَصِيمٌ* *one, who strives with another*, (in the sense of *مُخَاصِمٌ* Part. Act. III).

REM. Nouns of the form ^سفَعِيلٌ, derived from verbal stems med. و and ي, modify this form to ^سفَيْلٌ, e. g. ^سسَيِّدٌ *lord* instead of ^سسَوِيْدٌ (from which in the first place ^سسَيِّدٌ would arise).

b. ^سفَعُولٌ, e. g. ^سكَذَّوبٌ *lying* (frequently an intensive form).

c. ^فأَفْعَلٌ, this form denotes colours and bodily defects, e. g. ^فأَصْفَرٌ *yellow*; ^فأَعْمَى for ^فأَعْمَى (cf. § 40 Rem. b) *blind*.

As intensive forms the following may be noted:

d. ^سفَعَّالٌ intensive form to ^سفَاعِلٌ and other verbal adjectives, e. g. ^سكَذَّابٌ *lying*; this form serves at the same time to denote *nomina opificum*, e. g. ^سنَجَّارٌ *joiner*.

e. Very frequently the form ^فأَفْعَلٌ is derived from adjectives in the sense of an elative (generally so called because it includes both comparative and superlative), e. g. ^فحَسَنٌ *beautiful*; elative ^فأَحْسَنٌ *more beautiful, most beautiful*; ^فصَغِيرٌ *small, young*, elative ^فأَصْغَرٌ *smaller, younger, smallest, youngest*; ^فعَلِيٌّ *high*, elative ^فأَعْلَى *higher, highest*. The elatives, when they stand as predicates, do not change their form in

regard to gender and number (e. g. أَنْتِ أَحَقُّ بِهِ *thou* [fem.] *art more worthy of it*): in the sense of superlatives they are mostly determinate (§ 56 cf. the French "le plus"), in the sense of comparatives indeterminate, and are then construed with the preposition مِنْ (in the sense of our "than").

§ 48. Further to the nomina deverbalia the following especially belong:

a. The nouns of place and time formed with the prefix مَ *ma*, e. g. مَكْتَبٌ *the place for writing, the school*; مَقَامٌ (from مَقَوْمٌ after § 39 Rem.) *the spot where one stands, place*; مَرْعَى (from مَرَعَى after § 40 Rem. b) *the place for pasturage, the pasture*; also with the fem. ending, e. g. مَقْبَرَةٌ *place for burial*.

REM. Nomina loci et temporis of the derived stems have the form of the Participle Passive, e. g. مُتَوَضَّأٌ (from the V. stem) *the place, where the ritual washing is performed*; مَقَامٌ from اِقَامَ IV to place) *the spot where something is placed*.

b. The nomina instrumenti, formed with the prefix مِ, e. g. مِجْلَبٌ *milk-pail* from حَلَبَ to milk; مِفْتَاحٌ *key* from فَتَحَ to open.

c. The nomina speciei after the form ⁹فَعَلَةٌ, e. g. ⁹كِتَابَةٌ *the style and manner of writing, the writing* ("the hand.")

§ 49. To the denominatives the following classes of nouns specially belong:

a. Those nouns which are derived from others by by means of the ending ⁹ـِي (corresponding to the hebr. ⁹ִי, fem. ⁹ִיָּה beside ⁹ִיָּהּ) and following the Arabic grammarians are called relative (adjectival) nouns, nouns of relation, e. g. ⁹أَرْضِيّ *belonging* (related) *to the earth* (⁹أَرْض), *earthy*; ⁹شَامِيّ *belonging to* ⁹شَام *Syria, a Syrian*. On the addition of this ending the feminine termination is rejected, e. g. ⁹مَكِّيّ (from ⁹مَكَّة) *an inhabitant of Mecca*; certain changes sometimes occur in the vowels of the words, e. g. ⁹مَدَنِيّ *an inhabitant of Medina* from ⁹الْمَدِينَةُ *Medina*. By the addition of the feminine ending (§ 51a) to these nomina relativa, feminines, e. g. ⁹شَامِيَّة *a Syrian woman*, more frequently however abstract nouns are formed, e. g. ⁹الْإِهْيَاءُ *divinity* from ⁹الْإِهْيَ *divine* from ⁹الْإِهْ *God*; ⁹جَاهِلِيَّة *heathenism* from ⁹جَاهِلِيّ *heathenish* from ⁹جَاهِلٌ *ignorant*.

REM. Formations of nomina relativa with the ending ـِ , are rare, e. g. from $\text{يَمَن}^{\text{س}}$ *Yemen*, يَمَانِ (for $\text{يَمَانِي}^{\text{س}}$).

b. Nomina deminutiva after the form فُعَيْلٌ are derived from trilateral nouns, e. g. $\text{عَبِيدٌ}^{\text{س}}$ *a little slave* from $\text{عَبْدٌ}^{\text{س}}$ *a slave*. From quadrilateral nouns the form runs $\text{فُعَيْلٌ}^{\text{س}}$, e. g. $\text{عَقِيرٌ}^{\text{س}}$ *a small scorpion* from $\text{عَقْرَبٌ}^{\text{س}}$; $\text{صَوَّجِبٌ}^{\text{س}}$ diminutive from $\text{صَاحِبٌ}^{\text{س}}$ *companion*. Proper names also often have the deminutive form.

b) The Gender of Nouns.

§ 50. The Arabic has two genders, a masculine and a feminine. A number of words are sometimes masculine and sometimes feminine (i. e. their gender is common). Words, which denote feminine beings, collectives, lands, towns, winds, members of the body occurring in pairs &c. are without a feminine ending essentially feminine: the gender is always marked in the dictionary.

§ 51. The following terminations are added as outward signs of the feminine:

a. most usually the ending ة^{f} *atun* (or ة^{f} *atu*), e. g. $\text{قَاتِلَةٌ}^{\text{f}}$ *killling* fem. from $\text{قَاتِلٌ}^{\text{m}}$; $\text{مَلِكَةٌ}^{\text{f}}$ *queen* from مَلِكٌ^{m} ; $\text{فَتَاةٌ}^{\text{f}}$ *maiden* from فَتًى^{m} (§ 40 Rem. b) *youth*. Many words are found only with the feminine ending, e. g. $\text{جَنَّةٌ}^{\text{f}}$ *park, garden, orchard*.

REM. a. There are however a number of masculine nouns with this feminine ending, e. g. $\text{خَلِيفَةٌ}^{\text{f}}$ *Chalif*, $\text{طَالِحَةٌ}^{\text{f}}$ *Talha* (a masculine proper name). On the other hand there are feminine nouns, which, because they are essentially feminine, require no feminine termination, e. g. $\text{عَائِرٌ}^{\text{f}}$ *barren* (of a woman).

REM. b. The feminine ending ة^{f} is sometimes added to nouns of general meaning to denote a particular, single instance (*nomen unitatis*), e. g. $\text{ذَهَبَةٌ}^{\text{f}}$ *a piece of gold, a gold coin* from ذَهَبٌ^{m} *gold*; $\text{حَمَامَةٌ}^{\text{f}}$ *a dove* from $\text{حَمَامٌ}^{\text{m}}$ *a flight of doves*. Abstract nouns of singular occurrence are likewise formed by the ending ة^{f} , e. g. $\text{قَعْدَةٌ}^{\text{f}}$ *a sitting down once* from قَعَدَ^{m} *to seat one'sself, sit*.

b. The ending ى^{f} *ā*, e. g. $\text{كُبْرَى}^{\text{f}}$ fem. of $\text{كَبِيرٌ}^{\text{m}}$ *greater* (relative according to § 47 e); $\text{ذِكْرَى}^{\text{f}}$ *remembrance*; $\text{دُنْيَا}^{\text{f}}$ (§ 2 Rem.) *world*; أُولَى^{f} fem. of $\text{أَوَّلٌ}^{\text{m}}$ *first*.

c. The ending آء *ā'u*, e. g. صَفْرَاء from أَصْفَر (adj. after § 47 c); صَحْرَاء *desert*.

c. *The Inflection of Nouns.*

§ 52. The Arabic has three numbers; Singular, Dual and Plural. There are two kinds of Plural, the usual Plural proper called also *Pluralis sanus* (whole or perfect plural) or outer plural; and the collective plural, called also inner, or broken plural (*Pluralis fractus*; cf. § 62 fol.). At present only the former comes under consideration.—Three cases are distinguished; Nominative, Genitive, Accusative.

§ 53. a. The following endings are used in the formation of the Dual and Plural:

Dual Nom.	انِ (cf. § 32)
„ Gen. and Acc.	ينِ (cf. يم)
Plural mas. Nom.	ون (cf. § 32)
„ „ Gen. and Acc.	ين (cf. يم)
„ fem. Nom.	ات (cf. ات)
„ „ Gen. and Acc.	ات

The inflectional endings of the Sing. are rejected before these endings; instead of the ة of the fem. ending ت is used before the Dual ending (also in the

Sing. before pronominal suffixes) e. g. جَارِيَةٌ, Dual جَارِيَتَانِ.

b. Many adjectives, as well as a number of substantives, form their plural by affixing the terminations just mentioned. Instances are found of substantives with a fem. termination forming their Plural with a mas. ending (e. g. سَنَةٌ year, Plu. سِنُونَ), still more frequently however substantives without a fem. termination form their Plurals with a fem. ending, e. g. حَالٌ condition, Plu. حَالَاتٌ; سَمَاءٌ heaven, Plu. سَمَاوَاتٌ (with transition of Hamza into Wāw), also written سَمَوَاتٌ.

§ 54. In regard to the case inflection of the Singular, a distinction must be made between the so-called *Nomina triptota*, i. e. those declinable in full and the so-called *Nomina diptota*, i. e. those not declinable in full. The latter never receive the nunation; and distinguish outwardly, when they are not determined by the article or the addition of a genitive, only two cases.

a. The endings of the triptote noun are as follows:

in the Nom. Sing.	س	un
in the Gen.	ن	in
in the Acc.	ن	an

Instead of اَ only ِ is written with the fem. termination, e. g. رَجُلًا, but مَدِينَةً; also فَتَى and عَصَا (cf. § 3 b).

b. The endings of the diptote noun are:

in the Nom Sing. ُ u,

in the Gen. and Acc. Sing. ِ a.

In the dictionary the triptote are distinguished from the diptote nouns by the nunation being always written over the former, e. g. رَجُلٌ *a man*; while this is wanting with the diptota, e. g. أَسْوَدٌ.

§ 55. Whole classes of nouns are always diptote, e. g.

a. All proper names which are feminine or have the feminine ending, e. g. مِصْرُ, فَاطِمَةٌ (*Egypt*), as fem. proper names; طَلْحَةُ, as the proper name of a man. Besides these the greater number of those proper names which are originally foreign to Arabic, e. g. اِبْرَاهِيمُ *Abraham*.

b. Many so-called broken plurals; cf. § 63, Nos. 20, 22, 25, 26, 29, 30.

c. Adjectives of the form أَفْعَلٌ (§ 47 c, e).

d. Adjectives of the form فَعْلَانُ, which in the fem. have the form فَعَلَى, e. g. غَضَبَانُ *angry*, fem.

عَضَى.

e. Feminines formed with the endings ـِى or ـِآء (§ 51 b, c). Cf. also the inner plurals § 63, Nos. 21, 28.

§ 56. The fact of a noun's being determinate or indeterminate affects the inflection of the Sing. and of the fem. Plu. A noun is determinate:

a. Essentially, as a proper name, e. g. مُحَمَّدٌ *muḥammadun* Muhammed; أَحْمَدٌ *aḥmadu* Ahmed.

b. By means of the article, e. g. الْفَرَسُ *a horse*, الْفَرَسُ *the horse*. (Certain proper names also always have the article, e. g. الْحَارِثُ *al-hāriṭu*.)

c. By the addition of a following genitive (noun or pronominal suffix), by which the nomen regens is placed in the status constructus, e. g. فَرَسُ الرَّجُلِ *the horse of the man*, فَرَسُهُ *his horse*.

The inflectional endings of a noun determined by the article (b) or by a following genitive (c), so far as they do not agree with those of an indeterminate noun, are as follows:

Sing. Nom.	ـُ
" Gen.	ـِ
" Acc.	ـَ
Plu. fem. Nom.	ـُ
" " Gen.	ـِ

i. e. the nunation is in all cases rejected. All triptote and diptote nouns receive these endings, when they are determined by the article or by annexation, e. g. Nom. ^{٤٥}أَسْوَدُ, Gen. Acc. ^{٤٤}أَسْوَدَ; but Nom. ^{٤٥}الْأَسْوَدُ, Gen. ^{٤٥}الْأَسْوَدِ, Acc. ^{٤٥}الْأَسْوَدَ.

§ 57. Before a following genitive (noun or pronominal suffix according to § 56 c) the endings ^{٤٥}نِ of the Dual and ^{٤٥}نَ of the Plural fall away, e. g.

Dual Nom. of عَبْدٌ = عَبْدَانِ, but عَبْدَا الْوَزِيرِ *the two slaves of the Vizier.*

Dual Gen. and Acc. عَبْدَيْنِ, but ضَرَبْتُ عَبْدَيَّ عُمَرَ *I have beaten the two slaves of Omar* (before a connective Alif, e. g. عَبْدِي الْوَزِيرِ, cf. § 6 e).

Plu. Nom. of قَتَّابٌ *slaughterer, executioner* = قَتَّابُونَ, but قَتَّابُوا الْمَلِكِ *the executioners of the king* (in such a case an Alif without effect on the pronunciation is sometimes inserted after the *ū*; قَتَّابُوا الْمَلِكِ, cf. § 2 e).

Plu. Gen. and Acc. قَتَّابِينَ, but رَأَيْتُ قَتَّابِي الْمَلِكِ *I have seen the executioners of the king.*

For the inflection of nouns in *in* and *an* cf. § 40 Rem. e.

§ 58. On the forms of the suffixed pronouns cf. § 11 b—d. Before the suffixed pronoun of the 1. Sing. the short inflectional endings of the stat. constr. of nouns fall off, e. g. **قَصَابِي**. The suffix of the 1. Sing. takes the form **يَ** after final *ā*, *ī* or *ai*, e. g. to the Nom. Dual **قَصَابَايَ**; to **فَتَايَ**, **فَتَايَ** (§§ 2 d; 40 Rem. b); to the Gen. and Acc. Plu. **قَصَابِي**; to **قَاضِي** (§ 40 Rem. b), **قَاضِي**; to the Gen. and Acc. Dual **قَصَابِي**. The final *ū* of the stat. constr. Plu. mas. is changed to *ī* before the affixed **يَ**, e. g. **قَصَابُو** becomes **قَصَابِي**, and this with the suffix of the 1. Sing. **قَصَابِي** (no longer to be distinguished from the form of the Gen. and Acc. Plu.). The same thing happens with the ending *au* of stems ult. **يَ** (cf. Table XX), e. g. **مُصْطَفَوُ** becomes **مُصْطَفِي**, and this with the suffix **مُصْطَفِي** (also no longer to be distinguished from the form of the Gen. and Acc.)

For the foregoing cf. the paradigms of nominal inflection in Tables XVIII fol.

§ 59. In the case of substantival outer plurals, which are formed from mas. or fem. nouns with one short vowel (i. e. **فَعْلٌ**, **فَعْلٌ** und **فَعْلَةٌ**, **فَعْلَةٌ**, **فَعْلَةٌ**), the second radical frequently receives a vocalic

addition, which either is similar to the vowel of the first radical, or else is *ā*, e. g. ^سأَرْضٌ *earth* Plu. ^سأَرْضُونَ, more seldom ^سأَرْضُونَ, and ^سأَرْضَاتٌ more seldom ^سأَرْضَاتٌ; ^سظُلْمَةٌ *darkness*, Plu. ^سظُلُمَاتٌ alongside ^سظَلَمَاتٌ and ^سظَلَمَاتٌ. This is often the case with the Plu. to the form ^سفَعَلَةٌ, e. g. ^سطَعْنَةٌ (§ 51 Rem.) *a single blow, thrust*, Plu. ^سطَعْنَاتٌ *some blows, thrusts*.

§ 60. Before the word ^سابْنٌ *son* (which is then written without the *l*) a proper name loses the nunation in the case mentioned § 6 f 2, e. g. ^سمُسْلِمٌ بَنُ الْوَالِدِ *muslimu-bnu-lwalīdi* "Muslim the son of al-Walīd". While ^سزَيْدٌ ابْنُ بِيْشِرٍ *zaiduni-bnu bischrin* (§ 6 e) means "Zaid is the son of Bishr."

§ 61. After the vocative particle يَا the noun follows in the Nom., but without the nunation, e. g. ^سمُحَمَّدٌ *Muhammed*, يَا ^سمُحَمَّدُ *O Muhammed*. But if any complement whatever (e. g. an object or a genitive) is added to the noun standing in the vocative, the person addressed is put in the accusative, e. g. ^سعَبْدُ اللَّهِ يَا ^سعَبْدَ اللَّهِ: *O Abdallah! (O servant of God!)*; ^سيَا بَنِي كِنْدَةَ *O Banu Kinda!* i. e. members of the tribe Kinda (where ^سبَنِي, cf. § 57, is the form of the

stat. constr. from *بَيْنِينَ*).—After the vocative particle *يَا أَيُّهَا* (before which *يَا* also can stand) a determinate Nom. always follows, e. g. *يَا أَيُّهَا النَّاسُ* *O ye people*.

§ 62. The so-called broken plurals (*Plurales fracti*), called also inner plurals because they are formed, not by affixed terminations, but by internal change, are really only collective forms. Hence the language treats them as feminine Singulars and construes them accordingly, e. g. *أَبْوَابٌ مُتَفَرِّقَةٌ* *different gates*, where *أَبْوَابٌ* is the inner plural of *بَابٌ* (after the form *أَفْعَالٌ*), the Partic. V is put in the fem. Sing.—The inner plurals are inflected like the singulars, the inflection of which has been discussed in § 54 fol.

§ 63. As a rule the inner plurals are placed in the dictionary alongside the singular of the noun: where this is not the case it is to be assumed that the word has no plural, or only an outer one. Sometimes to one and the same word there are several plural forms, in certain cases each connected with one of its various meanings. Particular forms of the inner plural can as a rule be derived only from particular forms of the singular. Here follows 'a bare general view of these forms, commencing with the simplest.

1. ⁹فَعْلٌ from ⁹أَفْعَلٌ (§ 47 c) and its fem. ⁹فَعْلَاءٌ (§ 51 c), e. g. ⁹حُمْرٌ from ⁹أَحْمَرٌ *red*; ⁹سُودٌ from ⁹أَسْوَدٌ *black*; ⁹بَيْضٌ (for ⁹بَيْضٌ) from ⁹أَبْيَضٌ *white*.
2. ⁹فَعْلٌ (rare) e. g. ⁹حَلَقٌ from ⁹حَلَقَةٌ *circle*.
3. ⁹فَعْلٌ from the Sing. ⁹فَعْلَةٌ, e. g. ⁹تِطْعٌ from ⁹تِطْعَةٌ *piece*.
4. ⁹فَعْلٌ mostly from the Sing. ⁹فَعْلَةٌ, e. g. ⁹عَلَبٌ from ⁹عُلْبَةٌ *box*; ⁹أُمَّمٌ from ⁹أُمَّةٌ *a people*; but also from ⁹فَعْلَةٌ, e. g. ⁹قَرَى (for ⁹قَرَى after § 40 Rem. b) from ⁹قَرِيَةٌ *village*.
5. ⁹فَعْلٌ from various forms of the Singular, e. g. ⁹كُتُبٌ from ⁹كِتَابٌ *a book*.
6. ⁹فَعْلَةٌ, e. g. ⁹غِصْنَةٌ from ⁹غُصْنٌ *a twig*; ⁹إِخْوَةٌ from ⁹أَخٌ *brother*.
7. ⁹فَعْلَةٌ especially from the Sing. ⁹فَاعِلٌ, e. g. ⁹كَمَلَةٌ from ⁹كَامِلٌ *perfect*; but also from ⁹فَعِيْلٌ, e. g. ⁹سَادَةٌ (for ⁹سَيِّدَةٌ after § 39 Rem.) from ⁹سَيِّدٌ *lord* (cf. § 47 a Rem.).
8. ⁹فَعْلَةٌ (rare), e. g. ⁹قِرْدَةٌ from ⁹قِرْدٌ *ape*.

9. ⁹فُعَلَّةٌ from ⁹فَاعِلٌ ult. ⁹ى, e. g. ⁹قُضَاةٌ (for ⁹قُضِيَّةٌ after § 39 Rem.) from ⁹قَاضٍ *judge*.

10. ⁹فِعَالٌ a very frequent plural form from various Singulars, e. g. ⁹قِدَاحٌ from ⁹قِدْحٌ *arrow*.

11. ⁹فَعِيْدٌ (rare), e. g. ⁹حَمِيْرٌ from ⁹حِمَارٌ *ass*.

12. ⁹فُعُوْلٌ a very frequent plural form from various Singulars, e. g. ⁹جُنُوْدٌ from ⁹جُنْدٌ *a band of soldiers*; ⁹بِكِيٌ and (with transition of *u* to *i*) ⁹بِكِيٌ (for ⁹بِكُوِيٌ after § 40 Rem. c) from ⁹بَاكٌ *weeping*.

13. ⁹فِعَالَةٌ (rare), e. g. ⁹حِجَارَةٌ from ⁹حَجْرٌ *a stone*.

14. ⁹فُعُوْلَةٌ (rare) e. g. ⁹عُبُوْمَةٌ from ⁹عَمٌ *uncle*.

15. ⁹فُعَلٌ from ⁹فَاعِلٌ, e. g. ⁹بُهْدٌ from ⁹بَاهِدٌ *a female camel without a brand mark*.

16. ⁹فُعَالٌ from ⁹فَاعِلٌ, e. g. ⁹كُتَابٌ from ⁹كَاتِبٌ *scribe*.

17. ⁹أَفْعُلٌ from various Singulars, e. g. ⁹أَرْجُلٌ from ⁹رِجْلٌ *foot*.

18. ⁹أَفْعَلَةٌ from various Singulars, e. g. ⁹أَرْغِفَةٌ from ⁹رَغِيْفٌ *cake of bread*; ⁹أَحِبَّةٌ from ⁹حَبِيْبٌ *friend, loved one*; ⁹أُمَّةٌ from ⁹إِمَامٌ *president*; ⁹آلِهَةٌ from ⁹إِلَٰهٌ *God*.

19. **أَفْعَالٌ** a very frequent Plural form from various Singulars, e. g. **أَمْطَارٌ** from **مَطَرٌ** *rain*; **أَشْيَاءٌ** (without nunation) from **شَيْءٌ** *thing, matter*.

20. **أَفْعِلَاءٌ** chiefly from **فَعِيلٌ**, e. g. **أَقْرِبَاءٌ** from **قَرِيبٌ** *relative*; **أَغْنِيَاءٌ** from **غَنِيٌّ** *rich*.

21. **فَعْلَى** (rare), e. g. **جَرْحَى** from **جَرِيحٌ** *wounded*.

22. **فُعَلَاءٌ**, e. g. **شُعْرَاءٌ** from **شَاعِرٌ** *poet*.

23. **فِعْلَانٌ**, e. g. **فِتْيَانٌ** from **فَتَى** *youth*; **جِيرَانٌ** (instead of **جُورَانٌ** § 39 Rem.) from **جَارٌ** *neighbour*.

24. **فُعْلَانٌ**, e. g. **بُلْدَانٌ** from **بَلَدٌ** *district*; **فُرْسَانٌ** from **فَارِسٌ** *rider*.

25. **فَوَاعِلٌ** chiefly from **فَاعِلَةٌ** and **فَاعِلٌ**, e. g. **صَوَاعِقُ** from **صَاعِقَةٌ** *thunder-bolt*; **فَوَارِسُ** from **فَارِسٌ** *rider*; **خَوَاصٌ** (instead of **خَوَاصِصٌ** § 35 Rem. 2) from **خَاصٌ** (or **خَاصَّةٌ**) *peculiar, noble, excellent*.

26. **فَعَائِلٌ** from Singulars with a long vowel after the second radical, e. g. **عَجَائِبٌ** from **عَجِيبَةٌ** *miracle*; **عَرَّاسٌ** from **عَرُوسٌ** *bride*.

27. **فَعَالٍ**, e. g. **فَتَاوٍ** from **فَتَوَى** *decision*.

28. **فَعَالِيٌّ**, e. g. **صَحَارِيٌّ** from **صَحْرَاءٌ** *desert*; **هَدَايَا** (instead of **هَدَايِيٌّ** § 2 d Rem.) from **هَدِيَّةٌ** *present, gift*.

29. فَعَالِلٌ (according to the formation of the noun with prefixed ا, ت, or م respectively also أَفَاعِلٌ, تَفَاعِلٌ, مَفَاعِلٌ) from quadrilateral nouns, e. g. جَنَادِبٌ from جُنْدَبٌ *grasshopper*; أَنَامِلٌ from أُنْمَلَةٌ *tip of the finger*; تَجَارِبٌ from تَجْرِبَةٌ *experience*; مَزَائِلٌ from مَرْبَلَةٌ *dung-heap*; مَسَائِحٌ from مَسَاحَةٌ *interval*.

30. فَعَالِيلٌ (according to the formation of the noun also مَفَاعِيلٌ, تَفَاعِيلٌ, أَفَاعِيلٌ, قَوَاعِيلٌ respectively,) from quadrilateral nouns, which have a long vowel before the last radical, e. g. سَرَّاحِينٌ from سَرْحَانٌ *wolf*; جَوَاسِيسٌ from جَاسُوسٌ *spy*; أَكَالِيدٌ from أَكْلِيلٌ *crown*; تَصَارِيفٌ from تَصْرِيفٌ *turning, declension*; مَقَادِيرٌ from مَقْدُورٌ *lot, fate*.

31. فَعَالِلَةٌ (according to the formation of the noun also مَفَاعِلَةٌ, تَفَاعِلَةٌ, أَفَاعِلَةٌ respectively) from quadrilateral nouns, e. g. جَبَّارَةٌ from جَبَّارٌ *mighty man, giant*; أَسَاقِفَةٌ from أَسْقَفٌ *bishop*; تَلَامِيذَةٌ from تَلْمِيزٌ *scholar*; بَغَادِدَةٌ from بَغْدَادِيٌّ *an inhabitant of Bagdad*.

§ 64 a. The Plural forms Nos. 25—31 (only No. 28 differs slightly) fall under the class of collectives

formed from nouns of more than three radicals; all these take an *ā* with the first, an *ā* with the second, an *i* with the third radical, and are (with the exception of No. 31) diptota. Plurals of these forms, derived from nouns ult. **ي**, form an exception; in that they receive the nunation in the Nom. and Gen. though not in the Acc., e. g. Nom. and Gen. **جَوَارٍ** (after the form **فَوَاعِلُ** No. 25) from **جَارِيَةٌ** *female slave*; Acc. however **جَوَارِي**; likewise the forms under Nos. 27 and 29, e. g. **مَعَانٍ** (after the form **مَفَاعِلُ** No. 29 from **مَعْنَى** *meaning*).

b. The forms 6 and 17—19 are as a rule used only for objects less than 10 in number.

§ 65. The following nouns (arranged here alphabetically) are irregular in their mode of inflection:

a. **أَبٌ** *father*, **أَخٌ** *brother*, **حَمٌ** *father in law*; in the stat. constr. (as also before a suffix beginning with a consonant) take the forms:

Nom.	أَبُو ,	أَخُو ,	حَمُو
Gen.	أَبِي ,	أَخِي ,	حَمِي
Acc.	أَبَا ,	أَخَا ,	حَمَا

The Dual of **أَبٌ** has the form **أَبَوَانِ** (i. e. *both parents*), the Plural has the form **آبَاءٌ** (§ 63 No. 19). The Voc.

Sing. with suffix of the 1. Pers. Sing. **يَا أَبَتِ**, **يَا أَبَتِي**,
يَا أَبَاتِ.

b. **ابْنٌ** *son*; outer Plu. Nom. **بَنُونَ** (stat. constr. **بَنُو**), Gen.-Acc. **بَيْنِ** (stat. constr. **بِنِي**); inner Plu. **أَبْنَا** after § 63 No. 19.

c. **أَخٌ** *brother*, see under a; inner Plu. after § 63 No. 6 **إِخْوَةٌ** or No. 23 **إِخْوَانٌ**.

d. **أُخْتٌ** *sister*, Plu. **أَخَوَاتٌ**.

e. **أَمْرٌ** or **أَمْرٌ** (alongside of **مَرٌ**) *man*; Gen. **أَمْرِي**;
Acc. **أَمْرًا**.

f. **أَمْرَأَةٌ** *woman*; Plu. from another stem **نِسَاءٌ** (§ 63 No. 10), **نِسْوَةٌ** (§ 63 No. 6), or **نِسْوَانٌ** (§ 63 No. 23).

g. **أُمٌّ** *mother*, Plu. **أُمَّهَاتٌ** or **أُمَّاتٌ**.

h. **إِنْسَانٌ** *man, human being*, Plu. **أَنَاسٌ**, generally **نَاسٌ**.

i. **بِنْتُ** *daughter*, frequently also **إِبْنَةٌ** (with connective Alif), Plu. **بَنَاتٌ**.

k. **دِينَارٌ** *dinar, gold-piece*; inner Plu. after § 63 No. 30 **دَنَائِيرٌ**.

l. ذُو (only in the stat. constr.) *possessor of . . .*;
Gen. ذِي; Acc. ذَا; Dual Nom. ذَوَا; Plu. Nom. ذَوُو,
for which أَوْلُو is generally used.

m. سَنَةٌ *year*, Plu. Nom. سِنُونَ (or سُنُونَ);
Gen.-Acc. سِنِينَ.

n. عَمْرُو *'amrun*, Amr, mas. proper name. In
writing a و is added to this word in the Nom. and
Gen. (عَمْرُو), to distinguish it from عَمْرُ *'umaru* (dipt-
oton) *'Omar*. Acc. عَمْرًا *'Amr*, Gen.-Acc. عَمْرَ *'Omar*.

o. فَمٌ or فُوهٌ *mouth*, in the stat. constr. generally
Nom. فُو, Gen. فِي, Acc. فَا; inner Plu. (after § 63
No. 19) أَفْوَاهٌ.

p. لَيْلٌ *night*, inner Plu. (from a stem لَيْلِي, after
§ 63 No. 27) لَيْالٍ.

q. مَاءٌ *water*, inner Plu. (after § 63 No. 10) مِيَاهٌ
or (No. 19) أَمْوَاهٌ.

r. يَدٌ *hand*, inner Plu. (after § 63 No. 17) أَيِّدٌ
from أَيْدِي (cf. § 40 Rem. c).

s. يَوْمٌ *day*, inner Plu. (after § 63 No. 19) أَيَّامٌ
from أَيْوَامٌ.

Chapter IV.

The Numerals.

§ 66. The cardinal numbers have the following forms:

	Mas.	Fem.	
1	وَاحِدٌ	وَاحِدَةٌ	inflected
	أَحَدٌ	إِحْدَى	
2	إِثْنَانِ	إِثْنَتَانِ	(inflected as a Dual)
3	ثَلَاثٌ (ثَلَاثٌ)	ثَلَاثَةٌ (ثَلَاثَةٌ)	inflected
4	أَرْبَعٌ	أَرْبَعَةٌ	"
5	خَمْسٌ	خَمْسَةٌ	"
6	سِتٌّ	سِتَّةٌ	"
7	سَبْعٌ	سَبْعَةٌ	"
8	ثَمَانٍ (Tab.XX)	ثَمَانِيَةٌ	"
9	تِسْعٌ	تِسْعَةٌ	"
10	عَشْرٌ	عَشْرَةٌ	"
11	أَحَدٌ عَشَرَ	إِحْدَى عَشْرَةَ	without inflection

	Mas.	Fem.	
12	اِثْنَا عَشَرَ	اِثْنَتَا عَشْرَةَ	Gen. Acc. "اِثْنِيْ عَ" "اِثْنَتِيْ عَ"
13	ثَلَاثَةَ عَشَرَ	ثَلَاثَ عَشْرَةَ	without inflection
14	أَرْبَعَةَ عَشَرَ	أَرْبَعَ عَشْرَةَ	" "
15	خَمْسَةَ عَشَرَ	خَمْسَ عَشْرَةَ	" "
16	سِتَّةَ عَشَرَ	سِتَّ عَشْرَةَ	" "
17	سَبْعَةَ عَشَرَ	سَبْعَ عَشْرَةَ	" "
18	ثَمَانِيَةَ عَشَرَ	ثَمَانِيَ عَشْرَةَ	" "
19	تِسْعَةَ عَشَرَ	تِسْعَ عَشْرَةَ	" "
20	عِشْرُونَ		like all tens inflected as an outer Plu. mas.

21	إِحْدَى وَعِشْرُونَ	أَحَدٌ وَعِشْرُونَ	
30	ثَلَاثُونَ	أَرْبَعُونَ	40
		خَمْسُونَ	50
		سِتُونَ	60
70	سَبْعُونَ	ثَمَانُونَ	80
		تِسْعُونَ	90

100 مِائَةٌ (also written مِئَةٌ, and always to be pronounced so *mi'atun*, because the Alif does not affect the pronunciation).

200 مِائَتَانِ, 300 مِائَةٌ*, 400 أَرْبَعُ مِائَةٍ, 500
 ثَمَانِي مِائَةٍ, 600 سِتُّ مِائَةٍ, 700 سَبْعُ مِائَةٍ, 800
 تِسْعُ مِائَةٍ, 900 مِائَةٌ.

1000 أَلْفٌ, 2000 أَلْفَانِ, 3000 ثَلَاثَةُ آلَافٍ (where
 آلَافٍ is an inner Plural after the form أفعال § 63,
 No. 19) &c. 11000 أَحَدُ عَشَرَ أَلْفًا, 100000 مِائَةُ أَلْفٍ,
 1000000 أَلْفُ أَلْفٍ.

§ 67. The cardinal numbers are connected with the words, which denote the objects numbered, in the following manner:

a. The numbers 3—10 (except when they are placed after the noun in apposition, which is also possible) take the word, which denotes the object numbered, after them in the Gen. Plu.; the Fem. form of these numeral substantives is used with nouns of the Mas. gender, and the Mas. form with nouns of the Fem. gender, e. g. ثَلَاثَةُ بَنِينَ *three sons*
 أَرْبَعُ بَنَاتٍ *four daughters*.

b. The numbers from 11—99 take the word, which denotes the object numbered, after them in the Acc.

* Often written ثَلَاثِيَّةٌ &c. also.

Sing., e. g. ثَلَاثُونَ رَجُلًا 30 *men* (in Germ. 30 Mann, cf. in Eng. 30 horse for 30 horsemen).

c. The numbers from 100 upwards take the word, which denotes the object numbered, after them in the Gen. Sing., e. g. أَرْبَعٌ مِائَةً رَجُلٍ 400 *men*.

d. In compound numbers the mode of construction depends on the last numeral. For the combination of numerals the particle وَ is used; the units and tens are placed either before the hundreds, or after the thousands and hundreds, e. g. 1885 *years* is either أَلْفٌ وَثَمَانِيٌّ وَخَمْسٌ وَثَمَانُونَ وَثَمَانِيٌّ مِائَةٌ وَأَلْفٌ سَنَةٌ or أَلْفٌ وَثَمَانِيٌّ مِائَةٌ وَخَمْسٌ وَثَمَانُونَ وَثَمَانِيٌّ سَنَةٌ.

§ 68 a. The ordinal numbers have for the most part the form of the Part. Act. I, and are of the following forms:

	Mas.	Fem.		Mas.	Fem.
1.	أَوَّلٌ, first	أُولَى	6.	سَادِسٌ	سَادِسَةٌ
2.	ثَانٍ	ثَانِيَةٌ	7.	سَابِعٌ	سَابِعَةٌ
3.	ثَالِثٌ	ثَالِثَةٌ	8.	ثَامِنٌ	ثَامِنَةٌ
4.	رَابِعٌ	رَابِعَةٌ	9.	تَاسِعٌ	تَاسِعَةٌ
5.	خَامِسٌ	خَامِسَةٌ	10.	عَاشِرٌ	عَاشِرَةٌ

Mās.

Fem.

11. حَادِي عَشَرَ حَادِيَة عَشْرَة without inflection
 12. ثَانِي عَشَرَ ثَانِيَة عَشْرَة " "
 13. ثَالِث عَشَرَ ثَالِثَة عَشْرَة &c.

The cardinal numbers are used to express the ordinals of the tens, &c.

b. Fractional numbers are generally expressed by the form فُعْلٌ, e. g. ثُلُثٌ *a third*.

Chapter V.

The Particles.

§ 69. The dverbs, prepositions, and conjunctions cannot all be enumerated here; reference must be made to the dictionary. The adverbial case in Arabic is the Acc., e. g. طَوِيلًا *for long*. The prepositions also are for the most part accusatives in the stat. constr., e. g. فَوْقَ *above*.

§ 70. The following particles (alphabetically arranged) are connected inseparably with words:

a. اَ (أ) interrogative particle, e. g. أَقْتَلَ *did he kill?*

b. ب (ب) prep. = *in*, e. g. with pronominal suffixes,

1. *in me*, 2. mas. بِكَ, 3. mas. بِهِ &c.

c. تَ particle of asseveration, e. g. تَاللَّهِ *by God*,
by Jove.

d. سَ shortened from سَوْفَ particle, which gives the Imperf. the meaning of a future, e. g. سَيَقْتُلُ *he will kill*.

e. فَ then, for, so, thus, a particle denoting a less immediate (close) connection than وَ,—used especially before a verbal sentence, the subject of which is not identical with that of the preceding sentence.

f. كَ (ك) *instar, like, as*.

g. لَ a corroborative particle before verbs, esp. in oaths, e. g. لَيَقْتُلَنَّ *he will certainly kill*; it is used also before nouns.

h. لِ (ل) prep. and conj., before suffixes (except with the 1. Pers. Sing. which is لِي), e. g. لَكَ.

i. وَ (و, و) connective particle *and*; as an asseverative particle with the Gen., e. g. وَآللَّهِ *by God*,
by Jove.

§ 71. In regard to the combination of the prepositions and conjunctions with suffixes, besides what

was mentioned in § 58, the following may also be noted:

a. As in the case of nouns the final vowels are rejected before the suffix of the 1. Sing., e. g. **بَعْدَ** after, with the suffix of the 1. Sing. **بَعْدِي**, but **بَعْدَكَ**, &c.

b. The prepositions **عَلَى** over and **إِلَى** against vocalise the final **ي** before suffixes (against § 2 d), e. g.

- | | |
|----------------------------|--|
| with suffix of the 2. mas. | إِلَيْكَ , عَلَيْكَ |
| " " " " 3. " | إِلَيْهِ , عَلَيْهِ |
| " " " " 1. " | إِلَيَّْ , عَلَيَّْ (after § 58) |

c. **إِنَّ** look, behold, really, truly, and **أَنَّ** that, have the forms:

- | | |
|--------------------------------------|-------------------------------------|
| with the suffix of the 2. Sing. mas. | إِنَّكَ and أَنَّكَ , |
| " " " " " 1. " | إِنِّي or أَنِّي , |
| | أَنْتِي or أَنْتِي , |
| " " " " " 1. Plu. | إِنَّا or أَنَّا , |
| | أَنْفَا or أَنْفَا . |

PART III.

REMARKS ON SYNTAX.

Chapter I.

The Tenses.

§ 72. The *Perfect* (cf. § 29) expresses a completed action, the completion of which falls either in the past, the present, or the future; or is thought of as falling in one of these periods. The *Imperfect* expresses an incompleted action, which can likewise fall in either of these three periods of time.

§ 73 a. The *Perfect* is in the first place the narrative tense, when an action completed in the past is the subject of discussion; as a rule it is to be rendered by our *Preterite*, e. g. جَاءَ زَيْدٌ *there came Zaid.*

b. The *Perfect* expresses that an action or a state has continued from the beginning, and hence continues still, e. g. اِخْتَلَفُوا الْعُلَمَاءُ *learned men (always) disagree;* اللَّهُ تَعَالَى *God, he is (from eternity) exalted.*

c. When the Perfect expresses an action completed in the present, it is to be rendered by our Present tense, e. g. **أَعْطَيْتَكَ هَدًى** *I present you with this* (at this moment the action is completed).

d. The Perfect in oaths and wishes expresses, in the meaning of the speaker, an action completed in the future, e. g. **لَعَنَهُ اللَّهُ** *God curse him*; also with **لَا** = *not*, e. g. **لَا رَحِمَهُ اللَّهُ** *may God not have mercy upon him*.

e. When the particle **قَدْ** occurs before the Perfect, it is to be rendered in the majority of instances by our Perfect, e. g. **قَدْ ذَكَرْنَا** *we have mentioned* (often with the meaning "just now"), or *we had mentioned*. Though the perfect with **قَدْ** can be used in the sense mentioned under c.

f. When the verb **كَانَ** (*to be*) occurs before the Perfect (with or without **قَدْ**), it expresses for the most part our Pluperfect, e. g. **لَمَّا وُلِدَ مُوسَى كَانَ قَدْ أَمَرَ فِرْعَوْنُ بِقَتْلِ الْأَطْفَالِ** *as Moses was born, Pharaoh had (just) commanded to kill the young children*.

REM. After **كَانَ**, instead of the above verbal sentence (§ 91), a compound nominal sentence (§ 92) can follow, e. g. **كَانَ فِرْعَوْنُ قَدْ أَمَرَ ...**

g. On the Perfect after إِذَا, and in conditional sentences cf. §§ 101, 102.

§ 74. The *Imperfect* (Indicative) is to be rendered according to circumstances by our Present or our Future, sometimes also by our Imperfect.

a. When the Future is to be particularly expressed by the Arabic Imperfect, the adverb سَوْفَ (*end*), also shortened to سَ and then inseparable (cf. § 70 d) is prefixed, e. g. سَوْفَ تَعْلَمُونَ *ye shall recognise (it)*; سَنُرِيهِمْ (§ 41 b) *we shall show them*.

b. The Imperfect expresses an action, which accompanies another and that a past action, or which is future in regard to this other action, e. g. جَاءُوا أَبَاهُمْ *they came to their father, weeping* (i. e. while they were weeping, cf. § 100 b); أَتَى الْعَيْنَ *he came to the spring, to drink*.

c. The Latin Imperfect is expressed by the combination of كَانَ with the Imperfect (cf. § 73 f, and Rem.); we can sometimes render such a combination by our "used" "was (were) wont", e. g. كَانَ يَأْخُذُ فِي كُلِّ يَوْمٍ ثَلَاثَةَ دَرَاهِمٍ *he used to take each day three drachmæ*.

REM. The Imperfect is in this manner placed in direct dependence on another verb, e. g. مَا زِلْتُ أَشْرَبُ *I did not cease drinking*; جَعَلَ يُكَلِّمُ النَّاسَ *he began to speak with the people*.

§ 75. The *Subjunctive* is used in dependent sentences, in which the action is to be represented as one expected, and dependent on the principal clause, hence for the most part as one which will possibly occur only in the future. Hence this mood stands frequently (though not always) after the conjunctions أَنْ *that*, إِلَّا (from لَا أَنْ) *that not*, حَتَّى *until that*, فَ *so that*; and always after لِئَلَّا *in order that*, لِيَأْتِيَ *in order that not*, e. g. جَاءَ لِيُزَوِّدَنِي *he came in order to visit me*; أَمَرَ أَنْ يَكْتُبَ *he commanded him, that he should write*.—In like manner the *Subjunctive* stands after لَنْ (لَا أَنْ) *it will not be, that*, e. g. لَنْ أُرْسِلَهُ *I shall not send him*.

§ 76. The *Jussive* expresses a command, and is used:

a. in positive commands, mostly connected with the particle لِ, e. g. لِيَكْتُبْ *he shall write*.

REM. If فَ occurs before such a form, لِ loses its vowel, e. g. فَلْيَتَوَكَّلْ . . . (then) *he shall trust*.

b. In all negative commands, or prohibitions, with the negative particle لَا, e. g. لَا تَقُلْ say not, thou shalt not say.

c. Always after the negative particle لَمْ, as the negation of a completed action, e. g. لَمْ يَضْرِبْ he did not strike (as the negation of ضَرَبَ).

d. In the protasis and apodosis of conditional sentences, cf. § 103.

§ 77. As regards the use of the *Participles* the following may be noted:

a. The Active Participle frequently expresses (especially as the predicate of a nominal sentence, § 92 a) our "on the point of", e. g. أَنَا قَادِمٌ إِلَيْكَ I am (on the point of) coming to thee.

b. The Passive Participle frequently has the meaning of a gerundive, e. g. مَرْجُوٌّ hoped for, or to be hoped for.

c. The Passive Participle in Arabic can also be used impersonally, e. g. كُتِبَ عَلَى الْحَجَرِ it is written upon the stone, حَجَرٌ مَكْتُوبٌ عَلَيْهِ a stone upon which (it) is written; also determined الْحَجَرُ الْمَكْتُوبُ عَلَيْهِ the stone upon which (it) is written.

Chapter II.

The government of the Verb.

§ 78. The accusative is in general the case dependent on the verbal idea. We distinguish here the cases in which the accusative stands α as object, β as predicate, γ as nearer definition.

α § 79. It is the province of the dictionary to point out, which verbs in Arabic have their object, or objects connected directly, or by means of a preposition. Certain classes of verbs in Arabic, as e. g. the verbs of "coming", take the goal, to which the action is directed, as a direct object, e. g. جَاءَ الْبَيْتَ *he came home*. The following take two accusatives:

1) Causative forms of verbs, which in the I. stem, are simply transitive, e. g. عَلِمَ *to know*; causat. عَلَّمَهُ *he taught him reading*; 2) Verbs which express

a "filling" or "giving", those likewise, which express a "making for something", a "considering to be something" and a "naming", as also many others, e. g.

جَعَلَ اللَّهُ الْأَرْضَ فِرَاشًا *God made the earth for a carpet*; سَمَّى ابْنَهُ مُحَمَّدًا *he called his son Muhammed*.

REM. a. As in the latter cases the two objects really stand in the relation of subject and predicate

to one another (cf. § 92), a verb can stand instead of a noun as the second (remoter) object, e. g. **وَجَدُوا** **بِضَاعَتَهُمْ رَدَّتْ إِلَيْهِمْ** *they found their money (such as was) given back to them.*

REM. b. When a verb, which governs two accusatives, is put in the passive, the second accusative remains as it was, e. g. **سَيِّ أْبْنُهُ مُحَمَّدًا** *his son was called Muhammed.*

§ 80. A so-called "absolute object" can be added to every verb to strengthen or more nearly define the verbal idea. This absolute or inner object (cognate accusative) may be an infinitive, a nomen speciei (§ 48 c), or any other noun; e. g. **ضَرَبَ ضَرْبًا** *he struck a stroke* (supply "and what a stroke!"); **أَدَّبَهُ تَأْدِيبًا** *he trained him with a good training* = well (in Arabic also with omission of the Infinitive); **ضَرَبَنِي** *he struck me a stroke which hurt me*; **سَلَكَ سَبِيلَ جَدِّهِ** *he walked the walk of his grandfather*, i. e. behaved like his grandfather.

β § 81. The accusative stands as predicate:

a. with verbs, which express a "being something" or a "becoming something"; of quite especial frequency with the verb **كَانَ** (med. **و**). This verb means either

1) *to be*, in the sense of *to exist*, e. g. *كَانَ وَزِيرٌ* *there was (lived) a vizier*, or 2) *to be something*; in the latter case it takes its predicate in the accusative, as do all verbs of similar meaning (e. g. *أَمْسَى* *to be something late*; *أَصْبَحَ* *to be something early*; *عَادَ* *to be or become something again*; *دَامَ* *to remain, to last*; *زَالَ* (especially with a negative) *to cease to be*; *صَارَ* *to become something*; *كَانَتْ أَمْرًا تُحَامِلًا* *his wife was with child*).

b. With the negative *لَا*, when this expresses a general negation as the Arabs say. The accusative, which is always undetermined after *لَا*, then loses the nunation, e. g. *لَا إِلَهَ إِلَّا اللَّهُ* *there is (absolutely) no God except Allah*.

γ § 82. The accusative stands as nearer definition in the following cases:

a. The Accusative is used in expressions of place and time, e. g. *نَظَرَ يَمِينًا وَشِمَالًا* *he looked right and left*; *سَارَ فَرَسًا* *he journeyed a parasang*; *جَاؤا عِشَاءً* *they came late in the evening*; *اسْتَمَرَ عَلَى ذَلِكَ مُدَّةً* *he remained firm on this (matter) during the continuance of his life*.

b. The accusative (as a rule undetermined) is very frequently used in verbal sentences (rarely in

nominal sentences, § 90) to express a state or condition, e. g. سَارَ مُتَوَجِّهًا إِلَى الْمَدِينَةِ *he journeyed, travelling in the direction of Medina*; لَقِيتُ عَمْرًا بَاكِيًا *I have met 'Amr, weeping (i. e. while he wept).*

REM. In regard to the case denoting the state or condition, it must always be carefully noted to which of the preceding nouns it refers; thus in the latter instance it might refer to the pronominal subject contained in لَقِيتُ.

c. The accusative of specification, also undetermined for the most part, expresses a nearer definition, e. g. تَصَبَّبَ عَرَقًا *he streamed with (in regard to) perspiration*; this accusative is frequently joined to relatives (§ 47e) of a somewhat general meaning, e. g. أَشَدُّ قَسَاوَةً *stronger as regards hardness = harder.*

d. The accusative is used to express the cause or the purpose of an action; in this case also it is for the most part undetermined, e. g. هَرَبُوا جُبْنًا *they fled for cowardice.*

Chapter III.

The government of the noun.

§ 83. There can be added to a noun, α the article, β a permutative (apposition), γ a qualification, δ a genitive.

α § 84. A noun, when it is preceded by the article, is determined (§ 56 b). This determination can however be stronger or weaker:

a. Certain words, which contain a temporal idea, are very strongly determined, e. g. *السَّاعَةَ* *this hour = now*, *الْيَوْمَ* *this day = today*, (הַיּוֹם) cf. the colloquial "the day"). In this case the article has the meaning of a demonstrative (cf. this use of the article in Greek).

REM. Like the article the demonstrative pronouns also are placed before, more seldom after, the determinate substantive, e. g. *هَذَا الرَّجُلُ* *this man*.

b. The determination by the article often serves merely to denote the genus (the generic use of the article), e. g. *هُوَ مِثْلُ الْحِمَارِ* *he is like an ass*.

β § 85. Under apposition (i. e. when a permutative is added to a noun) the following cases have especially to be mentioned:

a. A word denoting the material (cf. § 94 d) can be added in apposition to a substantive, e. g. *الصَّنَمُ الذَّهَبُ* *the golden idol*, prop. *the idol, the gold*.

b. The word *كُلُّ* *totality* either governs the noun, or with a suffix referring to the noun stands in

apposition to the noun, e. g. *كُلُّ النَّاسِ* or *النَّاسُ كُلُّهُمْ* *all men* (where *كُلُّ* naturally remains unchanged in gender and number).

γ § 86. A qualification can be:

a. An adjective, e. g. *رَجُلٌ حَسَنٌ* *a handsome man*; with the article *الرَّجُلُ الْحَسَنُ*.

b. A preposition with its case, e. g. *رَجُلٌ مِنَ الْأَنْصَارِ* *a man (of) belonging to the helpers (of Muhammed)*.

c. A relative sentence, see § 99 b.

REM. When more than one qualification stands with a noun they are as a rule asyndetically connected (cf. § 97), e. g. *هُوَ فَطِنٌ بَلِيغٌ* *he is intelligent and eloquent*.

δ § 87. By the connection with a following genitive the governing noun, which is put in the so-called status constructus without the article, is determined; e. g. *رُمْحُ الْفَارِسِ* *the lance of the horseman*; the suffixes also are determinate genitives, e. g. *رُمْحُهُ* *his lance*. When the dependent noun is indeterminate, the governing noun generally remains indeterminate also, e. g. *بِنْتُ مَلِكٍ* *a king's daughter*. If this indeterminateness is to be especially marked, the genitive construction must be rejected, and the circumlocution

with *لِ* used, e. g. أَخٌ لَكُمْ ^٥ *a brother of yours*. When an infinitive stands in the place of a finite verb, the subject or object of the sentence is in the dependent case of nouns, i. e. in the genitive, e. g. قَتْلُ زَيْدٍ *the killing of Zaid* i. e. *the circumstance that Zaid kills, or that Zaid is killed*. When the subject and object are expressed by the infinitive, the object remains in the accusative, e. g. مَدَاوِمَتُهُ شُرْبَ الْخَمْرِ *the circumstance that he continually indulged in the drinking of wine*; here too the circumlocution with *لِ* can be used, e. g. حُبِّي لِخَمْرٍ *the circumstance that I am fond of wine*. If the infinitive is to remain undetermined before an object (e. g. in cases like § 82 d, &c.), the object can follow with *لِ* only, e. g. اِمْتَنَعُوا تَوَقُّيًّا لِعُضْبِ عُمَانَ *they refused because they feared the wrath of 'Utmān*.

REM. This is the usage also if the participle is to remain undetermined (cf. e. g. §§ 81, 82 b), e. g. مَا زِلْتُ حُبًّا لِإِسْلَامٍ *I have not ceased to be one who loves Islam*.

§ 88. Of particular kinds of Genitives the following may be noted here :

a. A general idea can be more nearly defined by a proper name following it in the genitive, e. g.

أَرْضُ الْيَمَنِ *the land of Yemen.*

b. A number of words of more general meaning frequently occur in connection with a genitive, though they are not necessarily determined by it, e. g. ذُو

possessor, ذُو مَالٍ *a possessor of money, a rich man;*

صَاحِبٌ companion, possessor, صَاحِبُ عَقْلٍ *a sensible man;* أَهْلُ الدُّنْيَا *the people of the world, = worldly people;*

بَعْضٌ part, e. g. بَعْضُ الْعُلَمَاءِ *one, some of the learned,* غَيْرٌ prop. change, then another than, e. g.

مَاتَ الْمَلِكُ بَعْدَهُ غَيْرُهُ *there died the king then there ruled after him another than he.*

c. Instead of a genitive a finite verb can be placed in dependence on certain words denoting ideas of time and place, e. g. يَوْمَ قُتِلَ *on the day that he was killed.*

d. A peculiar kind of genitive relation is formed further by the so-called "improper annexation", by which an adjective or participle is defined by a following genitive, e. g. رَجُلٌ حَسَنُ الْوَجْهِ *a man handsome of countenance.* This construction is best rendered by a relative sentence, the subject of which is the

word defining the governing idea, i. e. *a man whose countenance is handsome*. In such a case the governing word is not determined by the following genitive; if it is to be determined it receives the article (against the rule § 87), e. g. *الرَّجُلُ الْحَسَنُ الْوَجْهِ* *the man handsome of countenance, i. e. whose countenance is handsome*.

§ 89. The genitive cannot be separated from its governing word, hence other words, e. g. adjectival additions to the latter, are placed after the genitive, e. g. *بَيْتُ الْمَلِكِ الْوَاسِعُ* *the spacious house of the king*. When a genitive according to our mode of expression belongs to two substantives, it is represented in Arabic with the latter substantive by a suffixed personal pronoun, e. g. *سَيْفُ الْفَارِسِ وَرُمْحُهُ* *the horseman's sword and lance* (prop. *the sword of the horseman and his lance*).

Chapter IV.

The simple sentence.

§ 90. Sentences are either *Nominal* or *Verbal sentences*. The verbal sentence always contains in the first place a finite verb; such a verb with the pronoun

inherent in it already constitutes a verbal sentence for itself (e. g. *ضَرَبْتَ* *thou hast struck*), by which the beginning of an activity (in a wider sense) is always denoted. If besides a particular exponent of the subject idea inherent in the verb is added, it is placed after the verb, e. g. *ضَرَبَ زَيْدٌ* *there has struck Zaid*. On the other hand a nominal sentence consists of a nominal subject and (in the simplest instances) a nominal predicate and denotes bare being, e. g. *زَيْدٌ غَنِيٌّ* *Zaid is rich*.

§ 91. In regard to *verbal sentences*, the finite verb does not always agree in gender and number with the following subject. The following are the chief points to be noted:

a. Before a subject in the Fem. Sing. (when it does not follow immediately), before outer Plurals, Duals, &c., sometimes before inner Plurals, which denote male beings, — the verb stands for the most part in the Mas. Sing., e. g. *أَقْبَلَ الْمُشْرِكُونَ* *there approached the idolaters*.

b. Before broken Plurals, especially those which do not denote male living beings, the verb stands in the Fem. Sing., e. g. *أَصَابَتْهُ الشَّدَايِدُ* *there came upon*

him the misfortunes (though also *قَالَتِ الْعُلَمَاءُ* there spoke the learned).

REM. A subject unknown (or purposely unnamed) is best translated by the word "one" (Germ. *man*; French *on*), and is in Arabic expressed as follows:

a. By the 3. Sing. Passive, e. g. *سِيرَ* a journey has been undertaken, one journeyed.

b. By the 3. Plu. (or the 2. Sing.) Active, e. g. *قَالُوا* one said (cf. "they say", "people say", "you say").

c. By a subject (Participle), formed from the same stem, added to the verb, e. g. *قَالَ قَائِلٌ*, or *قَالَ الْقَائِلُ* there spake one.

§ 92. In a *Nominal sentence*, the subject is in most instances determined, the predicate undetermined. The predicate consists either of:

a. A simple noun, e. g. *زَيْدٌ عَالِمٌ* Zaid is wise.

b. A preposition with its case, e. g. *الرَّجُلُ فِي الدَّارِ* the man is in the house.

c. A complete sentence, which can be (α) a verbal sentence, or (β) a nominal sentence; the whole sentence is then a compound one, e. g. (α) *زَيْدٌ مَرِيضٌ* Zaid (he) is sick; (β) *زَيْدٌ مَرِيضٌ أَبُوهُ* Zaid, his father is

sick; (β) زَيْدٌ أَبُوهُ مُسِنٌَّ Zaid his father is aged (i. e. Zaid's father &c.).

§ 93. On the connection between subject and predicate in a nominal sentence the following should be noted:

a. The pronoun of the 3. person is as a rule (though not always) inserted between the subject and the predicate, when both are determinate, e. g. اللَّهُ هُوَ الْحَيُّ God is the Living one (sometimes this pronoun is used simply to emphasize the subject).

b. In negative and interrogative sentences the predicate precedes the subject, e. g. أَيْنَ زَيْدٌ where is Zaid? مَا لَكُمْ مِنْ وَلِيٍّ ye have no helper at all (in which example مِنْ (something, anything, of), strengthening the negative idea, has been added to the subject وَلِيٍّ). In like manner a predicate, consisting of a preposition with its case, precedes the subject, when the latter is indeterminate, and not more nearly defined by a qualificative, e. g. فِي الدَّارِ أَمْرَأَةٌ in the house is a woman.

c. If the subject of a nominal sentence is a demonstrative pronoun, it agrees in gender with the following predicate, e. g. هَذِهِ جَارِيَةٌ this is a female slave.

d. The predicate of مَا *not* (often also of لَيْسَ §§ 42; 81) is introduced by بِ, e. g. مَا هَذَا بِمَلِكٍ *this is not a king.*

§ 94. In the relationship of subject and predicate the Arab places:

a. A thing and its measure, e. g. الْعَمُودُ ثَلَاثُونَ ذِرَاعًا *the column is 30 cubits (high).*

b. A thing and its like, e. g. الْبَيْعُ مِثْلُ الرَّبْوَا *the sale is the likeness of (like) usury; also with كَ (§ 70 f.), which can likewise stand in every case.*

c. A thing and its parts, e. g. مُلُوكُ الْفَرَسِ أَرْبَعُ طَبَقَاتٍ *the kings of the Persians are (consist of) four classes.*

d. A thing and its material بَعْضُ الْأَصَابِعِ حَدِيدٌ *a part of the toes was (of) iron, and a part of them (of) clay.*

§ 95. a. A nominal sentence always follows إِنَّ (הִנֵּה) *look* and أَنَّ (cf. § 71 c), likewise the compound particles لَكِنَّ (لَا كِنَّ) *still, however*, كَأَنَّ *as if*, لِأَنَّ *because*, and other combinations, as well as لَعَلَّ *perhaps*; the subject of this nominal sentence being placed in the accusative, e. g. إِنَّ زَيْدًا كَرِيمٌ *see*

(verily) *Zaid is generous*. In a nominal sentence of this kind the predicate, when it consists of a preposition with its case (cf. §§ 92b; 93 b), precedes the subject, which is in the accusative, e. g. **إِنَّ فِي الْقَلْعَةِ سِجْنًا** *in the citadel is a prison*.

REM. The corroborative particle **لَ** (§ 70 g) is often prefixed to the predicate after a preceding **إِنَّ** e. g. **إِنَّ أَبَانَا لَفِي ضَلَالٍ** *verily our father is in error*, or to the subject, e. g. **إِنَّ فِي ذَلِكَ لَعِبْرَةٌ** *verily therein is an example*.

b. After the above named particles the pronoun of the 3. Sing. mas. as the so-called pronoun of the fact, is sometimes used for the subject; the predicate then consists of a complete sentence (cf. § 92 c), e. g. **إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ** *verily it is: not prosperous are the evil-doers*; **قِيلَ أَنَّهُ كَانَ لِحُمَيْدٍ أَرْبَعُ جَوَارٍ** *it is narrated, that Muhammed had four female slaves*.

REM. **إِنَّ** introduces a fresh independent sentence, while a sentence which begins with **أَنَّ** always forms a part of another sentence, e. g. **أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ** *dost thou not know that God is powerful above all?* In this instance the sentence beginning with **أَنَّ** is the object.

§ 96. As has been already remarked a dependent sentence forms an integral part of the principal sentence. Thus for instance in the sentence **يَنْبَغِي أَنْ** **تَفْعَلَ هَذَا**, the verbal sentence introduced by **أَنْ** is the subject of the verbal sentence consisting of **يَنْبَغِي**. Such dependent sentences also with **مَا** and the finite verb are of frequent occurrence, for according to the view of the Arabs this combination (like **أَنْ** with the finite verb) takes the place of an infinitive, e. g. **مِنْ ضَرْبِكَ زَيْدًا = عَجِبْتُ مِمَّا (مِنْ مَا) ضَرَبْتَ زَيْدًا**: *I wonder at this that (at the circumstance, that) thou hast struck Zaid.*

§ 97. If in a nominal sentence several predicates stand instead of one, these are for the most part asyndetically connected, e. g. **إِنِّي حَفِيظٌ عَلِيمٌ** *I am attentive (and) well-informed.* This is the case with the predicates of the verb **كَانَ** (which frequently occurs as the substantive verb), and the verbs similar to it (its "sisters" as they are called, cf. § 81), e. g. **إِنَّ الْمَمْلَكَةَ تَصِيرُ آخِرَ الْوَقْتِ مُخْتَلِطَةً مُخْتَلِفَةً بَعْضُهَا** **إِنَّ الْمَمْلَكَةَ تَصِيرُ آخِرَ الْوَقْتِ قَوِيٌّ وَبَعْضُهَا ضَعِيفٌ** *the kingdom will in the last time be*

mixed (and) torn by internal dissensions, (and) be one of which a part will be strong, and a part weak.

§ 98. After the exceptive particle **إِلَّا** that which is excepted stands in the accusative, when a positive sentence precedes, e. g. **جَاءَ النَّاسُ إِلَّا زَيْدًا** *there came the people, except Zaid*; when a negative sentence precedes that which is excepted stands more rarely in the accusative, but generally in the same case as that word which it limits, e. g. **مَا جَاءَ الْقَوْمَ إِلَّا زَيْدٌ** *there came not the people, except Zaid*; **مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ** *I have passed no one, except Zaid*; **مَا ضَرَبْتُ أَحَدًا إِلَّا عَمْرًا** *I have struck no one but 'Amr.*

Chapter V.

Compound sentences.

§ 99. *Relative sentences* are divided into those which are not added to a noun, and those which are qualificatives of a noun (cf. § 86 c).

a. Relative sentences not dependent on a noun are introduced by the inflected and always determinate word **الَّذِي** (cf. § 13 a) *the one, who; that, which, &c.*; or by the uninflected pronoun **مَنْ** (which is

sometimes determinate and sometimes indeterminate) = *the one, who; one, who; those, who; such, as* and *مَا* = *that, which; a thing, which*. Ex.: *الَّذِينَ كَفَرُوا بِآيَاتِنَا* those, who despise our revelation those will be the people on the left hand (*الَّذِينَ* as the subject stands here in the Nom.); *الْحَبَابُ الْمَشْأَمَةُ* (the devil said) shall I fall down before one, whom thou hast made of clay? (*مَنْ* stands here in the genitive); *يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ بِقُلُوبِهِمْ* they say with their mouths a thing which is not in their hearts (*مَا* stands here in the accusative).

b. A relative sentence is added to a substantive by means of *الَّذِي*, only when the principal noun, with which *الَّذِي* has to agree in gender and number, is determinate, e. g. *ضَرَبْتُ الرَّجُلَ الَّذِي جَاءَ* I struck the man who came. The reason of this is, because *الَّذِي* originally is not a relative in our sense but a demonstrative, and as such always determinate—the above sentence means really, *I struck this man here, he came*. Hence on the other hand a relative sentence is added without *الَّذِي* when the principle noun is indeterminate, e. g. *ضَرَبْتُ رَجُلًا جَاءَ* I struck a man,

who came (where "who" is unexpressed in Arabic, prop. "a man, he came").

REM. It is only when the principal noun is merely generically determinate (cf. § 84 b) that **الَّذِي** is wanting, e. g. **كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا** *like an (the) ass, which carries books.*

c. The relative sentence, which is properly only a nominal or verbal sentence added to the principal word, contains as a rule a pronoun referring to that word, e. g. **الرَّجُلُ الَّذِي أَبُوهُ غَنِيٌّ** *the man whose father is rich*; **كَانَ لَهُ ابْنٌ سَمِيَ مُحَمَّدًا** *he had a son, who was called Muhammed* (in this example the pronoun is contained in the verb); **رَجُلٌ يُقَالُ لَهُ زَيْدٌ** *a-man, who is called Zaid* (prop. of whom is said (he is) Zaid).

REM. In relative sentences, which consist of a nominal sentence, a change is sometimes found, in that the predicate of the relative sentence is coordinated with the word qualified; in such a case the subject of the relative sentence however remains in the nominative, e. g. **رَأَيْتُ دَوَابَّ مُخْتَلِفَةً أَلْوَانُهَا** *I found animals, of which the species were various = أَلْوَانُهَا مُخْتَلِفَةٌ*.

§ 100. *Sentences denoting a state* or condition form a special class of dependent sentences. A sentence denoting a state (Zustandssatz) consists of:

a. A nominal sentence introduced by the particle **وَ**, the subject of which has been already mentioned but can also be a fresh one **مَاتَتْ وَهِيَ رَاجِعَةٌ إِلَى مَكَّةَ** *she died, while she was returning to Mecca*; **مَاتَ زَيْدٌ وَابْنُهُ صَغِيرٌ** *Zaid died, while his son was still young*; with a compound nominal sentence **سَارَ وَهُوَ يَقْصِدُ الْمَدِينَةَ** *he journeyed, taking Medina as his goal*.

b. Often also a verbal sentence; in this the Imperfect stands either alone, or with a preceding **وَقَدْ**; when it is a negative sentence either with **لَا** or **وَمَا**, or in the Jussive with **لَمْ** (as the negative of the Perfect): or the Perfect stands with **وَقَدْ** or **وَكَانَ**, when it is negated, with **وَمَا**, e.g. **جَاءَ زَيْدٌ يَضْحَكُ** *Zaid came (as he was) laughing*; **قَالَ أَنَّى يَكُونُ لِي غُلَامٌ** *he (Zacharias) said: how shall I have a son as my wife is barren and I have reached such a great age*.

§ 101. In *temporal sentences*, formed by the particle **إِذَا** *when*, the perfect stands in the protasis in

the sense of our present or future, e. g. إِذَا رَاضَ when Dick does a thing its difficulties are easily surmounted. مَا also in the meaning of "so long as" takes the perfect after it, e. g. مَا دُمْتُ أَنَا شَاكِرٌ as long as I live, I am thankful.

§ 102. In sentences containing a conditional idea, thus after the particles إِنْ if, مَنْ if anyone, مَا if anything, مَهْمَا if ever anything, كَيْفَ مَا, كَيْفَ how, however, مَتَى when, &c., the Perfect stands in the protasis in the sense of the present or future; and in the apodosis also, e. g. إِنْ فَعَلْتَ ذَلِكَ هَلَكَتَ if thou doest that, thou wilt perish; مَنْ جَالَ نَالَ if one seeks, one finds.

REM. If the Perfect is to retain its meaning in the protasis, the verb كَانَ is inserted after إِنْ, e. g. إِنْ كَانَ قَبِيصُهُ قُدًّا مِنْ قُبُلٍ فَصَدَقَتْ if his jacket has been torn in front, she has spoken the truth.

§ 103. a. After these same particles the Jussive stands in the protasis and apodosis, e. g. إِنْ تَصْبِرُوا if ye endure patiently, God will help you.

b. The Jussive stands likewise in the apodosis to an imperative protasis, which expresses the meaning

of a conditional, e. g. *عِشْ قَنِعًا تَكُنْ مَلِكًا* *live contentedly*, (if thou livest contentedly), *then thou wilt be a king*.

c. The Perfect can also stand in the apodosis to a protasis which has the jussive, e. g. *إِنْ تَصَبَّرَ ظَفِرْتَ* *if thou endurest patiently, thou wilt be victorious*. If the sentences are negative, *لَمْ* stands with the jussive, e. g. *إِنْ لَمْ يَبْرَحْ لَمْ أَرْضَ* *if he does not go away, I am not contented*.

REM. Sometimes the apodosis of a conditional sentence is omitted, e. g. *إِنْ كَانَ هَذَا* *if this is so; supply, it is well*.

§ 104. Before the apodosis of a conditional sentence the particle *فَ* is used:

a. when the apodosis is a nominal sentence, e. g. *إِنْ عَصَى فَوَيْلٌ لَهُ* *if he prove himself obstinate, then woe to him*; likewise before sentences with *إِنَّ*, and before interrogative sentences.

b. when the apodosis is a verbal sentence, the Perfect of which should keep the meaning of the perfect (cf. § 102 Rem.), especially when *قَدْ* is used (cf. § 73 e), e. g. *إِنْ أَسْلَمُوا فَقَدْ أَهْتَدَوْا وَإِنْ*

تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ *if they become Muslims, they have come to the right path, and if they turn away, only the bringing of the message is laid upon thee.*

c. when the apodosis is a verbal sentence, which contains an imperfect with one of the particles سَوْفَ, لَنْ, سَ; or which expresses a command or wish, e. g. *if thou findest thyself among people, then milk into their pail.*

PARADIGMATA.

TABULA I.
Paradigma flexionis verbi sani stirpis I.

A C T I V U M

Persona	Numerus	Perfectum	Imperfectum				Imperativus
			Indicativus	Subjunctivus	Jussivus	Energ. I	
3. masc.	sing.	قَتَلَ	يَقْتُلُ	يَقْتُلْ	يَقْتُلْ	يَقْتُلْ	اَقْتُلْ
3. fem.	"	قَتَلَتْ	تَقْتُلُ	تَقْتُلِي	تَقْتُلِي	تَقْتُلِي	اَقْتُلِي
2. masc.	"	قَتَلْتَ	تَقْتُلُ	تَقْتُلْ	تَقْتُلْ	تَقْتُلْ	اَقْتُلْ
2. fem.	"	قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلِي	اَقْتُلِي
1.	"	قَتَلْتُ	اَقْتُلْ	اَقْتُلِي	اَقْتُلْ	اَقْتُلْ	اَقْتُلْ

3. masc.	dual.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَانِ	يَقْتُلَانِ	يَقْتُلَانِ	أَقْتُلَا
3. fem.	"	قَتَلَتَا	تَقْتُلَانِ	تَقْتُلَانِ	تَقْتُلَانِ	تَقْتُلَانِ	أَقْتُلِي
2.	"	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَانِ	تَقْتُلَانِ	تَقْتُلَانِ	أَقْتُلِي
3. masc.	plur.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُونَ	يَقْتُلُونَ	يَقْتُلُونَ	أَقْتُلُوا
3. fem.	"	قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	أَقْتُلِي
2. masc.	"	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُونَ	تَقْتُلُونَ	تَقْتُلُونَ	أَقْتُلُوا
2. fem.	"	قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	أَقْتُلِي
1.	"	قَتَلْنَا	نَقْتُلُ	نَقْتُلُ	نَقْتُلُ	نَقْتُلُ	أَقْتُلِي

TABULA II.
Paradigma flexionis
Passivi I verbi sani

Persona	Nume- rus	Perfec- tum	Imperfectum		
			Indicativus	Subjunc- tivus	Jussivus
3. masc.	sing.	قُتِلَ	يُقْتَلُ	يُقْتَدُ	يُقْتَدُ
3. fem.	"	قُتِلَتْ	تُقْتَلُ	تُقْتَدُ	تُقْتَدُ
2. masc.	"	قُتِلْتَ	تُقْتَلُ	تُقْتَدُ	تُقْتَدُ
2. fem.	"	قُتِلْتِ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي
1.	"	قُتِلْتُ	أُقْتَلُ	أُقْتَدُ	أُقْتَدُ
3. masc.	dual.	قُتِلَا	يُقْتَلَانِ	يُقْتَدَا	يُقْتَدَا
3. fem.	"	قُتِلْتَا	تُقْتَلَانِ	تُقْتَدَا	تُقْتَدَا
2.	"	قُتِلْتُمَا	تُقْتَلَانِ	تُقْتَدَا	تُقْتَدَا
3. masc.	plur.	قُتِلُوا	يُقْتَلُونَ	يُقْتَدُوا	يُقْتَدُوا
3. fem.	"	قُتِلْنَ	يُقْتَلْنَ	يُقْتَدْنَ	يُقْتَدْنَ
2. masc.	"	قُتِلْتُمْ	تُقْتَلُونَ	تُقْتَدُوا	تُقْتَدُوا
2. fem.	"	قُتِلْتُنَّ	تُقْتَلْنَ	تُقْتَدْنَ	تُقْتَدْنَ
1.	"	قُتِلْنَا	نُقْتَلُ	نُقْتَدُ	نُقْتَدُ

TABULA III.
Paradigma sirpium verbi quadriliteralis.

Stirps	Genus	Perfectum	Imperfectum	Imperativus	Participium	Infinitivus
I	Act.	قَطَرَ	يَقِطِرُ	قَطِرْ	مَقِطِرٌ	قَطْرٌ
I	Pass.	قُطِرَ	يُقِطَرُ		مُقِطِرٌ	
II	Act.	تَقَطَّرَ	يَتَقَطَّرُ	تَقَطَّرْ	مَتَقَطِّرٌ	تَقَطُّرٌ
II	Pass.	تُقَطَّرَ	يَتَقَطَّرُ		مَتَقَطِّرٌ	

TABULA IV.
Paradigma stirpium verbi sani.

	I	II	III	IV	V
Perfectum Activi	قَتَلَ	قَتَلَ	قَاتَلَ	اقْتَلَ	تَقَتَلَ
Imperfectum "	يَقْتُلُ	يُقْتَلُ	يُقَاتِلُ	يُقْتَلُ	يَتَقَتَّلُ
Imperativus "	اقْتُلْ	قَتِّلْ	قَاتِلْ	اقْتِلْ	تَقْتِلْ
Participium "	قَاتِلٌ	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ
Perfectum Passivi	قَتِلْ	قَتِّلْ	قَوْتِلْ	اقْتَلْ	تَقْتَلْ
Imperfectum "	يُقْتَلُ	يُقْتَلُ	يُقَاتَلُ	يُقْتَلُ	يَتَقْتَلُ
Participium "	مُقْتُولٌ	مُقْتَلٌ	مُقَاتَلٌ	مُقْتَلٌ	مُتَقَتَّلٌ
Infinitivus	قَتْلٌ	تَقْتِيلٌ	مُقَاتَلَةٌ vel قَتَالٌ	اقْتَالٌ	تَقْتَالٌ

	VI	VII	VIII	IX	X
Perfectum Activi	تَقَاتَلَ	اِنْتَقَلَ	اِقْتَدَرَ	اِقْتَلَّ	اِسْتَقْتَدَرَ
Imperfectum "	يَتَقَاتَلُ	يَنْقَلُ	يَقْتَدِرُ	يَقْتَلُّ	يَسْتَقْتَدِرُ
Imperativus "	تَقَاتَلْ	اِنْقَلْ	اِقْتَدِرْ	اِقْتَلْ	اِسْتَقْتَدِرْ
Participium "	مُتَقَاتِلٌ	مُنْقَلٌ	مُقْتَدِرٌ	مُقْتَلٌ	مُسْتَقْتَدِرٌ
Perfectum Passivi	تُقَاتِلُ	اُنْقِلُ	اُقْتَدِرُ		اُسْتَقْتَدِرُ
Imperfectum "	يَتَقَاتَلُ	يَنْقَلُ	يَقْتَدِرُ		يَسْتَقْتَدِرُ
Participium "	مُتَقَاتِلٌ	مُنْقَلٌ	مُقْتَدِرٌ		مُسْتَقْتَدِرٌ
Infinitivus	تَقَاتَلٌ	اِنْقِتَالٌ	اِقْتِنَالٌ	اِقْتِلَالٌ	اِسْتِقْتَالٌ

TABULA V.

Paradigma flexionis
Activi I verbi mediae geminatae

Persona	Numerus	Perfectum	Imperfectum			Imperativus
			Indicativus	Subjunctivus	Jussivus	
3. masc.	sing.	فَرَّ	يَفِرُّ	يَفِرُّ	يَفِرُّ	(يَفِرُّ) يَفِرُّ
3. fem.	"	فَرَّتْ	تَفِرُّ	تَفِرُّ	تَفِرُّ	(تَفِرُّ) تَفِرُّ
2. masc.	"	فَرَرْتَ	تَفِرُّ	تَفِرُّ	تَفِرُّ	(فِرُّ) اِفِرُّ
2. fem.	"	فَرَرْتِ	تَفِرِّينَ	تَفِرِّي	تَفِرِّي	(اِفِرِّي) فِرِّي
1.	"	فَرَرْتُ	اَفِرُّ	اَفِرُّ	اَفِرُّ	(اَفِرُّ) اَفِرُّ
3. masc.	dual.	فَرَا	يَفِرَّانِ	يَفِرَّانِ	يَفِرَّانِ	
3. fem.	"	فَرَّتَا	تَفِرَّانِ	تَفِرَّانِ	تَفِرَّانِ	
2.	"	فَرَرْتُمَا	تَفِرَّانِ	تَفِرَّانِ	تَفِرَّانِ	(اِفِرَّانِ) فِرَّانِ
3. masc.	plur.	فَرَوْا	يَفِرُّونَ	يَفِرُّوا	يَفِرُّوا	
3. fem.	"	فَرَرْنَ	يَفِرُّونَ	يَفِرُّونَ	يَفِرُّونَ	
2. masc.	"	فَرَرْتُمْ	تَفِرُّونَ	تَفِرُّوا	تَفِرُّوا	(اِفِرُّوا) فِرُّوا
2. fem.	"	فَرَرْتُنَّ	تَفِرُّونَ	تَفِرُّونَ	تَفِرُّونَ	اِفِرُّونَ
1.	"	فَرَرْنَا	نَفِرُّ	نَفِرُّ	نَفِرُّ	(نَفِرُّ) نَفِرُّ

TABULA VI.

Paradigma flexionis

Passivi I verbi mediae geminatae

Persona	Numerus	Perfectum	Imperfectum		
			Indicativus	Subjunctivus	Jussivus
3. masc.	sing.	فَرَّ	يَفْرُ	يَفْرُ	(يَفْرُ) يُفَرِّرُ
3. fem.	"	فَرَّتْ	تَفْرُ	تَفْرُ	تُفَرِّرُ etc.
2. masc.	"	فَرَرْتَ	تَفْرُ	تَفْرُ	تَفَرِّرُ
2. fem.	"	فَرَرْتِ	تَفَرِّينَ	تَفَرِّي	تَفَرِّي
1.	"	فَرَرْتُ	أَفْرُ	أَفْرُ	أَفَرِّرُ
3. masc.	dual.	فَرَّا	يُفَرِّانِ	يُفَرَّا	يُفَرَّا
3. fem.	"	فَرَّتَا	تُفَرِّانِ	تُفَرَّا	تُفَرَّا
2.	"	فَرَرْتُمَا	تُفَرِّانِ	تُفَرَّا	تُفَرَّا
3. masc.	plur.	فَرُّوا	يُفَرِّوْنَ	يُفَرُّوا	يُفَرُّوا
3. fem.	"	فَرَّرْنَ	يُفَرِّرْنَ	يُفَرَّرْنَ	يُفَرَّرْنَ
2. masc.	"	فَرَرْتُمْ	تُفَرِّوْنَ	تُفَرُّوا	تُفَرُّوا
2. fem.	"	فَرَرْتُنَّ	تُفَرِّرْنَ	تُفَرَّرْنَ	تُفَرَّرْنَ
1.	"	فَرَرْنَا	نُفَرِّ	نُفَرِّ	نُفَرِّرُ

TABULA VII

Paradigna stirpium verbi mediae geminatae contractarum.

	I	III	IV	VI	VII	VIII	X
Perfectum Activi	فَرَّ	فَارَّ	افْرَأَ	تَفَارَّ	انْفَرَّ	افْتَرَّ	اسْتَفَرَّ
Imperfectum "	يَفِرُّ	يَفَارُّ	يَفِرُّ	يَتَفَارُّ	يَنْفِرُّ	يَفْتِرُّ	يَسْتَفِرُّ
Imperativus "	اِفْرُ	فَارَّ	اِفْرُ	تَفَارَّ	انْفِرَّ	افْتِرَّ	اسْتَفِرَّ
Participium "	فَارٌّ	مَفَارٌّ	مَفِرٌّ	مَتَفَارٌّ	مَنْفِرٌّ	مَفْتِرٌّ	مَسْتَفِرٌّ
Perfectum Passivi	فُرِّ	فُرِّ	اِفْرُ	تَفُرِّ	انْفُرِّ	افْتُرِّ	اسْتَفُرِّ
Imperfectum "	يَفْرُ	يَفَارُّ	يَفْرُ	يَتَفَارُّ	يَنْفُرُّ	يَفْتُرُّ	يَسْتَفُرُّ
Participium "	مَفْرُورٌ	مَفَارٌّ	مَفْرُورٌ	مَتَفَارٌّ	مَنْفُرٌّ	مَفْتُرٌّ	مَسْتَفُرٌّ
Infinitivus	فَرَّ	فَرَّ	اِفْرَاءَ	تَفَارًّا	انْفِرًّا	افْتِرًّا	اسْتِفْرَاءَ

TABULA VIII.

Paradigma flexionis verborum
primae radicalis , et ی

		Verbi pr. , Imperf. i	Verbi pr. , Imperf. a	Verbi pr. , sani	Verbi pr. ی
I. Perf.	Act.	وَصَدَ	وَدَعَ	وَسَخَ	يَسِرُ
Imperf.	"	يَصِدُّ	يَدَعُ	يُوسِخُ	يَسِيرُ
Imperat.	"	صِدْ	دَعْ	(أَوْسِنْ وَاجْعَلْ)	ايسِرْ
Imperf. Pass.		يُوصَدُ	يُودَعُ	يُوسَخُ	يُوسَرُ
Infinit.		صِلَةٌ	دَعَةٌ وَوَدَعٌ	وَسَخٌ	يَسِرٌ
IV. Perf.	Act.	أَوْصَدَ	أَوَدَعَ	أَوْسَخَ	أَيْسَرَ
Imperf.	"	يُوصِدُ	يُودِعُ	يُوسِخُ	يُوسِرُ
Partic.	"	مُوصِدٌ	مُودِعٌ	مُوسِخٌ	مُوسِرٌ
Infinit.		إِيصَالٌ	إِيدَاعٌ	إِيسَاخٌ	إِيسَارٌ
VIII. Perf.	Act.	اتَّصَدَ	اتَّدَعَ	اتَّسَخَ	اتَّسَرَ
Imperf.	"	يَتَّصِدُ	يَتَّدَعُ	يَتَّسِخُ	يَتَّسِرُ
Perf. Pass.		اتُّصِدَ	اتُّدَعَ	اتُّسَخَ	اتُّسَرَ
X. Perf.	Act.	اسْتَوْصَدَ	اسْتَوَدَعَ	اسْتَوْسَخَ	اسْتَيْسَرَ
Infinit.		اسْتِيصَالٌ	اسْتِيدَاعٌ	اسْتِيسَاخٌ	اسْتِيسَارٌ

TABULA IX.

Paradigma flexionis
Activi I verbi mediae radicalis ,

Persona	Numerus	Perfectum	Imperfectum			Imperativus
			Indicativus	Subjunctivus	Jussivus	
3. masc.	sing.	قَالَ	يَقُولُ	يَقُولَ	يَقُدْ	
3. fem.	"	قَالَتْ	تَقُولُ	تَقُولَ	تَقُدْ	
2. masc.	"	قُلْتَ	تَقُولُ	تَقُولَ	تَقُدْ	قُدْ
2. fem.	"	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	قُولِي
1.	"	قُلْتُ	أَقُولُ	أَقُولَ	أَقُدْ	
3. masc.	dual.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُدَا	
3. fem.	"	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُدَا	
2.	"	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُدَا	قُدَا
3. masc.	plur.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُدُوا	
3. fem.	"	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	
2. masc.	"	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُدُوا	قُدُوا
2. fem.	"	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	قُلْنَ
1.	"	قُلْنَا	نَقُولُ	نَقُولَ	نَقُدْ	

TABULA X.

Paradigma flexionis

Activi I verbi mediae radicalis ی

Persona	Numerus	Perfectum	Imperfectum			Imperativus
			Indicativus	Subjunctivus	Jussivus	
3. masc.	sing.	سَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	
3. fem.	"	سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	
2. masc.	"	سِرْتُ	تَسِيرُ	تَسِيرَ	تَسِرْ	سِرْ
2. fem.	"	سِرْتِ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	سِيرِي
1.	"	سِرْتُ	أَسِيرُ	أَسِيرَ	أَسِرْ	
3. masc.	dual.	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	
3. fem.	"	سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	
2.	"	سِرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	سِيرَا
3. masc.	plur.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	
3. fem.	"	سِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	
2. masc.	"	سِرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	سِيرُوا
2. fem.	"	سِرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	سِرْنَ
1.	"	سِرْنَا	نَسِيرُ	نَسِيرَ	نَسِرْ	

TABULA XI.

Paradigma flexionis

Passivi I verbi mediae radicalis , vel ي

Persona	Numerus	Perfectum	Imperfectum		
			Indicativus	Subjunctivus	Jussivus
3. masc.	sing.	دِيمَ	يُدَامُ	يُدَامَ	يُدَمْ
3. fem.	"	دِيَمَتْ	تُدَامُ	تُدَامَ	تُدَمْ
2. masc.	"	دِمَتَ	تُدَامُ	تُدَامَ	تُدَمْ
2. fem.	"	دِمَتِ	تُدَامِبِنَ	تُدَامِي	تُدَامِي
1.	"	دِمْتُ	أُدَامُ	أُدَامَ	أُدَمْ
3. masc.	dual.	دِيَمَا	يُدَامَانِ	يُدَامَا	يُدَامَا
3. fem.	"	دِيَمَتَا	تُدَامَانِ	تُدَامَا	تُدَامَا
2.	"	دِمْتَمَا	تُدَامَانِ	تُدَامَا	تُدَامَا
3. masc.	plur.	دِيَمُوا	يُدَامُونَ	يُدَامُوا	يُدَامُوا
3. fem.	"	دِيَمْنَ	يُدَمْنَ	يُدَمْنَ	يُدَمْنَ
2. masc.	"	دِمْتُمْ	تُدَامُونَ	تُدَامُوا	تُدَامُوا
2. fem.	"	دِمْتُنَّ	تُدَمْنَ	تُدَمْنَ	تُدَمْنَ
1.	"	دِمْنَا	نُدَامُ	نُدَامَ	نُدَمْ

TABULA XII.

Paradigma stirpium verborum mediae و et irregularium. ی

	I Verb. med. فَعَلَ و	I Verb. med. فَعِلَ و	I Verb. med. كَعَلَ ی	IV Verb. med. و vel ی	VII Verb. med. و vel ی	VIII Verb. med. و vel ی	X Verb. med. و vel ی
Perfect. Act. (II. P. masc. S.)	قَالَ قُلْتُ	خَافَ خَفَّتْ	سَارَ سَرَتْ	أَقَادَ أَقَدَتْ	انْقَادَ انْقَدَتْ	اِقْتَادَ اِقْتَدَتْ	اِسْتَقَادَ اِسْتَقَدَتْ
Imperf. "	يَقُولُ	يُخَافُ	يَسِيرُ	يُقَيِّدُ	يَنْقَادُ	يَقْتَادُ	يَسْتَقِيدُ
Imperat. "	قُلْ	خَفْ	سِرْ	اِقْدْ	انْقَدْ	اِقْتَدْ	اِسْتَقَدْ
Particip. "	قَائِلٌ	خَائِفٌ	سَائِرٌ	مُقَيِّدٌ	مَنْقَادٌ	مُقْتَادٌ	مُسْتَقِيدٌ
Perfect. Pass.	قِيْدَ	خِيْفَ	سِيْرَ	اِقِيْدَ	اِنْقِيْدَ	اِقْتِيْدَ	اِسْتَقِيْدَ
Imperf. "	يُقَالُ	يُخَافُ	يُسَارُ	يُقَادُ	يَنْقَادُ	يُقْتَادُ	يَسْتَقَادُ
Particip. "	مَقُولٌ	مُخَوِّفٌ	مَسِيْرٌ	مَقَادٌ	مَنْقَادٌ	مُقْتَادٌ	مُسْتَقَادٌ
Infinitivus	قَوْلٌ	خَوْفٌ	سِيْرٌ	اِقَادَةٌ	اِنْقِيَادٌ	اِقْتِيَادٌ	اِسْتَقَادَةٌ

TABULA XIII.

Paradigma flexionis

Activi I verbi ultimae و (فَعَلَ)

Persona	Numerus	Perfectum	Imperfectum			Imperativus
			Indicativus	Subjunctivus	Jussivus	
3. masc.	sing.	عَزَا	يَعْزُو	يَعْزُو	يَعْزُ	
3. fem.	"	عَزَتْ	تَعْزُو	تَعْزُو	تَعْزُ	
2. masc.	"	عَزَوْتَ	تَعْزُو	تَعْزُو	تَعْزُ	أَعْزُ
2. fem.	"	عَزَوْتِ	تَعْزِينَ	تَعْزِي	تَعْزِي	أَعْزِي
1. "	"	عَزَوْتُ	أَعْزُو	أَعْزُو	أَعْزُ	
3. masc.	dual.	عَزَوَا	يَعْزَوَانِ	يَعْزُوا	يَعْزُوا	
3. fem.	"	عَزَتَا	تَعْزَوَانِ	تَعْزُوا	تَعْزُوا	
2.	"	عَزَوْتُمَا	تَعْزَوَانِ	تَعْزُوا	تَعْزُوا	أَعْزُوا
3. masc.	plur.	عَزَوْا	يَعْزُونَ	يَعْزُوا	يَعْزُوا	
3. fem.	"	عَزَوْنَ	يَعْزُونَ	يَعْزُونَ	يَعْزُونَ	
2. masc.	"	عَزَوْتُمْ	تَعْزُونَ	تَعْزُوا	تَعْزُوا	أَعْزُوا
2. fem.	"	عَزَوْتُنَّ	تَعْزُونَ	تَعْزُونَ	تَعْزُونَ	أَعْزُونَ
1.	"	عَزَوْنَا	نَعْزُو	نَعْزُو	نَعْزُ	

TABULA XIV.

Paradigma flexionis

Activi I verbi ultimae ی (فَعَلَ)

Persona	Numerus	Perfectum	Imperfectum			Imperativus
			Indicativus	Subjunctivus	Jussivus	
3. masc.	sing.	رَمَى	يَرْمِي	يَرْمِي	يَرْمِ	
3. fem.	"	رَمَتْ	تَرْمِي	تَرْمِي	تَرْمِ	
2. masc.	"	رَمَيْتَ	تَرْمِي	تَرْمِي	تَرْمِ	اَرْمِ
2. fem.	"	رَمَيْتِ	تَرْمِينِ	تَرْمِي	تَرْمِي	اَرْمِي
1.	"	رَمَيْتُ	اَرْمِي	اَرْمِي	اَرْمِ	
3. masc.	dual.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	
3. fem.	"	رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	
2.	"	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	اَرْمِيَا
3. masc.	plur.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	
3. fem.	"	رَمَيْنَ	يَرْمِينِ	يَرْمِينِ	يَرْمِينِ	
2. masc.	"	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	اَرْمُوا
2. fem.	"	رَمَيْتُنَّ	تَرْمِينِ	تَرْمِينِ	تَرْمِينِ	اَرْمِينِ
1.	"	رَمَيْنَا	نَرْمِي	نَرْمِي	نَرْمِ	

TABULA XV.

Paradigma flexionis

Activi I verbis ultimae و vel ی (فَعِلٌ)

Persona	Numerus	Perfectum	Imperfectum			Imperativus
			Indicativus	Subjunctivus	Jussivus	
3. masc.	sing.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	
3. fem.	"	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	
2. masc.	"	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	اَرْضَ
2. fem.	"	رَضَيْتِ	تَرْضَيْنَ	تَرْضَى	تَرْضَى	اَرْضَى
1.	"	رَضَيْتُ	اَرْضَى	اَرْضَى	اَرْضَ	
3. masc.	dual.	رَضِيَا	يَرْضَيَانِ	يَرْضَيَا	يَرْضَيَا	
3. fem.	"	رَضِيَتَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	
2.	"	رَضَيْتُمَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	اَرْضَيَا
3. masc.	plur.	رَضُوا	يَرْضَوْنَ	يَرْضُوا	يَرْضُوا	
3. fem.	"	رَضِينَ	يَرْضِينَ	يَرْضِينَ	يَرْضِينَ	
2. masc.	"	رَضَيْتُمْ	تَرْضَوْنَ	تَرْضُوا	تَرْضُوا	اَرْضُوا
2. fem.	"	رَضَيْتُنَّ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	اَرْضَيْنَ
1.	"	رَضِينَا	نَرْضَى	نَرْضَى	نَرْضَ	

TABULA XVI.

Paradigma flexionis

Passivi I verbi ultimae و vel ی

Persona	Numerus	Perfectum	Imperfectum		
			Indicativus	Subjunctivus	Jussivus
3. masc.	sing.	قُضِيَ	يُقَضَى	يُقَضَى	يُقَضَ
3. fem.	"	قُضِيَتْ	تُقَضَى	تُقَضَى	تُقَضَ
2. masc.	"	قُضِيْتَ	تُقَضَى	تُقَضَى	تُقَضَ
2. fem.	"	قُضِيْتِ	تُقَضَيْنَ	تُقَضَى	تُقَضَى
1.	"	قُضِيْتُ	أُقَضَى	أُقَضَى	أُقَضَ
3. masc.	dual.	قُضِيََا	يُقَضَيَانِ	يُقَضَيَا	يُقَضَيَا
3. fem.	"	قُضِيْتَا	تُقَضَيَانِ	تُقَضَيَا	تُقَضَيَا
2.	"	قُضِيْتُمَا	تُقَضَيَانِ	تُقَضَيَا	تُقَضَيَا
3. masc.	plur.	قُضُوا	يُقَضُونَ	يُقَضُوا	يُقَضُوا
3. fem.	"	قُضِينَ	يُقَضِينَ	يُقَضِينَ	يُقَضِينَ
2. masc.	"	قُضِيْتُمْ	تُقَضُونَ	تُقَضُوا	تُقَضُوا
2. fem.	"	قُضِيْتُنَّ	تُقَضِينَ	تُقَضِينَ	تُقَضِينَ
1.	"	قُضِينَا	نُقَضَى	نُقَضَى	نُقَضَ

TABULA XVII.

Paradigma stirpium verborum ultimae, et ی

	I verbi ult. , فَعَلَ	I verbi ult. ی فَعَلَ	I verbi ult. , فَعَلَ ی فَعَلَ	II verbi ult. , فَعَلَ ی فَعَلَ	III verbi ult. , فَعَلَ ی فَعَلَ	IV verbi ult. , فَعَلَ ی فَعَلَ
Perfectum Activi	عَزَا	رَمَى	رَضَى	قَضَى	قَضَى	اَتَضَى
Imperfectum "	يَعَزُو	يَرْمِي	يَرْضَى	يَقْضِي	يَقْضِي	يَقْضِي
Imperativus "	اعْزُ	ارْمِ	ارْضِ	اقْضِ	اقْضِ	اقْضِ
Participium "	عَازٍ	رَامٍ	رَاضٍ	مُقْضٍ	مُقْضٍ	مُقْضٍ
Perfectum Passivi	عُزِيَ	رُمِيَ	رُضِيَ	قُضِيَ	قُضِيَ	اُقْضِيَ
Imperfectum "	يُعْزَى	يُرْمَى	يُرْضَى	يُقْضَى	يُقْضَى	يُقْضَى
Participium "	مُعْزٍ	مُرْمِي	مُرْضِي	مُقْضَى	مُقْضَى	مُقْضَى
Infinitivus	عَزْوٌ	رَمِيٌّ	رَضِيٌّ	تَقْضِيَةٌ	قَضَاءٌ	اِتْضَاءٌ

	V verbi ult. و vel ی	VI verbi ult. و vel ی	VII verbi ult. و vel ی	VIII verbi ult. و vel ی	X verbi ult. و vel ی
Perfectum Activi	تَقَضَى	تَقَاضَى	انْقَضَى	اِقْتَضَى	اِسْتَقَضَى
Imperfectum "	يَتَقَضَى	يَتَقَاضَى	يُنْقَضَى	يَقْتَضَى	يَسْتَقْضَى
Imperativus "	تَقْضُ	تَقَاضِ	انْقِضِ	اِقْتَضِ	اِسْتَقِضِ
Participium "	مَتَقَضٍ	مَتَقَاضٍ	مُنْقِضٍ	مُقْتَضٍ	مُسْتَقْضٍ
Perfectum Passivi	تَقْضِيَ	تَقْضَى	انْقَضِيَ	اِقْتَضِيَ	اِسْتَقْضِيَ
Imperfectum "	يَتَقْضَى	يَتَقْضَى	يُنْقَضَى	يَقْتَضَى	يَسْتَقْضَى
Participium "	مَتَقْضَى	مَتَقْضَى	مُنْقَضَى	مُقْتَضَى	مُسْتَقْضَى
Infinitivus	تَقْضٍ	تَقَاضٍ	انْقِضَاءً	اِقْتِضَاءً	اِسْتِقْضَاءً

TABULA XVIII.

Paradigma flexionis nominis

a) generis masculini

α) triptoti

	indeterminati	determinati cum articulo	determinati in statu constructo
Sing. Nom.	قَصَابٌ	الْقَصَابُ	قَصَابٌ
Gen.	قَصَابٍ	الْقَصَابِ	قَصَابٍ
Acc.	قَصَابًا	الْقَصَابَ	قَصَابًا
Dual Nom.	قَصَابَانِ	الْقَصَابَانِ	قَصَابَا
Gen.-Acc.	قَصَابَيْنِ	الْقَصَابَيْنِ	قَصَابَيْ
Plur. Nom.	قَصَابُونَ	الْقَصَابُونَ	قَصَابُوا (قَصَابُوا)
Gen.-Acc.	قَصَابِينَ	الْقَصَابِينَ	قَصَابِي

β) diptoti

Sing. Nom.	آخِرٌ	الْآخِرُ	آخِرٌ
Gen.	آخِرٍ	الْآخِرِ	آخِرٍ
Acc.	آخِرًا	الْآخِرَ	آخِرًا
Dual Nom.	آخِرَانِ	الْآخِرَانِ	آخِرَا
Gen.-Acc.	آخِرَيْنِ	الْآخِرَيْنِ	آخِرَيَّ

	indeterminati	determinati cum articulo	determinati in statu constructo
Plur. Nom.	آخِرُونَ	الْآخِرُونَ	(آخِرُوا) آخِرُوا
Gen.-Acc.	آخِرِينَ	الْآخِرِينَ	آخِرِي

TABULA XIX.

b) generis feminini

a) triptoti

Sing. Nom.	سَاعَةٌ	السَّاعَةُ	سَاعَةٌ
Gen.	سَاعَةٍ	السَّاعَةِ	سَاعَةٍ
Acc.	سَاعَةً	السَّاعَةَ	سَاعَةً
Dual Nom.	سَاعَتَانِ	السَّاعَتَانِ	سَاعَتَا
Gen.-Acc.	سَاعَتَيْنِ	السَّاعَتَيْنِ	سَاعَتَيْ
Plur. Nom.	سَاعَاتٌ	السَّاعَاتُ	سَاعَاتُ
Gen.-Acc.	سَاعَاتٍ	السَّاعَاتِ	سَاعَاتِ

β) diptoti.

Sing. Nom.	مِئَةٌ	ceterum idem
Gen.-Acc.	مِئَةٍ	

TABULA XX.

c) generis masculini in ـ desinentis.

	indeter- minati	determinati cum articulo	determinati in statu constructo
Sing. Nom.-Gen.	قَاضٍ	القَاضِي	قَاضِي
Acc.	قَاضِيًا	القَاضِيَّ	قَاضِيَّ
Dual Nom.	قَاضِيَانِ	القَاضِيَانِ	قَاضِيَا
Gen.-Acc.	قَاضِيَيْنِ	القَاضِيَيْنِ	قَاضِيَيْ
Plur. Nom.	قَاضُونَ	القَاضُونَ	قَاضُوا (قَاضُوا)
Gen.-Acc.	قَاضِينَ	القَاضِينَ	قَاضِي

d) nominis in ـِي, ـَا desinentis.

a) triptoti.

Sing. Nom.- Gen.-Acc. }	مُصْطَفَى	المُصْطَفَى	مُصْطَفَى
Dual Nom.	مُصْطَفِيَانِ	المُصْطَفِيَانِ	مُصْطَفِيَا
Gen.-Acc.	مُصْطَفِيَيْنِ	المُصْطَفِيَيْنِ	مُصْطَفِيَيْ
Plur. Nom.	مُصْطَفَوْنَ	المُصْطَفَوْنَ	مُصْطَفَوْ (مُصْطَفَوْا)
Gen.-Acc.	مُصْطَفِينَ	المُصْطَفِينَ	مُصْطَفَى

	indeter- minati	determinati cum articulo	determinati in statu constructo
Sing. Nom.- Gen.-Acc. }	عَصَا	الْعَصَا	عَصَا
Dual Nom.	عَصَوَانِ	الْعَصَوَانِ	عَصَوَا
	β) diptoti.		
Sing. Nom.- Gen.-Acc. }	ذِكْرَى	الذِّكْرَى	ذِكْرَى
id.	ذُنْيَا	الذُّنْيَا	ذُنْيَا

TABULA XXI.

Paradigma nominis cum suffixis.

a) nominis masc. in singulari positi قَصَابٌ; fem. جَارِيَةٌ.

cum suffixo 1. pers. sing.		قَصَابِي fem.	جَارِيَتِي
" "	2. " "	masc. قَصَابُكَ	
" "	2. " "	fem. قَصَابُكِ	
" "	3. " "	masc. قَصَابُهُ (gen. قَصَابِهِ)	
" "	3. " "	fem. قَصَابُهَا	
" "	2. " dualis	قَصَابُكُمَا	
" "	3. " "	قَصَابُهُمَا (gen. قَصَابِهِمَا)	
" "	1. " pluralis	قَصَابِنَا	
" "	2. " "	masc. قَصَابُكُمْ	
" "	2. " "	fem. قَصَابُكُنَّ	
" "	3. " "	masc. قَصَابُهُمْ (gen. قَصَابِهِمْ)	
" "	3. " "	fem. قَصَابُهُنَّ (gen. قَصَابِهِنَّ)	

b) *nominis in duali positi.*

Nominativus cum suffixo	1. pers. sing.	قَصَابَايَ
"	"	"
"	2. " "	msc. قَصَابَاكَ etc.
Gen.-Acc.	1. " "	قَصَابَايَ
"	"	"
"	2. " "	msc. قَصَابَايْكَ etc.
"	"	"
"	3. " "	قَصَابَايْهِ
"	"	"
"	3. " "	fem. قَصَابَايْهَا etc.

c) *nominis masculini in plurali positi.*

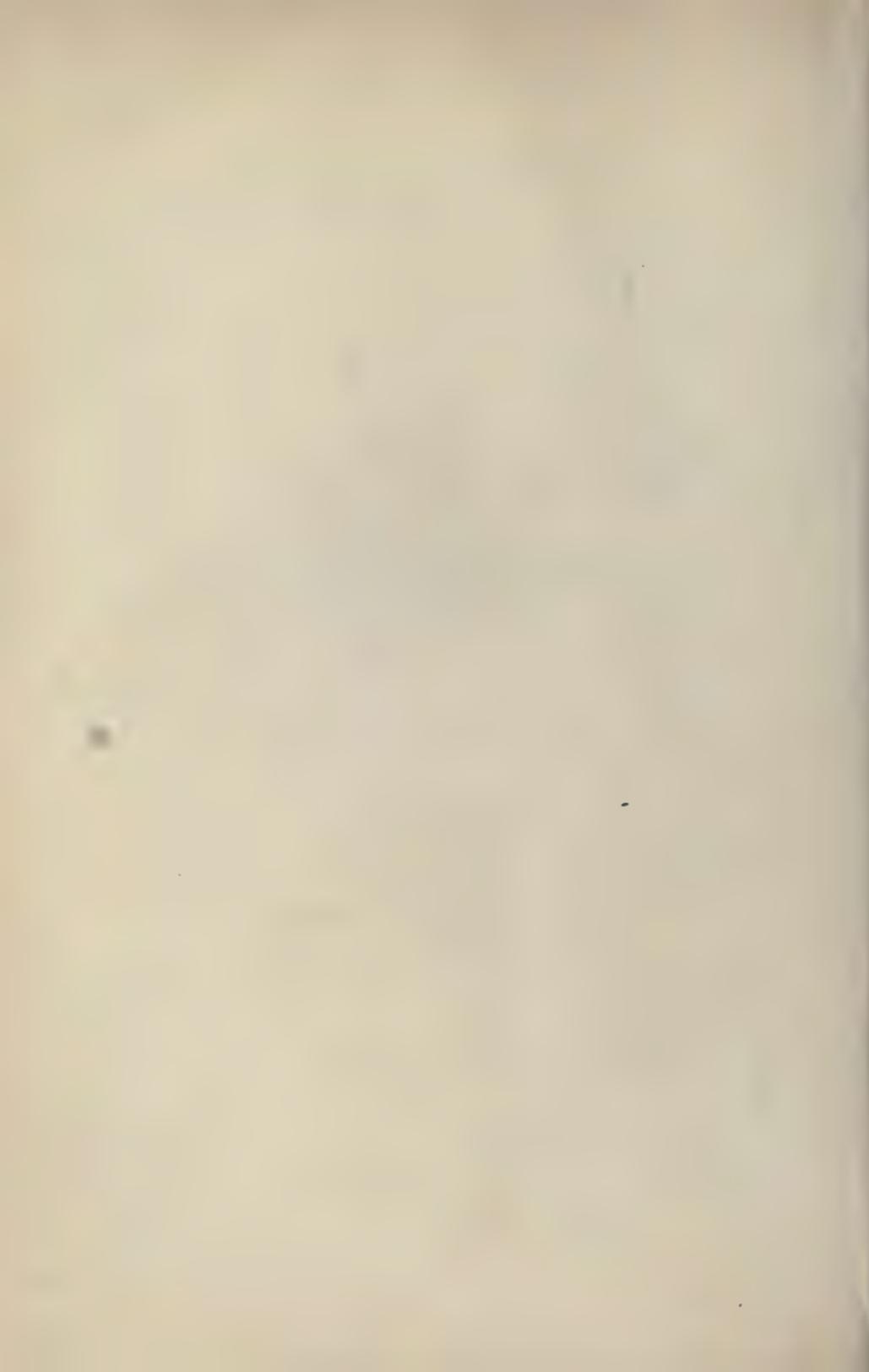
Nominativus cum suffixo	1. pers. sing.	قَصَابِي
"	"	"
"	2. " "	msc. قَصَابُوكْ etc.
Gen.-Acc.	1. " "	قَصَابِي
"	"	"
"	2. " "	msc. قَصَابِيْكَ etc.
"	"	"
"	3. " "	msc. قَصَابِيْهِ
"	"	"
"	3. " "	fem. قَصَابِيْهَا etc.

d) *nominis feminini in plurali positi.*

Nom.-Gen.-Acc. cum suff.	1. pers. sing.	سَاعَاتِي
Nominativus	"	"
"	2. " "	msc. سَاعَاتِكْ etc.
"	"	"
"	3. " "	سَاعَاتِهَا etc.
Gen.-Acc.	"	"
"	2. " "	سَاعَاتِكْ
"	"	"
"	3. " "	سَاعَاتِهَا etc.

LITTERATURA ARABICA.





LITTERATURA.

Arabum litteratura ingens; at permulti libri per saecula amissi; magna pars in bibliothecis exstat, de quibus catalogos manuscriptorum licet consulere. E librorum impressorum numero, quorum multi in Oriente inprimis Būlāki prope a Cahira in lucem prodierunt, quosdam hic enumerare placuit. Tituli librorum quos tironibus praeceteris commendare juvat, crucibus notati, opera illustriora asteriscis insignita. Scriptorum inclytorum nominibus annum mortis (exempli gratia: 646 H., inc. 26. apr. 1248, h. e. anno Hejrae 646, qui incipit die etc.) addidimus. — De libris nuper in Oriente impressis conf. „Perthes, Verzeichnis der von mir aus dem Orient eingeführten arabischen Bücher“; sive „F. J. Brill, Catalogue périodique de livres orientaux“.

A. HISTORIA LITTERARIA.

† Bibliotheca orientalis. Manuel de Bibliographie orientale. I. contenant les livres arabes, persans et turcs imprimés depuis l'invention de l'imprimerie jusqu'à nos jours tant en Europe qu'en Orient etc. par *J. Th. Zenker*. Leipzig 1846. — Bibliotheca orientalis. Manuel de Bibliographie orientale. II. contenant 1. supplément du premier volume. 2. Littérature de l'Orient chrétien. 3. Littérature de l'Inde etc. Par *J. Th. Zenker*. Leipzig 1861.

† (Euting) Katalog der kaiserlichen Universitäts- und Landesbibliothek in Strassburg. Arabische Literatur. Strassburg 1877. 4°.

Literaturgeschichte der Araber. Von ihrem Beginne bis zu Ende des zwölften Jahrhunderts der Hidschret. Von *Hammer-Purgstall*. 7 Bände. Wien 1850—56 (quod opus, cum auctoris iudicii non raro errores sint admixti, lectorem diligentem criticum requirit).

* Lexicon bibliographicum et encyclopaedicum a Mustapha ben Abdallah Katib Jelebi dicto et nomine *Haji Khalifa* († 1658) celebrato compositum. Ad codicum Vindobonensium Parisiensium et Beroli-

nensis fidem primum edidit latine vertit et commentario indicibusque instruxit *Gustavus Flügel*. Leipzig-London 1835—1858. 7 vol. 4^o.

* *Kitáb al-Fihrist* (auct. Ibn abi Ya'küb al-nadim; scripsit anno 377 H. inc. 3 mai. 987) mit Anmerkungen herausgegeben von *Gustav Flügel*. Nach dessen Tode besorgt von *Johannes Rüdiger* und *August Müller*. Zwei Bände. Leipzig 1871—2.

The biographical dictionary of illustrious men chiefly at the beginning of Islamism by Abu Zakariya Jahya el-Nawawi († 676 H. = 1277) edited by *Ferd. Wüstenfeld*. Göttingen 1842—47 (conf. über das Leben und die Schriften des . . . el-Nawawi idem. Göttingen 1849, aus dem vierten Bande der Abhandl. d. kgl. Ges. d. Wiss. zu Gött.).

* *Ibn Challican, Vitae illustrium virorum*. E codd. nunc primum arabice edidit variis lectionibus, indicibusque locupletissimis instruxit *Ferd. Wüstenfeld*. Göttingae 1835—40, 4^o. — Ibn Hallikān († 681 H., inc. 11 apr. 1282) 2. vol. Bulak 1275; alt. ed. 1299. — Ibn Khallikan's biographical dictionary, translated from the arabic by Baron *Mac Guckin de Slane*. 4 vol. Paris-London 1843—71. 4^o.

B. CHRESTOMATHIAE.

† Chrestomathia arabica quam e libris Mss. vel impressis rarioribus collectam edidit *Fr. A. Arnold*. Pars I. Textum continens. Pars II. Glossarium continens. Halis 1853.

† Chrestomathie élémentaire de l'Arabe littéral avec un glossaire par *H. Dèrenbourg* et *J. Spiro*. Paris 1885.

† Chrestomathie Arabe, ou extraits de divers écrivains Arabes, tant en prose qu'en vers à l'usage des élèves de l'école spéciale des langues orientales vivantes; par *A. J. Sylvestre de Sacy*. II. éd. corr. et augm. Paris 1827. 3 vol.; Tome IV Anthologie grammaticale arabe. Paris 1829.

Joh. Godofr. Lud. Kosegartenii Chrestomathia arabica ex codicibus manuscriptis Paris. Goth. et Berol. collecta atque tum adscriptis vocalibus, cum additis lexico et adnotationibus explanata. Lipsiae 1828.

Georg. Guil. Freytag, Chrestomathia arabica, grammatica historica in usum scholarum Arabicarum ex codd. ineditis conscripta. 8^o maj. Bonnæ 1834.

Thier und Mensch vor dem König der Genien. Ein arabisches Märchen aus den Schriften der laueren Brüder in Basra im Urtext herausgegeben von *Fr. Dieterici*. 2. Ausgabe. Leipzig 1881. — Arabisch-deutsches Wörterbuch zum Koran und Thier und Mensch von *Fr. Dieterici*. Leipzig, 1881.

Girgass et de Rosen. Arabische Chrestomathie. St. Petersburg 1875. 1876 (russice).

An arabic reading-book compiled by *W. Wright*. Part first, The texts. London 1870.

C. OPERA GRAMMATICA etc.

a ab Orientalibus conscripta (conf. de intiis studii grammatici apud Arabes:

- * Die grammatischen Schulen der Araber nach den Quellen bearbeitet von *G. Flügel*. Erste Abthl. Leipzig 1862. Abhandlungen der Deutschen Morgenl. Ges. II. Band. Nr. 4.)
- * *al-Muzhir fī ulūm el-luġa*, Encyclopaedia philologica auctore Jalāl al-dīn al-Suyūtī († 911 H., inc. 4 jun. 1505). Bulak 1282.
- * Le livre de Sibawihī, traité de grammaire arabe par Sibouya, dit *Sibawaihī* († 180 H., inc. 16 mart. 796). Texte arabe publié d'après les manuscrits du Caire, de l'Escurial, d'Oxford, de Paris, de St. Pétersbourg et de Vienne par *Hartwig Derenbourg*. Tome I. Paris 1881.
- * *Al-Mufaṣṣal*, opus de re grammatica arabicum auctore Abu 'l-Kāsim Mahmūd bin 'Omar Zamaḥṣario (*al-Zamaḥṣari* † 538 H., inc. 16 jul. 1143) ed *J. P. Broch*. Editio altera. Christianiae 1879. — Adde: *Ibn Ja'īṣ* († 643 H., inc. 29 mai. 1245) Commentar zu Zamaḥṣari's Mufaṣṣal. Nach den Handschriften u. s. w. herausgeg. u. s. w. von *Dr. G. Jahn*. Erster Band. Leipzig, 1882. (Zweiter Band. 1 Heft. Leipzig 1883.)
- * *Alfijjah*, Carmen didacticum grammaticum auctore Ibn Mālik († 672 H., inc. 18 jul. 1273) et in *Alfijjam* commentarius quem conscripsit Ibn Akil (Ibn 'Akīl † 769 H., inc. 28 aug. 1367) ed. *Fr. Dieterici*. Lipsiae 1851. — Ibn 'Akīl's Commentar zur Alfijja des Ibn Malik aus dem Arabischen zum ersten male übersetzt von *Fr. Dieterici*. Berlin 1852.
- al-Ajurrūmija*, grammatica arabica auctore *Ibn Ajurrūm al-Sinhājī* († 732 H., inc. 10 jun. 1323). Sexcenties impr. (Erpenii cura Leidae 1617) praesertim in Oriente cum commentariis.

Kāfija fī-lnahū, syntaxis auctore *Ibn al-Hājib* († 626 H., inc. 26 apr. 1248). Sexcenties impr. in Oriente.

β *ab Occidentalibus conscripta.*

† *Dr. C. P. Caspari's Arabische Grammatik.* Vierte Auflage bearbeitet von *August Müller.* Halle 1876. — *Grammaire arabe de C. P. Caspari* traduite de la quatrième édition allemande et en partie remaniée par *E. Uricoechea.* Bruxelles 1880. — *A Grammar of the Arabic Language* translated from the German of Caspari and edited, with numerous additions and corrections by *W. Wright.* 2 ed. 2 vol. London 1874. 5.

Geo. Henrici Aug. Ewald. *Grammatica critica linguae arabicae cum brevi metrorum doctrina.* Lipsiae 1831—1833. II vol.

* *Grammaire arabe à l'usage des élèves de l'école spéciale des langues orientales vivantes; avec figures.* Par M. le B^{on} *Silvestre de Sacy.* Seconde édition, corrigée et augmentée, à laquelle on a joint un traité de la prosodie et de la métrique des Arabes. 2 tom. Paris 1831. — *Ad hoc opus complendum et ex parte emendandum pertinent Fleischeri*

† „*Beiträge zur arabischen Sprachkunde*“: *Berichte über die Verhandlungen der kgl. sächsischen Gesellschaft der Wissenschaften zu Leipzig.* Philologisch-historische Classe. 1863 (p. 93 ss.); 1864 (p. 265 ss.); 1866 (p. 286 ss.); 1870 (p. 227 ss.); 1874 (p. 71 ss.); 1876 (p. 44 ss.); 1878 (p. 65 ss.); 1880 (p. 89 ss.); 1881 (p. 117 ss.); 1883 (p. 72 ss.); conf. 1856 (p. 1 ss.); 1862 (p. 10 ss.)

J. G. L. Kosegarten. *Grammatica linguae arabicae* p. 1—688, sine titulo et anno, incomp. (liber rarissimus.)

Mortimer Sloper Howell. *A Grammar of the Classical Arabic Language, translated and compiled from the Works of the most Approved or Naturalized Authorities.* Published under the authority of the Government, N.-W.-Proviences. In an introduction and Four Parts. 3 tomi. Allahabad 1880. 1883.

Darstellung der arabischen Verskunst mit sechs Anhängen u. s. w. nach handschriftlichen Quellen bearbeitet und mit Registern versehen von G. W. Freytag. Bonn 1830.

Théorie nouvelle de la métrique arabe précédée de considérations générales sur le rythme naturel du langage par *M. Stanislas Guyard.* Paris 1875 (Extrait du *Journal asiatique*).

Die Rhetorik der Araber nach den wichtigsten Quellen dargestellt und mit angeführten Textauszügen nebst einem literaturgeschichtlichen Anhang versehen, von Dr. A. F. Mehren. Kopenhagen 1853.

D. LEXICA.

α ab Orientalibus conscripta.

- * *Ṣaḥāḥ al-'arabiyye* (sive *al-Ṣaḥāḥ*) auct. *al-Jauharī* (Abū Naṣr Ismā'īl ibn Hammād † 393 H., inc. 10 nov. 1002). 2 vol. Bulak 1282.
- * *al-Kāmūs al-muḥīṭ* (vel *al-Kāmūs*) auctore *al-Fīrūzābādī* († 816 vel 817 H. = 1413/4.) 2 vol. Calcutta 1817; editio optima vocalibus notata 4 vol. Bulak 1279. — Turcice explanatus 3 vol. Stambul 1272 et al. — Commentarium cui titulus est *Tāj el-arūs* scripsit *Sayyid Mur-tadā al-Zubaidī* († 1205 H., inc. 10 Sept. 1790). 5 vol. (ad finem 'ain) Cairo, 1286/7.
- Muḥīṭ al-muḥīṭ*, auctore *Buṭrus al-Bistānī*. 2 vol. Beirut 1286. (1869/70).
- Fīḫ al-luġa*, opus synonymicum, auctore *al-Ṭā'ālībī* († 429 H., inc. 14 oct. 1037.) Cairo (saepius impressum).
- * *Gawāliqī's al-Mu'arrab* (opus de vocibus peregrinis auctore *al-Jawālīkī* † 465 H., inc. 17 Sept. 1072). Nach der Leydener Handschrift mit Erläuterungen herausgegeben von *Ed. Sachau*. Leipzig 1867.
- * *Asās al-balāġa* (opus lexicogr. imprimis verborum sensum tropicum exhibens) auctore *al-Zamaḥṣarī* († 538 H., inc. 16 juli 1143). 2 vol. Bulak 1299.
- Liber as-Sojutii* († 911 H., inc. 4 jun. 1505) de nominibus relativis, inscriptus *Lubb al-lubāb*, arab. cum annot. crit. ed. *P. J. Veth*. 1—3. Lugduni Bat. 1840—51. 4^o.
- * *Al-Moschtahih* auctore *Schamso'ddīn Abu Abdallah Mohammed ibn Ahmed ad-Dhahabī* (*al-Dahabī* † 748 H., inc. 13 apr. 1347). E codd. mss. editus a *P. de Jong*. Lugduni Batav. 1881. (De nominibus propriis homonymis).

β ab Occidentalibus conscripta.

- † *G. W. Freytag*, *Lexicon Arabico-Latinum* praesertim ex *Djeuharii* *Firuzabadii*que et aliorum libris confectum. Accedit index vocum latinarum locupletissimus. IV Tomi. Hal. 1830—1837. 4^o maj.
- G. W. Freytag*, *Lexicon Arabico-Latinum* ex opere suo majore in usum tironum excerptum edidit. Halis 1836. 4^o maj.
- * *Maddu-l-Kāmūs*, an arabic-english *Lexicon* derived from the best and the most copious eastern sources comprising a very large collection of words and significations omitted in the *Kamoos*, with

supplements to its abridged and defective explanations, ample grammatical and critical comments, and examples in prose and verse: composed by means of the munificence of the most noble Algernon, Duke of Northumberland etc. etc. and the bounty of the British Government: by *Edward William Lane*. In two books: the first containing all the classical words and significations commonly known to the learned among the Arabs; the second, those that are of rare occurrence and not commonly known. Book I, Part. 1—5. London 1863—1874; ed. by Stanley Lane Poole, Part 6—7, fasc. 1. 2. 3 *ibid.* — 1884 (J).

*Supplément aux dictionnaires arabes par *R. Dozy*. 2 tom. Leyde 1881. — Conf. *Fleischer*, Studien über Dozy's Supplément: Berichte über die Verhandlungen der kgl. sächs. Ges. d. Wiss. zu Leipzig. Philol.-histor. Classe 1881 (p. 1 ss.), 1882. 1884.

A. *Kazimirski* de Biberstein, Dictionnaire arabe-français I. II. Paris. 1860.

Vocabulaire arabe-français (Cuhe). Beyrouth 1883.

†A. *Wahrmund*, Handwörterbuch der deutschen und neu-arabischen Sprache. I. Neuarabisch-deutscher Theil I, 1. 2. II, 1. 2. — II Deutsch-neuarabischer Theil. Giessen 1870—77.

Dictionnaire détaillé des noms des vêtements chez les Arabes. Par *R. Dozy*. Amsterdam 1845.

*Glossaire des mots espagnols et portugais dérivés de l'Arabe par *R. Dozy* et *W. H. Engelmann*. 2. éd. Leyde 1869.

E. KORANICA, ISLAMICA, VITAE MUHAMMEDI.

a ab Orientalibus conscripta.

Al-Coranus seu Lex islamitica Muhammedis filii Abdallae Pseudoprophetae edita ex museo *Abrahami Hinckelmanni*. Hamburgi 1694.

Alcorani textus universus summa fide atque pulcherrimis characteribus descriptus, in latinum translatus, oppositis notis, auctore *Ludovico Marraccio*. Patavii 1698 fol.

Corani textus arabicus ad fidem librorum manuscriptorum et impressorum et ad praecipuorum interpretum lectiones et auctoritatem recensuit indicesque triginta sectionum et suratarum addidit *Gus-*

tavus Flügel. Editio stereotypa C. Tauchnitzii. Tertium emendata; nova impressio † Lipsiae 1869 (I. 1834; recensione Flügelianae textum recognitum iterum exprimi curavit *Gustavus Mauritius Redslob*, Lipsiae 1837). — Conf. † Concordantiae Corani arabicae. Ad literarum ordinem et verbarum radices diligenter disposuit *Gustavus Flügel*. Editio stereotypa. Lipsiae 1842.

* *al-Itkân* fi 'ulûm al-kur'an, opus de rebus coranicis auctore *al-Suyûfî* († 911 H., inc. 4 jun. 1505); 2 part. Cairo 1278. — Sayûty's Itqân on the exegetic sciences of the Qor'an. Edited by Mowlawies Basheerooddeen and Noorool-Haqq with an analysis by A. Sprenger. Calcutta 1852—54.

al-Kaššâf. Commentarius in Koranum auctore *al-Zamahšari* († 538 H., inc. 16 jul. 1143). 2 vol. Bulak 1281. — The Qoran with the commentary of Zamakhshari entitled the Kashshaf an haqaiq al-tanzil, ed. by *W. Nassau Lees* and *Khadim Hosain* and 'Abd al *Hayî*. Calcutta 1856.

* *Beidhawî* († 685 H., inc. 27 febr. 1286; vel 692) commentarius in Coranum ex codd. Parisiensibus Dresdensibus et Lipsiensibus edidit indicibusque instruxit *H. O. Fleischer*. 2 vol. Lipsiae 1846—48. — Indices ad Beidhawî commentarium in Coranum confecit *Winand Fell*. Leipzig 1878.

* Le Recueil des traditions musulmanes par Abou Abdallah ibn Ismail al-Bokhari (al-Buhârî † 257 H., inc. 29 nov. 870.) publié par *L. Krehl*. I—III Léyde 1862—68. — Saepius impressum sine vel cum adjectis commentariis.

Ṣaḥîḥ Muslim. Collectio traditionum prophetae auctore Muslim († 261 H., inc. 16 oct. 874). Cum commentario *al-Nawawî* († 676 H., inc. 4 jun. 1277) 5 vol. Cairo 1283.

Ihyâ al-'ulûm, opus theologicum auctore al-Ġazâlî († 505 H., inc. 10 jul. 1111). Bulak 1289. — (Conf. Richard Gosche, *Über Ghazzâlîs Leben und Werke: Abhdl. d. kgl. Akad. d. Wiss. zu Berlin* 1858.)

* Das Leben Muhammeds nach Muhammed *ibn Ishâk* († 151 H., inc. 26 jan. 768) bearbeitet von Abd el-Malik *ibn Hîscham* († 218 H., inc. 27 jan. 833); hrsg. von *F. Wüstenfeld*. 2 vol. Göttingen 1858—60. (Versio germ.: Das Leben Muhammeds u. s. w. bearbeitet von *G. Weil*. Stuttgart 1864.)

Muhammed in Medina. Das ist Vakîdî's (*al-Wākîdî* † 207 H., inc. 27 mai 822) Kitab al Maghazi in verkürzter deutscher Wiedergabe herausgegeben von *J. Wellhausen*. Berlin 1882.

Asad al-ġābe. Vitae 7500 virorum qui cum Mohammede convenerunt auctore *Ibn al-Aṭîr* († 630 H., inc. 18 oct. 1232). 5 vol. Cairo 1286.

- al-Isābe, A biographical dictionary of persons who knew Muhammed by *Ibn Hajar* (Ibn Hajar † 852 H., inc 7 mart. 1448). Edited in arabic by Mowlawies Mohammed Wajyh, 'Abd al-Haqq, and Gholām Qádir and A. Sprenger. Bibliotheca indica. Vol. I, Calcutta 1856; vol. IV, Calcutta 1873. Vol. II, fasc. 1—5; vol. III, fasc. 1—4, *Kiṣaṣ el-'anbiyā*, (historiae fabulosae prophetarum) auctore *al-Tā'labi* († 427 H., inc. 5 nov. 1035). Cairo 1297 et saepius impr.
- Ad-dourra al-fakhira; la perle précieuse de Ghazālī († 505 H., inc. 10 jul. 1111) par *L. Gautier*. Genève 1878. Eschatologia muslimica.

β ab Occidentalibus conscripta.

- Der Koran nach Boysen von Neuem aus dem Arabischen übersetzt mit einer historischen Einleitung und Anmerkungen von *G. Wahl*. Halle 1828.
- Der Koran. Aus dem Arabischen wortgetreu neu übersetzt mit Anmerkungen von *L. Ullmann*. 6. Aufl. 1862.
- Le Koran, Traduction nouvelle, faite sur le texte arabe, par *Mr. Kasimirski*, Nouv. éd. Paris 1854.
- The Koran commonly called the Alcoran of Mohammed: translated into English from the Original Arabic. With explanatory notes taken from the most approved commentators. To which is prefixed a preliminary discourse. By *George Sale*. London 1774 et saepius.
- J. M. Rodwell*, The Koran, translated from the arabic, 2 ed. London 1876.
- The Qur'an translated by *E. H. Palmer*. 2 parts. Oxford 1880 (The sacred books of the East translated by various oriental scholars and edited by *F. Max Müller* vol. VI. IX).
- †*Geschichte des Qorāns von *Theodor Nöldeke*. Göttingen 1860.
- Über die Religion der vorislamischen Araber. Eine zur Habilitation etc. öffentlich zu vertheidigende Abhandlung von *Ludolf Krehl*. Leipzig 1863.
- *Das Leben und die Lehre des Mohammad nach bisher grösstentheils unbenutzten Quellen bearbeitet von *A. Sprenger*. Zweite Ausgabe. Berlin 1869.
- †Das Leben Muhammed's. Nach den Quellen populär dargestellt von *Theodor Nöldeke*. Hannover 1863.
- W. Muir*, The life of Mahomet and History of Islam. 4 vol. London 1858—61.
- †Das Leben und die Lehre des Muhammed. Dargestellt von *Ludolf Krehl*. 1. Theil. Das Leben des Muhammed. Leipzig 1884.

- * *Snouck-Hurgronje*, Het mekkansche Feest. Leiden 1880.
- † Was hat Mohammed aus dem Judenthum aufgenommen? von *Abraham Geiger*. Bonn 1833.
- R. Dozy*, Het Islamisme. Leiden 1863. 2 ed. Haarlem 1880; Essai sur l'histoire de l'Islamisme par R. Dozy trad. par V. Chauvin. Leyde-Paris 1879.
- Die Mu'taziliten oder die Freidenker im Islâm. Ein Beitrag zur allgemeinen Culturgeschichte von *Heinrich Steiner*. Leipzig 1865.
- De strijd over het Dogma in den Islâm tot op el-Ash'ari door Dr. *M. Th. Houtsma*. Leiden 1875.
- Zur Geschichte Abu 'l-Hasan al-Aš'ari's († circa 324 H. = 935) von *Wilhelm Spitta*. Leipzig 1876.
- J. Goldziher*, Die Schule der Zahiriten, ihr Ursprung, ihr System und ihre Geschichte. Leipzig 1884.

F. HISTORICA.

a ab Orientalibus conscripta.

- Ibn Coteiba's* (ibn Kūtaiba † 276 H., inc. 6 mai. 889) Handbuch der Geschichte herausgegeben von *Ferd. Wüstenfeld*. Göttingen 1850.
- Anonyme Arabische Chronik Band XI vermuthlich das Buch der Verwandtschaft und Geschichte der Adligen von Abulhasan ahmed ben jahjā ben gābir ben dāwūd elbelādori elbagdādi († 279 H., inc. 3 apr. 892). Autogr. und herausgegeben von *W. Ahlwardt*. Greifswald 1883.
- * *Annales auctore Abu Djafar Mohammed Ibn Djarir At-Tabari* (al-Tabarī † 309 H., inc. 12 mai. 921), quos ediderunt *J. Barth*, *Th. Nöldeke*, *O. Loth* (†), *E. Prym*, *H. Thorbecke*, *S. Fränkel*, *D. H. Müller*, *M. Th. Houtsma*, *S. Guyard* (†), *V. Rosen* et *M. J. de Goeje* I, 1—5; II, 1—3; III, 1—6 Leiden 1879 seq.
- Maçoudi* (al-Mas'ūdī † 346 H., inc. 4 apr. 957) *Les prairies d'or*. Texte et traduction par *C. Barbier de Meynard* et *Pavet de Courtelle*. 9 tomes. Paris 1861—77. (id. 2 vol. Bulak 1283.)
- Hamzae Ispahanensis* (scrips. anno 350 H.) annalium libri X. Edidit *J. M. E. Gottwaldt*. I. textus, II. transl. Petropoli-Lipsiae 1844. 1848.
- Historia saracenicæ, arabice olim exarata a Georgio Elmacino (al-Makīn* † 672 H., inc. 18 jul. 1273), edita et latine reddita opere et studiis *Thomae Erpenii*. Lugduni Bat. 1625.
- * *Ibn el-Athiri* (ibn al-Aṭīr † 630 H., inc. 18 oct. 1232) *Chronicon quod perfectissimum (el-Kāmil) inscribitur*. Edidit *Carolus Johannes*

- Tornberg.* 14 vol. Lugduni Bat. 1851—1876. (12 vol. Bulak 1290.)
- Elfachri. Geschichte der islamischen Reiche vom Anfang bis zum Ende des Chalifates, von *Ibn etthiqthaga* (scrips. anno 1302 n. a.) Arabisch herausgegeben von *W. Ahlwardt*. Gotha 1860.
- Abulfedae* († 732 H., inc. 4 oct. 1331) Annales muslemici arabice et latine. Opera et studiis *J. J. Reiskii*, nunc primum ed. *J. G. Ch. Adler*. 5 vol. Hafniae 1789—94. — 2 vol. Stambul 1286.
- † *Abulfedae* historia Anteislamica, Arabice e duob. Codd. Paris. edidit, vers. lat. notis et indicibus auxit *H. O. Fleischer*. Lipsiae 1831. 4^o.
- Ibn Haldūn* († 808 H., inc. 29 jun. 1405) al-'ibar etc. Historia universalis. 7. vol. Bülak 1284. — Prolégomènes d'Ebn- Khaldoun. Texte arabe par *Quatremère*. 3 vol. Paris 1858 (Notices et extraits des mscr. XVI, 1. XVII, 1. XVIII, 1.) — Prolégomènes historiques d'Ibn Khaldoun. Traduction par *Mac Guckin de Slane*. 3 vol. Paris 1862—68 (Notices et extr. XIX, 1. XX, 1. XXI, 1).
- The Tarikh al-Kholfāa; or history of the Caliphs, from the death of Mohammad to the year 900 of the Hijrah by the celebrated Jalāl al-Dīn Al-Osyootī (al-Suyūṭī † 911 H., inc. 4 jun. 1505), ed. by *W. N. Lees* und *Mawlawi Abd al-Haqq*. Calcutta 1857.
- * Liber expugnationis regionum auctore Imāmo Ahmed ibn Jahja ibn Djábir *al-Baladsori* (al-Balādūrī † 279 H., inc. 3 apr. 892) ed. *M. J. de Goeje*. Lugduni Bat. 1866. 4^o
- * Chronologie orientalischer Völker von *Albērūni*. Herausgegeben von *Eduard Sachau*. Gedruckt auf Kosten der D. M. Ges. Leipzig 1878. 4^o. — Chronology of ancient Nations. An English Version of the Arabic Text of the Athar ul Bákiya of Albirūni, or "Vestiges of the Past." Collected and reduced to writing by the Author in A. H. 390—1, A. D. 1000. Translated and Edited, with Notes and Index, by *C. E. Sachau*. Published for the Oriental Translation Fund of Great Britain and Ireland. Roy. 8^o. London 1879.
- Book of religious and philosophical sects by Muhammad *al-Shahrastāni* († 528 H., inc 29 mart. 1153). Now first edited by *W. Cureton*. 2 vol. London 1846. — Abu-'l-Fath Muh'ammad asch-Schahrastāni's Religionspartheien und Philosophenschulen. Aus dem Arabischen übersetzt mit Anmerkungen von *Th. Haarbrücker*. 2 Bände. Halle 1850—1.
- Die Chroniken der Stadt Mekka. Gesammelt und herausgegeben von *Ferdinand Wüstenfeld*. (I Azrakī. II Fākīhi, Fāsī, Ibn Dhuheira. III. Kutb ed-dīn. IV. Deutsche Bearbeitung). I—IV. Leipzig 1857—61.

Ahmedis Arabsiadae (*Ahmed ibn Arabšah* † 854 H., inc. 14 febr. 1450) vitae et rerum gestarum Timuri, qui vulgo Tamerlanes dicitur historia. (Ed.) Latine vertit etc. *S. H. Manger*. 2 vol. Leovardiae 1767. 1772.

Analectes sur l'histoire et la littérature des Arabes d'Espagne par *Al-Makkari* (al-Makḳari † 1041 H., inc. 30 jul. 1631). Publiés par *R. Dozy*, *G. Dugat*, *L. Krehl*, et *W. Wright*. 2 vol. Leyde 1855—61. (Conf. *Fleischer*, Textverbesserungen in Al-Makkarī's Geschichtswerke: Berichte der kön. sächs. Ges. der Wissenschaften; philol.-histor. Classe (XIX) 1867 p. 151—220; (XX) 1868 p. 236—309; (XXI) 1869 p. 39—118; 147—210. — Lettre à M. Fleischer contenant les remarques critiques et explicatives sur le texte d'Al-Makkarī par *R. Dozy*. Leyde 1871). — Conf. The history of the mohammedan dynasties in Spain by Ahmed ibn Mohammed Al-Makkarī. Translated and illustrated by Pascual de Gayangos. 2 vol. London 1840—3. 4^o.

Historia Abbadidarum praemissis scriptorum Arabum de ea dynastia locis nunc primum editis, auctore *R. P. A. Dozy*. I—III. Lugduni Bat. 1849.

al-Ḥiṭaṭ (geographia et historia Aegypti) auctore *al-Makrīzi* († 845 H., inc. 22 mai. 1441). 2 vol. Bulak 1270. — Histoire des Sultans Mamlouks de l'Égypte, écrite en arabe par Taki-eddin-Ahmed Makrīzi, traduite en français et accompagnée de notes par *Quatre-mère*. 2 vol. Paris 1837—45. 4^o.

Abūl-Maḥāsīn ibn Tagrī Bardū († 874 H., inc. 11 jul. 1469) Annales (historia Egypti) I, 1. 2 ediderunt *T. G. J. Juynboll* et *B. F. Matthes*. II, 1. 2. ed. *T. G. J. Juynboll*. Lugduni Bat. 1852—61.

Ḥusn al-muḥāḍara. Historia Egypti auctore *al-Suyūṭī* († 911 H., inc. 4 jun. 1505). 2 vol. Cairo.

β ab Occidentalibus conscripta.

* Die Geschichtschreiber der Araber und ihre Werke. Von *F. Wüstenfeld*. (Aus dem XXVIII und XXIX Bande der Abhandlungen der Kgl. Ges. d. W. zu Göttingen.) Göttingen 1882. 4^o.

† Vergleichungstabellen der muhammedanischen und christlichen Zeitrechnung nach den ersten Tagen jedes muhammedanischen Monats berechnet. Herausgegeben von *Ferd. Wüstenfeld*. Leipzig 1854.

Genealogische Tabellen der Arabischen Stämme und Familien . . . Aus den Quellen zusammengestellt von *Ferdinand Wüstenfeld*. Göttingen 1852. q.-fol. — Register zu den genealogischen Ta-

bellens der Arabischen Stämme und Familien. Mit historischen und geographischen Bemerkungen von *Ferdinand Wüstenfeld*. Göttingen 1853.

- * *Caussin de Perceval*, Essai sur l'histoire des Arabes avant l'islamisme. 3 vol. Paris 1847.
- * Geschichte der Chalifen. Nach handschriftlichen grösstentheils noch unbenützten Quellen bearbeitet von *Gustav Weil*. 3 Bände. Mannheim 1846—51. — Geschichte des Abbasidenchalifats in Egypten. Von *Gustav Weil*. 2 Bände. Stuttgart 1860—2.
- † Geschichte der islamitischen Völker von Mohammed bis zur Zeit des Sultan Selim übersichtlich dargestellt von *Gustav Weil*. Stuttgart 1866.
- † Geschichte der Araber bis auf den Sturz des Chalifats von Bagdad. Von *Gustav Flügel*. 2. Aufl. Leipzig 1864.
- W. Muir*, Annals of the early Caliphate from original sources. London 1883.
- Geschichte der Mauren in Spanien bis zur Eroberung Andalusiens durch die Almoraviden (711—1110). Von *E. Dozy*. Deutsche Ausgabe mit Originalbeiträgen des Verfassers. 2 Bände. Leipzig 1874.
- Poesie und Kunst der Araber in Spanien und Sicilien. Von *Adolf Friedrich von Schack*. 2 Bände. Berlin 1865. 2. Aufl. 1877.
- Culturgeschichte des Orients unter den Chalifen. Von *Alfred von Kremer*. 2 Bände. Wien 1875—77.
- * Geschichte der herrschenden Ideen des Islams. Der Gottesbegriff, die Prophetie und Staatsidee. Von *Alfred von Kremer*. Leipzig 1868.

G. GEOGRAPHICA.

α ab Orientalibus conscripta.

- Das geographische Wörterbuch des Abu 'Obeid 'Abdallah ben Abd el- 'Aziz el- *Bekri* († 487 H. = 1094) nach den Handschriften zu Leiden, Cambridge, London und Mailand herausgegeben von *Ferd. Wüstenfeld*. 2 Bände. Göttingen, Paris 1876. 1877.
- * *Jacut's* (Yäküt † 626 H. = 1229) geographisches Wörterbuch aus den Handschriften zu Berlin, St. Petersburg und Paris auf Kosten der Deutschen Morgenländischen Gesellschaft herausgegeben von *Ferdinand Wüstenfeld*. 6 Bände. Leipzig 1866—73.

- Jacut's Moschtarik*, das ist: Lexicon geographischer Homonyme. Herausgegeben von *Ferd. Wüstenfeld*. Göttingen 1846.
- Marāšid al-iṭṭilā'i, Lexicon geographicum ed. *T. G. J. Juynboll* I—VI. Lugduni B. 1850—64. (Excerptum ex *Jākūt*.)
- Al-Hamdānī's († 334 H., inc. 13 aug. 945) *Geographie der Arabischen Halbinsel*. Nach den Handschr. herausgegeben von *David Heinrich Müller*. Leiden 1884.
- Géographie d'Aboulféda (*Abū-l-fidā* † 732 H., inc. 4 oct. 1331). Texte arabe par *Reinaud* et *Mac Guckin de Slane*. Paris 1840. — Géographie d'Ismāil Abou 'l-Fédā en arabe publiée par *Charles Schier*. Éd. autogr. Dresde 1846. — Géographie d'Aboulféda, traduite de l'arabe en français par *Reinaud* I. II, 1 Paris 1848; II, 2 par *Stanislas Guyard*. Paris 1883.
- **Bibliotheca geographorum arabicorum*. Edidit *M. J. de Goeje*. Pars prima. Viae regnorum. Descriptio ditionis moslemicae auctore Abu Ishāk al-Fārisī *al-Istakhri* (al-Istakhri, cf. *Zeitschrift d. D. Morgenl. Ges.* Bd. 25, p. 42 ff.) — Pars secunda. Viae et regna. Descriptio ditionis moslemicae auctore Abu 'l-Kāsim *Ibn Haukal* (ibid.). — Pars tertia. Descriptio imperii Moslemici auctore *Al-Mokaddasi* (al-Mukaddasi scrips. anno 378 H.). — Pars quarta. Continens indices, glossarium et addenda et emendanda ad part. I—III auctore *M. J. de Goeje*. Lugduni Bat. 1870—1879.
- The travels of *Ibn Jubair* (fine saec. VI H.) edited by *William Wright*. Leyden 1852.
- Voyages d'Ibn Batoutah (*ibn Baṭūta* † 779 H., inc. 10 mai. 1377). Texte arabe, accompagnée d'une traduction par *C. Defrémery* et *B. R. Sanguinetti* (Publications de la Société asiatique). 4 vol. Paris 1853—58; deux. tir. 1874—77.

β *ab Occidentalibus conscripta.*

- (Karte von) Arabien zu *C. Ritters Erdkunde*, Buch III, West-Asien, Theil XII und XIII bearbeitet von *H. Kiepert*. Neue berichtigte Ausgabe, die Orthographie revidirt von *Th. Nöldeke*. Berlin 1867 (*D. Reimer*).
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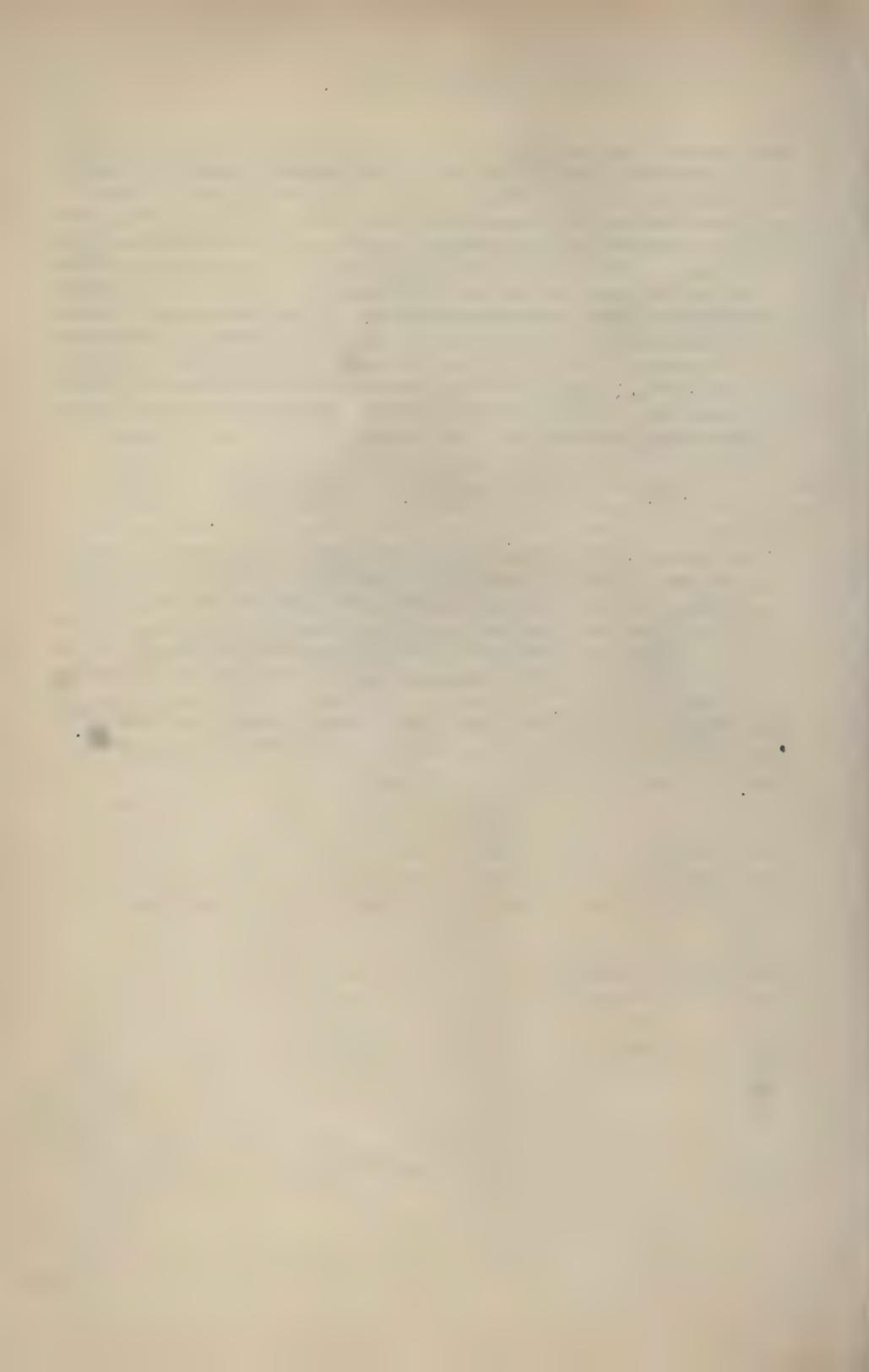
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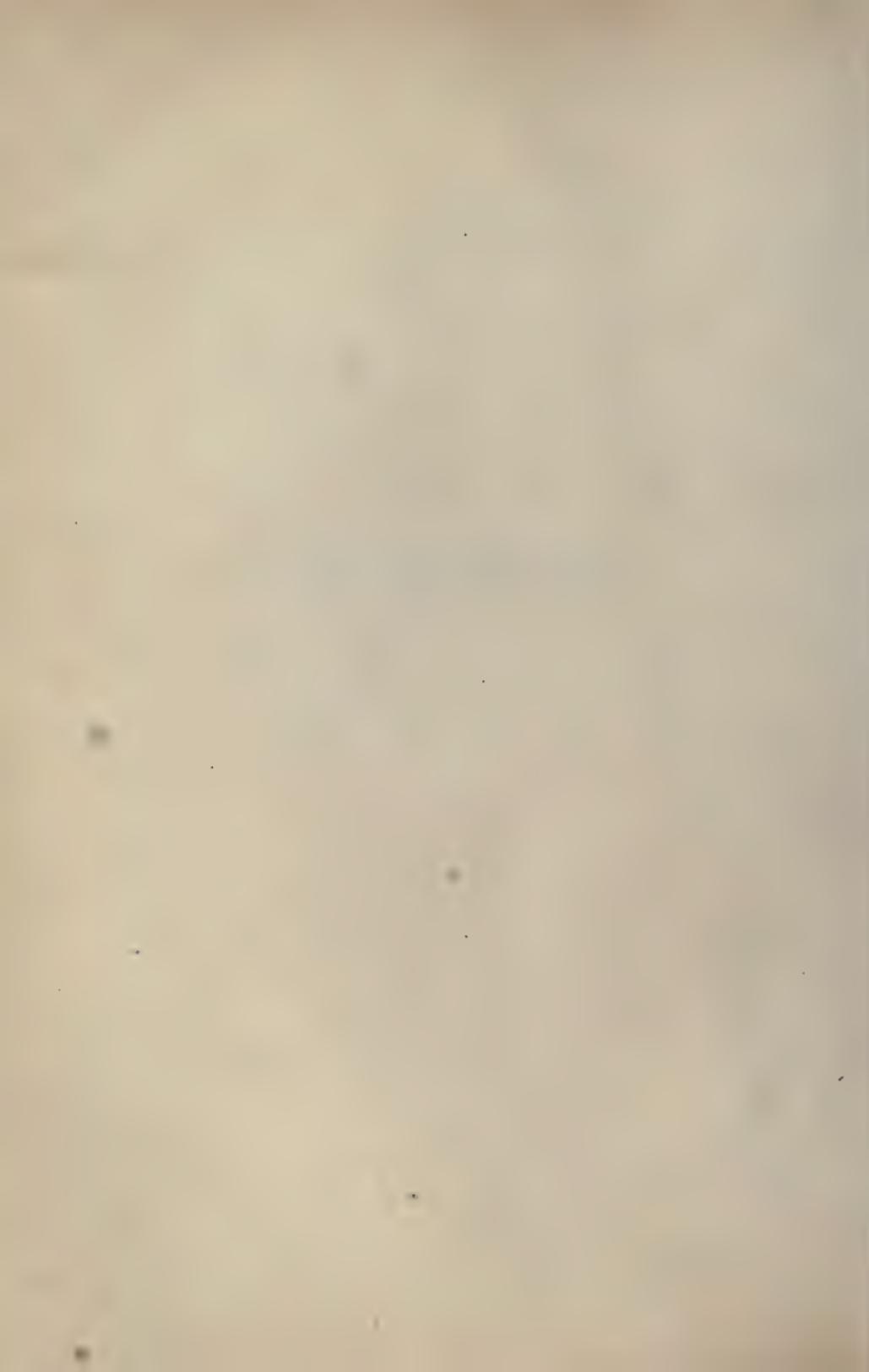
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CHRESTOMATHIA.





A. FOR TRANSLATION INTO ENGLISH

I.

قِصَّةُ بَلْقِيسَ وَهِيَ مَاخُودَةٌ

مِنْ كِتَابِ قِصَصِ الْأَنْبِيَاءِ لِلتَّعَلُّبِيِّ * قَالَتْ¹، أَلْعَمَاءُ
بِأَخْبَارِ الْقَدَمَاءِ أَنْ² نَبِيَّ اللَّهِ سُلَيْمَانَ بْنَ³ دَاوُدَ
عَلَيْهِمَا السَّلَامُ لَمَّا فَرَّغَ مِنْ بِنَاءِ بَيْتِ⁴ الْمَقْدِسِ
عَزَمَ عَلَى الْخُرُوجِ إِلَى أَرْضِ الْحَرَمِ فَتَجَهَّزَ لِلْمَسِيرِ⁵
وَاسْتَحَبَّ مَعَهُ مِنَ النَّاسِ وَالْجِنِّ وَالشَّيَاطِينِ وَالطُّيُورِ
وَالْوُحُوشِ مَا بَلَغَ عَسْكَرَهُ مِائَةَ فَرَسٍ وَأَمَرَ الرِّيحَ الرَّخَاءَ
فَحَمَلَتْهُمُ *

فَلَمَّا وَافَوْا⁶ الْحَرَمَ أَقَامَ بِهِ مَا⁷ شَاءَ اللَّهُ أَنْ
يُقِيمَ⁸ وَقَرَّبَ الْقَرَابِينَ وَقَضَى الْمَنَاسِكَ وَبَشَّرَ أَهْلَهُ
بِخُرُوجِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَخْبَرَهُمْ أَنَّهُ¹⁰

1 § 91 b.

2 § 95.

3 § 6 f 2.

4 § 87.

5 § 34 a.

6 § 6 e.

7 § 101.

8 § 75.

سَيِّدُ الْأَدْنِيَاءِ وَخَاتَمُ النَّبِيِّينَ وَأَنَّ ذَلِكَ مُثَبَّتٌ فِي زُبُورِهِمْ
ثُمَّ أَحَبَّ أَنْ يَسِيرَ إِلَى أَرْضِ الْيَمَنِ¹

فَخَرَجَ مِنْ مَكَّةَ صَبَاحًا² وَسَارَ نَحْوَ الْيَمَنِ يَوْمًا³
تَجَمَّ سُهَيْلٍ فَوَافِيَ صَنْعَاءَ وَقَتَ الزَّوَالِ وَذَلِكَ مَسِيرَةٌ
شَهْرٍ فَرَأَى أَرْضًا بَيْضَاءَ حَسَنَةً تَزْهُو بِخَضْرَتِهَا فَأَحَبَّ⁵
النُّزُولَ بِهَا لِيُصَلِّيَ⁴ وَيَتَغَدَّى فَطَلَبُوا الْمَاءَ⁵ فَلَمْ يَجِدُوهُ*
وَكَانَ الْهُدْهُدُ دَلِيلَهُ عَلَى الْمَاءِ وَكَانَ⁶ يَرَى⁷ الْمَاءَ
مِنْ تَحْتِ الْأَرْضِ كَمَا يَرَاهُ الْإِنْسَانُ فِي بَاطِنِ الرَّجَاجَةِ
فَيَعْرِفُ مَوْضِعَ الْمَاءِ وَعُمُقَهُ⁸ ثُمَّ تَجَى⁹ الشَّيَاطِينَ
فَيَسْتَكْرِجُونَ الْمَاءَ فَلَمَّا نَزَلَ سُلَيْمَانُ قَالَ الْهُدْهُدُ¹⁰
فِي نَفْسِهِ إِنَّ سُلَيْمَانَ قَدْ أَشْتَعَلَ بِالنُّزُولِ فَأَرْتَفَعَ إِلَى
نَحْوِ السَّمَاءِ وَنَظَرَ إِلَى طُولِ الدُّنْيَا وَعَرَضِهَا وَنَظَرَ يَمِينًا
وَشِمَالًا فَرَأَى بُسْتَانَ بِلَقِيْسَ فَمَالَ إِلَى الْخَضْرَةِ فَوَقَعَ
فِيهَا فَإِذَا هُوَ بِهَدْهُدٍ الْيَمَنِ فَهَبَطَ عَلَيْهِ فَكَانَ اسْمُ
هُدْهُدٍ سُلَيْمَانَ يَعْفُورًا¹¹ وَاسْمُ هَدْهُدٍ الْيَمَنِ عَفِيرًا¹⁵

1 § 88 a. 2 § 82 a. 3 § 100 b. 4 § 75. 5 § 84 b.

6 § 74 c. 7 § 41 b. 8 § 89.

فَقَالَ عُفَيْرٌ لِيَعْفُورٍ مِنْ أَيْنَ أَقْبَلْتَ وَإِلَى أَيْنَ تُرِيدُ
 قَالَ أَقْبَلْتُ مِنَ الشَّامِ مَعَ صَاحِبِي سُلَيْمَانَ بْنِ دَاوُدَ
 عَلَيْهِ السَّلَامُ فَقَالَ لَهُ الْهَدُودُ وَمَنْ سُلَيْمَانُ بْنُ
 دَاوُدَ قَالَ مَلِكُ الْجَنِّ وَالْإِنْسِ وَالشَّيَاطِينِ وَالْوُحُوشِ
 وَالرِّيَّاحِ 5 فَمِنْ أَيْنَ أَنْتَ قَالَ أَنَا مِنْ هَذِهِ الْبِلَادِ قَالَ
 وَمَنْ مَلِكُهَا قَالَ أَمْرَأَةٌ 6 قَالَ فَمَا اسْمُهَا قَالَ يُقَالُ لَهَا
 بَلْقَيْسُ وَإِنْ كَانَ لِصَاحِبِكَ مُلْكٌ عَظِيمٌ فَلَيْسَ مُلْكُ
 بَلْقَيْسَ دُونَهُ فَإِنَّهَا مَلِكَةُ الْيَمَنِ كَلِيَّةٌ 2 وَتَحْتَ يَدِهَا
 اثْنَا عَشَرَ أَلْفَ قَيْدٍ 3 مَعَ كُلِّ قَيْدٍ مِائَةٌ أَلْفِ مُقَاتِلٍ
 فَهَلْ أَنْتَ مُنْطَلِقٌ مَعِي حَتَّى تَنْظُرَ إِلَى مُلْكِهَا قَالَ 10
 أَخَافُ أَنْ يَتَفَقَّدَنِي سُلَيْمَانُ فِي وَقْتِ الصَّلَاةِ إِذَا
 أَحْتَاجَ 4 إِلَى الْمَاءِ فَقَالَ لَهُ الْهَدُودُ الْيَمَانِيُّ إِنَّ
 صَاحِبَكَ لَيْسُرُهُ 5 أَنْ تَأْتِيَهُ بِخَبَرِ هَذِهِ الْمَلِكَةِ فَاَنْطَلِقَ
 مَعَهُ حَتَّى أَتَى بَلْقَيْسَ وَنَظَرَ مُلْكُهَا وَمَا رَجَعَ إِلَى
 سُلَيْمَانَ إِلَّا وَقْتُ صَلَاةِ الْعَصْرِ قَالَ فَلَمَّا نَزَلَ سُلَيْمَانُ 15
 وَدَخَلَ عَلَيْهِ وَقْتُ صَلَاةِ الْعَصْرِ طَلَبَ الْهَدُودَ وَذَلِكَ

1 § 94 b.

2 § 85 b.

3 § 67 a.

4 § 101.

5 § 95 a not.

أَنَّهُ نَزَلَ عَلَى غَيْرِ مَاءٍ فَسَأَلَ الْإِنْسَ عَنِ الْمَاءِ فَقَالُوا
 لَا نَعْلَمُ هَهُنَا مَاءٌ فَسَأَلَ الْجِنَّ وَالشَّيَاطِينَ فَقَالُوا لَا
 نَعْلَمُ فَتَفَقَّدَ عِنْدَ ذَلِكَ الْهَدْهَدَ فَلَمْ يَجِدْهُ فَتَوَعَّدَهُ *
 وَفِي رَوَايَةٍ كَانَ سَبَبُ تَفَقُّدِهِ الْهَدْهَدَ وَسُؤَالِهِ عَنْهُ
 إِخْلَالَهُ بِالنُّوْبَةِ وَذَلِكَ أَنَّ سُلَيْمَانَ كَانَ إِذَا نَزَلَ مَنْزِلًا ⁵
 يُظِلُّهُ وَجُنْدَهُ الطَّيْرُ مِنَ الشَّمْسِ فَرَأَى مَوْضِعَ الْهَدْهَدِ
 خَالِيًا فَدَعَا عَرِيفَ الطَّيْرِ وَهُوَ النَّسْرُ فَسَأَلَهُ عَنِ
 الْهَدْهَدِ فَقَالَ أَصْلَحَ ¹ اللَّهُ الْمَلِكُ مَا أَدْرِي أَيَّنَ هُوَ
 وَمَا أَرْسَلْتَهُ إِلَى مَوْضِعٍ فَغَضِبَ عِنْدَ ذَلِكَ سُلَيْمَانُ
 وَقَالَ *لَأَعْدِبَنَّكَ عَذَابًا شَدِيدًا ² أَوْ لَأَذْبَحَنَّكَ ³ أَوْ لِيَأْتِيَنَّيَ ¹⁰
 بِسُلْطَانٍ مُبِينٍ ³ أَي حُجَّةٍ وَاحِجَةٍ *
 ثُمَّ دَعَا الْعُقَابَ سَيِّدَ ⁴ الطُّيُورِ فَقَالَ لَهُ عَلَى
 بِالْهَدْهَدِ السَّاعَةَ ⁵ فَرَفَعَ الْعُقَابُ نَفْسَهُ دُونَ السَّمَاءِ
 حَتَّى اتَّصَقَ بِالْهَوَاءِ فَنَظَرَ إِلَى الدُّنْيَا كَالْقِصْعَةِ بَيْنَ
 يَدَيْ أَحَدِكُمْ ثُمَّ انْتَفَتَ يَمِينًا وَشِمَالًا فَإِذَا هُوَ ¹⁵
 بِالْهَدْهَدِ مُقْبِلًا مِنْ نَحْوِ الْيَمَنِ فَاَنْقَضَ الْعُقَابُ نَحْوَهُ

1 § 73 d. 2 § 80. 3 Sur. 27, 21. 4 § 47 a not. 5 § 84 a.

يُرِيدُهُ فَلَمَّا رَأَى الْهُدُودَ ذَلِكَ عَلِمَ أَنَّ الْعُقَابَ
 — يَقْصِدُهُ بِسُوءِ فَنَاشَدَهُ اللَّهُ وَقَالَ لَهُ أَسْأَلُكَ بِحَقِّ
 الَّذِي قَوَّامٌ وَأَقْدَرُكَ عَلَيَّ إِلَّا رَحِمْتَنِي وَلَا تَتَعَرَّضْ لِي
 بِسُوءٍ قَالَ فَوَيَّْ الْعُقَابُ عَنْهُ وَقَالَ لَهُ وَيْلَكَ ثَكَلْتَكَ
 5 أُمَّكَ إِنَّ نَبِيَّ اللَّهِ سُلَيْمَانَ قَدْ حَلَفَ أَنْ يُعَذِّبَكَ أَوْ
 يَذْبَحَكَ ثُمَّ طَارَا مُتَوَجِّهَيْنِ² نَحْوَ سُلَيْمَانَ فَلَمَّا أَنْتَهَيَا
 إِلَى الْمُعَسْكَرِ تَلَقَّاهُمَا النَّسْرُ وَالطَّيْرُ كُلُّهُ وَقَالُوا لَهُ أَيْنَ
 غَبَتَ فِي يَوْمِكَ هَذَا فَلَقَدْ تَوَعَّدَكَ نَبِيُّ اللَّهِ سُلَيْمَانُ
 وَأَخْبَرُوهُ بِمَا قَالَ فَقَالَ الْهُدُودُ وَمَا آسْتَتْنِي نَبِيُّ اللَّهِ
 10 قَالُوا بَلَى إِنَّهُ قَالَ أَوْ لِيَأْتِيَنِي بِسُلْطَانٍ مُبِينٍ قَالَ
 نَجَوْتُ إِذَا*

ثُمَّ طَارَ الْعُقَابُ وَالْهُدُودُ حَتَّى آتَيَا سُلَيْمَانَ
 وَكَانَ قَاعِدًا عَلَى كُرْسِيِّهِ فَقَالَ الْعُقَابُ قَدْ آتَيْتُكَ بِهِ
 يَا نَبِيَّ³ اللَّهُ فَلَمَّا قَرَّبَ الْهُدُودُ مِنْهُ طَاطَأَ رَأْسَهُ
 15 وَأَرْخَى ذَنْبَهُ وَجَنَاحَيْهِ يَجْرُهُمَا عَلَى الْأَرْضِ تَوَاضِعًا
 لِسُلَيْمَانَ فَمَدَّ سُلَيْمَانُ يَدَهُ إِلَى رَأْسِهِ فَجَبَدَهَا وَقَالَ

1 § 76 b.

2 § 82 b.

3 § 61.

4 § 82 d.

أَيْنَ كُنْتَ لِأَعَدِّبَنَّكَ عَذَابًا شَدِيدًا فَقَالَ لَهُ الْهُدْهُدُ
 يَا نَبِيَّ اللَّهِ أَذْكَرُ وَوُفُوكَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ
 فَلَمَّا سَمِعَ ذَلِكَ سُلَيْمَانُ ارْتَعَدَ وَعَفَا عَنْهُ*
 ثُمَّ سَأَلَهُ مَا آلِدِي أَبْطَاكَ عَنِّي فَقَالَ الْهُدْهُدُ
 *أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَا بِنَبَأٍ يَقِينٍ⁵
 إِنِّي وَجَدْتُ أَمْرًا تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا
 عَرْشٌ عَظِيمٌ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ
 دُونِ اللَّهِ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ
 السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ¹*

أَخْبَرَ ابْنُ مَيْمُونَةَ بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ عَنِ
 النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ كَانَ أَحَدُ أَبَوَيِ
 بَلْقِيسَ جَنِيًّا قَالُوا فَلَمَّا مَاتَ أَبُو بَلْقِيسَ وَلَمْ يُخْلَفْ
 وَلَدًا غَيْرَهَا طَبَعَتْ فِي الْمَلِكِ وَطَلَبَتْ مِنْ قَوْمِهَا أَنْ
 يُبَايِعُوهَا فَأَطَاعَهَا قَوْمٌ وَعَصَاهَا آخَرُونَ فَاخْتَبَرُوا عَلَيْهَا
 رَجُلًا فَمَلَّكُوهُ عَلَيْهِمْ وَأَفْتَرَقُوا فِرْقَتَيْنِ كُلُّ فِرْقَةٍ مِنْهُمُ¹⁵
 آسَتْوَلَتْ عَلَى طَرَفٍ مِنْ أَرْضِ الْيَمَنِ ثُمَّ إِنَّ هَذَا

الرَّجُلَ الَّذِي مَلَكَهُ أَسَاءُ السَّيْرَةِ فِي أَهْلِ مَمْلَكَتِهِ
 حَتَّى كَانَ يَمُدُّ يَدَهُ إِلَى حُرْمِ رَعِيَّتِهِ يَنْجُرُ بِهِمْ فَأَرَادَ
 أَصْحَابُهُ خَلْعَهُ فَلَمْ يَقْدِرُوا عَلَيْهِ فَلَمَّا رَأَتْ بَلْقِيسُ
 ذَلِكَ أَدْرَكَتْهَا الْغَيْرَةُ فَأَرْسَلَتْ إِلَيْهِ وَعَرَضَتْ نَفْسَهَا
 عَلَيْهِ فَأَجَابَهَا الْمَلِكُ إِلَى ذَلِكَ وَقَالَ مَا مَنَعَنِي أَنْ
 5 أَبْتَدِيكَ بِالْحُطْبَةِ إِلَّا الْيَأْسُ¹ مِنْكَ فَقَالَتْ لَا أُرْعَبُ عَنْكَ
 فَإِنَّكَ كُفْرٌ كَرِيمٌ فَأَجْمَعُ رِجَالَ قَوْمِي فَأَخْطُبُنِي مِنْهُمْ
 فَجَمَعَهُمْ وَخَطَبَهَا مِنْهُمْ فَقَالُوا لَا نَرَاهَا تَفْعَلُ هَذَا
 فَقَالَ إِنَّمَا هِيَ الَّتِي أَبْتَدَأْتَنِي وَإِنِّي أُحِبُّ أَنْ تَسْمَعُوا
 10 قَوْلَهَا فَتَشْهَدُوا عَلَيْهَا فَلَمَّا جَاؤَهَا² وَذَكَرُوا لَهَا ذَلِكَ
 قَالَتْ نَعَمْ إِنِّي أُحِبُّبْتُ الْوَالِدَ فَرَزَوْجُوهَا مِنْهُ فَلَمَّا
 زُفَّتْ إِلَيْهِ خَرَجَتْ فِي نَاسٍ كَثِيرٍ مِنْ خَدَمِهَا وَحَشِيئِهَا
 حَتَّى غَشَّتْ مَنَازِلَهُ وَدُورَهُ بِهِمْ فَلَمَّا جَاءَتْهُ سَقَّتُهُ
 الْحُمْرَ حَتَّى سَكِرَ ثُمَّ حَزَّتْ رَأْسَهُ وَأَنْصَرَفَتْ مِنَ اللَّيْلِ
 15 إِلَى مَنْزِلِهَا فَلَمَّا أَصْبَحَ النَّاسُ وَرَأَوْا الْمَلِكَ قَتِيلًا وَرَأْسَهُ
 مَنْصُوبًا عَلَى بَابِ دَارِهِ عَلِمُوا أَنَّ تِلْكَ الْمُنَاكِحَةَ كَانَتْ

مَكْرًا وَخَدِيْعَةً مِنْهَا فَاَجْتَمَعُوا اِلَيْهَا وَقَالُوا لَهَا اَنْتِ
 اَحَقُّ¹ بِهَذَا الْمَلِكِ مِنْ غَيْرِكَ فَقَالَتْ لَوْ لَا الْعَارُ
 وَالسَّنَارُ مَا قَتَلْتُهُ وَلَكِنْ رَأَيْتُهُ قَدْ عَمَّ فَسَادُهُ
 فَاَخَذْتَنِي الْحَمِيَّةُ فَفَعَلْتُ بِهِ مَا فَعَلْتُ فَمَلَكُوهَا
 وَاسْتَنْتَبَ امْرُؤًا فِي الْمَمْلَكَةِ*

5

فَقَالَتْ لِيُوزَّرَ اَيْهَا مَا كَانَ يَعْْبُدُ اَبَائِي الْمَاضُونَ
 قَالُوا كَانُوا يَعْْبُدُونَ اِلَهَ السَّمَاءِ قَالَتْ وَاَيْنَ هُوَ قَالُوا
 هُوَ فِي السَّمَاءِ وَعَدَمُهُ فِي الْاَرْضِ قَالَتْ فَكَيْفَ اَعْبُدُهُ
 وَاَنَا² لَا اَرَاهُ وَلَسْتُ اَعْرِفُ شَيْئًا اَشَدَّ مِنْ نُورِ الشَّمْسِ
 فَهِيَ اَوْلَى مَا يَنْبَغِي لَنَا عِبَادَتُهُ فَعَبَدَتِ الشَّمْسَ مِنْ
 دُونِ اَللّٰهِ تَعَالَى³ وَحَمَلَتْ قَوْمَهَا عَلَى عِبَادَتِهَا وَكَانُوا
 يَسْجُدُونَ لَهَا اِذَا طَلَعَتْ وَاِذَا غَرَبَتْ*

10

فَلَمَّا اَخْبَرَ الْهَدُودُ سُلَيْمَانَ بِخَبْرِ بَلْقِيسَ قَالَ
 لَهُ سُلَيْمَانُ * سَنَنْظُرُ اَصْدَقْتَ اَمْ كُنْتَ مِنَ الْكَاذِبِيْنَ⁴
 ثُمَّ اِنَّ الْهَدُودَ دَلَّهُمْ عَلَى الْمَاءِ فَاَحْتَفَرُوا اَلرَّكَابِيَا¹⁵
 وَهِيَ الْاَبَارُ الَّتِي لَمْ تُطَوِّ بِبَطْنِ كُلِّ وَادٍ فَرَوَى النَّاسُ

وَالذَّوَابُّ وَكَانُوا قَدْ عَطِشُوا ثُمَّ كَتَبَ سُلَيْمَانُ كِتَابًا
 مِنْ عَبْدِ اللَّهِ سُلَيْمَانَ بْنِ دَاوُدَ إِلَى بَلْقَيْسَ مَلِكَةَ
 سَبَأَ * بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ² السَّلَامُ عَلَيَّ مَنْ
 اتَّبَعَ الْهُدَى أَمَا بَعْدُ * فَلَا تَعْلُوا عَلَيَّ وَأُتُونِي
 5 مُسْلِمِينَ² وَطَبَعَهُ بِالْمِسْكِ وَخَتَمَهُ بِخَاتَمِهِ وَقَالَ لِلْهُدُودِ
 * أَذْهَبْ بِكِتَابِي هَذَا فَأَلْقِهِ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ وَكُنْ
 قَرِيبًا مِنْهُمْ فَأَنْظُرْ مَاذَا يَرْجِعُونَ³ * فَأَخَذَ الْهُدُودُ
 الْكِتَابَ وَآتَى بِهِ إِلَى بَلْقَيْسَ وَكَانَتْ بِأَرْضٍ يُقَالُ لَهَا
 مَأْرَبٌ مِنْ صَنْعَاءَ عَلَى ثَلَاثَةِ أَيَّامٍ فَوَافَاهَا فِي قَصْرِهَا
 10 وَقَدْ غُلِقَتِ الْأَبْوَابُ وَكَانَتْ إِذَا رَقَدَتْ غَلَقَتِ الْأَبْوَابَ
 وَأَخَذَتِ الْمَفَاتِيحَ فَوَضَعَتْهَا تَحْتَ رَأْسِهَا فَأَتَاهَا
 الْهُدُودُ وَهِيَ نَائِمَةٌ مُسْتَلْقِيَةٌ عَلَى ظَهْرِهَا فَأَلْقَى
 الْكِتَابَ عَلَى نَحْرِهَا وَقَالَ وَهَبُ⁴ بْنُ مُنَبِّهٍ كَانَتْ لَهَا
 كُوَّةٌ مُسْتَقْبِلَةٌ لِلشَّمْسِ تَقَعُ الشَّمْسُ فِيهَا حِينَ تَطْلُعُ
 15 فَإِذَا نَظَرَتْ إِلَيْهَا سَجَدَتْ لَهَا فَجَاءَ الْهُدُودُ إِلَى
 تِلْكَ الْكُوَّةِ فَسَدَّهَا بِجَنَاحَيْهِ فَأَرْتَفَعَتِ الشَّمْسُ وَلَمْ

1 § 6 f 3.

2 Sur. 27, 30—31.

3 Sur. 27, 28.

4 § 60.

تَعَلَّمَ¹ فَاسْتَبْطَأَ الشَّمْسَ فَقَامَتْ تَنْظُرُهَا² فَرَمَى
الْحَصِيْفَةَ فِي وَجْهِهَا قَالُوا فَأَخَذَتْ بِلَقِيْسُ الْكِتَابِ
وَكَانَتْ قَارِئَةً كَاتِبَةً³ فَلَمَّا رَأَتْ الْخَاتَمَ آرْتَعَدَتْ وَخَضَعَتْ
لِأَنَّ مُلْكَ سُلَيْمَانَ كَانَ فِي خَاتَمِهِ وَعَرَفَتْ أَنَّ الَّذِي
أَرْسَلَ هَذَا الْكِتَابَ هُوَ أَعْظَمُ مُلْكًا⁴ مِنْهَا وَقَالَتْ إِنَّ⁵
مَلِكًا تَكُونُ رُسُلُهُ الطَّيْرَ لَمَلِكٍ عَظِيمٍ فَقَرَأَتْ الْكِتَابَ
وَتَأَخَّرَ الْهَدْيُ غَيْرَ بَعِيدٍ ثُمَّ إِنَّهَا جَاءَتْ حَتَّى
قَعَدَتْ عَلَى سَرِيرِ مُلْكَيْهَا وَجَمَعَتْ الْمَلَائِكَةَ مِنْ قَوْمِهَا
وَكَانَتْ تُكَلِّمُهُمْ مِنْ وَرَاءِ الْحِجَابِ وَإِذَا أَحْزَنَهَا أَمْرٌ
أَسْفَرَتْ عَنْ وَجْهِهَا فَلَمَّا جَاءُوا وَأَخَذُوا حَبَالِ سَهْمِ¹⁰
قَالَتْ لَهُمْ بِلَقِيْسُ إِنِّي أُلْقِي إِلَى كِتَابِ كَرِيمٍ ثُمَّ قَالَتْ
* يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي وَأَشِيرُوا عَلَيَّ فِيمَا
عَرَضَ لِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونَ فَقَالُوا
مُجِيبِينَ لَهَا لَحْنُ أَوْلُو قُوَّةٍ وَأَوْلُو بَأْسٍ شَدِيدٍ عِنْدَ
الْحَرْبِ وَالْأَمْرُ إِلَيْكَ فَانْبُظِرِي مَاذَا تَأْمُرِينَ تَجِدِينَا¹⁵
لِلْأَمْرِ طَائِعِينَ*⁵

قَالَتْ * إِنِّي مُرْسَلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ
 الْمُرْسَلُونَ¹ بِقَبُولِهَا أَوْ رَدِّهَا فَإِنْ يَكُ² مَلِكًا قَبِلَهَا
 وَأَنْصَرَفَ عَنَّا وَإِنْ يَكُ نَبِيًّا رَدَّهَا وَلَمْ يَرْضَ مِنَّا إِلَّا
 أَنْ نَتَّبِعَهُ عَلَى دِينِهِ قَالُوا ثُمَّ عَمَدَتْ بِلَقَيْسٍ إِلَى خَمْسِ
 مِائَةٍ جَارِيَةٍ وَخَمْسِ مِائَةِ غُلَامٍ فَأَلْبَسَتْ الْجَوَارِيَ لِبَاسَ
 5 الْعُلَمَانَ الْأَقْبِيَّةَ وَالْمَنَاطِقَ وَالْبَسَتْ الْعُلَمَانَ لِبَاسَ
 الْجَوَارِيَ وَجَعَلَتْ فِي سَوَاعِدِهِمْ أَسَاوِرَ مِنْ ذَهَبٍ وَفِي
 أَعْنَاقِهِمْ أَطْرَاقًا مِنْ ذَهَبٍ وَفِي آذَانِهِمْ أَقْرَاطًا وَشُرُوفًا
 مُرْصَعَاتٍ بِأَنْوَاعِ الْجَوَاهِرِ وَحَمَلَتْ الْجَوَارِيَ عَلَى خَمْسِ
 10 مِائَةِ فَرَسٍ وَالْعُلَمَانَ عَلَى خَمْسِ مِائَةِ بَرَدُونٍ عَلَى كُلِّ
 فَرَسٍ سَرْجٌ مِنْ ذَهَبٍ مُرْصَعٌ بِالْجَوَاهِرِ غَوَاشِيهَا مِنْ
 الدِّيبَاجِ الْمَلَوْنِ وَبَعَثَتْ إِلَيْهِ أَيْضًا خَمْسَ مِائَةِ لَبِنَةٍ
 مِنْ ذَهَبٍ وَخَمْسَ مِائَةِ لَبِنَةٍ مِنْ فِضَّةٍ وَتَاجًا مُكَلَّلًا
 بِالذَّوِّرِ وَالْيَاقُوتِ الْمُرْتَفِعِ وَأَرْسَلَتْ إِلَيْهِ أَيْضًا بِالْمِسْكِ
 15 وَالْأَعْنَبِيرِ وَالْعُودِ وَالْأَلَلْجُوجِ وَعَمَدَتْ إِلَى حُقَّةٍ فَجَعَلَتْ
 فِيهَا ذُرَّةً ثَمِينَةً غَيْرَ مَثْقُوبَةٍ وَخَرَزَةً مَثْقُوبَةً مُعْجَزةً

1 Sur. 27, 35.

2 § 39 a not.; 103 c.

الثَّقَبِ وَدَعَتْ رَجُلًا مِنْ أَشْرَافِ قَوْمِهَا يُقَالُ لَهُ
 الْمُنْدَرُ¹ بَنُ عَمْرٍو وَصَمَّتْ إِلَيْهِ رَجُلًا مِنْ قَوْمِهَا
 أَصْحَابَ رَأْيٍ وَعَقْلٍ وَكَتَبَتْ مَعَهُمْ كِتَابًا بِنُسخَةِ الْهَدَايَا
 وَقَالَتْ فِيهِ إِنْ كُنْتَ نَبِيًّا فَمَيِّزْ² بَيْنَ الْوَصَائِفِ
 وَالْوَصَفَاءِ وَأَخْبِرْنَا بِمَا فِي الْحَقِّ قَبْلَ أَنْ تَفْتَحَهَا⁵
 وَأَثْقِبِ الدُّرَّةَ ثَقْبًا مُسْتَوِيًّا وَأَسْلُكْ فِي الْحُرْزَةِ حَيْطًا
 مِنْ غَيْرِ عِلَاجِ إِنْسٍ وَلَا جِنِّ ثُمَّ أَمَرَتْ بِلِقْيِ
 الْعِلْمَانَ فَقَالَتْ لَهُمْ إِذَا كَلَّمَكُمْ سُلَيْمَانُ فَكَلِّمُوهُ
 بِكَلَامٍ فِيهِ تَأْنِيثٌ وَتَخْنِيثٌ يُشْبِهُ كَلَامَ النِّسَاءِ وَأَمَرَتْ
 الْجَوَارِيَ أَنْ يَكَلِّمْنَهُ بِكَلَامٍ فِيهِ غِلْظَةٌ يُشْبِهُ كَلَامَ¹⁰
 الرِّجَالِ ثُمَّ إِنَّمَا قَالَتْ لِلرَّسُولِ أَنْظِرْ إِلَى الرَّجُلِ إِذَا
 دَخَلَتْ عَلَيْهِ فَإِنْ نَظَرَ إِلَيْكَ نَظَرَ غَضِبٍ فَأَعْلَمَ أَنَّهُ
 مَلِكٌ فَلَا يُهْوَلُكَ مَنظَرُهُ فَأَنَا أَعَزُّ مِنْهُ وَإِنْ رَأَيْتَهُ رَجُلًا
 بَشَاشًا لَطِيفًا فَأَعْلَمَ أَنَّهُ نَبِيٌّ مُرْسَلٌ فَتَفَهَّمُ كَلَامَهُ
 وَرَدَّ الْجَوَابَ فَأَنْطَلَقَ الرَّسُولُ بِالْهَدَايَا*
 فَلَمَّا رَأَى الْهُدْهُدَ ذَلِكَ أَقْبَلَ مُسْرِعًا إِلَى سُلَيْمَانَ

وَأَخْبَرَهُ بِأَخْبَرِ كُلِّهِ فَأَمَرَ سُلَيْمَانُ الْجِنَّ أَنْ يَصْنَعُوا
 لَهُ لَبِنًا مِنْ الذَّهَبِ وَالْفِضَّةِ فَفَعَلُوا ذَلِكَ ثُمَّ أَمَرَهُمْ
 أَنْ يَبْسُطُوا لَهُ مِنْ مَوْضِعِهِ الَّذِي هُوَ فِيهِ إِلَى تِسْعَةِ
 فَرَاسِخٍ مِيدَانًا وَاحِدًا بِلَبِنَاتِ الذَّهَبِ وَالْفِضَّةِ وَأَنْ
 يَجْعَلُوا حَوْلَ الْمِيدَانِ حَيْطَانًا مُشْرِفَةً مِنَ الذَّهَبِ ⁵
 وَالْفِضَّةِ فَفَعَلُوا ذَلِكَ فَقَالَ لَهُمْ أَيُّ الدَّوَابِّ أَحْسَنُ
 مِمَّا رَأَيْتُمْ فِي الْبَرِّ وَالْبَحْرِ فَقَالُوا يَا نَبِيَّ اللَّهِ إِنَّا
 رَأَيْنَا فِي بَحْرِ كَذَا دَوَابَّ مُخْتَلِفَةً أَلْوَانُهَا لَهَا أَجْنَحَةٌ
 وَأَعْرَافٌ وَذَوَائِبٌ ² فَقَالَ سُلَيْمَانُ عَلَىٰ بِهَا السَّاعَةَ فَأَتَوْهُ
 بِهَا ¹⁰ فَقَالَ شُدُّوْهَا عَنْ يَمِينِ الْمِيدَانِ وَعَنْ يَسَارِهِ
 عَلَىٰ لَبِنَاتِ الذَّهَبِ وَالْفِضَّةِ وَالْقُوا لَهَا عُلُوفَةً فِيهَا
 ثُمَّ أَمَرَ بِأَوْلَادِ الْجِنِّ وَهُمْ خَلَقَ كَثِيرٌ فَأَقَامُوا عَنْ
 الْيَمِينِ وَعَنْ الْيَسَارِ ثُمَّ قَعَدَ سُلَيْمَانُ فِي مَجْلِسِهِ عَلَىٰ
 سَرِيرِهِ وَوَضَعَ ³ أَرْبَعَةَ آلَافِ كُرْسِيِّ عَنْ يَمِينِهِ وَمِثْلَهَا
¹⁵ عَنْ يَسَارِهِ وَأَمَرَ الشَّيَاطِينَ أَنْ يَصْطَفُوا صُفْرًا فَرَاسِخٍ
 وَأَمَرَ الْإِنْسَ فَاصْطَفُوا فَرَاسِخٍ وَأَمَرَ الْوُحُوشَ وَالسَّبَاعَ

1 § 99 c not.

2 § 64 a.

3 § 17 not.

وَالْهَوَامَّ وَالطُّيُورَ فَاصْطَفَوْا فَرَسِيحَ عَنِ يَمِينِهِ وَعَنْ
 يَسَارِهِ فَلَمَّا أَتَبَدَ الْقَوْمُ وَدَنُوا مِنَ الْمِيدَانِ وَنَظَرُوا
 إِلَى مَلِكِ سُلَيْمَانَ وَرَأَوْا الدَّوَابَّ الَّتِي لَمْ تَرَ أَعْيُنُهُمْ
 مِثْلَهَا تَرَوْتُ عَلَى لَبِنِ الذَّهَبِ وَالْفِضَّةِ تَقَاصَرَتْ
 إِلَيْهِمْ أَنْفُسُهُمْ وَرَمَوْا بِمَا مَعَهُمْ مِنَ الْهَدَايَا فَلَمَّا⁵
 رَأَوْا إِلَى الشَّيَاطِينِ نَظَرُوا إِلَى مَنْظَرٍ عَجِيبٍ فَفَزِعُوا مِنْهُمْ
 فَقِيدَ لَهُمْ جُوزُوا فَلَا خَوْفٌ¹ عَلَيْكُمْ فَكَانُوا يَمُرُّونَ عَلَى
 كُرْدُوسٍ مِنَ الْجَنِّ وَالْإِنْسِ وَالطَّيْرِ وَالسَّبَاعِ وَالْوُحُوشِ
 حَتَّى وَقَفُوا بَيْنَ يَدَيْ سُلَيْمَانَ فَنَظَرَ إِلَيْهِمْ نَظْرًا حَسَنًا
 بِوَجْهِ طَلْقٍ فَقَالَ مَا وَرَاءَكُمْ فَأَخْبَرَهُ رَئِيسُ الْقَوْمِ بِمَا¹⁰
 جَاءُوا بِهِ وَأَعْطُوهُ كِتَابَ الْمَلِكَةِ فَلَمَّا نَظَرَ إِلَيْهِ وَقَرَأَهُ
 قَالَ لَهُمْ أَيُّنَ الْحَقَّةِ فَأَتَى بِهَا فَحَرَكَهَا فَجَاءَ جِبْرِيلُ
 عَلَيْهِ السَّلَامُ فَأَخْبَرَهُ بِمَا فِي الْحَقَّةِ فَقَالَ إِنَّ فِيهَا دُرَّةً
 ثَمِينَةً بِلَا ثَقْبٍ وَخَرَزَةً مَثْقُوبَةً مُعَوَّجَةً الثَّقْبِ فَقَالَ
 لَهُ الرَّسُولُ صَدَقْتَ فَأَثْقَبِ الدَّرَّةَ وَأَدْخِلِ الْحَيْطَ فِي¹⁵
 الْخَرَزَةِ فَقَالَ سُلَيْمَانُ مَنْ لِي بِثَقْبِهَا فَسَأَلَ الْإِنْسَ

وَالْجِنَّ فَلَمْ يَكُنْ عِنْدَهُمْ عِلْمٌ ذَلِكَ ثُمَّ سَأَلَ الشَّيَاطِينَ
 فَقَالُوا لَهُ أَرْسِدْ إِلَى الْأَرْضِ فَأَرْسَدَ إِلَيْهَا فَلَمَّا أَتَتْ
 أَخَذَتْ شَعْرَةً فِي فِيهَا¹ وَدَخَلَتْ فِي الدَّرَّةِ ثُمَّ خَرَجَتْ
 مِنَ الْجَانِبِ الْآخِرِ فَقَالَ لَهَا سُلَيْمَانُ سَلِي² حَاجَتِكَ
 5 قَالَتْ أَنْ تُصَيِّرَ رِزْقِي فِي الشَّجَرِ قَالَ لَكَ ذَلِكَ ثُمَّ قَالَ
 مَنْ لِهَذِهِ الْحَرَزَةِ يَسْلُكُهَا بِالْحَيْطِ فَقَالَتْ دُودَةٌ بَيْضَاءُ
 أَنَا لَهَا يَا نَبِيَّ اللَّهِ فَأَخَذَتْ الدُّودَةَ حَيْطًا فِي فِيهَا
 وَدَخَلَتْ الثَّقَبَ فَخَرَجَتْ مِنَ الْجَانِبِ الْآخِرِ فَقَالَ لَهَا
 سُلَيْمَانُ مَا حَاجَتِكَ فَقَالَتْ أَنْ تُصَيِّرَ رِزْقِي فِي الْفَوَاكِهِ
 10 قَالَ لَهَا لَكَ ذَلِكَ*

ثُمَّ إِنَّهُ مَيَّزَ بَيْنَ الْجَوَارِي وَالْعِلْمَانَ بِأَنْ أَمَرَهُمْ
 أَنْ يَغْسِلُوا وُجُوهَهُمْ وَأَيْدِيَهُمْ³ فَكَانَتْ الْجَارِيَةُ تَأْخُذُ
 الْمَاءَ مِنَ الْآلِيَةِ بِإِحْدَى يَدَيْهَا ثُمَّ تَجْعَلُهُ فِي الْيَدِ
 الْآخَرَى ثُمَّ تَضْرِبُ بِهِ الْوَجْهَ وَالْعُغْلَامُ يَأْخُذُهُ مِنْ
 15 الْإِنَاءِ بِيَدَيْهِ وَيَضْرِبُ بِهِ وَجْهَهُ وَكَانَتْ الْجَارِيَةُ تَصُبُّ
 عَلَى بَاطِنِ سَاعِدِهَا وَالْعُغْلَامُ عَلَى ظَهْرِ السَّاعِدِ

1 § 65 o.

2 § 86 b.

3 § 65 r.

وَكَانَتْ الْجَارِيَةُ تَصُبُّ الْمَاءَ صَبًّا وَكَانَ الْغُلَامُ يَحْدُرُ
 الْمَاءَ عَلَى سَاعِدِهِ حَدْرًا فَمَيَّزَ بَيْنَهُمْ بِذَلِكَ ثُمَّ رَدَّ
 سُلَيْمَانَ الْهَدِيَّةَ كُلَّهَا * وَقَالَ اتِّمِدُونَنِي بِمَالٍ فَمَا
 آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ¹
 لِأَنَّكُمْ أَهْلُ الْمُفَاخَرَةِ وَالْمُكَاتِّرَةِ فِي الدُّنْيَا وَلَا تَعْرِفُونَ⁵
 غَيْرَ ذَلِكَ وَلَيْسَتْ الدُّنْيَا مِنْ حَاجَتِي لِأَنَّ اللَّهَ تَعَالَى
 قَدْ مَكَّنَنِي مِنْهَا وَأَعْطَانِي مَا لَمْ يُعْطِ أَحَدًا مِنَ الْعَالَمِينَ
 فِيهَا وَمَعَ ذَلِكَ أَكْرَمَنِي بِالنَّبُوءَةِ وَالْحِكْمَةِ ثُمَّ قَالَ
 لِلْمُنْذِرِ بْنِ عَمْرٍو أَمِيرِ الْقَوْمِ * أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ
 بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا² أَيَّ مِنْ¹⁰
 سَبَأٍ * اذِلَّةً وَهُمْ صَاغِرُونَ² إِنْ لَمْ يَأْتُونِي مُسْلِمِينَ *
 قَالُوا فَلَمَّا رَجَعَتْ رُسُلُ بَلْقَيْسَ إِلَيْهَا مِنْ عِنْدِ
 سُلَيْمَانَ وَأَخْبَرُوهَا قَالَتْ وَاللَّهِ مَا هَذَا بِمِلْكٍ³ وَمَا
 لَنَا بِهِ مِنْ طَاقَةٍ فَبَعَثَتْ إِلَى سُلَيْمَانَ إِنِّي قَادِمَةٌ عَلَيْكَ
 بِمِلُوكِ قَوْمِي حَتَّى أَنْظُرَ مَا أَمْرُكَ وَمَا تَدْعُو إِلَيْهِ مِنْ¹⁵
 دِينِكَ ثُمَّ إِنَّ بَلْقَيْسَ أَمَرَتْ بِعَرْشِهَا فَجَعَلَتْ فِي سَبْعَةِ

1 Sur. 27, 36.

2 Sur. 27, 37.

3 § 93 d.

أَبْيَاتٍ بَعْضَهَا دَاخِلٌ بَعْضٍ فِي آخِرِ قَصْرِ مِنْ سَبْعَةِ
 قُصُورٍ لَهَا ثُمَّ أَغْلَقَتْ دُونَهُ الْأَبْوَابَ وَوَكَّلَتْ بِهِ حُرَّاسًا
 يَحْفَظُونَهُ ثُمَّ إِنَّهَا قَالَتْ لِمَنْ خَلَفْتُ عَلَى سُلْطَانِهَا
 أَحْتَفِظُ بِمَا قَبْلَكَ وَسَرِيرِ مُلْكِي فَلَا تُخْلِصْ إِلَيْهِ أَحَدًا
 وَلَا يَرَاهُ حَتَّى آتِيكَ ثُمَّ إِنَّهَا أَمَرَتْ مُنَادِيًا يُنَادِي فِي 5
 أَهْلِ مَمْلَكَتِهَا لِيُؤَدِّنَهُمْ بِالرَّحِيلِ ثُمَّ شَخَّصَتْ إِلَى
 سُلَيْمَانَ فِي آثْنَى عَشَرَ أَلْفَ قَيْدٍ مِنْ مُلُوكِ الْيَمَنِ
 تَحْتَ يَدِ كُلِّ قَيْدٍ مِائَةٌ أَلْفٍ مُقَاتِلٍ *

فَكَانَ سُلَيْمَانُ رَجُلًا مَهِيْبًا لَا يُبْتَدَأُ بِشَيْءٍ حَتَّى
 10 يَكُونَ هُوَ الَّذِي يَسْأَلُ عَنْهُ فَخَرَجَ يَوْمًا وَجَلَسَ عَلَى
 سَرِيرِ مُلْكِهِ فَرَأَى رَهْجًا قَرِيبًا مِنْهُ فَقَالَ مَا هَذَا قَالُوا
 بَلْقَيْسُ يَا رَسُولَ اللَّهِ قَالَ وَقَدْ نَزَلَتْ مِنَّا بِهَذَا الْمَكَانِ
 قَالُوا نَعَمْ فَأَقْبَلَ سُلَيْمَانُ عَلَى جُنُودِهِ * وَقَالَ يَا أَيُّهَا
 الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ¹
 15 وَآخْتَلَفَ الْعُلَمَاءُ فِي السَّبَبِ الَّذِي لِأَجْلِهِ أَمَرَ سُلَيْمَانُ
 بِإِحْضَارِ الْعَرْشِ فَقَالَ أَكْثَرُهُمْ لِأَنَّ سُلَيْمَانَ عَلِمَ أَنَّهَا

¹ Sur. 27, 38.

إِذَا أَسْلَمْتَ حَرَّمَ عَلَيْهِ مَالَهَا فَأَرَادَ أَنْ يَأْخُذَ سَرِيرَهَا
 قَبْلَ أَنْ يَحْرُمَ عَلَيْهِ أَخْذُهُ بِإِسْلَامِهَا وَقِيلَ أَرَادَ بِذَلِكَ
 أَنْ يُرَبِّهَا بَعْضَ الْعَجَائِبِ الدَّالَّةِ عَلَى عَظِيمِ قُدْرَةِ
 اللَّهِ وَصِدْقِهِ فِي دَعْوَى النَّبُوَّةِ وَيَخْتَبِرَ عَقْلَهَا * قَالَ عِفْرِيْتُ
 مِنْ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ أَي 5
 جَلْسِكَ الَّذِي تَقْضِي فِيهِ * وَإِنِّي عَلَيْهِ¹ أَي عَلَى حَمْلِهِ
 * لَقَوْتُ أَمِينَ¹ فَقَالَ سُلَيْمَانُ أُرِيدُ أَسْرَعَ مِنْ هَذَا * قَالَ
 الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ
 يَرْتَدَّ إِلَيْكَ طَرْفُكَ² وَيُرْوَى أَنَّ آصَفَ قَالَ لِسُلَيْمَانَ مَدَّ
 10 عَيْنَيْكَ حَتَّى يَنْتَهِيَ طَرْفُكَ فَمَدَّ سُلَيْمَانُ عَيْنَيْهِ فَنَظَرَ
 نَحْوَ الْيَمَنِ فَخَرَّ آصَفٌ سَاجِدًا وَدَعَا بِاسْمِ اللَّهِ الْأَعْظَمِ
 فَبَعَثَ اللَّهُ الْمَلَائِكَةَ فَحَمَلُوا السَّرِيرَ مِنْ تَحْتِ الْأَرْضِ
 يَخْدُونَ خَدًّا حَتَّى أَخْرَقَتِ الْأَرْضُ بِالسَّرِيرِ بَيْنَ يَدَيْ
 سُلَيْمَانَ * فَلَمَّا رَأَاهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ
 رَبِّي لِيَبْلُوَنِي الشُّكْرُ أَمْ أَكْفُرُ*³
 15 ثُمَّ * قَالَ فَكِرُوا لَهَا عَرْشَهَا³ أَي زِيدُوا فِيهِ وَأَنْقُصُوا

¹ Sur. 27, 39.² Sur. 27, 40.³ Sur. 27, 41.

مِنْهُ وَاجْعَلُوا أَعْلَاهُ أَسْفَلَهُ وَأَسْفَلَهُ أَعْلَاهُ * نَنْظُرُ أَتَهْتَدِي¹
 إِلَى عَرْشِهَا فَتَعْرِفَهُ * أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ¹
 وَأَرَادَ أَنْ يَخْتَبِرَ عَقْلَهَا وَإِنَّمَا حَمَلَهُ عَلَى ذَلِكَ مَا ذَكَرَ
 بَعْضُ أَهْلِ الْعِلْمِ أَنَّ الشَّيَاطِينَ خَافَتْ أَنْ يَتَزَوَّجَهَا
 سُلَيْمَانَ وَيَسْتَوْلِدَهَا فَتَفُشِيَ إِلَيْهِ أَسْرَارَ الْجِنِّ فَلَا⁵
 يَنْفَكُوا مِنْ تَسْخِيرِ سُلَيْمَانَ وَذُرِّيَّتِهِ مِنْ بَعْدِهِ فَأَرَادُوا
 أَنْ يُزَهِّدُوهُ فِيهَا فَاسْأَوْا الثَّنَاءَ عَلَيْهَا وَقَالُوا لَهُ إِنَّ فِي
 عَقْلِهَا شَيْئًا وَإِنَّ رِجْلَيْهَا كَحَافِرِ حِمَارٍ وَإِنَّهَا شِعْرَاءُ
 السَّاقِينَ لِأَنَّ أُمَّهَا كَانَتْ جَنِّيَّةً فَكَانَ سُلَيْمَانُ لَمَّا¹⁰
 أَقْبَلَتْ بِلَقِيْسُ تَرْبِذُهُ أَمَرَ الشَّيَاطِينَ فَبَنَوْا لَهُ صَرْحًا
 مِنْ زَجَاجٍ كَأَنَّهُ الْمَاءُ بِيَاضًا وَأَجْرُوا مِنْ تَحْتِهِ الْمَاءَ
 وَالْقَى فِيهِ السَّمَكَ ثُمَّ وَضَعَ سَرِيرَهُ فِي صَدْرِهِ وَجَلَسَ
 عَلَيْهِ * فَلَمَّا جَاءَتْ بِلَقِيْسُ فَبَدَأَتْ لَهَا * أَهَكَذَا عَرْشُكَ
 قَالَتْ كَأَنَّهُ هُوَ؟ فَشَبَّهَتْهُ بِهِ وَكَانَتْ قَدْ تَرَكَتُهُ خَلْفَهَا
 فِي بَيْتٍ خَلَفَ سَبْعَةَ أَبْوَابٍ مُغْلَقَةٍ وَالْمَقَاتِيحُ مَعَهَا¹⁵
 فَلَمْ تُقِرَّ بِذَلِكَ وَلَمْ تُنْكِرْ فَعَلِمَ سُلَيْمَانُ كِمَالَ عَقْلِهَا

1 Sur. 27, 41. 2 Sur. 27, 42.

ثُمَّ قِيدَ لِبَلْقَيْسٍ * أَدْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ
لُجَّةً فكَشَفَتْ عَنْ سَاقَيْهَا لِتَخْوِضَهُ إِلَى سُلَيْمَانَ فَنَظَرَ
سُلَيْمَانُ فَإِذَا هِيَ أَحْسَنُ النَّاسِ سَاقًا وَقَدَمًا إِلَّا أَنَّهَا
كَانَتْ شَعْرَاءَ السَّاقَيْنِ فَلَمَّا رَأَى سُلَيْمَانُ ذَلِكَ صَرَفَ
بَصَرَهُ عَنْهَا وَنَادَاهَا * أَنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرٍ ۝ وَلَيْسَ 5

بِمَاءٍ *

فَلَمَّا جَلَسَتْ قَالَتْ لَهُ يَا سُلَيْمَانُ إِنِّي أُرِيدُ أَنْ
أَسْأَلَكَ عَنْ شَيْءٍ ۝ قَالَ سَلِي قَالَتْ أَسْأَلُكَ عَنْ مَاءٍ
رَوِّي لَيْسَ مِنَ الْأَرْضِ وَلَا مِنَ السَّمَاءِ وَكَانَ سُلَيْمَانُ
إِذَا جَاءَ شَيْءٌ لَا يَعْلَمُهُ سَأَلَ عَنْهُ الْإِنْسَ فَإِنْ كَانَ 10
عِنْدَهُمْ عِلْمٌ ذَلِكَ² ۝ وَإِلَّا سَأَلَ الْجِنَّ فَإِنْ عَلِمُوا
وَإِلَّا سَأَلَ الشَّيَاطِينَ فَسَأَلَ الشَّيَاطِينَ عَنْ ذَلِكَ
فَقَالُوا مَا أَهْوَنَ³ ذَلِكَ أَنْتُمْرِ الْخَيْلَ أَنْ تَجْرِيَ ثُمَّ أَمَلًا
الْأَذْيَبَةَ مِنْ عَرَقِهَا فَقَالَ لَهَا سُلَيْمَانُ عَرِقُ الْخَيْلِ
فَقَالَتْ صَدَقْتَ ثُمَّ إِنَّ سُلَيْمَانَ دَعَاَهَا إِلَى الْإِسْلَامِ 15

¹ Sur. 27, 44. ² § 103 c not. ³ § 44.

فَأَجَابَتْ* وَقَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي¹ بِالْكَفْرِ* وَأَسْلَمْتُ
 مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ¹
 وَأَخْتَلَفُوا الْعُلَمَاءُ² فِي أَمْرِهَا بَعْدَ الْإِسْلَامِ وَذَهَبَ
 أَكْثَرُهُمْ إِلَى أَنْ اسْتَنْكَحَهَا سُلَيْمَانٌ فَلَمَّا تَزَوَّجَهَا
 5 أَحَبَّهَا حُبًّا شَدِيدًا وَأَقْرَبَهَا عَلَى مُلْكِهَا وَأَمَرَ الْجِنَّ
 فَبَنَوْا لَهَا بَارِضَ الْيَمِينِ ثَلَاثَةَ حُصُونٍ لَمْ يَرَ النَّاسُ
 مِثْلَهَا أَرْتِفَاعًا وَحُسْنًا ثُمَّ إِنَّ سُلَيْمَانَ كَانَ يَزُورُهَا
 فِي كُلِّ شَهْرٍ مَرَّةً بَعْدَ أَنْ رَدَّهَا إِلَى مُلْكِهَا وَيُقِيمُ عِنْدَهَا
 ثَلَاثَةَ أَيَّامٍ وَرَوَى غَيْرُهُمْ أَنَّ سُلَيْمَانَ لَمَّا أَسْلَمَتْ
 10 بِلَقِيْسُ قَالَ لَهَا اخْتَارِي رَجُلًا مِنْ قَوْمِكَ حَتَّى
 أُزَوِّجَكَ إِيَّاهُ قَالَتْ وَمِثْلِي يَنْكِحُ الرِّجَالَ يَا نَبِيَّ اللَّهِ
 وَقَدْ كَانَ لِي فِي مُلْكِي وَقَوْمِي مِنَ السُّلْطَانِ مَا كَانَ
 قَالَ نَعَمْ إِنَّهُ لَا يَكُونُ فِي الْإِسْلَامِ إِلَّا ذَاكَ وَلَا يَنْبَغِي
 لِكَ أَنْ نُحَرِّمِي مَا أَحَدَ اللَّهِ لِكَ قَالَتْ زَوِّجْنِي إِنْ كَانَ
 15 وَلَا بُدَّ مِنْ ذَلِكَ ذَا بَتَعَ مَلِكُ هَمْدَانَ فَزَوَّجَهُ إِيَّاهَا
 ثُمَّ رَدَّهَا إِلَى الْيَمِينِ وَسَلَّطَ زَوْجَهَا ذَا بَتَعَ عَلَى الْيَمِينِ

¹ Sur. 27, 45. ² § 73 b.

وَدَعَا سُلَيْمَانَ الرَّبُّوعَةَ أَمِيرَ جِنِّ الْيَمَنِ فَقَالَ لَهُ أَعْمَدُ
 لِيذِي بَتَعَ مَا اسْتَعْمَلَكَ فِيهِ فَصَنَعَ لِيذِي بَتَعَ الْمَصَانِعَ
 بِالْيَمَنِ ثُمَّ لَمْ يَزَلْ بِهَا مَلِكًا يَعْمَلُ فِيهَا مَا أَرَادَ
 حَتَّى مَاتَ سُلَيْمَانٌ فَلَمَّا حَالَ الْحَوْلُ وَبَلَغَ الْجِنُّ مَوْتُ
 سُلَيْمَانَ أَقْبَلَ رَجُلٌ مِنْهُمْ فَسَلَكَ تِهَامَةَ حَتَّى إِذَا كَانَ ⁵
 فِي جَوْفِ الْيَمَنِ صَرَخَ بِأَعْلَى صَوْتِهِ يَا مَعْشَرَ الْجِنِّ
 إِنَّ سُلَيْمَانَ ذَمَّى اللَّهَ قَدْ مَاتَ فَأَرْفَعُوا أَيْدِيكُمْ
 فَعَمَدَتِ الشَّيَاطِينُ إِلَى حَجْرَيْنِ عَظِيمَيْنِ فَكَتَبُوا فِيهِمَا
 كِتَابًا بِالْمُسْنَدِ يَعْنِي خَطَّ الْحَمِيرِيَّةِ نَحْنُ بَنِيْنَا سَلْحِينَ
 وَبَيْنُونَ وَبَنِيْنَا صِرَوَاحَ وَهْنَيْدَةَ وَهَذِهِ الْخُصُونُ كَانَتْ ¹⁰
 بِالْيَمَنِ عَمِلَتْهَا الشَّيَاطِينُ لِيذِي بَتَعَ وَلَوْلَا صَارِخُ
 بِنِهَامَةَ لَمْ يَرْفَعُوا أَيْدِيَهُمْ فَأَذْطَلَقُوا وَتَفَرَّقُوا وَأَنْقَضَى
 مُلْكُ ذِي بَتَعَ وَمُلْكُ بَلْقَيْسَ مَعَ مُلْكِ سُلَيْمَانَ
 عَم وَاللَّهُ أَعْلَمُ *

حَدِيثٌ وَفَاءٌ بِلْقَيْسَ * فَأَقَامَتْ بِلْقَيْسُ سَبْعَ سِنِينَ ¹⁵
 وَسَبْعَةَ أَشْهُرٍ ثُمَّ تُوُفِّيَتْ فَدُفِنَتْ نَحْتِ حَائِطِ بِمَدِينَةِ
 تَدْمُرَ مِنْ أَرْضِ الشَّامِ وَلَمْ يَعْلَمْ أَحَدٌ بِمَوْضِعِ قَبْرِهَا

إِلَى أَيَّامِ وَلِيدِ بْنِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ قَالَ أَبُو
 مُوسَى بْنُ نَصْرِ بُعِثْتُ فِي خِلَافَتِهِ إِلَى مَدِينَةِ تَدْمُرَ
 وَمَعِيَ الْعَبَّاسُ بْنُ الْوَلِيدِ فَجَاءَ مَطَرٌ عَظِيمٌ فَأَنْهَارَ
 بَعْضُ حَائِطِ بِمَدِينَةِ تَدْمُرَ فَأَنْكَشَفَتِ الْأَرْضُ عَنْ
 5 تَابُوتِ طُولُهُ سِتُونَ ذِرَاعًا مُتَّخِذٍ مِنْ حَجَرٍ أَصْفَرٍ كَأَنَّهُ
 الزَّعْفَرَانُ مَكْتُوبٍ عَلَيْهِ هَذَا مَدْفُونٌ تَابُوتِ بِلْقَيْسِ
 الصَّالِحَةِ زَوْجَةِ سُلَيْمَانَ بْنِ دَاوُدَ أَسْلَمَتْ لِسَنَةِ عِشْرِينَ
 خَلَتْ مِنْ مُلْكِهِ وَتَزَوَّجَ بِهَا يَوْمَ عَاشُورَاءَ وَتُوفِّيَتْ
 يَوْمَ الْإِثْنَيْنِ مِنْ شَهْرِ رَبِيعِ سَنَةِ سَبْعٍ وَعِشْرِينَ خَلَتْ
 10 مِنْ مُلْكِهِ وَدُفِنَتْ لَيْلًا تَحْتَ حَائِطِ بِمَدِينَةِ تَدْمُرَ لَمْ
 يَطَّلِعْ عَلَى دَفْنِهَا إِنْسٌ وَلَا جَانٌّ إِلَّا مَنْ دَفَنَهَا قَالَ
 فَرَفَعْنَا غِطَاءَ التَّابُوتِ وَإِذَا هِيَ غَضَّةٌ كَأَنَّهَا دُفِنَتْ فِي
 لَيْلَتِهَا فَكَتَبْنَا بِذَلِكَ إِلَى الْوَلِيدِ فَأَمَرَ بِتَرْكِهَا وَأَنْ
 يُبْنَى عَلَيْهِ بِالْحَخْرِ وَالْمَرْمَرِ*

II.

نُبْدَةٌ مِنْ أَخْبَارِ الْخُلَفَاءِ مَأْخُودَةٌ

مِنْ مَرْجِ الذَّهَبِ لِلْبَسْعُودِيِّ وَغَيْرِهَا

كَانَ اسْمُ أَبِي بَكْرٍ عَبْدَ اللَّهِ بْنِ عُثْمَانَ وَهُوَ أَبُو
قُحَافَةَ بْنِ عَامِرِ بْنِ عَمْرِو بْنِ كَعْبِ بْنِ سَعْدِ بْنِ
تَيْمِ بْنِ مُرَّةَ بْنِ كَعْبٍ وَفِي مُرَّةَ يَجْتَمِعُ مَعَ نَسَبِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَقَبَهُ عَتِيقُ لِبِشَارَةِ رَسُولِ
اللَّهِ إِيَّاهُ أَنَّهُ عَتِيقُ مِنَ النَّارِ فَسُمِّيَ يَوْمَئِذٍ عَتِيقًا 5
وَهُوَ الْعَجِيحُ وَقِيلَ إِنَّهَا سُمِّيَ عَتِيقًا لِعَتَقِ أُمَّهَاتِهِ
وَأَسْتُخْلِفَ وَأَبُوهُ فِي الْحَيَاةِ وَكَانَ أَزْهَدَ النَّاسِ وَأَكْثَرَهُمْ
تَوَاضَعًا فِي أَخْلَاقِهِ وَلِبَاسِهِ وَمَطْعَمِهِ وَكَانَ لِبُسُهُ فِي
خِلَافَتِهِ الشَّمْلَةَ وَالْعَبَاءَةَ وَقَدِمَ إِلَيْهِ زُعَمَاءُ الْعَرَبِ
وَأَشْرَافُهَا وَمُلُوكُ الْيَمَنِ وَعَلَيْهِمُ الْحُلْدُ وَالْحَبْرُ وَبُرُودُ 10

الْوَشْيِ الْمُثْقَلِ بِالذَّهَبِ وَالتَّيْجَانِ فَلَمَّا شَاهَدُوا مَا
 عَلَيْهِ مِنَ اللِّبَاسِ وَالرُّهْدِ وَالتَّوَاضُّعِ وَالنُّسْكِ وَمَا هُوَ
 عَلَيْهِ مِنَ الرِّقَابِ وَالْهَيْبَةِ ذَهَبُوا مَذْهَبَهُ وَنَزَعُوا مَا
 كَانَ عَلَيْهِمْ وَكَانَ مِمَّنْ وَفَدَّ عَلَيْهِ مِنْ مُلُوكِ الْيَمَنِ
 5 ذُو الْكَلَاعِ مَلِكُ حِمْيَرَ وَمَعَهُ أَلْفُ عَبْدٍ ذُونَ مَنْ كَانَ
 مِنْ عَشِيرَتِهِ وَعَلَيْهِ التَّاجُ وَمَا وَصَفْنَا مِنَ الْبُرُودِ
 وَالْحُلْدِ فَلَمَّا شَاهَدَ مِنْ أَبِي بَكْرٍ مَا وَصَفْنَا أَلْقَى مَا
 كَانَ عَلَيْهِ وَتَزَيَّا بِرَبِّهِ حَتَّى أَذَى رُبِّي يَوْمًا فِي سُوقِ
 مِنْ أَسْوَاقِ الْمَدِينَةِ عَلَى كَتْفَيْهِ جِلْدُ شَاةٍ فَفَزِعَتْ
 10 عَشِيرَتُهُ لِذَلِكَ وَقَالُوا لَهُ قَدْ فَخَّخْنَا بَيْنَ الْمُهَاجِرِينَ
 وَالْأَنْصَارِ وَالْعَرَبِ قَالَ أَفَأَرَدْتُمْ مِنِّي أَنْ أَكُونَ مَلِكًا
 جَبَّارًا فِي الْجَاهِلِيَّةِ جَبَّارًا فِي الْإِسْلَامِ لَا وَاللَّهِ لَا تَكُونُ
 طَاعَةُ الرَّبِّ إِلَّا بِالتَّوَاضُّعِ لِلَّهِ وَالرُّهْدِ فِي هَذِهِ الدُّنْيَا
 وَتَوَاضَعِ الْمُلُوكِ وَمَنْ وَرَدَ عَلَيْهِ مِنَ الرُّفُودِ بَعْدَ
 15 التَّكْبَرِ وَتَدَلَّلُوا بَعْدَ التَّجَبُّرِ *

وَبَلَغَ أَبَا بَكْرٍ عَنْ أَبِي سُفْيَانَ خَضِرِ بْنِ حَرْبٍ أَمْرًا
 فَأَحْضَرَهُ وَأَقْبَلَ يَصِيحُ عَلَيْهِ وَأَبُو سُفْيَانَ يَتَمَلَّقُهُ

ويتذلل له وأقبل أبو قحافة وسَمِعَ صِيحَ أَبِي بَكْرٍ
فقال لِقَائِدِهِ عَلِيٍّ مَنْ يَصِيحُ أَبْنِي فَقَالَ لَهُ عَلِيُّ أَبِي
سَفِيَانٍ فَذَا مِنْ أَبِي بَكْرٍ وَقَالَ لَهُ أَعَلَى أَبِي سَفِيَانٍ
تَرَفَعُ صَوْتُكَ يَا عَتِيْقُ وَقَدْ كَانَ بِالْأَمْسِ سَيِّدَ
قُرَيْشٍ فِي الْجَاهِلِيَّةِ لَقَدْ تَعَدَّيْتَ طَوْرَكَ وَجُرْتَ مِقْدَارَكَ⁵
فَتَبَسَّمَ أَبُو بَكْرٍ وَمَنْ حَضَرَهُ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ
وَقَالَ لَهُ يَا أَبَتِ إِنَّ اللَّهَ قَدْ رَفَعَ بِالإِسْلَامِ قَوْمًا وَأَذَلَّ بِهِ
آخَرِينَ * وَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَدْ سَمَّنَهُ الْيَهُودُ
فِي شَيْءٍ مِنَ الطَّعَامِ وَأَكَلَ مَعَهُ الْحَارِثُ بْنُ كَلْدَةَ
فَعِيَّ وَكَانَ السَّمُّ لِسَنَةِ وَمَرَضَ أَبُو بَكْرٍ قَبْلَ وَفَاتِهِ¹⁰
بِخَمْسَةِ عَشَرَ يَوْمًا وَتُوِّفِيَ مَسَاءَ يَوْمِ الثَّلَاثَاءِ لِثَمَانَ
بَقِيْنَ مِنْ جُمَادَى الْآخِرَةِ سَنَةَ ثَلَاثِ عَشْرَةَ مِنَ الْهِجْرَةِ
وَهُوَ ابْنُ ثَلَاثِ وَسِتِّينَ سَنَةً *

ثُمَّ بُويعَ عُمَرُ وَهُوَ عُمَرُ بْنُ الْخَطَّابِ بْنِ نَفِيلِ بْنِ
عَبْدِ الْعُزَّى وَأُمُّهُ حَيْثَمَةُ بِنْتُ عِشَامٍ وَكَانَتْ سَوْدَاءَ¹⁵
وَإِذَا سُمِّيَ عُمَرُ الْفَارُوقَ لِأَنَّهُ فَرَّقَ بَيْنَ الْحَقِّ وَالْبَاطِلِ
وَكَنِيَّتُهُ أَبُو حَفِصٍ وَهُوَ أَوَّلُ مَنْ سُمِّيَ بِأَمِيرِ الْمُؤْمِنِينَ

وكان مُتَوَاعِباً حَشِيناً الْمَلْبَسِ شَدِيداً فِي ذَاتِ اللَّهِ
 وَاتَّبَعَهُ عُمَّالُهُ فِي سَائِرِ أَعْمَالِهِ وَشَبِيهِهِ وَأَخْلَاقِهِ كُلِّ
 يَتَشَبَّهُ بِهِ مِمَّنْ غَابَ أَوْ حَضَرَ وَكَانَ يَلْبَسُ الْجُبَّةَ
 الصُّوفَ الْمُرَقَّعَةَ بِالْأَدِيمِ وَغَيْرِهِ وَيَشْتَمِلُ بِالْعَبَاءَةِ وَيَحْمِلُ
 5 الْقِرْبَةَ عَلَى كَتِفِهِ مَعَ هَيْبَةٍ قَدْ رَزَقَهَا وَكَانَ أَكْثَرَ رِكَابِهِ
 الْإِبِلَ وَرَحْلُهُ مَشْدُودٌ بِاللِّيفِ وَكَذَلِكَ عُمَّالُهُ مَعَ مَا
 فَتَحَ اللَّهُ عَلَيْهِمْ مِنَ الْبِلَادِ وَأَرْسَعَهُمْ مِنَ الْأَمْوَالِ*
 وَكَانَ مِنْ عُمَّالِهِ سَعِيدُ بْنُ عَامِرٍ فَشَكَاهُ أَهْلُ
 حِمَاصٍ إِلَيْهِ وَسَأَلُوهُ عَزْلَهُ فَقَالَ عَمْرُ اللَّهُمَّ لَا تَقْدِرْ فِرَاسَتِي
 10 فِيهِ الْيَوْمَ وَقَالَ لَهُمْ مَاذَا تَشْكُونَ مِنْهُ قَالُوا لَا يُخْرِجُ
 إِلَيْنَا حَتَّى يَرْتَفِعَ النَّهَارُ وَلَا يُجِيبُ أَحَدًا بَلِيْلٍ وَلَهُ
 يَوْمٌ فِي الشَّهْرِ لَا يُخْرِجُ فِيهِ إِلَيْنَا فَقَالَ عَمْرُ عَلَيَّ بِهِ
 فَلَمَّا جَاءَ جَمَعَ بَيْنَهُمْ وَبَيَّنَّهُ فَقَالَ مَا تَنْقِمُونَ مِنْهُ
 قَالُوا لَا يُخْرِجُ إِلَيْنَا حَتَّى يَرْتَفِعَ النَّهَارُ قَالَ مَا تَقُولُ
 15 يَا سَعِيدُ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِذْهُ لَيْسَ لِأَهْلِ خَادِمٍ
 فَأَعْجَنَ عَجِينِي ثُمَّ أَجْلَسُ حَتَّى يَخْتَمَرَ فَأَخْبِرُ خُبْرِي
 ثُمَّ أَنْوَضُ وَأَخْرِجُ إِلَيْهِمْ قَالَ وَمَاذَا تَنْقِمُونَ مِنْهُ

قالوا لا يُجيبُ بليد قال قد كنتُ أكرهُ أنْ أذكرَ هذا
 إني جعلتُ الليلَ كُلَّه لِرَبِّي وجعلتُ النهارَ لهم قال
 وما ذا تنقمون منه قالوا يومٌ في الشهر لا يخرج إلينا
 فيه قال نعم ليس لي خادمٌ فأغسلُ ثوبِي ثم أُجفِّفُه
 فأُمسِي فقال عمرُ الحمدُ لله الذي لم يفلد فراستي⁵
 فيكَ يا أهلَ حمصَ استَوْصُوا بِوَالِيكُمْ خَيْرًا ثم بعث
 إليه عمرُ بِألفِ دينارٍ وقال له استعينَ بها فقالت له
 أمْرأته قد أغنانا الله عن خدَمَتِكَ فقال لها ألا
 ندفعُها إلى مَنْ يأتينا أحوجَ مما كُنَّا إليها قالت
 بلى فصَرَّها صرًّا ثم دفعها إلى مَنْ يثقُ به فقال¹⁰
 أنطلقُ بهذه الصرة إلى فلانٍ وبهذه إلى يتيمِ فلانٍ
 وهذه إلى مسكينِ فلانٍ حتى بقِيَ منها شيءٌ يسيرٌ
 فدفعه إلى أمْرأته وقال أنفقِي هذا ثم عادَ إلى خدَمَتِهِ
 فقالت له امرأته ألا تبعتُ بذلك المالَ فتشترِي لنا
 منه خادما فقال سيأتيك أحوجٌ مما تكونينَ إليه*¹⁵
 ومن عماله على المدائنِ سلمانُ الفارسيُّ وكان
 يلبسُ الصوفَ ويركبُ الحمارَ ببردعةٍ بغيرِ أكافٍ ويأكلُ

خُبِرَ الشَّعِيرِ وَكَانَ نَاسِكًا زَاهِدًا فَلَمَّا أَحْتَضَرَ بِالْمَدَائِنِ
 قَالَ لَهُ سَعْدُ بْنُ أَبِي وَقَّاصٍ أَوْصِنِي يَا أَبَا عَبْدِ اللَّهِ
 قَالَ أَذْكَرَ اللَّهُ عِنْدَ هَيْكِكَ إِذَا هَمَمْتَ وَعِنْدَ لِسَانِكَ
 إِذَا حَكَمْتَ وَعِنْدَ يَدِكَ إِذَا أَقْسَمْتَ وَجَعَلَ سَلْمَانُ
 5 يَبْكِي فَقِيلَ لَهُ يَا أَبَا عَبْدِ اللَّهِ مَا يُبْكِيكَ قَالَ سَمِعْتُ
 رَسُولَ اللَّهِ يَقُولُ أَنَّ فِي الْآخِرَةِ عَقَبَةً لَا يَقْطَعُهَا إِلَّا
 الْخُحْفُونَ وَأَرَى هَذِهِ الْأَسَاوِدَةَ حَوْلِي فَنظَرُوا فَلَمْ
 يَرَوْا فِي الْبَيْتِ إِلَّا رَكْوَةً وَإِدَاوَةً وَمَطْهَرَةً*

وَكَانَ عَامِلَهُ عَلَى الشَّامِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ
 10 وَكَانَ يَظْهَرُ لِلنَّاسِ وَعَلَيْهِ الصُّوفُ الْجَبَانِي فَعَدَلَ عَلَى
 ذَلِكَ وَقِيلَ لَهُ إِنَّكَ بِالشَّامِ وَأَمِيرُ الْجَيْشِ وَحَوْلَنَا
 الْأَعْدَاءُ فغَيَّرَ مِنْ زِيَّتِكَ وَأَصْلِحَ مِنْ شَارَتِكَ فَقَالَ مَا
 كُنْتُ بِالَّذِي أَنْتَ كُنْتُ عَلَيْهِ فِي عَصْرِ رَسُولِ اللَّهِ
 صلعم*

15 وَكَانَ عَمْرٌ لَا يَتْرُكُ أَحَدًا مِنَ الْعَجَمِ يَدْخُلُ
 الْمَدِينَةَ فَكُتِبَ إِلَيْهِ الْمُغِيرَةُ بْنُ شُعْبَةَ إِنَّ عِنْدِي
 غُلَامًا تَجَارًا نَقَّاشًا حَدَادًا فِيهِ مَنَافِعُ لِأَهْلِ الْبَلَدِ فَإِنْ

رَأَيْتَ أَنَّ تَأَذَّنَ لِي فِي الْإِرْسَالِ بِهِ فَعَلْتُ فَأَذِنَ لَهُ
 وَقَدْ كَانَ الْمُغْيِرَةُ جَعَلَ عَلَيْهِ كُلَّ يَوْمٍ دِرْهَمَيْنِ وَكَانَ
 يُدْعَى أَبَا لَوْلُؤَةَ وَكَانَ هَجُوسِيًّا مِنْ أَهْلِ نَهَاوَنْدَ فَلَبِثَ
 مَا شَاءَ اللَّهُ ثُمَّ أَتَى عُمَرَ يَشْكُو إِلَيْهِ ثِقَلَ خَرَاجِهِ فَقَالَ
 لَهُ عُمَرُ وَمَا تُحْسِنُ مِنَ الْأَعْمَالِ قَالَ نَقَّاشُ نَجَّارٍ حَدَّادٌ 5
 فَقَالَ لَهُ عُمَرُ مَا خَرَاجُكَ بِكَثِيرٍ فِي كُنْهِ مَا تُحْسِنُ مِنَ
 الْأَعْمَالِ فَمَضَى عَنْهُ وَهُوَ يَتَذَمَّرُ ثُمَّ مَرَّ بِعُمَرَ يَوْمًا آخَرَ
 وَهُوَ قَاعِدٌ فَقَالَ لَهُ عُمَرُ أَلَمْ أُحَدِّثْ عَنْكَ أَنَّكَ تَقُولُ
 لَوْ شِئْتُ أَنْ أَصْنَعَ رَحَى تَطْحَنُ بِالرَّيْحِ لَفَعَلْتُ فَقَالَ
 أَبُو لَوْلُؤَةَ وَاللَّهِ لِأَصْنَعَنَّ رَحَى يَتَحَدَّثُ بِهَا النَّاسُ 10
 وَمَضَى أَبُو لَوْلُؤَةَ فَقَالَ عُمَرُ أَمَا الْعِلْجُ فَقَدْ تَوَعَّدَنِي
 أَنْفًا فَلَمَّا أَرْمَعُ عَلَى الَّذِي أَرْمَعُ عَلَيْهِ أَخَذَ خَنْجَرًا
 فَأَشْتَمَلَ عَلَيْهِ ثُمَّ قَعَدَ لِعُمَرَ فِي زَاوِيَةٍ مِنْ زَوَايَا الْمَسْجِدِ
 فِي الْعَلَسِ وَكَانَ عُمَرُ يَخْرُجُ فِي السَّكْرِ فَيُوقِظُ النَّاسَ
 لِلصَّلَاةِ فَمَرَّ بِهِ فَثَارَ إِلَيْهِ فَطَعَنَهُ ثَلَاثَ طَعَنَاتٍ 15
 إِحْدَاهُنَّ نَحَكَتْ سُرَّتَهُ وَهِيَ الَّتِي قَتَلْتَهُ وَطَعَنَ أَثْنَى
 عَشَرَ رَجُلًا مِنْ أَهْلِ الْمَسْجِدِ فَمَاتَ مِنْهُمْ سِتَّةٌ وَبَقِيَ سِتَّةٌ

وَخَرَّ نَفْسَهُ بِخَنْجَرِهِ فَمَاتَ فَدَخَلَ عَلَى عَمْرِ بْنِ عَبْدِ
 اللَّهِ وَهُوَ يَجُودُ بِنَفْسِهِ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ
 أَسْتَخْلِفُ عَلَى أُمَّةٍ مُحَمَّدٍ فَإِنَّهُ لَوْ جَاءَكَ رَأْيِي إِيَّاكَ
 أَوْ غَنَمِكَ وَتَرَكَ إِبْلَهُ أَوْ غَنَمَهُ لَا رَأْيِيَ لَهَا لَدُمَّتَهُ
 5 وَقُلْتَ لَهُ كَيْفَ تَرَكْتَ أَمَانَتَكَ ضَائِعَةً فَكَيْفَ يَا أَمِيرَ
 الْمُؤْمِنِينَ بِأُمَّةٍ مُحَمَّدٍ فَاسْتَخْلِفَ عَلَيْهِمْ فَقَالَ إِنَّ
 أَسْتَخْلِفُ عَلَيْهِمْ فَقَدْ أَسْتَخْلَفَ عَلَيْهِمْ أَبُو بَكْرٍ وَإِنْ
 أَتْرَكْتَهُمْ فَقَدْ تَرَكْتَهُمْ رَسُولُ اللَّهِ فَيَسَسَ مِنْهُ عَبْدُ اللَّهِ
 حِينَ سَمِعَ ذَلِكَ مِنْهُ * فَكَانَتْ وِلَايَةُ عَمْرَِ عَشْرَ سِنِينَ
 10 وَسِتَّةَ أَشْهُرٍ وَأَرْبَعَ لَيَالٍ وَقُتِلَ فِي صَلَاةِ الصُّبْحِ وَهُوَ
 أَبْنُ ثَلَاثِ وَسِتِّينَ سَنَةً وَدُفِنَ مَعَ النَّبِيِّ وَأَبِي بَكْرٍ
 عِنْدَ رِجْلَيْ النَّبِيِّ وَحُجِّجَ فِي خِلَافَتِهِ تِسْعَ حُجُجٍ *
 ثُمَّ بُويعَ عُثْمَانُ يَوْمَ الْجُمُعَةِ غُرَّةَ الْحَرَمِ أَوْ لَيْلَةَ بَقِيَّتِ
 مِنْ ذِي الْحِجَّةِ سَنَةَ ثَلَاثِ وَعِشْرِينَ وَهُوَ عُثْمَانُ بْنُ
 15 عَفَّانَ بْنِ أَبِي الْعَاصِ بْنِ أُمَيَّةَ وَيُكْنَى بِأَبِي عَبْدِ
 اللَّهِ وَأَبِي عَمْرٍو وَالْأَغْلَبُ مِنْهُمَا أَبُو عَبْدِ اللَّهِ وَأُمُّهُ
 أَرْوَى بِنْتُ كُرَيْزٍ وَكَانَ لَهُ مِنَ الْوَلَدِ عَبْدُ اللَّهِ الْأَكْبَرُ

وعبدُ الله الأصغرُ أمُّهُمَا رُتِيَّةُ بنتُ رسولِ الله صلعم
 وأَبَانُ وَخَالِدٌ وَسَعِيدٌ وَالْوَلِيدُ وَالْمُغِيرَةُ وَعَبْدُ الْمَلِكِ
 وَأُمُّ أَبَانَ وَأُمُّ سَعِيدٍ وَأُمُّ عمرو وَعَائِشَةُ وكان عبدُ
 الله الأكبرُ يُلقبُ بالمُطَرَفِ الحُسَينِ وَجَمالِهِ وكان
 كثيرَ التزويجِ كثيرَ الطَّلَاقِ وكان أَبَانُ أبرصَ أَحولَ قد⁵
 حملَ عنه أصحابُ الحديثِ عِدَّةٌ مِنَ السَّنَنِ وكان
 سعيدُ أَحولَ بَجِيلًا وَقُتِلَ في زَمَنِ مُعَاوِيَةَ وكان الوليدُ
 صاحبُ شَرَابٍ وَفِتْوَةٍ وَهَجُونٍ وَقُتِلَ أبوه وهو مَخْلُوقُ
 الوجهِ سَكَرَانُ عليه مَصَبَّغَاتٌ واسِعَةٌ وبلغ عبدُ الله
 الأصغرُ مِنَ السِّنِّ سِتًّا وَسَبْعِينَ سَنَةً فنقره دِيكٌ على عَيْنِيهِ¹⁰
 فكان ذلك سَبَبَ موتهِ وعبدُ الملك مات صغيراً ولا
 عَقِبَ لَهُ*

وكان عثمانُ في نِهايَةِ الجُودِ وَالكَرَمِ وَالسَّماحَةِ
 وَالبَدَلِ في القريبِ وَالبعيدِ فسلكَ عَمالُهُ وَكثيرٌ مِنَ
 أَهلِ عَصْرِهِ طَرِيقَتَهُ وَتَأَسَّوْا بِفِعْلِهِ وَبني دارَهُ بالمَدِينَةِ¹⁵
 وَشَيَّدَهَا بِالْحَجَّجِ وَالكِلسِ وَجَعَلَ أَبوابها مِنَ السَّاجِ
 وَالعَرَعِ وَأَقْتَنَى أَمْوالاً وَجَداناً وَعيوناً بالمَدِينَةِ وَذُكِرَ

أَنَّ عَثْمَانَ يَوْمَ قُتِلَ كَانَ لَهُ عِنْدَ خَازِنِهِ مِنَ الْمَالِ
خَمْسُونَ وَمِائَةً أَلْفَ دِينَارٍ وَأَلْفَ دِرْهَمٍ وَقِيمَةٌ
صِيَاعِهِ بِوَادِي الْقُرَى وَحُنَيْنٍ وَغَيْرِهَا مِائَةٌ أَلْفَ
دِينَارٍ وَخَلْفَ خَيْلًا وَإِبِلًا كَثِيرَةً *

5 وَكَانَ عَمَالُهُ عَلَى أَعْمَالِهِ جَمَاعَةً مِنْهُمْ الْوَلِيدُ بْنُ
عُقْبَةَ بْنِ أَبِي مُعَيْطٍ عَلَى الْكُوفَةِ وَهُوَ مِنْ أَحْبَرِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مِنْ أَهْلِ النَّارِ فَصَرَفَ عَنِ
الْكُوفَةِ الْوَلِيدَ بْنَ عُقْبَةَ وَوَلَّاهَا سَعِيدَ بْنَ الْعَاصِ
وَكَانَ السَّبَبُ فِي صَرْفِ الْوَلِيدِ وَوَلَايَةِ سَعِيدٍ عَلَى مَا
10 رُوِيَ أَنَّ الْوَلِيدَ كَانَ شَرِبَ مَعَ نَدَمَاتِهِ وَمُغْنِيهِ مِنْ
أَوَّلِ اللَّيْلِ إِلَى الصَّبَاحِ فَلَمَّا آذَنَهُ الْمُوَدِّنُ بِالصَّلَاةِ
خَرَجَ مُتَفَضِّلًا فِي غَلَائِلِهِ فَتَقَدَّمَ إِلَى الْحِرَابِ فِي صَلَاةِ
الصُّبْحِ فَصَلَّى بِهِمْ أَرْبَعَ رَكَعَاتٍ وَقَالَ أَتُرِيدُونَ أَنْ
أَزِيدَكُمْ وَقِيلَ أَنَّهُ قَالَ فِي سُجُودِهِ وَقَدْ أَطَالَ أَشْرَبُ
15 وَأَسْقِنِي فَقَالَ لَهُ بَعْضُ مَنْ كَانَ خَلْفَهُ فِي الصَّفِّ
الْأَوَّلِ مَا تُرِيدُ لَا زَادَكَ اللَّهُ مَزِيدَ الْخَيْرِ وَاللَّهُ مَا
أَعْجَبُ إِلَّا مِمَّنْ بَعَثَكَ إِلَيْنَا وَالْيَا وَعَلَيْنَا أَمِيرًا نَحْصِبُ

الناس الوليدَ بِحَصَى المسجد فدخل قصره يترنح
 وشاع بالكوفة فعُله وظهر فسُقه ومداومته شرب الخمر
 فهجم عليه جماعة من المسجد فوجدوه سكران
 مضطجعا على سريره لا يعقل فأيقظوه من رقدته فلم
 يستيقظ ثم تقياً عليهم ما شرب من الخمر فأنزِعوا⁵
 خاتمه من يده وخرجوا من فورهم إلى المدينة فأتيا
 اثنان منهم عثمان بن عفان فشهدا عنده على
 الوليد أنه شرب الخمر فقال عثمان وما يدريكما أنه
 شرب الخمر فقلا هي الخمر التي كنا نشربها في
 الجاهلية وأخرجا خاتمه فدفعاه إليه فزجرهما ودفع¹⁰
 في صدورهما وقال تنحيا عني فخرجا من عنده وأتيا
 علياً رضى الله عنه فاخبراه بالقصة فأتى عثمان
 وهو يقول دفعت الشهود وأبطلت الحدود فقال له
 عثمان فما ترى قال أرى أن تبعث الى صاحبك فتخضره
 فإن أقاما الشهادة عليه في وجهه ولم يدراً عن نفسه¹⁵
 بحجة أقمت عليه الحد فلما حضر الوليد دعاهما
 عثمان فأقاما الشهادة عليه ولم يدل بحجة فألقى

عثمانُ السَّوْطُ إِلَى عَلِيٍّ فَقَالَ عَلِيُّ لِابْنِهِ الْحَسَنِ قُمْ يَا بُنَيَّ
 فَأَقِمْ عَلَيْهِ مَا أَوْجَبَهُ اللَّهُ فَقَالَ يَكْفِينِيهِ بَعْضُ مَنْ
 تَرَى فَلَمَّا رَأَى أَمْتِنَاعَ الْجَمَاعَةِ عَنْ إِتَامَةِ الْحَدِّ عَلَيْهِ
 تَوَقَّيًّا لِعُضْبِ عِثْمَانَ لِقَرَابَتِهِ مِنْهُ أَخَذَ عَلِيُّ السَّوْطَ
 5 وَدَنَا مِنْهُ فَلَمَّا أَقْبَلَ فَخَوْهَ سَبَّهَ الْوَلِيدُ وَقَالَ يَا صَاحِبَ
 مَكْسٍ فَقَالَ عَقِيدُ بْنُ أَبِي طَالِبٍ وَكَانَ مَتْنِ حَضَرَ
 إِنَّكَ لَتَتَكَلَّمُ يَا أَبْنَ أَبِي مُعَيْطٍ كَأَنَّكَ لَا تَدْرِي مَنْ
 أَنْتَ وَأَنْتَ عِلْجٌ مِنْ أَهْلِ صَفُورِيَّةَ وَهِيَ قَرْيَةٌ بَيْنَ
 عَمَّا وَاللَّجُونِ مِنْ أَعْمَالِ الْأُرْدُنِّ مِنْ بِلَادِ طَبَرِيَّةَ كَانَ
 10 ذِكْرُ أَنَّ أَبَاهُ كَانَ يَهُودِيًّا مِنْهَا فَأَقْبَلَ الْوَلِيدُ يَرَوُّهُ
 مِنْ عَلِيٍّ فَأَجْتَذَبَهُ عَلِيُّ فَضْرَبَ بِهِ الْأَرْضَ وَعَلَاهُ
 بِالسَّوْطِ فَقَالَ عِثْمَانُ لَيْسَ لَكَ أَنْ تَفْعَلَ بِهِ هَذَا قَالَ
 بَلَى وَشَرًّا مِنْ هَذَا إِذَا فَسَقَ وَمَنْعَ حَقِّ اللَّهِ تَعَالَى
 أَنْ يُؤْخَذَ مِنْهُ * وَوَلَّى الْكُوفَةَ بَعْدَهُ سَعِيدُ بْنُ الْعَاصِ
 15 فَلَمَّا دَخَلَ سَعِيدُ الْكُوفَةَ وَالْيَا أَبَى أَنْ يَصْعَدَ
 الْمِنْبَرَ حَتَّى يُغْسَلَ وَأَمْرٌ بِغَسْلِهِ وَقَالَ إِنَّ الْوَلِيدَ كَانَ
 نَجَسًا رَجَسًا *

وكان بلغ الوليدَ عن رجلٍ من اليهودِ من
 ساكني قريةٍ من قُرَى الكوفةِ انه يعمل أنواعا من
 السِّحْرِ والحَيالاتِ فاحضره فأراه في المسجدِ ضَرْبا من
 التَّخاييل وهو أَنَّهُ أَظْهَرَ له في الليل قتيلا عظيما على
 فَرَسٍ يَرْكُضُ في صَحْنِ المسجدِ ثم صار اليهوديُّ⁵
 نائِةً تَمْشِي على الحَبْلِ ثم أراه صورةَ حِمَارٍ دخل من
 فِيهِ وخرج من دُبْرِهِ ثم ضرب عُنُقَ رجلٍ وْفَرَقَ
 بين جِسْمِهِ ورَأْسِهِ ثم أَمَرَ السِّيفَ عَلَيْهِ فقام الدَّحْلُ
 وكان جماعةً من اهل الكوفةِ حضروا مِنْهُم جنداب
 ابن كَعْبِ الأَزْدِيُّ فَجَعَلَ يَسْتَعِيدُ باللهِ مِنْ فِعْلِ¹⁰
 الشَّيْطَانِ وَمِنْ عَمَلِ يَبْعُدُ عن الرَّحْمَنِ وَعَلِمَ أَنَّ ذَلِكَ
 هو ضَرْبٌ من التَّخْيِيلِ والسِّحْرِ فَأَخْطَرَطَ سَيْفَهُ وَضَرَبَ
 اليهوديَّ ضَرْبَةً أَدارت رَأْسَهُ عن بَدَنِهِ وقال *جاء
 الحَقُّ وزَهَقَ الباطلُ إِنَّ الباطلَ كان زَهُوقاً¹ وقد قيل
 أَنَّ ذَلِكَ كان نَهَاراً وَأَنَّ جندابا خرج الى البَسوقِ¹⁵
 ودنا من بَعْضِ الصَّيَاقِلَةِ فَأَخَذَ مِنْهُ سَيْفاً ثُمَّ أَقْبَلَ

¹ Sur. 17, 83.

فِي الزَّحَامِ وَقَدْ سَتَرَ السَّيْفَ فَضْرَبَ بِهِ عُنُقَ الْيَهُودِيِّ
 وَقَالَ إِنْ كُنْتَ صَادِقًا فَأَخِي نَفْسِكَ فَأُنْكَرَ عَلَيْهِ
 الْوَلِيدُ ذَلِكَ وَأَرَادَ أَنْ يَضْرِبَ عُنُقَهُ فَقَامَ قَوْمٌ مِنْ
 الْأَزْدِ فَقَالُوا لَا تُقْتُلْ وَاللَّهِ صَاحِبَنَا فَصَيَّرَهُ فِي الْحَبْسِ
 ٥ وَأَرَادَ قَتْلَهُ غِيْلَةً فَكَانَ يَصَلِّي اللَّيْلَ كُلَّهُ فَنظَرَ
 السَّجَّانُ إِلَى قِيَامِهِ لَيْلَةً إِلَى الصُّبْحِ فَقَالَ لَهُ أَنْجِ
 بِنَفْسِكَ فَقَالَ لَهُ جُنْدُبٌ تُقْتَلُ بِي فَقَالَ لَيْسَ ذَلِكَ
 بِكَثِيرٍ فِي مَرْضَاةِ اللَّهِ وَالِدَّفْعِ عَنِّي مِنْ أَوْلِيَاءِ
 اللَّهِ فَلَمَّا أَصْبَحَ الْوَلِيدُ دَعَا بِهِ وَقَدْ آسْتَعَدَّ لِقَتْلِهِ
 ١٠ فَلَمْ يَجِدْهُ فَسَأَلَ السَّجَّانَ فَاخْبِرْهُ بِهَرَبِهِ فَضْرَبَ
 عُنُقَ السَّجَّانِ وَصَلَبَهُ بِالْكُنَاسَةِ*

B. TO BE TRANSLATED INTO ARABIC.

Preliminary remarks.

Words included within brackets [] are to be omitted in translating; those within parentheses () either represent an Arabic word which is to be added, or give the literal translation of an idiomatic phrase. Nominal sentences are distinguished by a bracketed verb (usually a form of "to be") or pronoun between the subject and the predicate. In the other (verbal) sentences, the verb is to be placed before the subject; the object of the verb is to be placed after the subject, if it is a noun, and after the verb, if it is a pronoun governed by the preposition belonging to the verb. A pronoun in the accusative is of course always a suffix (§ 11 b, but cfr. § 46). In general the position of the Arabic words has been retained as far as possible. The English past tenses are usually to be translated by the Arabic perfect, the present and future by the imperfect. All Arabic nouns, not in the status constructus, receive the article, even when in English it may be wanting, except those which are distinguished by having the indefinite article "a, an" before them (cfr. § 84 b). Adjectives must follow their nouns and agree with them in gender, number (but cfr. § 62) and case. Pronouns agreeing with verbs are not to be separately translated. A preposition after a verb is usually entered in the glossary under the heading of the verb; if not found there, it must be looked for separately. Exceptions to the above rules are pointed out in the notes.

I.

Nominal Sentences.¹

1. The glory of the man [are] his sons, and the solicitude of the man [are] his dwelling and his neighbour.—2. The elegance of the man [lies] in his tongue, and the elegance of the woman [lies] in her understanding.—3. The liberal [man is] related to God.—4. The worst of repentance [is] at the day² of resurrection.—5. The love of the world [is] the beginning of every sin.—6. The promise of the king [is] a security.—7. The learned [men are] the heirs of the prophets.—8. Wisdom [is] for the character³ like medicine for the body.³—9. The world [is] the prison of the believer and the paradise of the unbeliever.—10. Contentment [is a part] of⁴ the nature³ of the domestic animals. — 11. The malady of covetousness has no (not is for it a) cure; and the disease of ignorance has no (not is for it a) physician.—12. The nutriment of the body³ [are] (the) beverages and (the) viands, and the nutriment of the understanding [is] wisdom and learning.—13. Money has

¹ § 92 seqq.² § 82 a.³ plur.⁴ من.

(to money [is]) a difficult entrance and an easy exit.—
 14. Verily¹ God [is] forgiving and² compassionate.—
 15. Verily ye³ [are] in a manifest error.—16. The
 nobles of⁴ Pharaoh's folk said⁵, "Verily this [is] surely⁶
 "a learned enchanter".—17. Verily in that⁷ [lies] surely
 an example for the unbelievers.—18. Flight in its
 [proper] time [is] better than endurance in its wrong
 time (in another than its [proper] time).—19. There
 is no (not⁸ [is there]) strength and no (not⁸) power
 except with God, the High, the Mighty.—20. The best
 of gifts [is] understanding, and the worst of misfort-
 unes [is] ignorance.—

II.

Verbal sentences.⁹

a. The strong verb.

21. Jonah came out from the whale's belly.—
 22. Zaid killed Muhammed.—23. They gave (beat)
 Omar a violent beating¹⁰.—24. The direction of prayer
 was shifted¹¹ from Jerusalem to Mecca.—25. God [is]
 cognizant of what ye are doing.—26. Verily⁷ God

¹ § 95 a. ² § 97. ³ suffix. ⁴ مِنْ. ⁵ perf. sing. § 91 a.

⁶ § 95 a. rem. ⁷ § 95 a. ⁸ § 81 b. ⁹ § 90 seqq. ¹⁰ § 80.

¹¹ fem.

provides for every one his sufficiency.—27. Learning and money [they] cover up¹ every fault, and poverty and ignorance [they] uncover¹ every fault.—28. They took him away and put him in the bottom of the well.—29. The brothers of Joseph returned² to their father.—30.) Why hast thou³ not⁴ washed thy shirt? —31. The most⁵ of mankind are not grateful².—32. They⁶ [are] unbelievers in⁷ the future life.—33. We made heaven [to be] a [well-]preserved roof.—34. Do not do good out of⁸ hypocrisy, and do not leave off [doing] it out of⁸ modesty.—

35. Why do ye render waste the cultivated⁹ countries?—36. Thereupon we sent Moses and his brother Aaron with our signs to Pharaoh and his nobles; then they declared the two of them¹⁰ to be liars.—37. The angels said¹¹, “O Mary! be obedient to thy Lord and “prostrate thyself; verily¹² God giveth thee glad “tidings of a Word from him; and he¹³ [is one] of¹⁴ “those¹⁵ who are placed near [to God], and he shall “talk to mankind in the cradle!”—38. It is not good to hurry (not is good the hurrying), except in the

¹ dual. ² plur. ³ fem. ⁴ لَمْ § 76 c. ⁵ sing. ⁶ pronoun.
⁷ ب. ⁸ § 82 d. ⁹ § 62. ¹⁰ suffix in the dual. ¹¹ § 91 b;
¹² § 95 a. ¹³ pronoun. ¹⁴ مِنْ. ¹⁵ part.

marrying of a¹ daughter, and the burying of a¹ dead [man], and the entertaining of a¹ guest.—39.) Glorify² God in the early morning³ and [late] in the evening³.

40. Verily the hypocrite has (to the hyp. [belong]) three characteristics; his tongue contradicts his heart, and his speech his action, and his exterior his interior.—41. The men of his people used to sit with him⁴ on account of his learning. — 42. Verily the holy war [is] incumbent⁵ on you.—43. The vehemence of a (the) man [is what] causes him to perish⁶.—44. The head of al-Husain the son of Alî was brought into the city⁷ of Damascus⁸ and was placed before Yazîd.—45. Verily we⁹ have become Muslims, so become Muslims ye¹⁰ [also]!—46. Do not talk to one another with disgraceful talk!—47. Every thing has (to every thing [belongs]) an indication; and the indication of understanding [is] reflection, and the indication of reflection [is] being silent.—48. We started off towards Bagdad to bring an action against one another¹¹ before¹² its¹³ governor.—49. The most excellent [kind] of praise [is], “[there is] no¹⁴ god

¹ § 84 b. ² plur. ³ indetermin. accus. § 82 a. ⁴ كان sing., then subject, then the verb in the plur. ⁵ Part. ⁶ nominal sent. § 92 c a. ⁷ acc. ⁸ § 88 a. ⁹ § 71 c. ¹⁰ pronoun.
¹¹ part. § 82 b. ¹² إلى ¹³ § 50. ¹⁴ § 81 b.

except God!" and the most excellent of [good] works [are] the five¹ prayers; and the most excellent [kind] of character [is] (the) being humble.—50. They fought with one another four days;² then the Byzantines were routed³.—51. What is disliked in⁴ the king [is] the being devoted to (the) pleasures, and the hearing of (the) songs and the spending of (the) time therewith (with that).—52. They said, "O our "father! verily we⁵ went away, running races⁶, and "left Joseph with⁷ our baggage; then the wolf ate "him".—53. Observe what [is] in the heart of thy brother by means of his eye, for⁸ the eye [is] the title-page of the heart!—54. In the fourth year from the birth of Muhammed the [two] angels⁹ cut open¹⁰ his belly and extracted¹¹ his heart; then they cut it¹¹ [his heart] open and extracted¹¹ from it a black clot of blood; thereupon they washed¹¹ his heart and his belly with snow.—55. They conversed¹² about the case of the Apostle.—

56. Verily, God hath (to God [are])¹³ servants whom¹⁴ he distinguishes (he distinguishes them) with

¹ masc. determ. after the noun, § 87 a. ² § 82 a. ³ fem. sing.

⁴ **بِ**. ⁵ § 71 c. ⁶ imperf. merely, § 100 b. ⁷ **عِنْدَ** with gen.

⁸ **بِ**. ⁹ dual. ¹⁰ sing. § 91 a. ¹¹ dual. ¹² § 91 rem. a.

¹⁵ § 95 a. ¹⁴ without relative particle § 99 b.

his favours.—57. Restrain thyself from meat¹ which² causes thee to acquire an indigestion, and [from] an action which² occasions thee regret³.—58. Thou hast fallen in love⁴ with a girl, a possessor of beauty³ and elegance³.—59.] Muhammed said, "Help thy brother, "[whether he be] doing wrong⁵ or wronged⁵!" They asked, "O Apostle of God! how shall we help him, "[if he be] doing wrong⁵?" He said, "By restraining "him from doing wrong!"—60. Do not turn away⁶ a beggar!—61. A servant does not believe, until he love for his brother that which he loves for himself.—

b. The weak verb.

62. A poor [man] begged of me, so I gave him [two] pieces of money⁷.—63. Be mindful of death, for he⁸ takes hold of your forelocks; if⁹ ye fly from him, he overtakes you, and if⁹ ye stay, he seizes you.—64. Music [is] like the spirit and wine [is] like the body; then through their¹⁰ being combined is born joy.—65. The Apostle used to¹¹ preach to his

¹ indeterminat. ² without relative particle § 99 b. ³ indet.
⁴ § 73 e. ⁵ § 82 b. ⁶ § 35, rem. 1. ⁷ dual. ⁸ pronoun with
 foll. part. ⁹ § 102. ¹⁰ dual-suffix. ¹¹ cfr. p. 90, rem. 4.

companions and to exhort them and to teach them the beauties of character¹.—66. Verily² our friends shall³ entrust to us their secrets.—67. The lust of⁴ the world [it] entails care and sorrow, and abstinence with regard to it [it] restores the heart and the body.—68. Moses said, “I have brought⁵ you an evidence “from your Lord; so let go⁶ along with me the Sons “of Israel!”—69. Depend on the Living [one], who does not die!—70. He pleases me, who makes poetry to⁷ show his education, not to⁷ gain, and applies himself to singing to⁷ enjoy himself, not to⁷ seek for himself [reward]. — 71. Demand help of the good (people⁸ of the good), and of those that act well (and of the acting well).—72. Choose⁹ whichever of the pages thou wilt!—73. Supplicate much (make much the supplicating), for thou¹⁰ dost not know when answer, will¹ be given thee!—74. Restrain your tongues and lower your glances and guard your continence! —

75. A (the) kingdom [it]¹¹ is made flourishing through justice and is protected by courage and is ruled through [good]’government.—76. [Good] govern-

¹ pl. determ. ² § 95 a. ³ سَمِعَ § 74 a. ⁴ فِي ⁵ § 73 e.
⁶ sing. ⁷ § 82 d. ⁸ § 88 b. ⁹ fem. ¹⁰ § 71 c. ¹¹ nominal sentence.

ment [is], that¹ the gate of the chief be guarded² in the [proper] time of being guarded³, and opened in the [proper] time of being open³, and the gatekeeper friendly.—77. Jalâl-al-dîn used not to go to sleep⁴ except drunk⁵, nor (and not) to arise in the morning except seedy and tipsy⁶.—78. It is not seemly for the wise [man], that⁷ he address a (the) fool, like as it is not seemly for the sober [man], that he address a (the) drunken [man].—79. People⁸ of the world [are] like folk in a ship, who⁹ are carried onwards whilst they are sleeping¹⁰.—80. The evil-doer [he] does not consider¹¹ mankind except [as] evil, because he¹² sees them with the eye of his nature.—81. God elected Abraham [as] an intimate friend.—82. Every affair in the world [is] transitory.—83. Wickedness [is] to be feared¹³, and no one (not) fears it except the intelligent [man]; and good [is] to be hoped for¹⁴, and every one¹⁵ seeks it.—84. [To] a servant¹⁶ shall not¹⁷ be given [anything] more ample than endurance.—85. I looked into Paradise, then I saw the most of its inhabitants [to be] the poor; and I looked

1 § 96. 2 كَان with part. § 81 a. 3 § 34 rem. 4 cfr. § p. 90, n. 4.
 5 § 82 b. 6 § 82 b. 7 § 96. 8 § 88 b. 9 § 99 b, c. 10 § 100 a.
 11 § 92 c, α. 12 suff. 13 § 77 b. § 39 b. 14 § 40 rem. c. 15 أَحَدٌ
 16 § 79. rem. b. 17 كُن § 75.

into hell-fire, then I saw the most of its inhabitants [to be] (the) women.—86.) He¹ whose counsel is asked [is] one¹ in whom one confides; and he¹ who asks counsel [is] one¹ who is to be aided.—87.) Do not put off² the work of to-day till to-morrow³.—88.) Thou dost not⁴ see in the creation of God any⁵ imperfection.—89.) Little which¹ continues [is] better than much which¹ is interrupted.—90. Pharaoh said, “We will⁶ kill⁷ their sons and spare their women.”—91. A Bedouin looked at a gold-piece; then he said, “How small⁸ is thy size and how great⁸ thy value!”—92. The envious [man] is not well-pleased with thee⁹, until thou diest!—93. Be [the] tail and be not [the] head! for¹⁰ the tail escapes whilst¹¹ the head perishes.

III.

Various subordinate sentences.

94. Muhammed said, “Do not begin¹² with the Jews and the Christians by (the) greeting, but when

¹ part. ² § 76 b. ³ indetermin. ⁴ ما. ⁵ § 93 b. ⁶ س،
 § 74 a. ⁷ § 18. ⁸ § 44. ⁹ verbal sentence! ¹⁰ § 95 a; nomin.
 sent. ¹¹ § 100 a. ¹² plur.

ye meet one of them¹, (then)² force him towards the narrowest place (his narrowest).—95. When comes to thy knowledge concerning thy brother what is evil, then seek for him an excuse; but if thou dost not³ find [one], then say, “Perhaps he has an excuse.”—96. If⁴ thou eat little, thou shalt live long.—97. If⁴ ye talk in a good manner (make ye good the talk), ye shall enter Paradise.—98. Alī said,—may⁵ God be well pleased with him⁶.—“O⁷ mankind! do not hope except for your Lord, and do not dread [anything] except your transgressions; and be not he ashamed who⁸ doth not know to⁹ learn, and be not he ashamed who⁸ knoweth to⁹ teach!”—99. The subsistence which thou seekest is like the shadow (the likeness of the subsistence... [is] the likeness of the shadow) which moves on along with thee; thou¹⁰ dost not overtake it in pursuing¹¹ [it], then when thou turnest¹² away from it, it follows thee!¹³—100. A man said to the Apostle of God: “O Muhammed, give me thy cloak!”; then he threw it down to¹⁴ him; then he said: “I do not¹⁵ want it”; then he (Muh.) said, “May¹⁶ God combat thee! thou didst wish to⁹ declare me to be niggardly,

¹ أَخَذَ with gen. ² § 104 c. ³ §§ 102, 76 c. ⁴ § 103 b.

⁵ § 73 d. ⁶ after the subject. ⁷ عَلَيْهَا § 61. ⁸ مَنْ. ⁹ أَنْ
with subj. ¹⁰ pronoun. ¹¹ part. 82 b. ¹² § 101. ¹³ perf.

¹⁴ إِلَى. ¹⁵ مَا with imperf. ¹⁶ § 73 d.

but (and) God has not made¹ me [to be] niggardly!" —101. If anyone² long for Paradise, he is unmindful of lusts³. —102. That a man give in alms in his lifetime a drachma (the alms-giving⁴ of a man—a drachma) [is] better for him than that he give in alms a hundred drachmæ at his death.

103. The Prophet—may God bless him and save him—said, "If anyone⁵ drink wine in this world, [and] thereupon do not⁶ repent, he shall be forbidden it⁷ in the future life."—104. If anyone light a lamp in a mosque, then verily the angels [they] will beg forgiveness for him as long as⁸ that lamp continues kindled⁹. —105. The reed-pen [is] a tree, whose¹⁰ fruit [are] the ideas, and thought [is] a sea, whose¹⁰ pearls [are] wisdom.—106. Verily the dead [man] and he who¹¹ has no religion (he who no¹² religion to him) [are] equal¹³; and he has no¹² trustworthiness [in him] who¹¹ has no¹² piety.—107. Every woman that¹⁴ has no¹² modesty [is] like a dish that has no¹² salt. —108. If anyone's¹⁵ tattle is much, his erring is much [also]. —109. The anger of the

1 § 76 c. 2 § 102. 3 determ. 4 inf. 5 § 102. 6 لَمْ § 76 c.
 7 § 79 rem. b. 8 § 101. 9 partic. pass. § 81 a. 10 § 99 b.
 11 مَنْ. 12 § 81 b. 13 sing. 14 § 99 b, c. 15 § 99 c.

noble [man], although his fire flare up¹, [is] like smoke of wood² in which [there is] no³ core.—110. To the ignorant [man] are forgiven⁴ seventy⁵ transgressions, ere to the knowing [man] is forgiven one.

111. Be not⁶ like the needle, which⁷ clothes mankind whilst⁸ it [is] naked, nor (and) like the wick, which⁷ gives light to mankind whilst it is consumed⁹. — 112. The believer [he] does not escape from the chastisement of God, until he leave four things, lying, and pride, and niggardliness, and evil thinking (evil of the thinking).—113. It is seemly for the younger [ones] to¹⁰ precede the elders in three places; when¹¹ they travel by night¹², or wade through a stream, or encounter horsemen.—114. Do not drink (the) poison out of reliance¹³ on the antidote which thou hast (that which [is] with¹⁴ thee of¹⁵ the antidote).—115. Paradise is desirous¹⁶ of four [kinds of] folk; the first¹⁷ of them¹⁸ [are] those who have fed¹⁹ a hungry [man], and the second [are] those who have clothed¹⁹ a naked [man], and the third [are] those who fast²⁰ in²¹ the month of Ramadân²², and the

¹ § 102. ² indetermin. § 99 b. ³ § 81 b. ⁴ § 91 a. ⁵ § 67 b.
⁶ لَآ with energ. I. ⁷ § 99 b, rem. ⁸ § 100 a. ⁹ § 100 a, with imperf. ¹⁰ § 96. ¹¹ § 101. ¹² § 82 a. ¹³ § 82 d. ¹⁴ عِنْدَ
¹⁵ مِنْ. ¹⁶ part. ¹⁷ masc. ¹⁸ suffix in fem. sing. ¹⁹ perf. sing.,
²⁰ imperf. sing. ²¹ § 82 a. ²² § 88 a.

fourth [are] those who read¹ the Koran. — 116. Socrates was asked, "Why hast thou not² mentioned in thy law-code the punishment of him who kills³ his brother?" He said, "I know not that this [is] a thing which exists." — 117. Every thing [it] begins small⁴, thereupon it becomes great, except misfortune⁵; for it begins great, thereupon it becomes small, and every thing [it] becomes cheap, when⁶ it becomes abundant, excepting education; for⁷ when it becomes abundant, it rises in value.

118. After Moses had returned to the Sons of Israel with the Thora (and along with him [was] the Thora), they refused to⁸ accept it and to do according to what [was] in it.—119. God commanded Moses to⁸ fast thirty⁹ days and to purify himself and to purify his garments, and to come to¹⁰ the mountain, that he might talk to him and give him the book.—120. After Damascus was taken¹¹, much folk of¹² its inhabitants joined Heraclius, whilst¹³ he was in¹⁴ Antioch.—121. A certain one of the wise men said, Nothing (not) repels the onslaught of the conquering

¹ imperf. sing. ² § 76 c. ³ § 102. ⁴ § 82 b. ⁵ accus. § 98.
⁶ § 101. ⁷ with suff. § 71 c. ⁸ أَنْ with subj. ⁹ § 82 a. ¹⁰ إِلَى.
¹¹ fem. § 50. ¹² مِنْ. ¹³ § 100 a. ¹⁴ بِ.

enemy like¹ being submissive and giving way, like as² green plants are safe from the vehement wind through their pliancy, because they³ turn along with it, as (how)⁴ it turns.—122. They disagree⁵ concerning Waraka; and of⁶ them [there are] those who assert¹⁰ that he⁷ died a Christian⁸ and did not⁹ reach the appearance of the Prophet; and of⁶ them [there are] those who are of opinion¹⁰ that he⁷ died a Muslim.—123. O [ye two] companions¹¹ of the prison! as to the one of you¹¹, he shall serve to his lord wine¹², and as to the other, he shall be crucified, then shall¹³ the birds eat of⁶ his head; the affair is decreed¹⁴ concerning which ye inquire!—124. The Apostle wrote to chieftains¹² of⁶ the tribes, inviting¹⁵ them to become Muslims¹⁶.—125. A wise [man] was asked, “What [is] the thing, which [it] is not good that it be said, although it be¹⁷ right?” He said, “A man’s eulogizing himself¹⁸”.—126. Woe to [him] who converses with lying, that he may make the people laugh by it!—127. This (the) world and the future life [are] as the East and the West: when thou

¹ مِثْلٌ as subject. § 94 b. ² كَمَا أَنَّ § 95 a. ³ sing. suff.
⁴ § 102. ⁵ § 73 b with قَدْ, § 91 rem. a. ⁶ مِنْ. ⁷ § 95 a.
⁸ § 82 b. ⁹ § 76 c. ¹⁰ § 73 b. ¹¹ dual. ¹² indetermin. ¹³ fem.
¹⁴ § 73 c. ¹⁵ § 74 b. ¹⁶ infin. determ. ¹⁷ كَانَ § 102. ¹⁸ § 87.

approachest one of them¹, thou dost recede from the other.—128. Fear ye God in secret² and do not enter into what is not lawful for you!—129. The devotee without learning [is] like the ass of the mill, who³ goes around and does not get through (cut) the distance.—130. The eye of hate [it] draws forth every fault, and the eye of love [it] does not find the faults.

IV.

Anecdotes.

131. An astrologer was crucified; then he was asked, "Hast thou⁴ seen this in thy star?" Then he said, "I saw a raising up⁵, however I did not⁶ know that it [was to be] upon a piece of wood!"

132. A man knocked at the door of 'Amr the son of 'Ubaid; so he said, "Who [is] this?" He said, "I." He ['Amr] said, "I do not know (I am not I know) among our friends (brothers) [any] one⁷, whose name [is] I."

¹ dual suffix. ² determ. ³ §§ 84 b, 99 b, 56 c. ⁴ with interr. part. هَلَّ. ⁵ § 51 a, rem. b. ⁶ § 76 c. ⁷ أَحَدٌ.

133. (The) thieves came¹ in upon Abû Bekr al-Rabbânî, seeking² something (a thing), and he saw them going around³ in the house. Then he said, "O young men! This which ye are seeking⁴ in the night we have already sought⁴ in the day-time, but have not⁵ found it!" So they laughed and went out.

134. It is related⁶, that⁷ a certain one of the polite scholars eulogized a certain one of the princes; so he commanded [that] to him an [ass's] saddle and saddle-girth [should be given]. So he took them⁸ on⁹ his shoulder and went out from his presence¹⁰. Then a certain one of his companions saw him, then said, "What [is] this?" He said, "I eulogized the prince with the most beautiful of my poems, then he invested me with [something] of¹¹ the most glorious of his dresses".

135. Al-Mugîra, the son of Šu'ba said: No one (not)¹² has deceived me except (another than) a youth of¹¹ the Sons of al-Hârît. For I mentioned a woman of theirs (of¹¹ them), that¹³ I should marry her; then he said, "O¹⁴ Prince! [There is] no good¹⁵

¹ § 91 a. ² § 100 b imperf. alone. ³ imperf. ⁴ with suffix.
⁵ مَا. ⁶ § 73 b. ⁷ أَنْ. ⁸ dual suffix. ⁹ عَلَى. ¹⁰ مِنْ عِنْدِهِ.
¹¹ مِنْ. ¹² § 76 c. ¹³ لِ. ¹⁴ أَيُّهَا § 61. ¹⁵ § 81 b.

for thee in her." So I said, "And why [not]?" He said, "I saw a man kissing¹ her." So I turned from her; then the young man married her. So I reproached him and said, "Didst thou not² inform me that thou³ hadst seen a man kissing her?" He said, "Yes, I saw her father kissing her."

136. Al-Dahhâk the son of Muzâhim said to a Christian, "[How would it be] if⁴ thou wert to become a Muslim?" He said, "I have not⁵ ceased loving⁶ Islâm, except that⁷ my love for wine⁸ prevents me from it." So he said, "Become a Muslim and drink it!" So after he had become a Muslim, he said to him, "Thou hast⁹ become a Muslim, so if thou drink it¹⁰, we shall chastise thee; and if thou apostatize, we shall kill thee, so choose for thyself". Then he chose Islâm and his Islâm was good. So he had taken¹¹ him by stratagem.

137. A Bedouin stole a purse in which (it) [were] pieces of money¹²; thereupon he entered the mosque to pray¹³; and his name was¹⁴ Moses. Then the leader of prayer recited, "And what is that¹⁵ in¹⁶ thy

¹ imperf. ² **أَلَمْ** § 76 c. ³ **أَنْتَ** with suff. ⁴ **لَوْ** § 102.
⁵ **مَا** with perf. ⁶ § 81 a, with indetermin. part. § 87 rem. ⁷ § 95 b.
with foll. verbal sentence. ⁸ § 87. ⁹ § 73 e. ¹⁰ § 102. ¹¹ perf.
¹² indetermin. ¹³ § 74 b. ¹⁴ **كَانَ**. ¹⁵ fem. ¹⁶ **بِ**.

right hand, Oh Moses¹?" So he said, "By God, verily thou [art] an enchanter!" Thereupon he threw away the purse and went out.

138. A man claimed the (a) gift of prophecy in the days² of al-Rašid. So after he had appeared before him [the Caliph], he asked him, "What [is that] which is said of thee?" He said, "that I³ am a noble prophet." He asked, "But what⁴ indicates the truth of thy claim?" He said, "Demand what⁵ thou wilt"⁶. He said, "I wish that⁷ thou make these⁸ beardless slaves, [who are] standing⁹ [there] this moment¹⁰ [to be furnished] with beards!¹¹" Then he looked down for a while¹², thereupon he raised his head and said, "How is it lawful that I make these¹³ beardless [ones to be furnished] with beards¹⁴ and alter these⁸ beautiful¹⁴ forms? but¹⁵ I will make the bearded ones (owners of beards) beardless in one twinkling." So al-Rašid laughed at him and pardoned him and commanded a present [to be given] to him.

¹ Sura 20, 18. ² § 82 a. ³ § 71 c. ⁴ أَيْ شَيْءٌ. ⁵ § 5 c.

⁶ perf. § 102. ⁷ أَنْ. ⁸ § 62, 84 a, rem. ⁹ determ. § 86 a.

¹⁰ § 84 a. ¹¹ indetermin. ¹² § 82 a. ¹³ plur. ¹⁴ § 62.

¹⁵ وَإِنَّمَا.

139. A person pretended to prophecy¹; then they besought of him in² the presence of al-Ma'mûn a miracle. So he said, "I will cast for you a pebble into the water, then it will dissolve". He [al-Ma'mûn] said, "We are³ content." So he brought out a pebble [which he had] along with him, then cast it into the water; then it dissolved. So they said, "This⁴ is a trick; however, we will give⁵ thee a pebble of our own⁶, and let it dissolve!⁷" Then he said, "Ye are not⁸ more illustrious⁹ than Pharaoh and I am not (and not I¹⁰) mightier in wisdom¹¹ than Moses, and Pharaoh did not¹² say to Moses, 'I am not¹³ content with what thou doest¹⁴ with thy staff, so that¹⁵ I will give thee a staff of my own¹⁶, which¹⁷ thou shalt make [into] a serpent.'" So al-Ma'mûn laughed and let him pass on.

140. It is said¹⁸ that Abû Dulâma¹⁹ the poet was standing²⁰ before al-Saffâh on²¹ a certain day (a certain one of the days). Then he said to him, "Ask of me what thou dost want (thy want)!" So Abû

¹ § 21. ² ب ³ § 73 c. ⁴ § 93 c. ⁵ imperf. ⁶ مِنْ عِنْدِنَا.
⁷ imperf. ⁸ لَيْسَ § 81 a. ⁹ § 47 e. ¹⁰ pronoun. ¹¹ § 82 c.
¹² § 76 c. ¹³ § 76 c, 73 c. ¹⁴ § 99 c. ¹⁵ حَتَّى with subj.
¹⁶ مِنْ عِنْدِي. ¹⁷ § 99 b, c. ¹⁸ § 73 c. ¹⁹ § 95. ²⁰ كَانَ with part. § 81 a. ²¹ فِي.

Dulâma said to him, "I want a hunting-dog." So he said, "Give ye it¹ to him!" Then he said, "And I want a horse, on³ which I may go forth to hunt." He said, "Give ye it to him!" He said, "And a page², who⁴ will lead the dog and hunt with him." He said, "And give ye him a page!" He said, "And a slave-girl², who⁴ will prepare the game and give us to eat of it." He said, "Give ye him a slave-girl!" He said, "These, O Prince of the Believers! have need of ([there is] no⁵ escape for them from) a dwelling, which⁶ they may inhabit." So he said, "Give ye him a dwelling, which⁶ will contain them!" He said, "And if they have not (and if not is⁷ to them) an estate, then wherefrom shall they live?" He said, "I grant⁸ thee ten cultivated⁹ estates and ten waste estates⁹." He said, "And what [are] the waste⁹ [ones] O Prince of the Believers?" He said, "In which¹⁰ [there are] no plants¹¹." He said, "I⁸ grant thee, O Prince of the Believers, a hundred¹² waste estates of¹³ the deserts of the Sons of Asad." Then he laughed at him and said, "Make them¹⁴ all of them¹⁴ cultivated!¹⁴"

¹ with **إِيَّاهُ**, which stands last, § 46 b. ² accus. ³ **عَلَيْ** (after the verb) § 99 b, c. ⁴ § 99 b. ⁵ § 81 b. ⁶ § 99 b, c. ⁷ **لَمْ تَكُنْ**. ⁸ § 73 c with **قَدْ**. ⁹ § 62. ¹⁰ **مَا** and prep. with pronoun at the end of the sentence. ¹¹ § 81 b. ¹² § 67 c. ¹³ **مِنْ**. ¹⁴ fem. sing.

141. It is related¹, that Harûn al-Rašîd had (that to H. was²) a black slave-girl, of ugly mien³. Now he scattered one day gold-pieces⁴ among (between) the slave-girls; so the slave-girls set about⁵ gathering⁶ up the gold-pieces, whilst⁷ that slave-girl stood still, looking⁸ at the face of al-Rašîd. Some one asked (it was asked), "Dost thou⁹ not pick up the gold-pieces?" Then she said, "Verily what¹⁰ they seek [are] the gold-pieces, but (and) what¹⁰ I seek [is] the owner of the gold-pieces." Then her speech pleased him; so he placed her near [to him] and brought good upon her. Then the report got to the grandees, that¹¹ Harûn al-Rašîd was enamoured¹² of a black slave-girl. So after that had come to his knowledge, he sent after the whole of the grandees, until he had assembled them in his presence¹³. Then after he had commanded the bringing in¹⁴ of the slave-girls, he gave every one of¹⁵ them a goblet of¹⁵ chrysolite¹⁶ and commanded it to be thrown down¹⁴. But they declined [doing it] in a body (as a whole¹⁷). Then the turn came to (the affair got to) the ugly

¹ § 73 c. ² أَنَّهُ كَانَ لِي § 95 b. ³ § 88 d. ⁴ indetermin.

⁵ § 91 a. ⁶ § 74 c, rem. (imp. pl. fem.) ⁷ § 100 a with part.

⁸ § 100 b imp. alone. ⁹ أَلَا fem. ¹⁰ part. pass. with suffix.

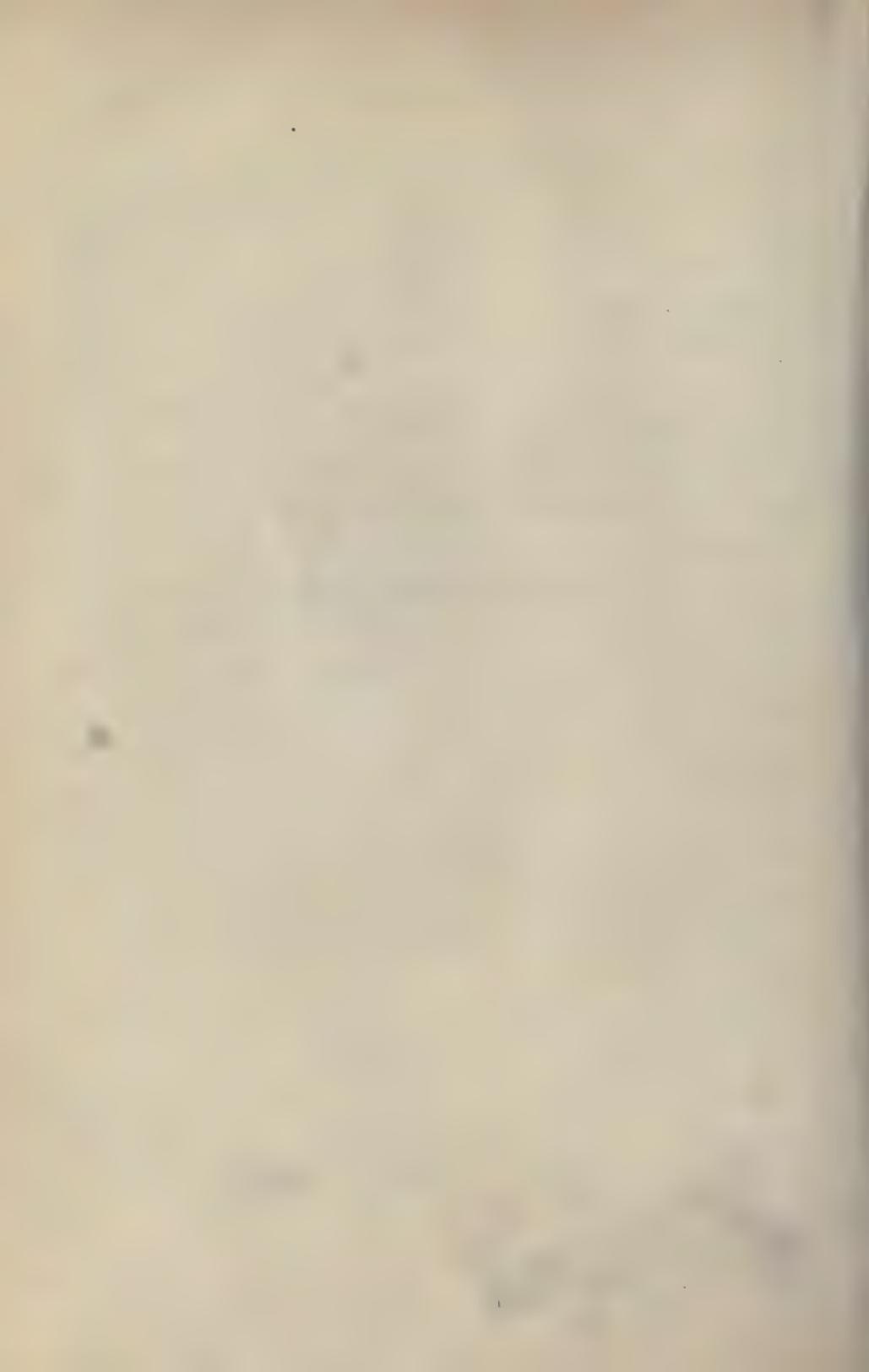
¹¹ بَيَّاتٌ. ¹² imperf. ¹³ عِنْدَهُ. ¹⁴ بِ with inf. and suff. ¹⁵ مِنْ.

¹⁶ determ. ¹⁷ § 82 b.

slave-girl; but she threw down the goblet and broke it. So they said, "Look¹ at this girl, her name [is] ugly, and her manner [is] ugly, and her action [is] ugly. Then said to her the Caliph, "Why then didst thou break² it?" Then she said, "Thou didst³ command me to break it⁴; so I was of opinion that⁷ in its being broken [lay] a detriment⁵ with regard to the treasure of the Caliph, and in its not being broken (in the lack of its being broken) a detriment⁵ with regard to his command; and the detriment with regard to the first is fitter to keep intact⁶ the inviolability of the command of the Caliph. And I was of opinion that⁷ in its being broken [lay] my being qualified⁸ as⁹ a (the) crazy [one], and in keeping it intact my being qualified⁸ as⁹ a (the) disobedient [one]; and the first [is] more agreeable to me than the second." Then the grandees found¹⁰ that¹¹ to be beautiful of¹² her and praised her for¹³ it and excused the Caliph for¹⁴ loving her. And God knows best ([is] most knowing).

¹ plur. ² 2nd. pers. fem. perf. § 45. ³ § 73 e. ⁴ ب with inf.
⁵ § 95 a. ⁶ § 82 c, indetermin. inf. with following ل § 87. ⁷ أَتَى.
⁸ § 34 rem. ⁹ ب. ¹⁰ § 91 a. ¹¹ at the end. ¹² مِنْ.
¹³ عَلَى. ¹⁴ فِي.

GLOSSARY.



A.

^٤ *part. interr.* often in the first half of an alternative question.

^٥ *st. c.* ^٤ أبُو (§ 65 a) father. ^٥ *voc. du.* أَبَوَانِ parents. *pl.* آبَاءُ ancestors.

^٥ *coll. fem.* إِبِلٌ camels.

^٥ *v.* بَنَى ابنِ.

^٥ أَبَانِ Abân, n. of a man.

^٤ *imp. a* not to wish, to refuse.

^٤ *imp. i* (*imper. c.* ائْتِي) *c. acc.* (فَاتِي) to come, come to.

c. ب to bring.

IV c. acc. pers. et r. to give.

أَجَلَ، لِأَجْلِ because of.

^٥ *fem.* إِحْدَى one.

^٤ *imp. u* take, take hold of, seize.

c. ب take hold of.

أَخَذَ حَقَّ اللَّهِ مِنْهُ

to execute on a person the punishment decreed by God. *VIII* make, constitute.

^٤ *V* to draw back.

^٥ *last, second.* آخِرُ

الْآخِرَةُ the other, next world.

^٤ *fem.* أُخْرَى other.

^٥ أَدِيمٌ leather, esp. tanned.

- ^سإِدَاوَةٌ water-vessel made of skins.
- ^سإِذَا *conj.* when, if; *adv.* there! lo!
- ^سإِذَا lo! there came..
- ^سإِذَا *adv.* then, in this case.
- ^سإِذْنٌ *imp. a* to permit.
- IV c. acc. pers. et ب*
- r.* to inform, apprise.
- ^سأَذْنٌ *pl.* ^سآذَانٌ ear.
- ^سمُؤَذِّنٌ one who chants the call to prayer.
- ^سمَأْرَبٌ district in South-Arabia.
- ^سالأردنٌ Jordan, Jordan district.
- ^سأَرْضٌ *fem.* earth, land, ground.
- ^سأَرْضَةٌ wood-fretter.
- ^سأَرْوِيٌّ Arwâ, woman's n.
- ^سأَزْدٌ tribe of Azd.
- ^سالأزدٌ the people of the tribe of Azd.
- ^سأَزْدِيٌّ of the tribe of Azd.
- ^سسَمَا *v.* اسْمًا.
- ^سأَسَا *V* to become consoled, take example by.
- ^سأَصْفٌ Asaph.
- ^سأَكْفٌ ass's saddle.
- ^سأَكَلٌ *imp. u* to eat.
- ^سإِلَّا (*e. لَّا*) except (§ 98); if not (in an oath: only).
- ^سالَّذِي *fem.* الَّتِي (§ 13 a) he who; who, which.
- ^سأَلْفٌ *pl.* ^سآلَافٌ thousand.
- ^سالنَّجْوَجٌ kind of aloes-wood.
- ^سإِلَهٌ a god.
- ^سإِلَهِةٌ *ex* آل *et* ^سإِلَهِةٌ God, Allah.
- ^ساللَّهُمَّ O God!

- إِلَى *præp.* (§ 71 b) to, towards, in the direction of, opposite.
- الْأَمْرُ إِلَيْكَ *command* belongs unto thee.
- أَمْ *part. interr.* or, in the second half of an alternative question.
- أَمْ *imp. u. c. acc.* to direct one's course by.
- أُمَّ *pl.* أُمَّهَاتُ *mother.*
- أُمَّة *religious community, people.*
- أَمَّا *part. c. seq.* ف as to, as regards.
- أَمْرًا *imp. u. c. acc. p. et r.* to order, command, c.
- ب *pers.* to have brought.
- VIII to command.
- أَمْرًا *command, power; thing, affair.*
- أَمِيرًا *commander, prince.*
- بِالْأَمْسِ *yesterday.*
- أَمِنَ *IV* to believe.
- أَمِينًا *trustworthy.*
- أَمَانَةً *a trust committed to one.*
- أُمَيَّةُ *Umayya, man's name.*
- أَنَا *pron. I.*
- أَنَّ (§ 75, 96) that (*conj.*).
- أَنَّ (§ 95) that (*conj.*).
- أَنَّ ذَلِكَ *that was, because.*
- إِنْ (§ 102) if.
- إِنَّ (§ 95) lo! verily, (often to be left untranslated).
- أَنْتِ *pron.; fem.* أَنْتِ, thou.
- أَنْتِ *II* to make feminine, to imitate women.
- إِنْسَانًا *coll.* human beings, mankind.
- فَأَسْ وَأَنْسَانًا *pl.* *et* فَأَسْ *human being.*

آنفا just now.

إنما *part.* only, but.

إناء *pl.* آنية vessel.

أهل *coll.* kinsmen, family, people, inhabitants.

أهل المفاخرة vain-glorious people.

أهل النار people, who are in hell, who are worthy of hell.

أو *or.*

أول *fem.* أولى first (*determ.* also beginning).

أو *v.* ذو.

أى *part.* that is, that is to say.

أى (§ 13 c, 14) which?

إيا (§ 46) *sign of accusative.*

أيضا *part.* also, too, likewise.

أين *part.* where?

إلى أين whither?

من أين whence?

أيها (§ 61) *interjection, vocative particle.*

ب *præp.* in, at; with (*connect. and instrum.*); for (*price*), by (*oath*).

عليّ به bring him here to me.

إذًا هو ب lol he was..

ما هذا ب he is not .. (§ 93 d).

آبار (آبار) آبار *fem., pl.* بئر cistern, well.

باس strength, courage.

ذو بتع Dū bata', name of a king of Himyar mentioned in the South-Arabian legend.

بحر sea.

بخيل niggardly, stingy.

بد way out of a thing.

إِنْ كَانَ وَلَا بُدَّ مِنْ

ذَلِكَ if there is no other way of doing it.

بَدَأَ VIII c. acc. pers. et

ب r. to begin doing a thing with regard to anyone, to undertake.

بَدَنٌ body.

بَدُلٌ inf. bounty, lavishness.

بَرٌّ land (opp. to sea).

بُرْدٌ pl. بُرْدٌ wide garment.

بُرْدَعَةٌ saddle-cloth.

بُرْدَوْنٌ horse for journeying, jade.

أَبْرَصٌ leprous.

بُسْتَانٌ garden, orchard.

بَسَطَ imp. u spread out, extend, (prepare).

بَسَمَ V to smile.

بَشَّاشٌ pleasant.

بَشَّرَ II c. acc. pers. et ب

r. to announce to anyone as glad tidings.

بِشَارَةٌ glad tidings, announcement of glad tidings.

بَصَّرَ glance.

بَطَّؤَ to come too late.

IV to detain.

X to find that something comes too late.

بَطَّلَ IV to nullify, cancel, abolish.

بَاطِلٌ vain, worthless.

بَطْنٌ bottom (of a valley; prop. belly).

بَاطِنٌ lower part; interior, inside.

بَعَثَ imp. a to send.

بَعَدَ *imp. u vel* بَعِدَ *imp. a*
to be distant.

بَعْدُ *adv.* afterwards.

بَعْدَ *præp.* after, after
the departure, after
the death of . . .

بَعْدَ مِنْ after the
death of.

بَعِيدٌ distant, far off.

بَعْضٌ one (§ 88 b), portion,
piece; some.

بَعْضُ بَعْضٍ one an-
other.

بَغَى *VII* to be necessary.

بَقِيَ *imp. a* to remain, re-
main over, remain alive.

أَبُو بَكْرٍ Abû Bekr, name
of the first Caliph.

بَكَى *imp. i* to weep.
IV caus.

بَلْ on the contrary, but.

بَلَدٌ *pl.* بِلَادٌ land, village
(*pl. coll.* country).

بَلَغَ *imp. u, c. acc.* to reach,
arrive at, come to one's
knowledge.

II cause to reach.

بِلْقَيْسُ Bilkis, queen of
Sheba.

بَلَا *imp. u* to prove, test.

بَلَى *part.* of course, but
certainly.

بِمَ (*ex* بِمَا) wherewith?

بَنَى *imp. i* to build.

بِنَاءٌ *inf.* building.

إِبْنٌ (§ 65 b) بَنٌ § 60)
son.

إِبْنُ ثَلَاثِ سِنِينَ three
years old.

بُنَى little son.

بِنْتُ (§ 65 i) daughter.

بَاب *pl.* أَبْوَاب gate, door.

بَيْت *pl.* أَبْيَات house, room.

بِيَاض whiteness, white colour.

أَبْيَض *fem.* بَيْضَاء white.

بَاع *med.* *III c. acc. pers.* swear allegiance to.

بَانَ *med.* *IV* to be clear, evident.

بَيْن *præp.* between.

... بَيْنَ يَدَيْ *prop.* between the hands of ... , = before.

بَيْنُون name of a castle in South Arabia.

تَابُوت *masc.* coffin.

تَب *X* to be well arranged, to be in good order.

تَبِع *imp. a, c. acc.* follow. *VIII id.*

تَحْت *præp.* under, underneath.

مِنْ تَحْت *id.*

تَدْمُرُ Tadmor, Palmyra in Syria.

تَرَكَ *imp. u* to leave behind, give up; to make a thing to be . . . and leave it so.

تِسْعَة *fem.* تِسْعَةٌ nine.

تِلْكَ *fem.* (§ 12 c) that.

تِهَامَةٌ name of the coast-region of South-western Arabia.

تَاج *pl.* تَيْجَان crown, diadem.

تَيْم Taim, a man's name.

تَبَّت *imp. u* to be settled. *IV* to settle, establish.

التَّعْلَبِيُّ al-Ta'labi; n. of a man † 427 Hej. (1035/6).

تَقَّب *imp. u* to perforate.

- ⁹ثَقْبٌ hole, cavity.
 ثَقُلَ *imp. u* to be heavy.
II et IV caus.
⁹ثِقْلٌ weight.
 ثَكَلَ *imp. a, c. acc. pers.*
 to lose a child by death,
 (of a mother).
⁹ثَلَاثٌ *fem.* ثَلَاثَةٌ three.
 ثَلَاثَ عَشْرَةَ thirteen.
 يَوْمُ الثَّلَاثَاءِ, ثَلَاثَاءُ
 Tuesday.
⁹ثُمَّ *adv.* then, thereupon.
 ثَمَانٍ *fem.* ثَمَانِيَةٌ eight.
⁹ثَمِينٌ valuable.
 ثَنَى *X* to make an ex-
 ception.
 ثَنَاءٌ praise, fame.
 يَوْمُ الْاِثْنَيْنِ Monday.
 اثْنَا عَشَرَ twelve.
⁹ثَوْبٌ garment.
- ثَارَ *med.* و to jump up,
 spring.
⁹جُبَّةٌ large garment.
 جَبَدَ *imp. i* to draw, pull.
 جَبَرَ *V* to behave proud-
 ly, overbearingly.
⁹جَبَّارٌ tyrannical.
 جِبْرِيلُ Gabriel.
 جَدَبَ *VIII* to draw, pull,
 seize.
 جَرَّ *imp. u* to draw, draw
 along, drag.
 الْجَرَّاحُ al-Jarrâh, name
 of a man.
 جَرَى *imp. i* to run, flow.
IV caus.
⁹جَارِيَةٌ *pl.* جَوَارِي (§ 64 a)
 slave-girl, girl.
⁹جِسْمٌ body.
 جَعَلَ place, put; impose
 (tribute); devote; begin
 (§ 74 c rem.).

جَفَّ *II* to dry (act.).

جَفَا *imp. u* to be thick,
coarse.

جَدَّ *imp. i* to be mighty,
exalted.

جِلْدٌ skin, hide.

جَلَسَ *imp. i* to sit down.

جَعَالِسٌ *pl. مَجَالِسٌ* seat,
session, council.

جُمَادَى month Jumādā.

جَمَعَ *imp. a* to bring to-
gether, assemble.

c. 2 يَبِينُ to summon
both together to his
presence.

VIII to be assembled,
to come together.

جُمُعَةٌ union.

يَوْمُ الْجُمُعَةِ Friday.

جَمَاعَةٌ a number.

جَمَالٌ beauty, elegance.

جِنٌّ *coll.* demons.

جِنِّيٌّ belonging to the
demons, demon.

جَنَانٌ *pl. جَنَنٌ* orchard.

جَانِبٌ side.

أَجْنِحَةٌ *pl. جَنَاحٌ* wing.

جُنُودٌ *pl. جُنْدٌ* army, body
of troops.

جُنْدُبٌ Jundub, name of
a man.

جَهَّزَ *V c. ل r.* to equip,
prepare oneself for.

جَهْلٌ *imp. a* to be igno-
rant.

جَاهِلِيَّةٌ time of ig-
norance, paganism.

جَابَ *IV c. acc. pers. et إلى r.*

to give answer, ear, to
consent, to comply with
anyone's desire.

جَوَابٌ answer.

جَادَ *med.* , to be generous.

جَادَ بِنَفْسِهِ to be at the last gasp.

جُودٌ *inf.*, beneficence, generosity.

جَاَزَ *med.* , *c. acc.* to go past, pass, go by, exceed.

جَوْفٌ *inside*, centre.

جَوْهَرٌ *pl.* جَوَاهِرُ jewel.

جَاءَ *med.* يَ , *c. acc.* to come.

جَيْشٌ army.

حَبَّ *IV* to love, wish.

حُبٌ love.

حَبْرَةٌ *pl.* حَبَرٌ sort of handsome wide garment.

حَبْسٌ prison.

حَبْلٌ rope.

حَتَّى until; so that;

in order that; sometimes to be translated finally.

حَجَّ *imp. u* to make the pilgrimage to Mecca.

حَجَّجَةٌ *pl.* حَجَجٌ a

pilgrimage to Mecca.

حُجَّةٌ good reason, ground of excuse.

حِجَابٌ curtain.

حَجَرٌ *coll.* stones.

حُدُودٌ *pl.* حَدٌّ ordinance, legal punishment.

حَدَّادٌ smith.

حَدَّثَ *II c. acc. pers.* to inform, relate, tell.

V to talk, to converse.

حَدِيثٌ story, relation; oral tradition of the Prophet's sayings, tradition.

حَدَرَ *imp. u* to let flow
(run) down.

حَدَرَ *inf.*

حَرْبٌ war, battle.

حَرْبٌ Harb, name of
a man.

مِحْرَابٌ niche in mosque,
place of the imâm.

الْحَارِثُ al-Hârit, name of
a man.

حُرَّاسٌ *pl.* حَارِسٌ guard,
guardian.

حَرَكَ *II* to set in motion,
shake.

حَرَّمَ *imp. u, c.* عَلَى to be
forbidden to, unlawful
for.

II to declare to be for-
bidden, unlawful.

حَرَمٌ sacred territory,
district of the temple
at Mecca.

حُرْمَةٌ *pl.* حُرْمٌ woman.

الْمُحَرَّمُ al-Muharram,
the first month.

حَزَّ *imp. u* to cut off.

حَزِنٌ to be troubled, dis-
tressed, sad.

IV to trouble, dis-
tress.

حَسِبَ *imp. i, c. 2 acc.* to
think (it) to be.

حَسَنٌ *IV* to do well, to
know well.

أَحْسَنُ *elat.* حَسَنٌ
beautiful, good.

الْحَسَنُ al-Hasan;
proper name of a man;
son of the Caliph
'Alī.

حُسْنٌ beauty.

حَشَمٌ *coll.* followers, ser-
vants.

حَصَبٌ *imp. i vel u* to
pelt with small stones.

^sحِصْن *pl.* ^sحُصُون fortress,
castle.

^sحَصَى *coll.* small stones,
pebbles.

^sحَضَرَ *imp. u, c. acc. pers.*
to be there, to be
present.

IV to bring in, cause
to be present.

VIII c. acc. approach
anyone, of death.
pass. to be at the point
of death.

^sحَفَرَ *imp. i* to dig, dig out.
VIII idem.

^sحَافِرُ hoof.

^sحَفْصُ Hafṣ, man's name.

^sحَفِظَ *imp. a* to take care
of, guard.

VIII c. r. take heed.

^sحَقُّ truth, certainty;
due, right, appointed
portion.

^sحَقَّةٌ box.

^sحَقِيقٌ *elat.* ^sأَحَقُّ *c.* ^sبِ
r. worthy.

^sحَكَمَ *imp. u* to decide,
give judgment.

^sحِكْمَةٌ wisdom.

^sحَلَّ *imp. u* to loose, unbind.
IV to declare lawful,
to permit.

^sحَلَّةٌ *pl.* ^sحَلَلٌ hand-
some wide garment.

^sحَلَفَ *imp. i* to swear.

^sحَلَقَ *II* to shave, shear.

^sحَمْدٌ praise, thanks.

^sحَمْدٌ مُحَمَّدٌ Muhammed (the
praised one.)

^sحِمَارٌ ass.

^sحِمَيْرٌ Himyar, a people
in South Arabia.

^sحَطَّ الحَمَيْرِيَّةُ writing
of the Himyarites.

جِمْصُ Homs (Emesa),
a town in Syria.

حَمَلٌ *imp. i* to take up,
carry; to carry off; to
bear.

c. acc. pers. et على
r. to mount anyone on;
to incite to.

حَمَلٌ *inf.* carrying.

حَمِيَّةٌ care for the de-
fence of right, indigna-
tion.

حُنَيْنٌ Hunain, valley and
hamlet near Mecca.

حَاجٌ *med. و VIII c.* إلى to
want, have need of.

حَاجَةٌ want, need;
what one has need of.

أَحْوَجٌ *elat.* more in
need (of).

حَاطٌ *med. و IV c.* بِ *r.*
to surround, com-
prehend, discover.

حَائِطٌ *pl.* حَيْطَانٌ
wall.

حَالَ *med. و,* to pass by,
pass over one.

حَوْلٌ year.

حَوْلٌ *præp.* around.

أَحْوَلٌ squinting.

حِينَ when; if.

يَكِيٌّ *imp.* يَكِيًّا *vel* يَكِيٌّ
to live.

IV to bring to life.

حَيَاةٌ life, life-time.

خَبَرَ *IV c. acc. pers. et* بِ
r. to tell, inform, re-
late.

VIII to prove, test.

أَخْبَارٌ *pl.* خَبْرٌ story,
account, report.

خَبَزَ *imp. i* to make bread,
bake.

خُبْزٌ bread, loaf.

خَتَمَ *imp. i* to seal.

- ^{6°} خَتَمَ *inf.* sealing up.
⁵ خَاتَمَ seal.
 خَيْثَمَةُ *Haitama*, name
 of a woman.
⁵ خَدَّ *imp. u* to dig, dig
 a pit.
⁵ خَدَّ *inf.*
⁹ خَدِيعَةٌ deception.
⁹ خَدَمَ *coll.* servants.
⁹ خَادِمٌ servant.
⁹ خِدْمَةٌ service, per-
 formance of service.
⁹ خَرَّ *imp. i* to throw one-
 self down, fall.
⁹ خَرَجَ *imp. u* to go out,
 go forth; depart; to
 come, come out (into
 public).
IV to draw out, drive
 out.
X to bring out.
⁹ خَرَجَ tax on a slave,
- poll-tax of free non-
 Muslims.
⁹ خَرُوجٌ *inf.* going
 forth; appearance (of
 a prophet).
⁹ خَرَزٌ *nom. unit.* ⁹ خَرَزَةٌ small
 shell, jewel.
⁹ خَرَطَ *VIII* to draw the
 sword from the scab-
 bard.
⁹ خَرَقَ to get a hole in it,
 be cleft.
⁹ خَازِنٌ treasurer.
⁹ خَشِنٌ rough, coarse.
⁹ خَضْرَاءُ verdure, veget-
 ables.
⁹ خَضَعَ *imp. a* bow down.
⁹ خَطٌّ writing, character.
⁹ خَطَبَ *imp. u, c. acc.* to
 woo, demand in mar-
 riage.
⁹ خَطْبَةٌ *inf.* wooing.

الْحَطَّابُ al-Hattāb,
 a man's name.
 خَفَّ *imp. i* to be light.
IV to be little bur-
 dened, encumbered.
 خَلَّ *IV c. ب* *rei* to omit,
 not to do one's duty in
 a thing.
 خَالِدٌ Hâlid, man's name.
 خَلَصَ *II* to let go free, to
 let in.
 خَلَعَ *inf.* removal, depo-
 sition.
 خَلَفَ *II* to leave behind.
VIII to be different,
 to differ in opinion,
 disagree.
X c. عَلَى to appoint
 as successor, as Caliph,
 over.
 خَلْفَ *præp.* behind.
 خِلَافَةٌ caliphate, reign
 of a Caliph.

خَلَقَ *coll.* people.
 أَخْلَاقٌ *pl.* خُلُقٌ na-
 tural parts, mental at-
 tribute.
 مَخْلُوقٌ worn out.
 خَلَا *imp. u* to be empty,
 to be past (of time).
 خَمِرٌ *VIII* to be, become
 fermented, mature.
 خَمْرٌ *fem.* fermented
 drink, wine.
 خَمْسٌ five.
 خَمْسَةَ عَشَرَ fifteen.
 خَمْسُونَ fifty.
 خَمْسَ مِائَةٍ five hun-
 dred.
 خَنَثَ *II* to make effem-
 inate, soft.
 خَنْجَرٌ dagger.
 خَاضَ *med. و* to wade
 through.

خَافَ (*pro* خَوْفٍ) *imp. a*
to fear.

خَوْفٌ fear.

خَارَ *med. ص* VIII choose,
choose for oneself.

خَيْرٌ (*elat. id.*) good;
prosperity.

خَيْطٌ thread.

خَيْلٌ *coll.* horses.

خِيَالَةٌ phantom, spec-
tral vision.

تَخَيَّلَ (*inf. II*) *pl.*

تَخَايَلٌ phantasmago-
ria.

دَابَّةٌ *pl.* دَوَابٌّ beast of bur-
den; animal for riding.

دُبُرٌ, دُبْرٌ hinder-part.

دِيبَاجٌ brocade.

دَخَلَ *c.* عَلَى to come upon;
to go into.

IV to bring in, insert.

دَاخِلٌ inside, inter-
nal.

دُرٌّ *coll. (nom. unit. دُرَّةٌ)*
pearl.

دَرَأَ *imp. a* to push away,
avert (a punishment).

دَرَكَ *IV* to reach, over-
take, come upon.

دِرْهَمٌ drachma, piece of
silver.

دَرَى *imp. i* to know.
IV *caus.*

دَعَا *imp. u* to call, call in,
name.

c. إِلَى to invite, call
upon, request.

c. ب to call upon.

دَعَوَى claim.

دَفَعَ *imp. a* to push, repulse;
to give, deliver up.

دَفَعٌ *inf.* defending,
defence.

دَفَنَ *imp. i* to bury.

مَدْفِنٌ ^s place of bur-
ial.

دَلَّ *imp. u, c. عَلَى r.* to
direct, lead, indicate,
guide to.

دَلَّ بِحُجَّةٍ to prove
by means of a valid
argument.

دَلِيلٌ ^s *c. عَلَى* guide,
sign, indication.

دَنَا *imp. u, c. مِنْ* to ap-
proach, come near to.

دُنْيَا ^s *fem. (masc. أَدْنَى)*
world; earthly things;
earthly possessions.

دُوْدٌ ^s *nom. unit.* دُوْدَةٌ ^s worm.

دَاوُدٌ (§ 7 b *not.*) pro-
nounce *dā'ūdu* David.

دَارَ *IV* to turn oneself, go
round, to make to fly.

دَارٌ ^s *pl.* دُورٌ ^s dwell-

ling, house, mansion,
court.

دَامَ ^s *med. ,* to continue.

III to continue, keep
on doing anything.

دُونَُ ^s *præp.* on this side of,
below; with the excep-
tion of, except.

مِنْ دُونَُ ^s *idem.*

دَيْكٌ ^s cock.

دِينٌ ^s religion.

دِينَارٌ ^s denarius, gold-piece.

ذَا ^s *pron.* (§ 12 a) this.

مَاذَا (§ 14) what?

ذَبَحَ ^s *imp. a* to cut in
pieces.

ذُرِّيَّةٌ ^s offspring.

ذِرَاعٌ ^s ell, cubit.

ذَكَرَ ^s *imp. u, c. acc.* to re-
member, think of;
mention, name.

ذِكْرِي ^s *fem.* memory.

ذَلَّ *IV* to humble, abase,
crush to earth.

V to submit, hum-
ble oneself.

ذَلِيلٌ *pl.* أَذِلَّةٌ hum-
bled.

ذَلِكَ *fem.* تِلْكَ *pron.* (§ 12c)
that.

ذَمَّرَ *V* to be excited, dis-
contented with oneself.

ذَنْبٌ tail.

ذَهَبَ *imp. a* to go, go
away; conduct oneself.

c. إلى r. to hold an
opinion.

ذَهَبٌ gold.

مَذْهَبٌ course, man-
ner of acting.

ذُو *fem.* ذَاتٌ *pl.* أَوْلُو *c. gen.*
(§ 65; 88b) owner of...,
possessor of . . . , *fem.*
affair of . . .

رَأْسٌ head (also *fem.*).

رَبِّيسٌ leader.

رَأَى *imp.* يَرَى to see, to
look at, be of opinion,
believe, judge to be
right, *c. 2 acc.* find
anything to be.

IV c. 2 acc. أَرَى show.

رَأْيٌ insight, advice.

رَبٌّ Lord, God.

رَبِيعٌ Rabi', name of a
month.

أَرْبَعَةٌ *fem.* أَرْبَعٌ four.

رَجَسٌ dirty.

رَجَعَ *imp. i* to turn back,
return, to answer.

رَجْلٌ *fem.* foot, leg.

رَجَالٌ *pl.* رَجَالٌ man.

رَحْلٌ camel's saddle.

رَحِيلٌ travelling, jour-
ney.

رَحِمَ *imp. a, c. acc. pers.*

to have pity on
anyone.

رَحِيمٌ *compassionate,*
merciful.

الرَّحْمَنُ *the Compassion-*
ate, i. e. God.

رَحَى *fem. mill.*

رَحَى الْحَرْبِ *the mill*
of battle, the thick
of the fight.

رَخِيَ *vel رَخُو* *to be lax.*
IV to make lax, to
let hang down.

رُخَاءٌ *gentle, soft (of*
the wind).

رَدٌّ *imp. u to bring back.*
VIII to turn back,
to turn.

قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ
طَرْفَكَ, *before thou*
hast given a single
look.

رَدٌّ *inf. giving back,*
sending back, returning.

رَزَقَ *imp. u to give, do-*
ate, grant, endow.

رِزْقٌ *sustenance, food.*

رَسَلَ *IV to send.*

رَسُولٌ *pl. رُسُلٌ messenger.*

رَضَعَ *II to set (of jewels).*

رَضِيَ *imp. a, c. acc. to be*
content, to acquiesce,
to be pleased at.

رَضِيَ اللَّهُ عَنْهُ *may*
God be pleased with
him.

مَرْضَاةٌ *inf. satisfac-*
tion, pleasure.

رَعَدَ *VIII to tremble,*
quake.

رَعَى *imp. a guard, tend.*

رَاعٍ *herdsman, pastor.*

رَعِيَّةٌ *coll. subjects,*
people.

رَغِبَ *imp. a* to desire eagerly; *c.* عَن to cease desiring, to abstain from.

رَفَعَ *imp. a* to raise up, raise (voice); to take up, lift, take away, put away, remove.

VIII to rise, rise up, soar aloft; to go up, to be high, valuable; to be advanced (of a day).

رَقَدَ *imp. u* to sleep.

رَقْدَةٌ sleep.

رَقَعَ II mend, patch.

رُقَيْيَةُ Rukayya, woman's n.

رَكَبَ *imp. a, c. acc.* to mount a horse, ride.

رَكَابٌ *coll.* beast for riding.

رَكَضَ *imp. u* to gallop.

رُكْعَةٌ single act of bowing in prayer. (For every prayer there are appointed a certain fixed number of bowings.)

رُكْوَةٌ water-vessel made of leather.

رُكْيَةٌ *pl.* رُكَايَا cistern containing water.

رَمَى *imp. i, c.* رِب to throw, throw at, pelt.

رَمَحَ V to reel, stagger.

رَهْمٌ cloud of dust.

رَأَتْ *med.* و to dung.

رِيحٌ (*pro* رُوح) *fem., pl.*

رِيَّاحٌ wind.

رَادَ *med.* و *IVc. acc.* to wish, want, intend. ∴

رَاغَ *imp. u* to turn away,

- to turn this way and that.
- رَوَى *imp. i* to transmit, relate (of a tradition).
- رَوَى *imp. a* to quench the thirst.
- رَوَى quenching the thirst (of water).
- رَوَايَةٌ tradition, report.
- زَبُورٌ Holy writ, orig. the Book of Psalms.
- زَجَاجٌ glass, piece of glass.
- زَجَاجَةٌ id. *nom. un.*
- زَجَرَ *imp. u* to chide, reprove, reprimand, rebuke.
- زَحَامٌ crowd, crush.
- زَعْفَرَانٌ saffron.
- زُعَمَاءُ *pl.* زَعِيمٌ spokesman, chieftain.
- زَفَى *imp. u* to conduct a bride to the house of her husband.
- زَمَعَ *IV c.* عَلَى to determine, resolve upon doing a thing.
- زَمَنٌ time, reign.
- زَهَدٌ *imp. a* to abstain, shun, abhor. *II caus.*
- زَهْدٌ temperance, abstinence.
- زَاهِدٌ *elat.* أَزْهَدٌ temperate, dispassionate.
- زَهَقَ *imp. a* to come to nought.
- زَهْوَقٌ coming to nought.
- زَهَا *imp. u* to shoot up, thrive well, attain full growth.
- الزَّوْبَعَةُ al-Zaubā'a, name of a demon.

زَاج *II c. 2 acc. vel c. acc.*
et مِنْ to marry (act.);
c. acc. to marry (neut.)

V c. acc. refl.

زَوْجَةٌ ⁹ wife.

زَارَ *med. و imp. u to visit.*

زَالَ *med. و imp. a (c. acc.)*
to cease (being any-
thing; esp. negatively).

زَوَالٌ *inf. mid-day,*
noon or afternoon.

زَوَى *V تَزَيَّأَ et تَزَيَّأَ (ex*
تَزَوَّى) to assume the
guise of, to dress one-
self.

زِيٌّ ² appearance, dress.

زَوَايَا ⁹ *pl. زَاوِيَةٌ cor-*
ner.

زَانَ *med. و imp. i, c. 2 acc.*
to give more, add to.

زَيْدٌ ⁵ *inf. increase.*

زَانَ *med. و II to make a*
thing seem good to
anyone.

زَانٌ ⁹ *part. § 70 d; 74 a.*

زَاجٌ ⁹ teak.

زَائِرٌ ⁹ *سَائِرٌ remaining, all.*

زَالَ *imp. a, c. 2 acc. to ask*
anyone for.

c. acc. pers. et عَنْ
to ask after.

سَوَالٌ ⁹ *inf. question.*

سَبَّ *imp. u to revile.*

سَبَبٌ ⁹ cause, reason.

سَبَاٌ ⁹ Sheba, town and dis-
 trict in South Arabia.

سَبْعٌ ⁹ *fem. سَبْعَةٌ seven.*

سَبْعٌ ⁹ *pl. سِبَاعٌ beast*
of prey.

سَبِيلٌ ⁹ *masc. vel fem. way,*
right way.

سِتّ fem. سِتَّة six.

سِتُونَ sixty.

سَتَرَ *imp. u, vel i* to hide.

سَجَدَ *imp. u, c. J*, to prostrate oneself, προσκυνεῖν.

سُجُودٌ *inf.* prostration, bowing down.

مَسْجِدٌ mosque.

سَجَّانٌ gaoler.

سِحْرٌ enchantment.

سَكْرٌ the time before daybreak.

سَخَّرَ *II* to make subservient, subdue.

سَدَّ *imp. u* to stop up, obstruct.

سَرَّ *imp. u, c. acc.* to rejoice, give pleasure to.

سِرٌّ *pl.* أسرار secret.

سَرَّةٌ navel.

سَرِيرٌ throne.

سَرْجٌ saddle.

سَرَعَ *IV* to hurry, be in a hurry

سَرِيعٌ, *elat.* أَسْرَعٌ quick, swift.

سَعْدٌ Sa'd, man's name.

سَاعِدٌ *pl.* سَوَاعِدٌ forearm.

سَعِيدٌ Sa'id, name of man.

السَّعُودِيُّ al-Mas'ūdī, name of a man. Author of various historical works, † 345 or 346 A. Hej. (956 or 957 A. D.).

سَفَرَ *IV* to remove something which is in front of another thing.

سَافِلٌ *elat.* أَسْفَلٌ low.

سُفْيَانُ Sufyân, name
of a man.

سَقَى *imp. i, c. 2 acc.* to
give to drink.

IV c. 2 acc. id., to
serve wine to.

سَكَرَ *imp. a* to be, become
drunk.

سَكَرَانَ drunk.

سَكَنَ *imp. u* to dwell, in-
habit.

مَسْكِينٌ poor.

سَلْحِينُ name of a castle
in South Arabia.

سَلَطَ *II* to appoint as
ruler.

سُلْطَانٌ might, rule,
power; plausible ex-
cuse, plea.

سَلَكَ *imp. u* to enter, trav-
el along in; *c. acc. obj.*
et في loci vel c. acc. obj.
et ب instr. to make to

go in or through, in-
sert, pierce through.

سَلَّمَ *II* to grant safety,
prosperity.

IV c. لِلّٰهِ to declare
oneself resigned to God;
to become a Muslim.

سَلَامٌ immunity, wel-
fare, safety.

سَلْمَانَ Salmân, name
of a man.

سُلَيْمَانَ Solomon.

إِسْلَامٌ (*inf. IV*) Islâm.

سَمَّ *imp. u* to put poison
in, to poison.

سَمٌ poison.

سَمَاحَةٌ *inf.* munificence.

سَمِعَ *imp. a* to hear.

سَمَكٌ *coll.* fish.

سَمَا *II c. 2 acc. vel c. acc.*
et ب to call, name.

سَّمَاءُ heaven.

اسْمٌ name.

سِنٌّ tooth, age.

سُنَّةٌ *pl.* سُنَنٌ ordinance, institution, tradition.

سَدَدٌ *IV* to support; to authenticate a tradition of Muḥammed by adducing an unbroken series of the persons who have handed it down.

مُسَدَّدٌ propped up, name of the Himyaritic writing.

سَنَةٌ *pl. nom.* سِنُونَ (§ 53 b; 65 m) year.

سُهَيْلٌ Suhail, the star Canopus.

سَاءٌ *med.* و to be evil. *IV* to make evil.

سَوْءٌ evil, wickedness, injury.

سَوْدَانٌ *fem.* سَوْدَانَةٌ black, dark-coloured.

أَسَاوِدَةٌ *pl.* house-utensils.

سَيِّدٌ lord, master.

سَوَارٌ *pl.* سِوَارٌ bracelet.

سَوْطٌ whip.

سَاعَةٌ hour, while.

الْآنَ *السَّاعَةَ* now, at once.

سَاقٌ *fem.* calf of leg.

أَسْوَاقٌ *pl.* سُوقٌ market, street.

سَوِيٌّ *VIII* to be uniform, equal.

سَارٌ *med.* سِ *imp.* i to travel, journey, go on.

سَيْرَةٌ course of life, conduct.

مَسِيرٌ *inf.* travelling, journey.

سَمِيرَةٌ *space traversed*
in journeying.

سَيْفٌ *sword.*

شَاةٌ *sheep.*

شَامٌ *Syria.*

شبه *II to compare.*

IV to resemble.

V c. ب to seek to resemble, to imitate.

شَجَرَةٌ *nom. unit.* شَجَرٌ *tree, shrub.*

شَخَّصَ *imp. a to gaze fixedly at, to go forth, travel.*

شَدَّ *imp. u to tie, bind fast.*

أَشَدُّ *elat.* شَدِيدٌ *strong; vehement, energetic; powerful.*

شَرٌّ *(elat. id.) bad.*

شَرِبَ *imp. a to drink.*

شُرْبٌ *inf. drinking.*

شَرَابٌ *wine, strong drink.*

شَرَفَ *IV to be high, prominent.*

أَشْرَافٌ *pl. شَرِيفٌ high-born, noble, eminent.*

شَرَى *VIII to buy, purchase for (مِنْ).*

شُعْبَةٌ *Shu'ba, man's name.*

شَعْرَةٌ *nom. unit.* شَعْرٌ *hair.*

شَعِيرٌ *barley.*

شَعْرَاءٌ *fem.* أَشْعَرٌ *hairy, having much hair.*

شَغَلَ *VIII c. ب to occupy oneself, be occupied with.*

شَكَرَ *imp. u to thank, to be thankful.*

شَكَاَ *imp. u, c. إِلَى et acc. to complain to one person of another.*

شَمْسٌ *fem. sun.*

شَدَّ VIII wrap oneself in.

c. عَلَى to wrap one's garments over.

شَمْلَةٌ kind of shirt, large wrapper.

شِمَالٌ left.

شَنَارٌ shame, disgrace.

شَنْفٌ pl. شُوفٌ ear-ring.

شَهِدَ imp. a to give testimony, to testify;

c. عَلَى to convince oneself as to;

c. acc. pers. to be with anyone.

III c. acc. to see, be an eye-witness.

شَاهِدٌ pl. شُهُودٌ witness.

شَهَادَةٌ testimony.

شَهْرٌ pl. أَشْهُرٌ month.

شَارَ med. و IV c. عَلَى p. to give anyone good advice.

شَارَةٌ form, appearance.

شَاءَ med. ي imp. a to will, wish.

شَيْءٌ thing, something.

شَازَ med. ي II to plaster over, to build high.

شَيَاطِينٌ pl. شَيْطَانٌ devil, Satan.

شَاعَ med. ي to spread, become known.

شِيْمَةٌ pl. شِيْمٌ nature, innate disposition, habit.

صَبَّ imp. u to pour, pour out.

صَبٌّ inf. pouring.

صَبَحَ IV to rise early; to enter upon the time of the early morning.

صُبْحٌ daybreak.

صَبَاحٌ early morning.

مُصَبَّغَةٌ dyed garment.

صَحِيحٌ right, true.

صَحْبٌ to be a companion.

X take as companion.

صَاحِبٌ *pl.* أَصْحَابٌ adherent; friend, companion; lord; man, owner of..(cfr. § 88b).

صَاحِبُ مَكْسٍ tax-gatherer.

أَصْحَابُ الْحَدِيثِ the relaters of traditions.

صَحِيفَةٌ leaf.

صَحْنٌ court, court-yard.

صَخْرٌ big stone.

صَخْرٌ Ṣaḥr, name of a man.

صَدَّ *imp. u* to turn away from, alienate.

صَدْرٌ *pl.* صُدُورٌ breast, the front part, place of honour.

دَفَعَ فِي صَدْرِهِ to reject the good advice of a person.

صَدَقَ *imp. u* to speak the truth.

صِدْقٌ *inf.* truth, veracity.

صَرَّ *imp. u* to tie up, bind, collect.

صُرَّةٌ *pl.* صُرَرٌ purse.

صَرَاحٌ state-room.

صَرَخَ *imp. u* to call out, call loudly.

صَرَفَ *imp. i* to turn away, remove, depose.

صَرَفٌ *inf.*

VII c. عَنَ *pers.* to go away from, to leave.

صِرْوَاهُ Ṣirwāh, name of a castle in South Arabia.

- صَعِدَ *imp. a, c. acc.* to go up, ascend.
- صَغُرَ *imp. u,* to be small, covered with ignominy.
- صَغِيرٌ *elat. أَصْغَرُ* small, young.
- صَفَّ *VII* to stand, place themselves in a row.
- صَفٌّ *pl. صُفُوفٌ* row.
- أَصْفَرٌ yellow.
- صَفُورِيَّةٌ Sepphoris, town in Galilee.
- مُصْطَفَى proper name of a man (chosen, elect).
- صَلَبَ *imp. i* to crucify, to have crucified.
- صَلَحَ *imp. u* to be good, pious.
- IV c. acc. pers.* to make to thrive.
- c. مِن* to put in better order, condition.
- صَلَا *II* to pray.
- صَلَاةٌ, صَلَوَةٌ prayer.
- صَلَّمَ § 10.
- صَنَعَ *imp. a* to make, fabricate, construct.
- صَنْعَاءُ Ṣan'ā, large town in Yemen.
- مَصْنَعَةٌ *pl. مَصَانِعٌ* castle.
- صَوْتٌ voice.
- صُورَةٌ figure, form.
- صُوفٌ wool.
- صَاحَ *med. ي* to cry, shout, scold.
- صِيَاحٌ *inf.* crying, scolding.
- صَارَ *med. ي, c. acc.* to become.
- II* to make to become; to make to be, to have brought.
- صَيَّاقَةٌ *pl. صَيَّاقَةٌ* sword-cutler, sword-polisher.
- صَجَعَ *VIII* to lie on one's side.

ضَرَبَ *imp. i* to beat, strike
off, sprinkle.

ضَرَبَ بِهِ الْأَرْضَ he
threw him to the ground

ضَرْبٌ sort, kind.

ضَرْبَةٌ single act of
striking.

ضَمَّ *imp. u* to conjoin
with, associate with.

ضَاعَ *med. ي* to perish,
get lost.

ضَيْعَةٌ *pl.* ضِيَاعٌ estate,
country-place.

طَاطَأَ to lower.

طَبْرِيَّةٌ Tiberias.

طَبَعَ *imp. u, c. acc. obj. et ب*
mater. to press upon.

طَلَّكَ *imp. a* to grind.

طَرَفٌ look, glance.

طَرْفٌ portion, end.

مُطْرَفٌ nickname of a
man (the elegant one).

طَرِيقَةٌ way, manner of
acting.

طَعَامٌ food, dish, meal.

مَطْعَمٌ eating, food.

طَعَنَ *imp. u vela* to smite,
to give anyone a blow
or thrust.

طَعْنَةٌ blow, thrust.

طَلَّبَ *imp. u* to seek.

c. مِنْ pers. to ask any-
one for, demand.

أَبُو طَالِبٍ Abū Tālib,
name of a man.

طَلَعَ *imp. u* to rise (of the
sun).

VIII c. عَلَى to look at,
see.

طَلَّقَ *VII* to go away,
depart.

طَلْقٌ open, pleas-
ant.

طَلَّاقٌ divorce from
a wife.

طَبَعَ *imp. a, c. في rei* to covet, strive after, desire eagerly.

مَطَهْرَةٌ ⁹ water-vessel made of leather (for ablutions).

طَوَّرَ ⁹ time, state, measure, limit.

طَاعَ *med. و* to obey, to be complaisant.

IV id.

طَاعَةٌ ⁹ obedience, submissiveness.

طَوَّقَ ⁹ *pl. أَطَوَّقَ* necklace.

طَاقَةٌ ⁹ power, ability to do anything.

طَالَ *med. و IV* to make long, to remain a long time at.

طُولٌ ⁹ length, extent in point of length.

طَوَى *imp. i* to fold, conceal.

طَارَ *med. ي* to fly.

طَيْرٌ ⁹ *pl. طُيُورٌ* bird (singular also coll.).

ظَلَّ *IV* to shade.

ظَلَمَ *imp. i* to treat unjustly, injure.

ظَهَرَ *imp. a* to appear, to come to light.

IV to make to appear.

ظَهْرٌ ⁹ back, upper portion.

عَبَدَ *imp. u* to pray to, worship, adore.

عَبْدٌ ⁹ slave, servant.

عَبْدُ اللَّهِ 'Abdallāh, name of a man (worshipper of Allah).

عِبَادَةٌ ⁹ worship.

عُبَيْدَةٌ ⁹ 'Ubaida, name of a man.

اَلْعَبَّاسُ al-'Abbās, name
of a man.

عَبَاءٌ mantle.

عِتْقٌ nobility, rank.

عَتِيقٌ freed, noble, old.

عُثْمَانُ 'Uṭmān, name of
a man.

عَجِبٌ *imp. a, c. مِنْ* to be
astonished at.

عَجِيبٌ wonderful, as-
tonishing.

عَجِيبَةٌ *pl. عَجَائِبُ* won-
derful thing, marvel.

عَجَمٌ *coll.* barbarians, esp.
Persians.

عَجَنٌ *imp. i* to knead.

عَجِينٌ dough.

عَدَّ *X c. ل* to make one-
self ready, to prepare
oneself.

عِدَّةٌ number.

عَدَا *V c. acc.* to go be-
yond, exceed.

عَدُوٌّ *pl. أَعْدَاءُ* enemy.

عَذَبٌ *II* to punish, torture.

عَذَابٌ punishment,
torture.

عَدَلَ *imp. u vel i* to blame.

عَرَبٌ *coll.* Arabs.

أَعْرَابِيٌّ Bedouin.

عَرْشٌ throne, a throne with
a canopy over it.

عَرَضٌ *imp. i, c. لِ pers.* to
come across, occur,
happen.

c. عَلَى to offer to any-
one, propose.

V to advance towards.

عَرْضٌ breadth, extent
as to breadth.

عَرَعَرٌ cypresses.

عَرَفٌ *imp. i* to perceive,
know.

- ⁹عَرَفَ *pl.* أَعْرَافٌ comb
 on the head of a bird.
- ⁹عَرِيفٌ chief, prince.
- ⁹عَرَقٌ sweat, perspiration.
- ⁹عَزَّ *imp. i* to be strong,
 mighty.
- ⁹الْعَزَى al-'Uzzā, name
 of a goddess of the
 pre-islamitic Arabs,
 esp. of the Koreishites.
- ⁹عَبْدُ الْعَزَى 'Abdul-
 'Uzzā, a man's name.
- ⁹عَزَلَ *inf.* deposition, re-
 moval.
- ⁹عَزَمَ *imp. i, c.* على to
 decide, to resolve upon
 anything.
- ⁹عَسْكَرٌ army.
- ⁹مُعَسْكَرٌ camp.
- ⁹عَشْرٌ *fem.* عَشْرَةٌ ten.
- ⁹عِشْرُونَ twenty.
- ⁹عَشِيرَةٌ tribe, kins-
 folk.
- ⁹عَاشُورَاءُ 'Ashūra, fes-
 tival on the tenth
 day of the month
 Muharram; orig. the
 Jewish feast of atone-
 ment.
- ⁹مَعَشَرَ assembly, to-
 tality.
- ⁹عَصْرٌ afternoon, about
 two hours before sun-
 set; generation, age.
- ⁹عَصَا stick, staff.
- ⁹عَصَى *imp. i, c. acc.* to re-
 bel against, disobey.
- ⁹أَبُو الْعَاصِي Abu-l-'Āṣi
 a man's name.
- ⁹عَاطَشَ *imp. a* to be, be-
 come thirsty.
- ⁹عَاطَا *IV c. 2 acc.* to give.
- ⁹عَظِيمٌ *elat.* أَعْظَمٌ great,
 mighty, glorious.

^سعَفِير *vel* ^سعَفِير (?) proper name of a bird.

^سعَفْرِيت evil, clever demon.

^سعَفَّان 'Affān, man's name.

^سعَفَا *imp. u, c.* ^سعَنْ *pers.* to forgive anyone.

^سعَقَب offspring.

^سعَقَبَة mountain-road, pass.

^سعُقْبَة 'Ukba, a man's name.

^سعُقَاب a kind of eagle, sea-eagle.

^سعَقَلَ *imp. i vel* ^سعَقَلَ *imp. a* to be of sound mind, sensible.

^سعَقْل understanding; reason, intelligence.

^سعَقِيل 'Akīl, a man's name.

^سعَكَا Acco, St. Jean d'Acre.

^سعَلَج *III* to treat, manage, labour at, exercise skill upon.

^سعَلِج big, strong heathen.

^سعَلَف *pl.* ^سعُلُوفَة fodder.

^سعَلِم *imp. a* to perceive, know.

c. ^سب be cognizant of.

^سعِلْم knowledge; science.

^سعَلَم sign; something whereby a thing can be recognized.

^سعَالِم *pl.* ^سعِلْمَاء, *elat.*

^سأَعْلَم learned man.

^سعَالِم creature.

^سعَلَا *imp. u* to be high.

c. ^سعَلَى to behave proudly, insolently to.

^سعَلَاهُ بِالسَّوْطِ he struck him with the whip.

VI to be exalted, esp. of God.

عَلَى *præp.* (§ 71 b) over, on, upon, on the basis, ground of, against.

ب. عَلَى بِهِ *v.*

هِيَ عَلَى ثَلَاثَةِ أَيَّامٍ she is three days' journey distant.

عَلِيّ 'Ali, the fourth Caliph.

عَالِيّ *elat.* loud.

عَمَّ *imp. u* to be, become universal, comprehensive.

عَمِدَ *imp. i, c.* إِلَى to betake oneself to, have recourse to.

عُمَرَ 'Omar.

عَامِرٌ 'Amir, man's name.

عَمْرُو (§ 65 n) pron. 'Amrun, a man's name.

عُمُقٌ depth, distance to the bottom.

عَمِلَ *imp. a* to make, do, construct.

X to employ anyone as . . .

عَمَلٌ *pl.* أَعْمَالٌ work, deed, action, handicraft; territory, province.

عَامِلٌ *pl.* عُمَّالٌ administrator, vice-roy.

عَمِيَ *imp. a* to be, become blind.

عَنْ *præp.* from, away from; about, concerning, according to.

عَنْبَرٌ ambergris. [by, in.

عِنْدَ *præp.* at, near, with,

عِنْدَ ذَلِكَ under these circumstances.

عِنْدِ مِنْ from,

French de chez.

عُنُقٌ *pl.* عُنُقٌ neck.

- عاج *med.* و IX to be crooked.
- عَاد *imp. a, c.* عَلَى to return, to repeat, do again.
- عُود⁵ aloes-wood.
- عَادَة⁵ habit, costum, wont, ordinary manner of acting.
- عَانَ *med.* و to seek refuge. X to ask for protection; to say: اَعُوذُ بِاللَّهِ (Sura 114) „I seek protection by God!”
- عَانَ *med.* و X to help oneself.
- مُعَاوِيَةَ⁵ Mu'āwiyā, the first Omayyad Caliph. (661—79).
- عَار⁵ disgrace.
- عَائِشَةُ⁵ 'A'īṣā, woman's n.
- عَيْن⁵ *fem., pl.* أَعْيُن⁵ eye.
- عُيُون⁵ *pl.* well, spring.
- غَدَا *V* to breakfast, take an early meal.
- غُرَّة⁵ first, beginning (of a month).
- غَرَبَ *imp. u* to set, (of the sun).
- غَزَا *ult.* و to make a raid, warlike expedition.
- غَسَلَ *imp. i* to wash.
- غَسُلَ *inf.* ablution.
- غَاشِيَةٌ *pl.* غَوَاشٍ saddle-cover.
- غَصَّ to be choked up.
- غَضَّ⁵ fresh.
- غَضِبَ *imp. a* to be, become angry.
- غَضَبٌ⁵ anger, wrath.
- غَضِبٌ⁵ angry.
- غَطَاءٌ⁵ cover, lid.

⁹غِلَالَةٌ *pl.* غَلَائِدُ under-
garment.

⁹غَالِبٌ *elat.* أَغْلَبُ conquer-
ing, predominant.

⁹غَلَسٌ darkness of night,
at the commencement
of dawn. [ness.

⁹غِلْظَةٌ roughness, harsh-
غَلَقُ *II et IV* to bolt,
lock.

⁹غُلَامٌ *pl.* غِلْمَانٌ youth,
page, slave.

⁹غَنَمٌ *coll.* sheep.

⁹غَنِيَ *imp. a, c.* عَنِ to be
rich, not to have need
of.

II to sing.

IV to make rich.

مُغَنٍّ singer.

غَابٌ *med.* غَى to be absent.

غَارٌ *med.* غَى *II, c.* مِنْ to
alter.

⁹غَيْرٌ (§ 88b with gen.)
other than, beside, ex-
cept; not.

مِنْ غَيْرٍ without.

⁹غَيْرَةٌ indignation.

⁹الْمُغِيرَةُ al-Mugīra, a
man's name.

غَيْلَةٌ in an artful,
deceitful manner, un-
awares.

فَ *conj.* (§ 71 e; 104) then,
and, so.

فَتَحَ *imp. a* to open.

c. عَلَى to open to
anyone = to grant him
the victory over ...

مَفَاتِيحُ *pl.* مِفْتَاحٌ
key.

فَتَا *IV c. acc. pers. et في r.*
to explain.

⁹فُتُوَةٌ youthful behav-
iour, levity.

فَجَرَ *imp. u* to transgress,
commit disgraceful
deeds.

فَخَّرَ *III* to give oneself airs
toward anyone, boast.

فَرَّ *imp. i* to flee.

فَرِحَ *imp. a, c.* ب *r.* to
rejoice, be glad.

فَرَسٌ horse, especially of
pure breed.

فِرَاسَةٌ cleverness, in-
sight. [ian.

فَارِسِيّ Persian, a Pers-

فَرَسَخٌ *pl.* فَرَسِخٌ para-
sang, ab. four miles.

فَرَّغَ *imp. u, c.* مِئْن to be emp-
ty, to get through with.

فَرَّقَ *imp. u, c.* بَيْنَ to sepa-
rate, distinguish.

V to be dispersed.

VIII to be divided,
split.

فَرِيقَةٌ portion, party.

فَارُوقٌ maker of dis-
tinctions (Omar).

فَزِعَ *imp. a* to be fright-
ened, afraid, to fear.

فَسَادٌ evil deed.

فَسَقَ *imp. u* to commit
unlawful acts.

فِسْقٌ *inf.* evil, im-
moral conduct, trans-
gression.

فَشَا *IV* to reveal, divulge,
spread.

فِضَّةٌ silver.

فَضَحَ *imp. a, c.* مِنْ to put
to shame before anyone.

فَضَلَ *VIII c.* ب *r.* to wrap a
garment around oneself.

فَضْلٌ liberality.

فَعَلَ *imp. a* to do.

فَعَالٌ *pl.* أفعالٌ deed,

action, manner of acting.

فَقَدَّ *V* to miss, to ask, seek after anyone.

فَكَ *VII c.* مِنْ to free oneself of, get rid of.

فَاكِهَةٌ *pl.* فَوَاكِهُ tree-fruit.

فَلَّ *imp. u* to make dull, blunt, to defeat, confound (?).

فُلَانٌ such and such a one.

فَهِمَّ *V* to understand; to endeavour to understand, comprehend.

فَوْرًا *مِنْ فَوْرَةٍ* at once.

فُوهٌ (§ 65 o) mouth.

فِي *præp.* in, at, with, among; in comparison with.

قَبْرٌ grave.

قَبِلَ *imp. a* to accept.

IV to come towards, to come, come along; to begin.

X to be opposite to.

قَبْلُ *præp.* before, ere.

قَبْلُ opposing, power of resistance.

قَبْلُ *præp.* in presence of.

قَبُولٌ *inf. I* acceptance.

قَبَائِلُ *pl.* أَقْبِيَّةٌ man's coat, wide garment.

قَتَلَ *imp. u* to kill.

III c. acc., to combat anyone, to fight.

قَتْلٌ *inf.* killing, execution.

قَتِيلٌ killed.

قُحَاةٌ a man's name.

قَدْ § 73 e *part.*

قَدَرَ *imp. i, c.* عَلَى *r.* to be able; to have power to do a thing.

II to apportion to anyone a fixed measure, esp. of talents.

IV c. عَلَى to make more powerful than . . .

قُدْرَةٌ ^s might, omnipotence.

مِقْدَارٌ ^s measure, due.

مَقْدِسٌ ^s sanctuary.

بَيْتُ الْمَقْدِسِ (or

الْبَيْتُ = بَيْتُ الْمَقْدِسِ

الْمَقْدِسُ, the holy house) sanctuary, temple in Jerusalem, Jerusalem.

قَدِمَ ^s *imp. a, c.* عَلَى to advance, arrive, come.

V to precede, to advance towards.

قَدَمٌ ^s foot.

قَدِيمٌ ^s *pl.* قَدَمَاءُ old, ancient, former.

قَرَّرَ ^s *IV* to establish, confirm.

c. رِبٍ ^s to confess.

X to stand, be established.

قَارُورَةٌ ^s *pl.* قَوَارِيرٌ glass vessel.

قَرَأَ ^s *imp. a* to read, be able to read.

قَرَّبَ ^s *imp. u, c.* مِنْ to be near, approach.

II (denominative) to offer (a sacrifice).

قَرْبَةٌ ^s water-skin (usually made out of a goat's skin).

قَرَابِينٌ ^s *pl.* قُرَبَانَ sacrifice.

قَرِيبٌ ^s *c.* مِنْ near.

قَرَابَةٌ ^s relations.

قُرَيْشٌ the tribe of Kuraish, Kuraishites.

قُرْطٌ *pl.* أَقْرَاطٌ ear-ring.

قَرْيَةٌ *pl.* قُرَى village.

قَسَمَ *IV* to swear.

قِصَّةٌ *pl.* قِصَصٌ story, tale.

قِصَابٌ butcher, executioner.

قَصَدَ *imp. i, c. acc.* to make for, go towards.

قَصَرَ to be short.

VI to make oneself short, contract oneself.

تَقَاصَرَتْ نَفْسُهُ to seem mean to oneself.

قَصْرٌ *pl.* قُصُورٌ palace, castle, fortress.

قِصْعَةٌ plate, dish.

قَضَى *VII* to drop down, dart down (of a bird).

قَضَى *imp. i* to judge, to

sit in judgment; to execute.

VII to be finished, be at an end.

قَاضٍ judge.

قَطَعَ *imp. a* to cut through; to decide, determine; to pass, pass through.

قَعَدَ *imp. u* to seat oneself, to sit.

c. l lie in wait for.

قَنَّا *VIII* to acquire, gain, buy.

قَادَ *med. و* to lead.

قَائِدٌ leader.

قَالَ *med. و* to say, tell; often = to ask.

c. l to call, name.

قَوْلٌ speech.

قَامَ *med. و* to stand up, to get up, to rise.

IV to establish, maintain; to accomplish,

execute; to place one-self, stand, stay, remain.

قوم ⁹ coll. people, relations.

قيمة ⁹ value.

قيام ⁹ being awake; to perform one's devotions.

مقام ⁹ place.

قَطَرَ to tie up, bind (a water-skin); to be assembled.

قَوِيَ to be strong.

II to make strong.

قَوِيَ (c. عَلَى) strong, powerful.

قَاءَ *med.* ي *V* to vomit.

قَيْلٌ chieftain, king (in Yemen).

كَ (§ 70; 94 b prop. subst.) similitude, measure, like, as.

كَانَ (it is) as if...

كَبَّرَ *V* to magnify one-self, be proud.

أكْبَرُ *elat.* كبيرٌ great, old.

كَتَبَ *imp. u* to write, be able to write.

كَتَبَ مَعَهُمْ كِتَابًا he wrote a letter and sent it by them.

كِتَابٌ document, letter, book.

كَتِفٌ, كَتِفٌ ⁹ shoulder.

كَثُرَ to be much, abundant.

III to desire much of anything, to seek to surpass anyone.

أَكْثَرُ *elat.* كثيرٌ much (often used as a substantive in apposition).

كَذًا so, thus.

كَذَبَ *imp. i* to lie, tell lies.

- ⁹كُرْدُوسُ *coll.* division, squadron.
- ⁹كُرَيْزُ Kuraiz, man's name.
- ²كُرْسِيُ seat, chair, throne.
- ⁹كُرِّمَ *IV c. acc. pers. et* بَ r. to honour, present with.
- ⁹كَرَمٌ *inf.* liberality, generosity.
- ⁹كَرِيمٌ noble.
- ⁹كَرِهَ *imp.* a not to like, to rather not do a thing.
- ⁹كَشَفَ *imp. i, c.* عَنِ to uncover, lay bare.
- VII* to be uncovered, taken away.
- ⁶كَعْبُ Ka'b, name of a man.
- ²كُفُوٌ equal, of equal birth, rank.
- ⁹كَفَرَ *imp. u* to be ungrateful, to deny.
- ⁹كُفْرٌ unbelief.
- ⁹كَفَى *imp. i, c. acc. pers. et* r. to do a thing in someone's place.
- ⁹كُلٌّ (*v.* § 85 b) totality, before a determ. noun, all; bef. indet. every.
- ⁹مُكَلَّلٌ ornamented, set.
- ⁹كَالِدَةُ Kalada, name of a man.
- ⁹كِلْسٌ lime.
- ⁹دُو الْكَلَاعِ Dū-lkalā', n. of a South Arabian prince.
- ⁹كَلِمَ *II c. acc. pers.* to talk with anyone.
- V* to speak, talk.
- ⁹كَلَامٌ speech, talk.
- ⁹كَمَا (ك + ما) as, like as.
- ⁹كَمَالٌ perfection, completeness.
- ⁹كُنَاسَةٌ dust-heap; name of a part of Kufa.

كُنْ quantity.

كَانَ *imp.* u to give a name of honour to, see the foll. line.

كُنْيَةٌ name of honour, title, formed of the name of a son, with prefixed "father" or "mother".

كُوَّةٌ window.

الْكُوفَةُ al-Kūfa, town near the site of ancient Babylon.

كَانَ *med.* و (§ 81; 97) to exist, be.

c. acc. to be something.

The perfect has often the force of the present.

كَانَ *c.* لِي circumlocution for "to have".

كَيْفَ how?

لِي (§ 70g; 95 not.) *part.* of asseveration.

لِي *præp.* (§ 70 h; 87) for; indicates the dative; because of, on account of (end, motive); in stating dates, e. g. لَيْلَةٌ بَقِيَتْ مِنْ رَجَبٍ one night remaining of (the month) Rag'ab.

لِي *conj. c. subj.* (§ 75) that, in order that.

لِأَنَّ (§ 95) because.

لَا not, with the jussive prohibitive § 76 b; with the perfect § 73 d.

بِلا *præp. c. g.* without.

مَلَائِكَةٌ *pl.* مَلَائِكَةٌ angel.

لَوْلُوهُ Lu'lu'a, a man's name (pearl).

لَيْتَ *imp. a* to remain, tarry.

- لَبَسَ *imp. a, c. acc.* to put on (of dress).
 IV c. 2 *acc.* to clothe.
 لِبَاسٌ *clothing, dress.*
 لِبَاسٌ *id.*
 مَلْبَسٌ *id.*
- لَبِنٌ *coll., nom. unit.* لَبْنَةٌ *bricks.*
- لَجَّةٌ *sea, lake.*
- لَجُونٌ *village in Palestine, Legio.*
- لِسَانٌ *tongue.*
- لَصِقَ *VIII c. ب* to be attached to, cleave to.
- لَطِيفٌ *kind.*
- لَفَّتَ *VIII* to turn round.
- لَقِبَ *II c. acc. pers. et ب* to give a nickname, surname to.
 لَقَبٌ *nickname.*
- لَقِيَ *imp. a* to meet.
 IV c. *acc. et آل* to throw, hand over to.
 V to come forth to meet, to meet.
 X to throw oneself down, to lie.
- لَمْ (§ 76 c) *not.*
- لَمَّا *conj.* after, when.
- لَوْ *part.* if, introduces an improbable condition. [blame.]
- لَامٌ *med. و* to reproach,
- لَانَ *med. و II* to colour, variegate.
- لَوْنٌ *pl. ألوانٌ* colour, kind, species.
- لَيْسَ (§ 42; 81; 93 d) *not to be, not to exist.*
- لَيْسَ لَكَ it is not for thee, thou must not.
- لَيْفٌ *fibre of the date-palm.*

لَيْلٌ, لَيْلَةٌ *pl.* لَيَالٍ (§ 65 p)

night.

مِنَ اللَّيْلِ in the same
night.

مَا *pron.* what? that which;
something which.

مَا *conj.* (§ 101) as
long as.

مَا not (vgl. § 93 d).

مِائَةٌ (§ 66) *pron.* *mi'atun*
hundred.

مِثْلٌ similitude, the same;
one like, as (cfr.
§ 94 b).

مَجُوسِيٌّ Magian, adherent
of the religion of Zoro-
aster.

مَجُونٌ carelessness, un-
concernedness.

مَدَّ *imp. u* to stretch out.

مُدَّ عَيْنَيْكَ turn thy
eyes.

IV c. acc. pers. et ب

r. to help one along
to with...aid with...

مَدِينَةٌ town, city.

مَدِينَةٌ = الْمَدِينَةُ

النَّبِيِّ Medina.

الْمَدَائِنُ al-Madā'in,

Ctesiphon on the Tigris.

مَرَّ *imp. u* to pass by.

IV to make pass by
(brandish).

مَرَّةٌ time.

مَرَّةٌ once.

مُرَّةٌ Murra, name of
a man and of a tribe.

مَرْأَةٌ woman.

مَرْجٌ *pl.* مَرْجٌ meadow.

مَرَدٌ *II* to make smooth.

مَرِضٌ *imp. a* to become sick.

مَرْمَرٌ marble.

مَرْوَانٌ Merwān, name of

a man, here of the
Omayyad Caliph, r.
683—685.

^سمِسْك musk.

مَسَاء *IV* to enter upon
the evening; to do any-
thing late.

مَسَاء evening.

مَشَى *imp. i* to go, go on,
march.

مَضَى *imp. i* to go, go by,
go away, to have exist-
ed formerly.

^سمَطْر rain, shower.

مَعَ *präp.* with, along with,
in spite of.

مَعَ ذَلِكَ in addition
to that.

^سمُعَيْط Mu'aiṭ, man's name.

مَكَّة Mecca.

^سمَكْر craft, artfulness.

^سمَكْس market-tax.

مَكَّن *II c. acc. pers. et*
مِنْ *r.* to put in pos-
session of.

مَلَأ *imp. a, c. acc. et* مِنْ
to fill.

^سمَلَأ *coll.* aristocracy,
nobles.

مَلَقَ *V* to flatter, seek
to appease.

مَلَكَ *imp. i, c. acc.* to
rule, govern, reign.

II to make king.

مُلْك rule, govern-
ment, empire, reign,
royalty, wealth.

مِلْك property.

مَلِك *pl.* مُلُوك king.

^سمَلِكَة queen.

عَبْدُ الْمَلِك 'Abdul-
melik, a man's name,
here of the Omayyad
Caliph, reign. 685—705.

- ⁹مَمْلَكَةٌ empire, kingdom.
⁹مِنَّ *ex* مِنْ *et* مِنْ (§ 5d).
⁹مَنْ who? (§ 14); he who, one who, if anyone. (§ 13; 99; 102).
⁹مَنْ لِي بِ who can...me?
⁹مِنْ *præp.* of (something of), belonging / to; placed after a negative it increases its force (§ 93b); consisting of; from, away from (separation, starting-point); with the comparative "than"; through (transition).
⁹مَنْعَ *imp. a* to restrain, hinder.
 VIII to defend oneself; refuse, be reluctant.
⁹مَاتَ *med. و* to die.
⁹مَوْتٌ *inf.* death.
- ⁹مُوسَى Moses.
⁹مَالٌ *pl.* أَمْوَالٌ property, possessions.
⁹مَاءٌ (§ 65 q) water.
⁹مَيْدَانٌ open space.
⁹مَازَ *med. ي* II c. بَيَّنَ to distinguish between.
⁹مَالَ *med. ي* to decline, incline, strive towards.
⁹مِنْبَرٌ pulpit.
⁹مُنَبِّهٌ Munabbih, name of a man.
⁹نُبْدَةٌ portion, choice piece.
²نَبَأٌ account, report.
⁹نَبِيٌّ *pl.* أَنْبِيَاءٌ *vel* نَبِيُّونَ prophet.
⁹نُبُوَّةٌ prophecy, dignity of prophet.
⁹نَجَّارٌ carpenter.
⁹نَجَسٌ unclean, dirty.

رَجَسَ نَجَسًا *id.*

نَجْمٌ *star.*

نَجَا *imp. u* to become free,
to free oneself, escape,
be saved.

نَحَرَ *imp. a* to cut the
throat, kill.

نَحْرٌ *throat.*

نَحْنُ *pron. we.*

نَحَا *V* to go aside, to re-
tire.

نَحْوٌ *direction.*

نَحْوًا *præp.* towards, in
the direction of.

نَدِيمٌ *pl. نَدَمَاءُ* drink-
ing-companion.

نَدَا *III* to call out.

c. acc. to call to.

النَّمْدِرُ *al-Mundir*, name
of a man.

نَزَعَ *imp. i* to remove, ex-
tract.

VIII to depart.

نَزَلَ *imp. i* to alight, dis-
mount, to encamp near
(عَلَى), to settle.

نَزُولٌ *inf.* alighting,
encamping, settling.

مَنْزِلٌ *pl. مَنَازِلُ* dwell-
ing, place of resi-
dence; station.

نَسَبٌ *descent, gene-
alogy.*

نُسْخَةٌ *copy, transcript,
list.*

نَسْرٌ *vulture.*

نَسَكَ *imp. u* to be pious,
to perform one's re-
ligious duties con-
scientiously.

نُسُكٌ *religiousness.*

مَنْسِكٌ *pl. مَنَاسِكُ* cer-
emony during the pil-
grimage.

نِسَاءٌ (§ 65 f) *women.*

- نشد *III c. 2 acc.* to adjure, call upon.
- نصب *imp. u* to set up, erect, fix.
- نصر *Nasr*, man's name.
- انصار *pl.* "Helpers" of Muhammed in Medina.
- ناصية *pl. نواص* forelock.
- منطقة *pl. مناطق* girdle.
- نظر *imp. u* to see, look, behold.
- c. اِلَى* to look at, gaze at.
- نظر *inf.* seeing, looking at.
- منظر look, view, aspect, appearance.
- نعم *part.* yes, certainly.
- نفس *fem., pl. انفس* soul, self (§ 11 e).
- منفعة *pl. منافع* use, advantage, useful qualities, acquirements.
- نقى *IV* to spend.
- نفيذ *Nufail*, man's name.
- نقر *imp. u* to pick, pierce.
- نقاش engraver, painter.
- نقص *imp. u* to take away, diminish.
- نقم *imp. i* to reproach anyone (*c. مِنْ*) with.
- نكح *imp. i* to marry. *III* to marry. *X id.*, wish to marry.
- نكر *II* to disguise, make so as not to be recognized. *IV* to find strange, deny; *c. acc. r. et عَلَى pers.* to be displeased with anyone for.
- نهار day.
- نها *VIII* to arrive at, to come to an end.
- نهاية extremity, utmost.
- نهارند *Nehāwend*, town

- in North-west Persia.
- نَوْبَةٌ ^٥ a body of troupes which takes turns in standing guard.
- نَارٌ ^٥ fem. hell-fire.
- نُورٌ ^٥ light.
- نَوْعٌ ^{٥٠} pl. أَنْوَاعٌ ^{٥٠} kind, species, variety.
- نَاقَةٌ ^٥ female camel.
- نَامٌ ^٥ med. و, imp. a to lay oneself down, to go to sleep, to sleep.
- نَبَطٌ ^٥ imp. u et i to dart down (of a bird).
- نَجْرَةٌ ^٥ flight.
- النَّجْرَةُ ^٥ Muhammed's flight from Mecca to Medina.
- مُهَاجِرٌ ^٥ companion of Muhammed in the flight.
- هَجَمَ ^٥ imp. i, c. عَلَى to rush, hurl oneself upon.
- هُدُودٌ ^٥ hoopoe.
- هَدَى ^٥ to lead the right way.
- VIII to follow the right path.
- هُدًى ^٥ true, right guidance.
- هَدِيَّةٌ ^٥ pl. هَدَايَا gift, present.
- هَدَا ^٥, fem. هَدِيَةٌ (§ 12 b) this.
- أَبُو هُرَيْرَةَ ^٥ Abū Huraira, name of a companion of Muhammed.
- هَرَبٌ ^٥ inf. fleeing, flight.
- هَشَامٌ ^٥ Hishām, man's name.
- هَلْ ^٥ part. interrog.
- هَمَّ ^٥ imp. u to intend doing a thing.
- هَمٌّ ^٥ inf. care.
- هَمَامٌ ^٥ pl. هَمَامٌ reptile.

هَمْدَانُ Hamdān, district
in Southern Arabia.

هُنَيْدَةٌ Hunaida, name of
a castle in Southern
Arabia.

هَهُنَا *adv.* here, in this
place.

هُوَ *pron.* he.

هَارَ *med.* و VII to fall in.

هَالَ *med.* و I et II to fright-
en, terrify.

هَانَ *med.* و to be light, easy.

هَوَاءٌ *air, atmosphere.*

هِيَ *pron. III fem.* she.

هَيْبَةٌ an inspiring with
fear and awe, ma-
jesty.

وَ *conj.* and, also, even.
in an oath with
the genitive: وَاللَّهِ by
God!

وَوَثَّقَ *imp. i, c.* بِ pers. to
place confidence in.

وَوَجَّبَ *imp. i* to be necessary.
IV to appoint, fix.

وَوَجَدَ *imp. i* to find.

وَوَجَّهَ V to take the direc-
tion of, to go towards.

وَوَجْهٌ *pl.* وُجُوهُ face,
presence.

وَوَاحِدٌ one.

وَوَحْشٌ *pl.* وُحُوشٌ wild
animal.

وَوَدَعَ *imp.* يَدْعُ to place, let.

وَوَادٍ valley, water-course.

وَوَادِي الْقُرَى Wādī al-
Kurā, name of a valley
in North Arabia.

وَوَدَدَ *imp. i* to descend, go
down.

c. عَلَيَّ to come to any-
one.

وَرَّآءُ *præp.* behind.

مِنْ وَرَّآءٍ *id.*

وَزِيرٌ *pl.* وَزَرَآءُ *vezier.*

وَسِخٌ *to be dirty.*

وَسَعٌ *IV to put anyone into a comfortable position; to procure riches for.*

وَاسِعٌ *wide, ample.*

وَشِيٌّ *striped cloth.*

وَصَفٌ *imp. i to describe, to state, declare.*

وَصَفَاءٌ *pl.* وَصِيفٌ *slave (who is fit for anything).*

وَصَائِفَةٌ *pl.* وَصَائِفٌ *slave-girl (who is fit for anything).*

وَصَلٌ *imp. i to unite; to arrive, get to.*

وَصِيٌّ *IV c. acc. pers. to*

give good advice, esp. on a death-bed.

X c. خَيْرًا *et* بِ =

إِسْتِيصَاءٌ خَيْرًا (§ 80) *to have anyone recommended to one.*

وَضَأٌ *V to perform the prescribed ablutions.*

وَضَمٌ *imp. i to be clear, evident.*

وَضَعٌ *imp. يَضَعُ to lay, place.*

VI to be humble, appear to be humble.

مَوْضِعٌ *place.*

وَعَدٌ *V c. acc. pers. to threaten, to utter threats against anyone.*

وَفَدٌ *imp. i to come to, to visit a prince.*

وَفُودٌ *pl.* وَفْدٌ *number of persons visiting a prince, deputation.*

وَفِيَ *imp. i III c. acc.* to come, arrive at.

تَوَفَّاهُ اللَّهُ، تَوَفَّى *V*
God has taken him (said of a Muslim) to himself, has let him die a blessed death. *pass.* to die a blessed death.

وَفَاةٌ *s* death, blessed death.

وَقْتُ *s* time.

وَقَارٌ *s* venerableness.

وَقَّاصٌ *s* Wakḳāṣ, name of a man.

وَقَعَ *imp.* يَقَعُ to fall, dart down.

وَقَفَ *imp. i* to stand still, to stand.

وُقُوفٌ *inf.* standing.

وَقِيَ *V c. acc.* to take care, to be afraid of.

وَكَلَّ *II* to appoint as overseer.

وَلَدَ *imp. i* to bear (child).
Xc. acc. to beget a son of a woman.

وَلَدٌ *s* pl. *أَوْلَادٌ* *s* child, son (sg. also *coll.*).

الْوَالِدُ *s* al-Walid, name of a man (here of the Omayyad Caliph, r. 705—715).

وَلَّى *II* to turn one's back, to turn back.

c. 2 acc. to appoint anyone as governor over . . .

V to turn one's back, to turn away.

X c. عَلَى r. to take possession of.

وَالٍ *s* governor, ruler.

- ^س وَلِيّ *pl.* أَوْلِيَاءُ *elat.* ^س يَعْفُورُ proper name of a bird.
^س أَوْلَى near, appropriate, fit; esp. near to God = saint.
^س وَلَايَةٌ *inf.* becoming governor, rule, reign.
^س وَهْبٌ Wahb, man's name.
^س وَيْلٌ calamity, woe.
 يَا *part. exclam.* (§ 61) O!
^س يَيْسَسُ *imp. a, c.* مِنْ to despair of . . .
^س يَأْسٌ *inf.* despairing, to have no hope.
^س يَتِيمٌ orphan.
^س يَدٌ *fem., pl.* أَيْدٍ (§ 65 r) hand, force, power.
^س يَسْرٌ to be easy.
^س يَسَارٌ left, l. hand.
^س يَسِيرٌ easy, little.
^س يَأْقُوتٌ Hyacinth, Chrysolite.
^س يَقِظًا *imp. a* to be awake.
 IV to wake.
 X to have oneself waked, to awaken.
^س يَقِينٌ *adj.* certain, sure, trustworthy.
^س يَمَنٌ Yemen, South Arabia.
^س يَمَانٍ (§ 49 *not.*) yemenitic.
^س يَمِينٌ right, right hand.
^س عَنْ يَمِينٍ on the right, right hand.
^س ابْنُ مَيْمُونَةَ Ibn Maimūna, man's name.
^س أَلْيَهُودُ *coll.* Jews.
^س يَهُودِيٌّ Jew.

يَوْمٌ *pl.* أَيَّامٌ (§ 65 s) day,
 day's journey; (*pl.*
 reign). Determ. also
 "this day".
 يَوْمٌ on the day
 that . . . (§ 88 c).

يَوْمًا one day, once.

الْيَوْمُ (§ 84 a) to-day.

يَوْمَئِذٍ (*e.* يَوْمَ إِذٍ) on
 that day, then.

B.

pl. = plural, cfr. § 63.

Aaron هَارُونَ

Abraham إِبْرَاهِيمَ

abstinence زُهْدٌ

Abū Bekr al-Rabbānī أَبُو بَكْرٍ الرَّبَّانِيَّ

Abū Dulāma أَبُو دُلَامَةَ

accept (to) قَبِلَ *imp. a.*

acquire (to cause to) كَسَبَ
IV with two accus.

act well (to) حَسَنَ *IV.*

action فِعْلٌ

address (to) خَطَبَ *III.*

affair أَمْرٌ

after, after that *conj.* لَمَّا
§ 73 f.

after *prep.* خَلْفَ

agreeable to *elat.* أَحَبُّ
with إِلَى

aid (to) عَانَ *med. و IV*
with acc.

'Alī عَلِيٌّ

all كُلُّ *with determ. noun*
or suffix § 85 b.

alms (to give in) صَدَقَ
V with بِ

along with *prep.* مَعَ

already قَدْ § 73 e.

- alter (to) غَار *med.* *II.* *ص*
- although وَإِنْ § 102.
- among فِي.
- ample وَاسِعٌ *elat.* § 47 e.
- 'Amr عَمْرُو § 65 rem.
- and وَ.
- angel مَلَائِكَةٌ *pl.* § 63, 31.
- anger غَضَبٌ.
- animal (domestic) بَهِيمَةٌ
pl. § 63, 26.
- another than غَيْرٌ *with following gen.*
- answer (to give) to جَاب
X med. وَ *with J.*
- antidote دِرْيَاقٌ.
- Antioch أَنْطَاكِيَّةٌ.
- any مِنْ (*prep.*).
- apostatize رَدَّ *VIII.*
- apostle رَسُولٌ.
- appear (to) مَثَدَّ.
- appearance ظُهُورٌ.
- apply oneself to (to) عَطَا
VI with acc.
- approach (to) قَرَّبَ *imp. u,*
with مِنْ.
- arise (to, in the morning)
صَبَحَ *IV.*
- as to أَمَّا *with nom. and فَ*
in the apodosis.
- Asad أَسَدٌ.
- ashamed (to be) حَيَّ *X*
§ 41 c.
- ask (to) قَالَ *med.* وَ *with J.* — to ask something of سَأَلَ *imp. a, with two acc.* § 36 b.
- ass حِمَارٌ.
- assemble (to) جَمَعَ *imp. a.*
- assert (to) زَعَمَ *imp. u.*
- astrologer مُنَجِّمٌ.
- at *prep.* عِنْدَ.
- Bagdad بَغْدَادٌ.
- baggage مَتَاعٌ.

- be, exist (to) **كَانَ** *med.* و. beginning **رَأْسٌ**.
- not to be **لَيْسَ** § 42. believe (to) **أَمِنَ** *IV*; —
- beard **حَيْةٌ** *pl.* § 63, 3, believer *id. part. act.*
- § 40 c, rem. b. belly **بَطْنٌ**.
- beardless **أَمْرُدٌ** *pl.* § 63, 1. beseech of (to) **طَلَبَ** *III*
- beat (to) **ضَرَبَ** *imp. i, inf.* with *acc. of person and*
- ضَرَبَ**. *b of thing.*
- beauty **حُسْنٌ**. — beauties best *elat. of good.*
- مَحَاسِنٌ**. better *elat. of good.*
- beautiful **حَسَنٌ** *fem. سَةٌ*; between **بَيْنَ**.
- elat.* § 47 e. — to find beverage **مَشْرَبٌ** *pl.* § 63, 29.
- to be beautiful **حَسَنٌ** *X.* birds *coll.* **طَيْرٌ**.
- because **لِأَنَّ** § 95 a. birth **مَوْلِدٌ**.
- Bedouin **أَعْرَابِيٌّ**. black **أَسْوَدٌ** *fem.* § 51 c.
- before (of place) = be- bless (to) **صَلَا** *II.*
- tween the two hands body **جَسَدٌ** *pl.* § 63, 19;
- of (dual stat. constr.). **بَدَنٌ** (nr. 67).
- beg of (to) **سَأَلَ** *imp. a,* book **كِتَابٌ**.
- with acc.* born (to be) **وَلَدَ** *V.*
- beggar *part. act. of* **سَأَلَ**. bottom **غِيَابَةٌ**.
- begin, begin with (to) **بَدَأَ** break (to) **كَسَرَ** *imp. i.*
- imp. a, with acc.*

- bring (to) **جَاءَ** *med.* **بِ** *ي.*
 — to bring an action against one another **حَكْم** *VI.* — to bring in **حَضَرَ** *IV.* — to bring into **دَخَلَ** *IV.* — to bring out **خَرَجَ** *IV.* — to bring upon **أَتَى** *IV* with **عَلَى**.
- brother **أَخٌ** § 65 a, c; *pl.* § 63, 6; *pl.* when = "friends" § 63, 23.
- bury (to) **دَفَنَ** *imp. i, inf.* **دَفْنٌ**.
- but **فَ**.
- by, by means of **بِ**.
- Byzantines (the) *coll.* **الرُّومُ**.
- Caliph **خَلِيفَةٌ**.
- care **هَمٌّ**.
- carry onwards (to) **سَارَ** *med.* **بِ** *ي.* with **بِ**.
- case **خَبَرٌ**.
- cast (to) **طَرَحَ** *imp. a.*
- cease (to) **زَالَ** *med.* **و** (for **زَوَّلَ** § 39 a, § 29).
- certain one (a) **بَعْضٌ** *with pl. of follow. noun.*
- character **خُلُقٌ** *pl.* § 63, 19.
- characteristic **عَلَامَةٌ**.
- chastise (to) **حَدَّ** *imp. u.*
- chastisement **عَدَابٌ**.
- cheap (to become) **رَخَّصَ** *imp. u.*
- chief **رَبِيسٌ** *pl.* § 63, 22.
- choose (to) **خَارَ** *med.* **ي** *VIII.*
- chrysolite **يَاقُوتٌ**.
- Christian **نَصْرَانِيٌّ** *pl.* § 63, 28.
- claim (to) **دَعَا** *VIII* § 24 *rem.*
- claim **دَعْوَى**.
- cloak **رِدَاءٌ**.

- clot of blood ⁹عَلَقَةٌ.
- clothe (to) كَسَا *imp. u.*
- city ⁹مَدِينَةٌ.
- cognizant of ⁹عَلِيمٌ بِ.
- combat (to) قَاتَلَ *III.*
- combined (to be) جَمَعَ *VIII.*
- come (to) أَتَى *imp. i.* —
to come to one's know-
ledge (concerning) بَلَغَ
imp. u, with acc. (and
عَنْ). — to come in
upon دَخَلَ *imp. u, with*
عَلَى. — to come out
from خَرَجَ *imp. u, with*
مِنْ.
- command (to) أَمَرَ *imp. u.*
— to command anyone
to do a thing, *id. with*
acc. and أَنْ *with the*
subj. — to command
anything to be given
to anyone, *id. with لِ*
- of pers. and بِ of thing.*
— to command any
thing to be done, *id.*
with بِ and infin.
- command ⁹أَمْرٌ.
- companion ⁹صَاحِبٌ *pl.*
§ 63, 19.
- compassionate ⁹رَحِيمٌ.
- concerning فِي.
- confide in (to) أَمِنَ *VIII.*
- conquering *part. act. of*
تَهَرَّ.
- consider as (to) ظَنَّ *imp.*
u, with acc.
- consumed (to be) حَرَقَ
VIII.
- contain (to) جَمَعَ *imp. a.*
- content (to be) رَضِيَ *imp.*
a. — to be content with,
id. with بِ.
- contentment ⁹قَنَاعَةٌ.

- continence ⁹فُرُوج (pl. of ⁹فَرَج).
 continue (to) دَامَ *med.* و.
 contradict (to) خَلَف *III.*
 converse (to) حَدَّثَ *V.* —
 to converse about, id.
 with ⁹ب.
 core ⁹سَوَاد.
 counsel (to ask) شَارَ *med.*
 و *X.*
 country ⁹بَلَدٌ *pl.* § 63, 10.
 courage ⁹شَجَاعَةٌ.
 cover up (to) سَتَرَ *imp. u.*
 covetousness ⁹حِرْصٌ.
 cradle ⁹مَهْدٌ.
 crazy *part. pass. of* جَنَّ
fem. ⁹كَةٌ.
 creation ⁹خَلْقٌ.
 crucify (to) صَلَبَ *imp. i.*
 cultivated *part. act. of*
⁹عَمَرَ *fem.* ⁹كَةٌ.
- cure ⁹شِفَاءٌ.
 cut (to) قَطَعَ *imp. a.* —
 to cut open شَقَّ *imp. u.*
 al-Dahhāk ⁹الْحَكَّاحُ.
 Damascus ⁹دِمَشْقُ.
 daughter ⁹بِنْتُ.
 day ⁹يَوْمٌ *pl.* ⁹أَيَّامٌ § 63, 19.
 — one day ⁹يَوْمًا. —
 to-day ⁹الْيَوْمَ.
 day-time ⁹نَهَارٌ.
 dead ⁹مَيِّتٌ.
 death ⁹مَوْتٌ.
 deceive (to) خَدَعَ *imp. a.*
 decline (to) مَنَعَ *VIII.*
 decree (to) قَضَى *imp. i.*
 demand (to) a thing سَأَلَ
imp. a, with عَنَ, § 36 b.
 depend on (to) وَكَلَ *V, with*
 عَلَى.
 desert ⁹فَيْفَاءٌ *pl.* § 63, 27,
 § 64 a.

- desirous of (to be) شَاقَّ
med. و VIII, with عَلَى.
med. و VIII, with عَلَى.
- detriment نَقْصٌ^s.
- devoted to (to be) هَمَكَ
VII with فِي.
- devotee *part. act. of* عَبْد
V.
- die (to) مَاتَ *med. و.*
- difficult عَسِيرٌ^s.
- disagree (to) خَلَفَ *VIII.*
- disease دَاءٌ^s.
- disgraceful قَبِيحٌ^s.
- dish طَعَامٌ^s.
- dislike (to) كَرِهَ *imp. a.*
- disobedient *part. act. of*
 عَصَى.
- dissolve (to) ذَابَ *med. و.*
- distance مَسَافَةٌ^s.
- distinguish (to) خَصَّ
imp. u.
- do (to) عَمِلَ *imp. a; فَعَلَ*
imp. a (no. 139). — to
- do according to عَمِلَ
with بِ.
- dog كَلْبٌ^s; hunting-dog
 كَلْبٌ صَيْدٍ.
- door بَابٌ^s.
- drachma دِرْهَمٌ^s.
- draw forth (to) بَرَزَ *IV.*
- dread (to) خَشِيَ *imp. a.*
- dress مَلْبَسٌ^s *pl. § 63, 29.*
- drink (to) شَرَبَ *imp. a.*
- drunk, drunken سَكْرَانٌ.
- dwelling دَارٌ^s.
- East مَشْرِيقٌ^s.
- easy يَسِيرٌ^s.
- eat (to) أَكَلَ *imp. u; imperat.*
 § 36 b. — to give to
 eat of طَعَمَ *IV with acc.*
pers. and مِنْ.
- education أَدَبٌ^s. — to show
 one's education أَدَبٌ *V.*
- elder أَكْبَرٌ^s *pl. § 63, 29.*

- elect (to) ⁹صَفِيَ VIII.
- elegance ⁹جَمَالٌ.
- enamoured of (to be) ⁹عَشِقَ imp. a, with acc.
- enchanter ⁹سَاحِرٌ.
- encounter (to) لَقِيَ III.
- endurance ⁹صَبْرٌ.
- enemy ⁹عَدُوٌّ.
- enjoy oneself (to) طَرِبَ V.
- entail (to) وَرِثَ IV.
- enter (to) دَخَلَ imp. u.
- entertain (to) قَرَى imp. i, inf. قَرَأَ.
- entrance ⁹مَدْخَلٌ.
- entrust (to) anyone with ⁹وَدَعَ X with two accus.
- envious part. act. of ⁹حَسَدٌ.
- equal ⁹سَوَاءٌ.
- ere, conj. قَبْلَ أَنْ § 75.
- err (to) ⁹غَلَطَ inf. غَلَطٌ.
- error ⁹ضَلَالٌ.
- escape (to) نَجَا imp. u.
- escape ⁹بَدُّ.
- estate ⁹ضَيْعَةٌ pl. § 63, 10.
- eulogize (to) ⁹مَدَحَ imp. a; id. VIII (no. 134).
- evening (late) ⁹عَشِيٌّ.
- every ⁹كُلٌّ with indetermin. noun. § 85 b.
- evidence ⁹بَيِّنَةٌ.
- evil (to be) ⁹سَاءَ med. و. — to do evil id. IV. — evil-doer part. act. of id. IV.
- evil ⁹سُوٌّ.
- example ⁹عِبْرَةٌ.
- excellent ⁹فَاضِلٌ elat. § 47 e.
- except ⁹إِلَّا (= إِنْ لَا) § 98. — except that ⁹إِلَّا أَنَّهُ § 95 b.
- excepting ⁹مَا خَلَا with acc.
- excuse (to) ⁹عَدَرَ imp. i.
- excuse ⁹عُدْرٌ.

- exhort (to) وَعَظَ *imp. i*, § 38 a.
 exist (to) كَانَ *med. و*.
 exit مَخْرَجٌ.
 exterior عَلَانِيَةٌ.
 extract (to) خَرَجَ *X*.
 eye عَيْنٌ § 50.
 face وَجْهٌ.
 fast (to) صَامَ *med. و*.
 father أَبٌ § 65 a.
 fault عَيْبٌ *pl.* § 63, 12.
 favour نِعْمَةٌ *pl.* § 63, 3.
 fear (to) خَافَ *med. و imp. a*, § 39 a.
 feed (to) طَعَمَ *IV*.
 fight (to) with one another قَتَلَ *VI*.
 find (to) وَجَدَ *imp. i*, § 38 a.
 fire نَارٌ.
 first أَوَّلٌ.
 fit وَلِيٌّ *elat.* أَوْلَى.
- five خَمْسٌ §§ 66, 67 a.
 flare up (to) أَجَّ *V*.
 flight هَرَبٌ.
 flourishing (to make) عَمَرَ *imp. u*.
 fly (to) from فَرَّ *imp. i*, with مِّنْ.
 folk قَوْمٌ *pl.* § 63, 19; بَشَرٌ *coll.* (nr. 120).
 follow (to) تَبِعَ *imp. a*.
 fool *part. act. of* جهل.
 for *prep.* لِ § 70 h; *conj.* فَاِنَّ § 71 c.
 forbid (to) a thing to anyone حَرَّمَ *imp. i*, with *two accus.*
 force (to) ضَرَّ *VIII*, § 24 rem.
 forelock نَاصِيَةٌ *pl.* § 63, 25, 64 a; § 40 b.
 forgive (to) غَفَرَ *imp. i*.
 forgiving غَفُورٌ.

- forgiveness (to beg) غفر *X*.
- form ⁹صُورَةٌ *pl.* § 63, 4.
- four ⁹أَرْبَعٌ §§ 66, 67 a.
- fourth ⁹رَابِعٌ.
- friend ⁹صَدِيقٌ *pl.* § 63, 20;
intimate friend ⁹خَلِيلٌ.
- friendly ⁹لَطِيفٌ.
- from *prep.* ⁹مِنْ.
- fruit ⁹ثَمَرَةٌ.
- gain (to) ⁹كَسَبَ *V*.
- game ⁹صَيْدٌ.
- garment ⁹ثَوْبٌ *pl.* § 63, 10,
§ 39 e rem.
- gate ⁹بَابٌ.
- gate-keeper ⁹بَوَّابٌ.
- gather up (to) ⁹لَقَطَ *VIII*.
- get to (to) ⁹نَهَى *VIII* with
⁹إِلَى. — to get through
⁹قَطَعَ *imp. a.*
- gift ⁹مَوْهَبٌ *pl.* § 63, 29.
- girl ⁹جَارِيَةٌ.
- give (to) ⁹عَطَا *IV* with two
acc. — to give way *inf.*
⁹خَضَعُوعٌ
- glance ⁹بَصَرَ *pl.* § 63, 19.
- glorify (to) ⁹سَبَحَ *II*.
- glorious ⁹فَاخِرٌ *elat.* § 47 e.
- glory ⁹شَرَفٌ.
- go round (to) ⁹دَارَ *med. و.*
— to go away ⁹ذَهَبَ
imp. a. — to go on
⁹مَشَى *imp. i.* — to go
out ⁹خَرَجَ *imp. u.* — to
let go ⁹رَسَلَ *IV*.
- goblet ⁹قَدَحٌ.
- god ⁹إِلَهٌ; God ⁹اللَّهُ, by God
⁹وَاللَّهُ.
- gold-piece ⁹دِينَارٌ *pl.* § 65 k.
- good *noun and adj.* ⁹خَيْرٌ
elat. id. — to be good
⁹حَسَنَ *imp. u.* — to
make good ⁹طَابَ *med.*
IV.

government رِئَاسَةٌ^s or
رِئَاسَةٌ^s.

governor وَاِلٌ^s.

grandee مَلِكٌ^s pl. § 63, 12.

grant (to) قَطَعَ^s IV with
two accus.

grateful (to be) شَكَرَ^s imp. u.

great كَبِيرٌ^s. — to be, be-
come great كَبَّرَ^s imp. u.

green رَطَبٌ^s.

greeting سَلَامٌ^s.

guard (to) صَانَ^s med. و;
inf. صَوَّنَ^s.

guest ضَيْفٌ^s.

hand يَدٌ^s.

al-Hâritِ الْحَارِثُ^s.

Harûn al-Rashîd هَارُونُ^s
الرَّشِيدُ^s.

hate بَغَضٌ^s.

have (to), is expressed by

the subject in the dative
(with لِ) followed by the
object in the nom. (as
لَهُ^s مَالٌ he has money);
occasionally a form of
كَانَ to be stands before
the subject (as كَانَ^s لَهُ^s
مَالٌ he had money) —
not to have either as in
the last example, but
with لَيْسَ^s (§ 42) instead
of كَانَ^s (لَيْسَ^s لَهُ^s مَالٌ)
or لَا with following ob-
ject (§ 81 b) and dative
of subject (لَا مَالٌ لَهُ^s).

he هُوَ § 11 a. — he who
مَنْ § 13 b.

head رَأْسٌ^s.

hear (to) سَمِعَ^s imp. a, inf.
سَمَاعٌ^s.

heart قَلْبٌ^s.

heaven سَمَاءٌ^s.

- heir *part. act. of* وِثْر *pl.* § 63, 7.
 hell-fire النَّارُ.
 help (to) نَصَرَ *imp. u.* —
 to demand help of عَانَ
med. و. X with بِ.
 Heraclius هِرَقْلُ.
 high عَلِيٌّ.
 hope for (to) رَجَا *imp. u.*,
with acc.
 horse دَابَّةٌ.
 horsemen *coll.* خَيْلٌ.
 house بَيْتٌ.
 how كَيْفٌ.
 however وَلَا كِنْ *with follow.*
verb.
 humble (to be) وَضَعَ *VI.*
 hungry *part. act. of* جَاعَ
med. و.
 hundred مِائَةٌ § 66, 67 c.
 hunt (to) صَادَ *med. ي.* —
 to go forth to hunt *id. V.*
- hunt, chase صَيْدٌ.
 hurry (to) عَجَلَ *II.*
 al-Husain الْحُسَيْنُ.
 hypocrisy رِيَاءٌ.
 hypocrite *part. act. of*
 نَفَقَ *III.*
 I أَنَا.
 ignorance جَهْلٌ.
 ignorant *part. act. of* جهل.
 idea مَعْنَى *pl.* § 63, 27,
 § 64 a.
 if إِنْ § 102; *in hypothe-*
tical clauses لَوْ *with the*
perf. — if anyone مَنْ
 § 102.
 illustrious جَلِيلٌ *elat.*
 § 47 e.
 imperfection *inf. of* فَاتَ
med. و. VI.
 in *prep.* فِي.
 incumbent on (to be) وَجَبَ
imp. i, with عَلِيٌّ § 38 a.

- indicate (to) دَلَّ *imp. u.*,
with عَلَى.
- indication دَلِيلٌ.
- indigestion بَشَمٌ.
- inform (to) خَبَرَ *IV.*
- inhabit (to) سَكَنَ *imp. u.*
- inhabitants أَهْلٌ.
- inquire concerning (to)
في X *with* فِتَى.
- intelligent *part. act. of*
عَقَلَ.
- interior سَرِيرَةٌ.
- interrupted (to be) قَطَعَ
VII.
- into *prep.* فِي.
- invest (to) anyone with
عَلَى *imp. a.*, with خَلَعَ
of pers. and acc. of thing.
- inviolability حُرْمَةٌ.
- invite to (to) دَعَا *imp. u.*,
with إِلَى.
- Islam الْإِسْلَامُ.
- Israel إِسْرَائِيلُ.
- Jalāl al-dīn جَلَالُ الدِّينِ.
- Jerusalem الْقُدْسُ.
- Jews (the) *coll.* الْيَهُودُ.
- join (to) لَحِقَ *imp. a.*, with
بِ.
- Jonah يُونُسُ.
- Joseph يُوسُفُ.
- joy سُورٌ.
- justice عَدْلٌ.
- keep from (to) مَنَعَ *imp. a.*,
with *acc. and* مِنْ.
- keep intact (to) بَقِيَ *IV.*
- kill (to) قَتَلَ *imp. u.*
- kindle (to) وَقَدَّ *imp. i.*
- king مَلِكٌ.
- kingdom مَمْلَكَةٌ.
- kiss (to) قَبَلَ *II.*
- knock (to) at the door of

- long for (to) شاق *med.* و
VIII, with إِلَى .
- look at (to) نَظَرَ *imp. u.*
with إِلَى.—to look down
طرق *IV.*—to look into
طلع VIII, with فِي § 24,
rem.
- lord رَبٌّ.
- love, fall in love with (to)
حَبَّ *IV*, with *acc.*
- love حُبٌّ.
- loving *inf.* مَحَبَّةٌ.
- lower (to) غَضَّ *imp. u.*
- lust رَغْبَةٌ.—lusts شَهَوَاتٌ.
- make, make to be (to) جَعَلَ
imp. a. (with two *accus.*).
—to make (poetry) قَالَ
med. و.
- malady سَقَامٌ.
- al-Ma'mûn المأمون.
- man رَجُلٌ *pl.* § 63, 10; مَرءٍ
(nrs. 2, 43, 102).
- manifest *part. act.* بان
med. ي *IV.*
- mankind *coll.* النَّاسُ.
- manner وَضَعٌ.
- marry (to) *act.* زَاجَ *med.*
و *II.*—*neut. id.* *V.*
- Mary مَرْيَمٌ.
- meat لَحْمٌ.
- Mecca مَكَّةٌ.
- medicine طَبٌّ.
- meet (to) لَقِيَ *imp. a.*
- mention (to) ذَكَرَ *imp. u.*
- mien مَنْظَرٌ.
- mighty عَظِيمٌ *elat.* § 47 e.
- mill طَاحُونَةٌ.
- mindful of (to be) ذَكَرَ *imp.*
u. with *acc.*
- miracle مُعْجَزَةٌ.
- misfortune مُصِيبَةٌ *pl.*
§ 63, 26.
- modesty حَيَاءٌ.
- moment (this) أَلْسَاعَةٌ.

- money مَالٌ ^s. — piece of name اِسْمٌ ^s.
- money دِرْهَمٌ ^s *pl.* § 63, 29. narrow ضَيِّقٌ ^s (= ضَيِّقٌ ^s)
elat. § 47 e.
- month شَهْرٌ ^s.
- morning (early) بُكْرَةٌ ^s.
- morrow, to-morrow غَدٌ ^s.
- Moses مُوسَى ^s.
- mosque مَسْجِدٌ ^s.
- most *elat.* of much.
- mountain جَبَلٌ ^s.
- much كَثِيرٌ ^s *elat.* § 47, e. —
to be much, abundant
- كَثُرَ ^s *imp. u.* — to make
much كَثُرَ ^s *IV.*
- al-Mugîra الْمُغِيرَةُ ^s.
- Muhammed مُحَمَّدٌ ^s.
- music سَمَاعٌ ^s.
- Muslim (to become a) سَلِمَ ^s
IV. — Muslim *id. part.*
act.
- Muzâhim مُزَاهِمٌ ^s.
- naked عُرْيَانٌ ^s *fem.* عَائَةٌ ^s.
- narrow ضَيِّقٌ ^s (= ضَيِّقٌ ^s)
elat. § 47 e.
- nature طَبْعٌ ^s *pl.* § 63, 10.
- near (to place) قَرَبٌ ^s *II.*
- needle اِبْرَةٌ ^s.
- neighbour جَارٌ ^s.
- niggardly بَخِيلٌ ^s. — to de-
clare anyone to be n.
بَخَلَ ^s *II.*
- niggardliness بَخْلٌ ^s.
- night لَيْلٌ ^s.
- noble كَرِيمٌ ^s. — nobles *coll.*
مَلَأٌ ^s.
- not لَا.
- now *conj.* فَ.
- nutriment قُوْتٌ ^s.
- O! يَا § 61.
- obedient to (to be) قَنَّتَ ^s
imp. u., with لِ.
- observe (to) عَبَرَ ^s *VIII.*

- occasion as a consequence
(to) عقب *IV*, with two
accus.
- Omar عُمر.
- on account of *prep.* لِ.
- one as noun or *adj.* وَاحِدٌ
fem. وَاحِدَةٌ; with *pron.*
suffix أَحَدٌ.
- only إِنَّمَا.
- onslaught بَأْسٌ.
- open (to) فَتَحَ *imp. a; inf.*
فَتْحٌ.
- opinion (to be of) رَأَى
imp. a, § 41 b.
- or أَوْ.
- other آخَرَ.
- overtake (to) دَرَكَ *IV*.
- owner صَاحِبٌ *pl.* § 63, 19.
- page, boy غُلَامٌ.
- Paradise الْجَنَّةُ.
- pardon (to) عَفَا *imp. u*,
with عَنِ.
- pass on (to let) جاز *med.*
وَ *IV*.
- pearls *coll.* لَوْلُؤٌ.
- pebble حَصَاةٌ.
- people أَهْلٌ.
- perhaps لَعَلَّ § 95 a.
- perish (to) هَلَكَ *imp. i*;—
to cause to p. id. *IV*.
- person (man) إِنْسَانٌ.
- Pharao فِرْعَوْنٌ.
- physician طَبِيبٌ.
- pick up (to) لَقَطَ *imp. u*.
- piety دِيَانَةٌ.
- place مَوْطِنٌ *pl.* § 63, 29.
- place (to) وَضَعَ *imp. a*.
§ 38 a.
- plants *coll.* نَبَاتٌ (*masc.*)
- please (to) عَاجَبَ *IV*.—
to be well pleased with
عَنِ *imp. a* with رَضِيَ.
- pleasure لَذَّةٌ *pl.* § 53.

- pliancy ^سلِين.
 poem, poetry ^سشِعْر *pl.* § 63,
 19.
 poet ^سشَاعِر.
 poison ^سسَم.
 polite scholar ^سظَرِيف *pl.*
 § 63, 22.
 poor ^سفَقِير *pl.* § 63, 22.
 possessor ^سذُو *fem.* ذَاتُ.
 poverty ^سفَقْر.
 power ^سقُوَّة.
 praise (to) ^سحَمِدَ *imp. a.*
 praise ^سذِكْرُ.
 pray (to) ^سصَلَا *II.*
 prayer ^سصَلَاةٌ (= ^سصَلْوَةٌ
 § 39 a) *pl.* § 59.—direction
 of prayer ^سقِبْلَةٌ.—
 leader of prayer ^سإِمَامُ.
 preach to (to) ^سخَطَبَ *imp.*
u, with acc.
 precede (to) ^سقَدَمَ *V.*
- prepare (to) ^سصَلَحَ *IV.*
 presence ^سحُضْرَةٌ.
 present (gift) ^سصِلَّةٌ.
 preserve (to) ^سحَفِظَ *imp. a.*
 pride ^سكِبْرُ.
 prince ^سأَمِيرٌ *pl.* § 63, 22.
 prison ^سسِجْنٌ.
 promise ^سوَعْدٌ.
 prophecy (gift of) ^سنُبُوَّةٌ.—
 to pretend to prophecy
^سنَبَأَ *V.*
 prophet ^سنَبِيٌّ *pl.* § 63, 20.
 prostrate oneself (to) ^سسَجَدَ
imp. u.
 protect (to) ^سحَرَسَ *imp. u, i.*
 provide for (to) ^سرَزَقَ *imp. u,*
with two accus.
 punishment ^سعُقُوبَةٌ.
 purify (to) ^سطَهَرَ *II.*—to p.
 oneself *id.* *V.*
 purse ^سصُرَّةٌ.

- pursue (to) **تَبِعَ** VIII.
- put (to) **جَعَلَ** *imp. a.*—to
put off till **أَخَّرَ** II. *with لِ*.
- qualify (to) *inf.* **وَصَفَّ**.
- raise, raise up (to) **رَفَعَ**
imp. a; inf. **رَفَعٌ**.
- Ramadân **رَمَضَانُ**.
- al-Rashîd **الرَّشِيدُ**.
- reach (to) **دَرَكَ** IV.
- read (to) **قَرَأَ** *imp. a.*
- recede from (to) **بَعَدَ** *imp.*
a, with مِنْ.
- recite (to) **قَرَأَ** *imp. a.*
- reed-pen **قَلَمٌ**.
- reflection *inf. of* **فَكَرَ** V.
- refuse (to) **أَبَى** *imp. a.*—
to r. to do id. *with أَنْ*
and subj.
- regret **نَدِمَ**.
- relate (to) **حَكَى** *imp. i.*
- related to **قَرِيبٌ** *with مِنْ*.
- religion **دِينٌ**.
- rely on (to) **وَكَلَّ** VIII, *with*
عَلَى § 38 c.
- repel (to) **رَدَّ** *imp. u.*
- repent (to) **تَابَ** *med. و.*
- repentance **نَدَامَةٌ**.
- report **خَبَرَ**.
- reproach (to) **لَامَ** *med. و.*
- restore (to) **رَاحَ** *med. و. IV.*
- restrain from (to) **كَفَّ** *imp.*
u, with acc. and عَنْ.—
to r. oneself from id.
with عَنْ.
- resurrection **قِيَامَةٌ**.
- return to (to) **رَجَعَ** *imp. i,*
with إِلَى.
- right (due) **حَقٌّ**.
- right, right hand **يَمِينٌ**.
- rise in value (to) **غَلَا** *imp. u.*
- roof **سَقْفٌ**.
- routed (to be) **هَزَمَ** VII.

- rule (to) *سَاسَ* *med. u.*
run races (to) *سَبَقَ* *VIII.*
saddle (of an ass) *بَرْدَعَةٌ*
—saddle-girth *حِزَامٌ*
safe (to be) *سَلِمَ* *imp. a.*
al-Saffâh *السَّفَّاحُ*
salt *مِلْحٌ*
save (to) *سَلِمَ* *II.*
say (to) *قَالَ* *med. u.*—to
say of anyone *id. with*
عَنْ.—to s. to anyone
id. with ل.
scatter (to) *نَثَرَ* *imp. u, i.*
sea *بَحْرٌ*
second *ثَانٍ*
secret *سِرٌّ* *pl. § 63, 19.*
security *ضَمَانٌ*
see (to) *رَأَى* *imp. a, § 41 b.*
seedy *part. pass. of خَمَرَ.*
seek (to) *طَلَبَ* *imp. u.*—
to s. for oneself *id. V.*
seemly (to be) *بَغَى* *VII.*
seize (to) *أَخَذَ* *imp. u.*
self *نَفْسٌ* § 11 e.
send (to) *رَسَلَ* *IV.*—to s.
to *id. with إِلَى.*
serpent *ثُعْبَانٌ*
servant (i. e. of God) *عَبْدٌ*
pl. § 63, 10.
serve wine to (to) *سَقَى* *imp.*
i, with acc.
set about (to) *صَارَ* *med. u,*
with imp. § 74 c. rem.
seventy *سَبْعُونَ*
shadow *ظِلٌّ*
shift (to) *صَرَفَ* *imp. i.*
ship *سَفِينَةٌ*
shirt *قَمِيصٌ*
shoulder *كَتِفٌ*
sign *آيَةٌ* *pl. § 53.*
silent (to be) *inf. صَمِتَ.*
sin *خَطِيئَةٌ*
singing (art of) *غِنَاءٌ*

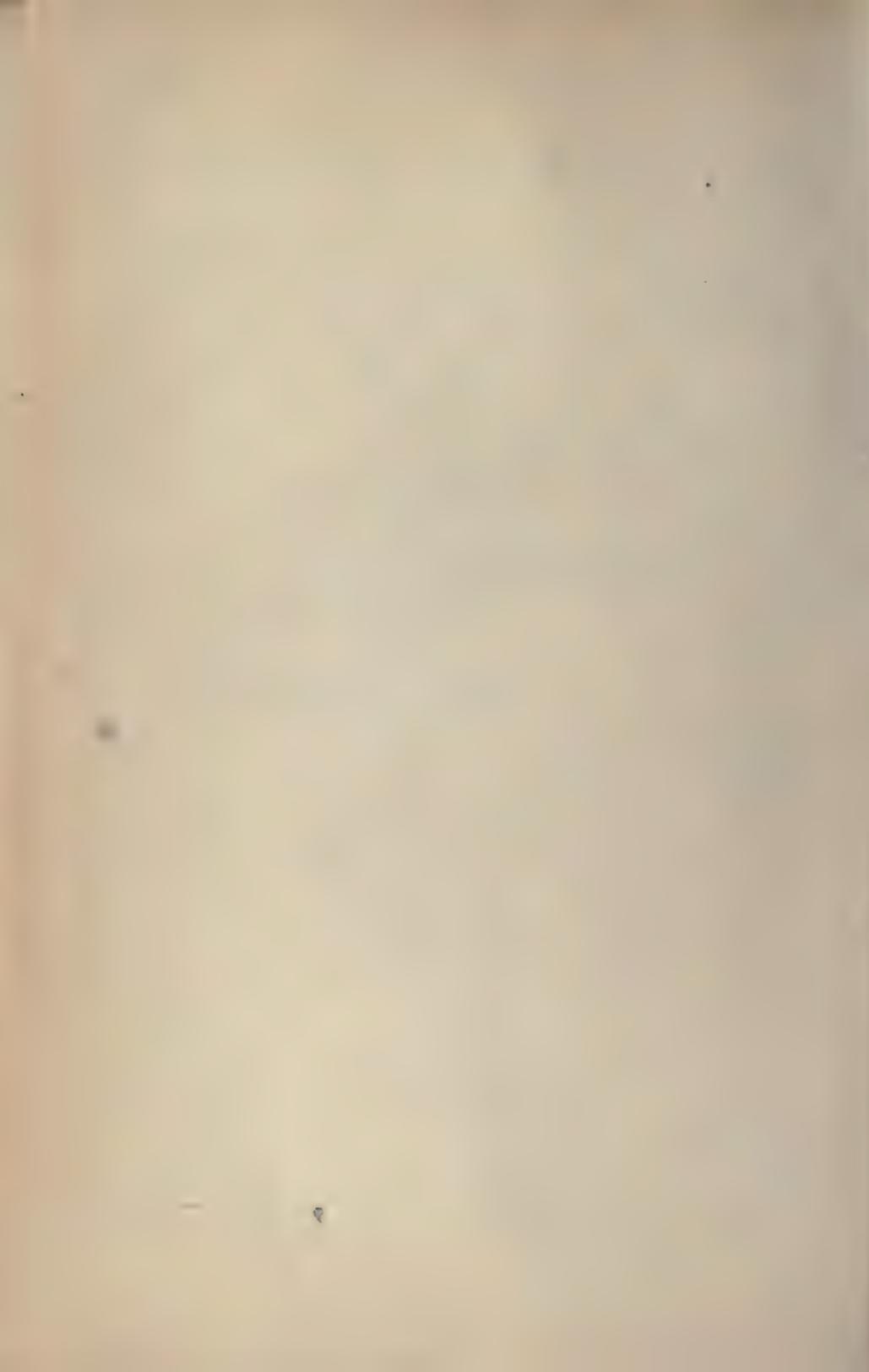
- sit with (to) **جلس** *III, with acc.*
 size **قَامَةٌ**⁹
 slave **مَمْلُوكٌ** *pl. § 63, 30.*—
 slave-girl **جَارِيَةٌ** *pl. § 63, 25, § 64 a.*
 sleep, go to sleep (to) **نَامَ**
 med. و, imp. a; part. act. pl. § 63, 10; § 39 e, rem.
 small **صَغِيرٌ**.—to become
 s. صَغِرَ imp. a.
 smoke **دُخَانٌ**⁹
 snow **ثَلْجٌ**⁹
 so *conj.* **فَ**
 sober *part. act. of* **صَحَا**
 Socrates **سُقْرَاطُ**
 solicitude **هَمَّةٌ**⁹
 son **ابْنٌ** § 65 b (the sound plural with names of tribes).
 song **أَغْنِيَةٌ** *pl. § 63, 27.*
- sorrow **حُزْنٌ**⁹
 spare (to) **حَيَّ** *X, § 41 c.*
 speech **قَوْلٌ**⁹
 spend (to) (*of time*) *inf.*
 قَطَعَ⁹
 spirit **رُوحٌ**⁹
 staff **عَصَا**
 stand (to) **قَامَ** *med. و; part. act. pl. § 63, 10, § 39 e, rem.*—to stand still
 وَقَفَ *imp. i.*
 star **نَجْمٌ**⁹
 start off (to) **وَجِهَ** *V.*
 stay (to) **قَامَ** *med. و IV.*
 steal (to) **سَرَقَ** *imp. i.*
 stratagem **حِيلَةٌ**⁹
 stream **سَيْدٌ**⁹
 strength **حَوْلٌ**⁹
 Šu'ba **شُعْبَةٌ**
 submissive (to be) **ذَلَّ** *V.*
 subsistence **رِزْقٌ**⁹

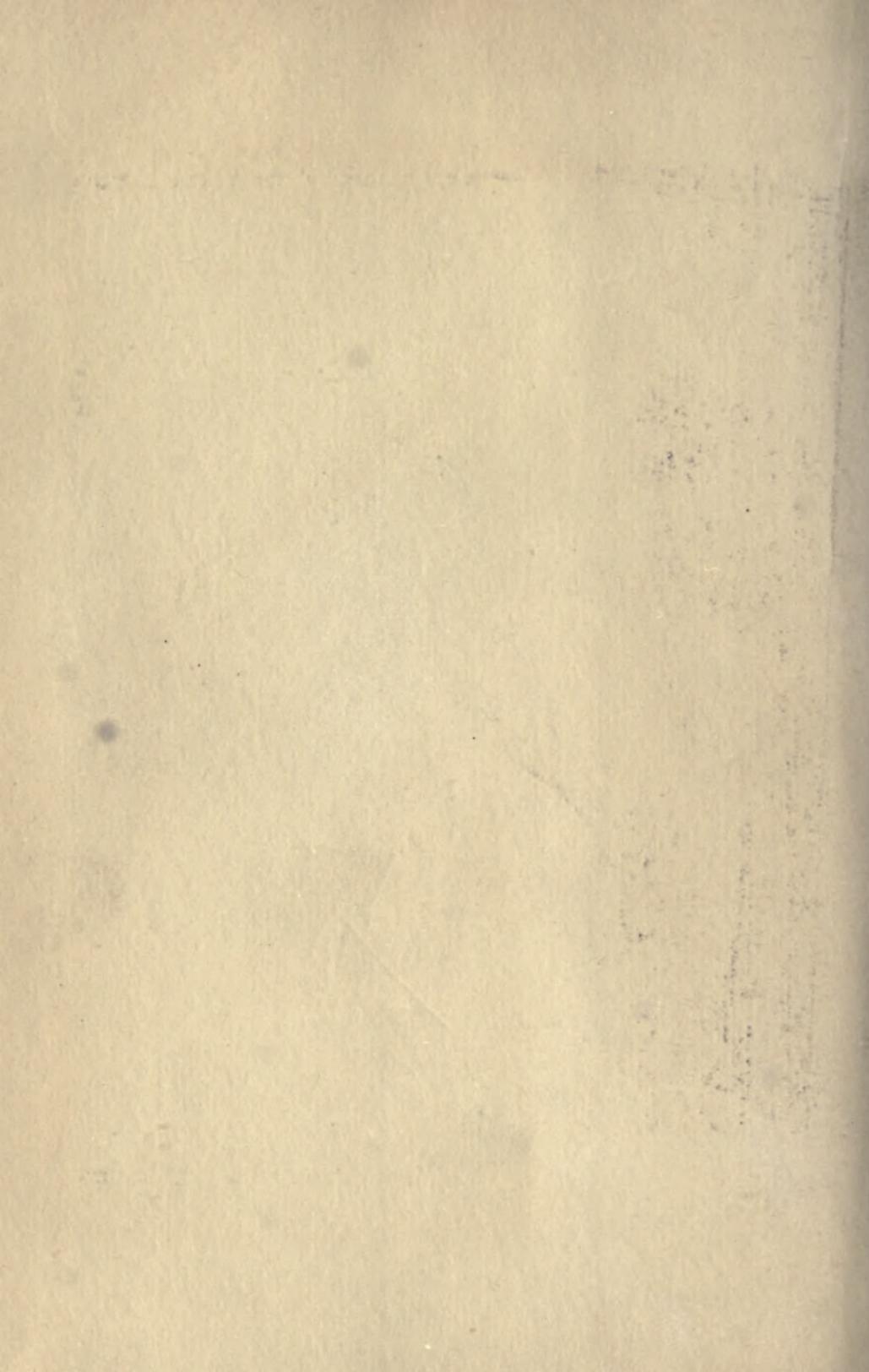
- sufficiency كَيْفَايَةٌ^٥.
- supplication دُعَاةٌ.
- surely لَ (after إِنَّ^٦).
- tail ذَنْبٌ^٥.
- take (to) أَخَذَ^٤ *imp. u.*—
 (of a city) فَتَحَ^٤ *imp. a.*
 to t. away ذَهَبَ^٤ *imp. a.*,
 with ب.—to t. hold of
 أَخَذَ^٤ *imp. u.*, with بِ.
- talk to (to) كَلَّمَ^٥ II, with
 acc.—to t. to one an-
 other id. V.
- talk كَلَامٌ^٥.
- tattle لَفْظٌ^٥.
- teach (to) عَلَّمَ^٥ II, with two
 accus.
- ten عَشْرٌ^٩ §§ 66, 67 a.
- than مِنْ.
- that pron. ذَلِكَ § 12 c.
- that (in order that) لِ with
 subj. § 75.
- that conj. أَنْ^٤ (before a
 verb); اَنَّ^٤ (before a noun
 § 95 a).
- that which مَا.
- then فَ.
- thereupon ثُمَّ^٤.
- thief لِصٌّ^٤ pl. § 63, 12.
- thing شَيْءٌ^٥ pl. § 63, 19.
- think (to) ظَنَّ^٤ *imp. u.*, with
 two accus.; inf. ظَنَّ^٤.
- third ثَالِثٌ^٥ § 68 a.
- thirty ثَلَاثُونَ §§ 66, 67 b.
- this هَذَا § 12 b.
- Thora (the) التَّوْرَةُ.
- those who مَنْ § 13 b.
- thou أَنْتَ^٤.
- thought فِكْرٌ^٥.
- three ثَلَاثٌ^٥ §§ 66, 67 a.
- through (by means of)
 prep. بِ.
- throw away (to) رَمَى^٤ *imp.*

- i.*—to throw down لَقِيَ
IV.
- tidings, to give glad tidings to anyone of a thing بَشْرٌ II, with acc. of pers. and بِ.
- time زَمَانٌ.—(proper) time وَقْتُ.
- tipsy نَشْوَانٌ.
- title-page عُنْوَانٌ.
- to (direction) prep. إِلَى;
(sign of the dative) لِ.
- tongue لِسَانٌ pl. § 63, 18.
- towards prep. إِلَى.
- transgression ذَنْبٌ pl.
§ 63, 12.
- transitory part.act. of فَنِيَ.
- travel (to) سَارَ med. ي.
- treasure خَزِينَةٌ.
- tree شَجَرَةٌ.
- tribe قَبِيلَةٌ pl. § 63, 26.
- trick حِيلَةٌ.
- trustworthiness أَمَانَةٌ.
- truth صِدْقٌ.
- turn (to) مَالَ med. ي.—
to turn from عَرَضَ VI,
with عَنْ.—to t. away
(act.) رَدَّ imp. u.—to t.
away from (neut.) وَلِيَ II,
with مِنْ.
- twinkling لَحْظَةٌ.
- ‘Ubaid عُبَيْدٌ.
- ugly قَبِيحٌ fem. سَاءَةٌ.
- unbeliever part.act. cf كَفَرَ
pl. § 53.
- uncover (to) كَشَفَ imp. i.
- understanding عَقْلٌ.
- unmindful of (to be) سَلَا
V, with عَنْ.
- until conj. حَتَّى generally
with subj.
- upon prep. فَوْقَ.
- used to (he) كَانَ med. وَ
with follow. imp. § 74 c.

- value ⁹قِيَمَةٌ.
 vehemence ⁹جِدَّةٌ.
 vehement ⁹عَاصِفٌ.
 verily ⁹إِنَّ §§ 95, 71 c.
 viand ⁹مَطْعَمٌ pl. § 63, 29.
 violent ⁹شَدِيدٌ.
 wade through (to) ⁹خَاضَ
med. و, with acc.
 want (to) ⁹رَادَ *med. و IV.*
 want ⁹حَاجَةٌ.
 war (holy) *inf.* ⁹فِعَالٌ of
 جهد III.
 Waraka ⁹وَرَقَّةٌ.
 wash (to) ⁹غَسَلَ *imp. i.*
 waste ⁹غَامِرٌ *fem.* ⁹سَاءٌ.—to
 render waste ⁹خَرَبَ II.
 water ⁹مَاءٌ.
 well ⁹جُبٌ.
 West ⁹مَغْرِبٌ.
 whale ⁹حُوتٌ.
 what *rel. interr.* ⁹مَا.
 when *rel. interr.* ⁹مَتَى; *conj.*
 إِذَا § 101.
 where? ⁹أَيْنَ.—wherefrom,
 whence ⁹مِنْ أَيْنَ.
 which *relat.* ⁹الَّذِي.
 whichever ⁹أَيُّ § 13 c.
 while (a) ⁹سَاعَةٌ.
 whilst *cfr.* § 100.
 who *rel.* ⁹الَّذِي; *interr.* ⁹مَنْ.
 whole ⁹جَمِيعٌ.
 why? ⁹لِمَ; why then? ⁹لِمَاذَا.
 wick ⁹ذُبَابَةٌ.
 wickedness ⁹شَرٌّ.
 will (to) ⁹شَاءَ *med.* ⁹ي.
 wind ⁹رِيحٌ § 50.
 wine ⁹خَمْرٌ.
 wisdom ⁹حِكْمَةٌ.
 wise ⁹حَكِيمٌ pl. § 63, 22.
 wish (to) ⁹رَادَ *med. و IV.*

- with *prep.* بِ. — with re-
gard to *prep.* فِي.
- without بِغَيْرِ (*with gen.*).
- woe to! وَيَدُلُّ لِ.
- wolf ذئبٌ.
- woman امْرَأَةٌ, مَرَأَةٌ. —
women نِسَاءٌ.
- wood عَوْدٌ. — piece of wood
خَشَبَةٌ.
- word كَلِمَةٌ.
- work عَمَلٌ *pl.* § 63, 19.
- world (the, this) الدُّنْيَا.
- worst شَرٌّ.
- write to (to) كَتَبَ *imp. u.*
with إِلَى.
- wrong (to, to do) ظَلَمَ *imp.*
i; inf. ظَلَمٌ.
- Yazîd يَزِيدٌ.
- ye أَنْتُمْ.
- year سَنَةٌ.
- yes نَعَمْ.
- young صَغِيرٌ *elat.* § 47 e,
pl. § 63, 29.
- young man فَتَى *pl.* § 63, 23.
- youth غُلَامٌ.
- Zaid زَيْدٌ.





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