

A. FOR TRANSLATION INTO ENGLISH

I.

قِصَّةُ بَلْقِيسَ وَهِيَ مَأْخُودَةٌ⁸

مِنْ كِتَابِ قِصَصِ الْأَنْبِيَاءِ لِلتَّعَلُّبِيِّ * قَالَتْ¹، الْعُلَمَاءُ
بِأَخْبَارِ الْقَدَمَاءِ أَنَّ² نَبِيَّ اللَّهِ سُلَيْمَانَ بْنَ³ دَاوُدَ
عَلَيْهِمَا السَّلَامُ لَمَّا فَرَّغَ مِنْ بِنَاءِ بَيْتِ⁴ الْمَقْدِسِ
عَزَمَ عَلَى الْخُرُوجِ إِلَى أَرْضِ الْحَرَمِ فَتَجَهَّزَ لِلْمَسِيرِ⁵
وَاسْتَعَضَبَ مَعَهُ مِنَ النَّاسِ وَالْجِنِّ وَالشَّيَاطِينِ وَالطُّيُورِ
وَالْوُحُوشِ مَا بَلَغَ عَسْكَرُهُ مِائَةَ فَرَسٍ وَأَمَرَ الرِّيحَ الرَّخَاءَ
فَحَمَلَتْهُمُ *

فَلَمَّا وَافَوْا⁶ الْحَرَمَ أَقَامَ بِهِ⁷ مَا شَاءَ اللَّهُ أَنْ
يُقِيمَهُ⁸ 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 أَشْتَغَلَ بِالنُّزُولِ فَأَرْتَفَعَ إِلَى
نَحْوِ السَّمَاءِ وَنَظَرَ إِلَى طُولِ الْأَدْنِيَا وَعَرَضِهَا وَنَظَرَ يَمِينًا
وَشِمَالًا فَرَأَى بُسْتَانَ بِلَقِيْسَ فَمَالَ إِلَى الْخَضْرَةِ فَوَقَعَ
فِيهَا فَإِذَا هُوَ بِهَدْهُدٍ الْيَمَنِ فَهَبَطَ عَلَيْهِ فَكَانَ اسْمُ
هُدْهُدٍ سُلَيْمَانَ يَعْفُورًا 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 عَفِيرٌ لِيَعْفُورٍ مِنْ أَيْنَ أَقْبَلْتَ وَإِلَى أَيْنَ تُرِيدُ
 قَالَ أَقْبَلْتُ مِنَ الشَّامِ مَعَ صَاحِبِي سُلَيْمَانَ بْنِ دَاوُدَ
 عَلَيْهِ السَّلَامُ فَقَالَ لَهُ الْهُدُودُ وَمَنْ سُلَيْمَانُ بْنُ
 دَاوُدَ قَالَ مَلِكُ الْجَنِّ وَالْإِنْسِ وَالشَّيَاطِينِ وَالْوُحُوشِ
 5 وَالرِّيَّاحِ فَمِنْ أَيْنَ أَنْتَ قَالَ أَنَا مِنْ هَذِهِ الْبِلَادِ قَالَ
 وَمَنْ مَلِكُهَا قَالَ أَمْرَأَةٌ قَالَ فَمَا اسْمُهَا قَالَ يُقَالُ لَهَا
 بَلْقِيسُ وَإِنْ كَانَ لِصَاحِبِكَ مُلْكٌ عَظِيمٌ فَلَيْسَ مُلْكُ
 بَلْقِيسَ دُونَهُ فَإِنَّهَا مَلِكَةٌ أَلْيَمَنِ كَلَيْهِ² وَتَحْتَ يَدِهَا
 اثْنَا عَشَرَ أَلْفَ قَيْدٍ³ مَعَ كُلِّ قَيْدٍ مِائَةٌ أَلْفِ مُقَاتِلٍ
 10 فَهَلْ أَنْتَ مُنْطَلِقٌ مَعِي حَتَّى تَنْظُرَ إِلَى مَلِكِهَا قَالَ
 أَخَافُ أَنْ يَتَفَقَّدَنِي سُلَيْمَانُ فِي وَقْتِ الصَّلَاةِ إِذَا
 أَحْتَجَّ⁴ إِلَى الْمَاءِ فَقَالَ لَهُ الْهُدُودُ أَلْيَمَانِي إِنْ
 صَاحِبَكَ لَيْسَرُهُ⁵ أَنْ تَأْتِيَهُ بِخَبَرِ هَذِهِ الْمَلِكَةِ فَاَنْطَلِقَ
 مَعَهُ حَتَّى أَتَى بَلْقِيسَ وَنَظَرَ مَلِكُهَا وَمَا رَجَعَ إِلَى
 15 سُلَيْمَانَ إِلَّا وَقَتَ صَلَاةِ الْعَصْرِ قَالَ فَلَمَّا نَزَلَ سُلَيْمَانُ
 وَدَخَلَ عَلَيْهِ وَقَتَ صَلَاةِ الْعَصْرِ طَلَبَ الْهُدُودَ 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 الْهُدُودَ فَلَمْ يَجِدْهُ فَتَوَعَّدَهُ*
 وَفِي رَوَايَةٍ كَانَ سَبَبُ تَفَقُّدِهِ الْهُدُودَ وَسُؤَالِهِ عَنْهُ
 إِخْلَالَهُ بِالنُّوبَةِ وَذَلِكَ أَنَّ سُلَيْمَانَ كَانَ إِذَا نَزَلَ مَنْزِلًا⁵
 يُظِلُّهُ وَجُنْدَهُ الطَّيْرُ مِنَ الشَّمْسِ فَرَأَى مَوْضِعَ الْهُدُودِ
 خَالِيًا فَدَعَا عَرِيفَ الطَّيْرِ وَهُوَ النَّسْرُ فَسَأَلَهُ عَنِ
 الْهُدُودِ فَقَالَ أَصْلَحَ¹ اللَّهُ الْمَلِكُ مَا أَدْرِي أَيُّنَ هُوَ
 وَمَا أَرْسَلْتَهُ إِلَى مَوْضِعٍ فَغَضِبَ عِنْدَ ذَلِكَ سُلَيْمَانُ
 وَقَالَ* لَأَعَذِّبَنَّهَ عَذَابًا شَدِيدًا² أَوْ لَأَذْبَحَنَّهَ³ أَوْ لِيَأْتِيَنِي¹⁰
 بِسُلْطَانٍ مُبِينٍ³ أَى حُجَّةٍ وَاحِجَةٍ*
 ثُمَّ دَعَا الْعُقَابَ سَيِّدَ⁴ الطَّيُورِ فَقَالَ لَهُ عَلَى
 بِالْهُدُودِ السَّاعَةَ⁵ فَرَفَعَ الْعُقَابُ نَفْسَهُ دُونَ السَّمَاءِ
 حَتَّى اتَّصَقَ بِالْهَوَاءِ فَنَظَرَ إِلَى الدُّنْيَا كَالْقِصْعَةِ بَيْنَ
 يَدَيْ أَحَدِكُمْ ثُمَّ انْتَفَتَ بَيْنَمَا وَشِمَالًا فَإِذَا هُوَ¹⁵
 بِالْهُدُودِ مُقْبِلًا مِنْ تَحْرِ الْيَمَنِ فَاَنْقَضَ الْعُقَابُ تَحْوَهُ

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 قَرَأَكَ وَأَقْدَرَكَ عَلَيَّ إِلَّا رَحِمْتَنِي وَلَا تَتَعَرَّضْ لِي
 بِسُوءٍ قَالَ فَوَلَّى الْعُقَابُ عَنْهُ وَقَالَ لَهُ وَيْلَكَ ثَكِلْتَكَ
 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
 غِيبَتِ 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
 فَجَوْتُ 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 وَتُؤْفَكَ 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 سَبَاءٍ بِنَبَأٍ يَقِينٍ⁵
 إِنِّي وَجَدْتُ أَمْرًا تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا
 عَرْشٌ عَظِيمٌ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ
 دُونِ اللَّهِ وَزَيْنَ لَهُمْ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّكُمْ عَنِ
 السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ¹*

¹⁰ أَخْبَرَ ابْنُ مَيْمُونَةَ بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ عَنِ
 النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ كَانَ أَحَدُ أَبْوَى
 بَلْقَيْسَ جَنِيًّا قَالُوا فَلَمَّا مَاتَ أَبُو بَلْقَيْسَ وَلَمْ يُخْلَفْ
 وَلَدًا غَيْرَهَا طَمِعَتْ فِي الْمُلْكِ وَطَلَبَتْ مِنْ قَوْمِهَا أَنْ
 يُبَايَعُوهَا فَاطَاعَهَا قَوْمٌ وَعَصَاهَا آخَرُونَ فَاخْتَبَرُوا عَلَيْهَا
 رَجُلًا فَمَلَّكُوهُ عَلَيْهِمْ وَأَفْتَرَقُوا فِرْقَتَيْنِ كُلُّ فِرْقَةٍ مِنْهُمُ¹⁵
 اسْتَوْلَتْ عَلَى طَرَفٍ مِنْ أَرْضِ الْيَمَنِ ثُمَّ إِنَّ هَذَا

¹ Sur. 27, 22—24.

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 أَدْرَكَتَهَا الْغَيْرَةُ فَأَرْسَلَتْ إِلَيْهِ وَعَرَضَتْ نَفْسَهَا
 عَلَيْهِ فَأَجَابَهَا الْمَلِكُ إِلَى ذَلِكَ وَقَالَ مَا مَنَعَنِي أَنْ
 5 أَبْتَدِدَكَ بِالْحُطْبَةِ إِلَّا الْيَأْسُ¹ مِنْكَ فَقَالَتْ لَا أَرْعُبُ 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 أَحْبَبْتُ الْوَالِدَ فَزَوْجُوهَا مِنْهُ فَلَمَّا
 زُفَّتْ إِلَيْهِ خَرَجَتْ فِي نَاسٍ كَثِيرٍ مِنْ خَدَمِهَا وَحَشِيئِهَا
 حَتَّى غَصَّتْ مَنَازِلَهُ وَدُورَهُ بِهِمْ فَلَمَّا جَاءَتْهُ سَقَتُهُ
 الْحَمْرَ حَتَّى سَكِرَ ثُمَّ حَزَّتْ رَأْسَهُ وَأَنْصَرَفَتْ مِنَ اللَّيْلِ
 15 إِلَى مَنَزِلِهَا فَلَمَّا أَصْبَحَ النَّاسُ وَرَأَوْا الْمَلِكَ فَتَبَيَّلًا وَرَأَسَهُ
 مَنْصُوبًا عَلَى بَابِ دَارِهِ عَلِمُوا أَنَّ تِلْكَ الْمُنَاكِحَةَ كَانَتْ

1 § 98. 2 § 7 b not.

مَكْرًا وَخَدِيْعَةً مِنْهَا فَاجْتَمَعُوا إِلَيْهَا وَقَالُوا لَهَا أَنْتِ
 أَحَقُّ¹ بِهَذَا الْمَلِكِ مِنْ غَيْرِكَ فَقَالَتْ لَوْ لَا الْعَارُ
 وَالشَّنَارُ مَا قَتَلْتُهُ وَلَكِنْ رَأَيْتُهُ قَدْ عَمَّ فَسَادُهُ
 فَأَخَذْتَنِي الْحَمِيَّةُ فَفَعَلْتُ بِهِ مَا فَعَلْتُ فَمَلَّكُوهَا
 وَاسْتَنْبَ أَمْرَهَا فِي الْمَمْلَكَةِ*

5

فَقَالَتْ لِيُوزَّرَ إِلَيْهَا مَا كَانَ يَعْْبُدُ آبَائِي الْمَاضُونَ
 قَالُوا كَانُوا يَعْْبُدُونَ إِلَهَ السَّمَاءِ قَالَتْ وَآيِنَ هُوَ قَالُوا
 هُوَ فِي السَّمَاءِ وَعَلَمُهُ فِي الْأَرْضِ قَالَتْ فَكَيْفَ أَعْبُدُهُ
 وَأَذَا² لَا أَرَاهُ وَلَسْتُ أَعْرِفُ شَيْئًا أَشَدَّ مِنْ نُورِ الشَّمْسِ
 فَهِيَ أَوْلَى مَا يَنْبَغِي لَنَا عِبَادَتُهُ فَعَبَدَتِ الشَّمْسَ مِنْ¹⁰
 دُونِ اللَّهِ تَعَالَى³ وَحَمَلَتْ قَوْمَهَا عَلَى عِبَادَتِهَا وَكَانُوا
 يَسْجُدُونَ لَهَا إِذَا طَلَعَتْ وَإِذَا غَرَبَتْ*

فَلَمَّا أَخْبَرَ الْهَدُودُ سُلَيْمَانَ بِخَبْرِ بَلْقِيسَ قَالَ
 لَهُ سُلَيْمَانُ * سَنَنْظُرُ أَصْدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ⁴
 ثُمَّ إِنَّ الْهَدُودَ دَلَّهُمْ عَلَى الْمَاءِ فَأَحْتَفَرُوا الْوَسْطَى¹⁵
 وَهِيَ الْأَبَارُ الَّتِي لَمْ تَطْرُقْ بِبَطْنِ كَدِّ وَادٍ فَرَوَى النَّاسُ

1 § 47 e. 2 § 100 a. 3 § 73 b. 4 Sur. 27, 27.

وَالذَّوَابُّ وَكَانُوا قَدْ عَطِشُوا ثُمَّ كَتَبَ سُلَيْمَانُ كِتَابًا
 مِنْ عَبْدِ اللَّهِ سُلَيْمَانَ بْنِ دَاوُدَ إِلَى بَلْقَيْسَ مَلِكَةِ
 سَبَأَ * بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ² السَّلَامُ عَلَيَّ مَنْ
 اتَّبَعَ الْهُدَى أَمَا بَعْدُ * فَلَا تَعْلُوا عَلَيَّ وَأُتُونِي
 5 مُسْلِمِينَ² وَطَبَعَهُ بِالْمِسْكِ وَخَتَمَهُ بِخَاتَمِهِ وَقَالَ لِلْهُدُودِ
 * أذْهَبْ بِكِتَابِي هَذَا فَأَلْفِقْهُ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ وَكُنْ
 قَرِيبًا مِنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ³ * فَأَخَذَ الْهُدُودُ
 الْكِتَابَ وَاتَى بِهِ إِلَى بَلْقَيْسَ وَكَانَتْ بِأَرْضٍ يُقَالُ لَهَا
 مَارِبٌ 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 ذَائِمَةٌ مُسْتَلْقِيَةٌ عَلَى ظَهْرِهَا فَالْقَى
 الْكِتَابَ عَلَى نَحْرِهَا وَقَالَ وَهَبُ⁴ بْنُ مُنَبِّهٍ كَانَتْ لَهَا
 كُوَّةٌ مُسْتَقْبِلَةٌ لِلشَّمْسِ تَقَعُ الشَّمْسُ فِيهَا حِينَ تَطْلُعُ
 15 فَإِذَا ذَهَبَتْ 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 فَاسْتَبْطَأَتِ الشَّمْسُ فَقَامَتْ تَنْظُرُهَا² فَرَمَى
الْحَصِيْفَةَ فِي وَجْهَهَا قَالُوا فَأَخَذَتْ بِلَقِيْسُ الْكِتَابِ
وَكَانَتْ قَارِئَةً كَاتِبَةً³ فَلَمَّا رَأَتْ أَلْحَاتِمَ آرْتَعَدَتْ وَخَضَعَتْ
لِأَنَّ مُلْكَ سُلَيْمَانَ كَانَ فِي خَاتِمِهِ 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 مُلْكِيهَا وَجَمَعَتِ الْمَلَائِكَةَ مِنْ قَوْمِهَا
وَكَانَتْ تُكَلِّمُهُمْ مِنْ وَرَاءِ الْحِجَابِ وَإِذَا أَحْزَنَهَا أَمْرٌ
أَسْفَرَتْ عَنْ وَجْههَا فَلَمَّا جَاءُوا وَأَخَذُوا حَبَالِيسَهُمْ¹⁰
قَالَتْ لَهُمْ بِلَقِيْسُ إِنِّي أُلْقِي إِلَى كِتَابِ كَرِيمٍ ثُمَّ قَالَتْ
* يَا أَيُّهَا الْمَلَائِكَةُ افْتُونِي فِي أَمْرِي وَأَشِيرُوا عَلَيَّ فِيمَا
عَرَضَ لِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونَ فَقَالُوا
مُجِيبِينَ لَهَا نَحْنُ أَوْلُو قُوَّةٍ وَأَوْلُو بَأْسٍ شَدِيدٍ عِنْدَ
الْحَرْبِ وَالْأَمْرُ إِلَيْكَ فَانْظُرِي مَاذَا تَأْمُرِينَ تَجِدِينَا¹⁵
لِلْأَمْرِ طَائِعِينَ*⁵

1 § 100 b.

2 § 74 b.

3 § 97.

4 § 82 c.

5 Sur. 27, 32 ff.

قَالَتْ * إِنِّي مُرْسَلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجَعُ
 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 الْعِلْمَانِ الْأَقْبِيَّةِ وَالْمَنَاطِقَ وَالْبَسَتْ الْعِلْمَانَ لِبَاسَ
 الْجَوَارِيَ وَجَعَلَتْ فِي سَوَاعِدِهِمْ أَسَاوِرَ مِنْ ذَهَبٍ وَفِي
 أَعْنَاقِهِمْ أَطْرَاقًا مِنْ ذَهَبٍ وَفِي آذَانِهِمْ أَقْرَاطًا وَشُنُوفًا
 مُرْصَعَاتٍ بِأَنْوَاعِ الْجَوَاهِرِ وَحَمَلَتْ الْجَوَارِيَ عَلَى خَمْسِ
 10 مِائَةِ فَرَسٍ وَالْعِلْمَانَ عَلَى خَمْسِ مِائَةِ بَرَدُونَ عَلَى كُلِّ
 فَرَسٍ سَرْجٌ مِنْ ذَهَبٍ مُرْصَعٌ بِالْجَوَاهِرِ غَوَاشِيهَا مِنْ
 الدِّيبَاجِ الْمَلُونِ وَبَعَثَتْ إِلَيْهِ أَيْضًا خَمْسَ مِائَةِ لَبِنَةٍ
 مِنْ ذَهَبٍ وَخَمْسَ مِائَةِ لَبِنَةٍ مِنْ فِضَّةٍ وَتَاجًا مُكَلَّلًا
 بِالذُّرِّ وَالْيَاقُوتِ الْمُرْتَفِعِ وَأَرْسَلَتْ إِلَيْهِ أَيْضًا بِالْمِسْكِ
 15 وَالْعَنْبَرِ وَالْعُودِ وَالْأَلَلْجُوجِ وَعَمَدَتْ إِلَى حُقَّةٍ فَجَعَلَتْ
 فِيهَا دُرَّةً ثَمِينَةً غَيْرَ مَثْقُوبَةٍ وَخَرَزَةً مَثْقُوبَةً مُعْجَزةً

1 Sur. 27, 35. 2 § 39 a not.; 103 c.

أَلْتَقَبَ وَدَعَتِ رَجُلًا مِنْ أَشْرَافِ قَوْمِهَا يُقَالُ لَهُ
 الْمُنْدَرُ¹ بَنُ عَمْرٍو وَصَمَّتْ إِلَيْهِ رَجُلًا مِنْ قَوْمِهَا
 أَحْسَابَ رَأْيٍ وَعَقْلٍ وَكَتَبَتْ مَعَهُمْ كِتَابًا بِنُسخَةِ الْهَدَايَا
 وَقَالَتْ فِيهِ إِنْ كُنْتَ نَبِيًّا فَمَيِّزُ² بَيْنَ الْوَصَائِفِ
 وَالْوَصَفَاءِ وَأَخْبِرْنَا بِمَا فِي الْحَقَّةِ قَبْلَ أَنْ تَفْتَحَهَا⁵
 وَأَثْقِبِ الدَّرَّةَ ثَقْبًا مُسْتَوِيًّا وَأَسْلُكُ فِي الْحَرَزَةِ خَيْطًا
 مِنْ غَيْرِ عِلَاجِ إِنْسٍ وَلَا جِنِّ ثُمَّ أَمَرْتُ بِلِقْيِسِ
 الْعِلْمَانَ فَقَالَتْ لَهُمْ إِذَا كَلِمَكُمْ سُلَيْمَانَ فَكَلِمُوهُ
 بِكَلَامٍ فِيهِ تَأْنِيثٌ وَتَخْنِيثٌ يُشْبِهُ كَلَامَ النِّسَاءِ وَأَمَرْتُ
 الْجَوَارِيَ أَنْ يَكَلِمْنَهُ بِكَلَامٍ فِيهِ غِلْظَةٌ يُشْبِهُ كَلَامَ¹⁰
 الرِّجَالِ ثُمَّ إِنَّهَا قَالَتْ لِلرَّسُولِ أَنْظِرْ إِلَى الرَّجُلِ إِذَا
 دَخَلَتْ عَلَيْهِ فَإِنْ نَظَرَ إِلَيْكَ نَظَرَ غَضِبٍ فَأَعْلَمَ أَنَّهُ
 مَلِكٌ فَلَا يَهْوِلُكَ مَنظَرُهُ فَإِنَّا أَعَزُّ مِنْهُ وَإِنْ رَأَيْتَهُ رَجُلًا
 بَشَاشًا لَطِيفًا فَأَعْلَمَ أَنَّهُ نَبِيٌّ مُرْسَلٌ فَتَفَهَّمُ كَلَامَهُ
 وَرَدَّ الْجَوَابَ فَانْطَلَقَ الرَّسُولُ بِالْهَدَايَا*
 فَلَمَّا رَأَى الْهَدَاهُ ذَلِكَ أَقْبَلَ مُسْرِعًا إِلَى سُلَيْمَانَ

وَأَخْبَرَهُ بِالْخَبَرِ كُلِّهِ فَأَمَرَ سُلَيْمَانَ الْجِنَّ أَنْ يَصْنَعُوا
 لَهُ لَبِنًا مِنَ 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 الْوَأْنَهَا¹ لَهَا أَجْنَحَةٌ
 وَأَعْرَافٌ وَذَوَائِبٌ² فَقَالَ سُلَيْمَانُ عَلَيَّ بِهَا السَّاعَةَ فَأَتَوْهُ
¹⁰ بِهَا فَقَالَ شُدُّوْهَا عَنْ يَمِينِ الْمِيدَانِ وَعَنْ يَسَارِهِ
 عَلَى لَبِنَاتِ الذَّهَبِ وَالْفِضَّةِ وَالْقُوا لَهَا عُلُوفَةً فِيهَا
 ثُمَّ أَمَرَ بِأَوْلَادِ الْجِنِّ وَهُمْ خَلَقَ كَثِيرٌ فَأَقَامُوا عَنْ
 الْيَمِينِ وَعَنْ الْيَسَارِ ثُمَّ قَعَدَ سُلَيْمَانُ فِي مَجْلِسِهِ عَلَى
 سَرِيرَةٍ وَوَضَعَ³ أَرْبَعَةَ آلَافِ كُرْسِيِّ عَنْ يَمِينِهِ وَمِثْلَهَا
¹⁵ عَنْ يَسَارِهِ وَأَمَرَ الشَّيَاطِينَ أَنْ يَصْطَفُوا صُفُوفًا فَرَاسِخٍ
 وَأَمَرَ الْإِنْسَ فَاصْطَفُوا فَرَاسِخٍ وَأَمَرَ الْوُحُوشَ وَالسَّبَاعَ

1 § 99 c not.

2 § 64 a.

3 § 17 not.

وَالْهَوَامَّ وَالطَّيُورَ فَاصْطَفَوْا فَرَأَسِحَ عَنْ يَمِينِهِ وَعَنْ
 يَسَارِهِ فَلَمَّا أَتَبَدَ الْقَوْمُ وَدَنَوْا مِنَ الْمِيدَانِ وَنَظَرُوا
 إِلَى مَلِكِ سُلَيْمَانَ وَرَأَوْا الدَّوَابَّ الَّتِي لَمْ تَرَ أَعْيُنُهُمْ
 مِثْلَهَا تَرَوْتُ عَلَى كِبِنِ الذَّهَبِ وَالْفِضَّةِ تَقَاصَرَتْ
 إِلَيْهِمْ أَنْفُسُهُمْ وَرَمَوْا بِمَا مَعَهُمْ مِنَ الْهَدَايَا فَلَمَّا
 رَأَوْا إِلَى الشَّيَاطِينِ نَظَرُوا إِلَى مَنْظَرٍ عَجِيبٍ فَفَزِعُوا مِنْهُمْ
 فَقِيدَ لَهُمْ جُوزُوا فَلَا خَوْفَ¹ 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 بِمَا
 جَاءُوا بِهِ وَأَعْطُوهُ كِتَابَ الْمَلِكَةِ فَلَمَّا نَظَرَ إِلَيْهِ وَقَرَأَهُ
 قَالَ لَهُمْ أَيُّنَ الْحَقَّةِ فَأَتَى بِهَا فَحَرَّكَهَا فَجَاءَ جِبْرِيلُ
 عَلَيْهِ السَّلَامُ فَأَخْبَرَهُ بِمَا فِي الْحَقَّةِ فَقَالَ إِنَّ فِيهَا دُرَّةً
 ثَمِينَةً بِلَا ثَقْبٍ وَحَرَزَةً مَثْقُوبَةً مُعَوَّجَةً الثَّقْبِ فَقَالَ
 لَهُ الرَّسُولُ صَدَقْتَ فَأَثْقَبِ الدَّرَّةَ وَأَدْخِلِ الْحَيْطَ فِي¹⁵
 الْحَرَزَةِ فَقَالَ سُلَيْمَانُ مَنْ لِي بِثَقْبِهَا فَسَأَلَ الْإِنْسَ

¹ § 81 b.

وَالْجِنَّ فَلَمْ يَكُنْ عِنْدَهُمْ عِلْمٌ ذَلِكَ ثُمَّ سَأَلَ الشَّيَاطِينَ
 فَقَالُوا لَهُ أَرْسِلْ إِلَى الْأَرْضِ فَأَرْسَلَهَا 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 لِيهِدِيهِ الْحَرَزَةَ يَسْلُكُهَا بِالْحَيْطِ فَقَالَتْ دُودَةٌ بِيضَاءُ
 أَنَا لَهَا يَا نَبِيَّ اللَّهِ فَأَخَذَتْ الدُّودَةَ خَيْطًا 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 الْإِنْيَةِ بِإِحْدَى يَدَيْهَا ثُمَّ تَجْعَلُهُ فِي الْيَدِ
 الْآخَرَى ثُمَّ تَضْرِبُ بِهِ الْوَجْهَ وَالْعِلْمَانُ يَأْخُذُهُ مِنَ
 15 الْإِنْيَةِ بِيَدَيْهِ وَيَضْرِبُ بِهِ وَجْهَهُ وَكَانَتْ الْجَارِيَةُ تَصُبُّ
 عَلَى بَاطِنِ سَاعِدِهَا وَالْعِلْمَانُ عَلَى ظَهْرِ السَّاعِدِ

1 § 65 o.

2 § 36 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 الْمُبَاخَرَةِ 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
 لِلْمُنْدِرِ بْنِ عَمْرٍو أَمِيرِ الْقَوْمِ * أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ
 بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا² أَيَّ مِنْ¹⁰
 سَبِيًّا * أَذِلَّةً 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 فَبَعَثْتُ إِلَى سُلَيْمَانَ إِنِّي قَادِمَةٌ عَلَيْكَ
 بِمِلُوكِ قَوْمِي حَتَّى أَنْظُرَ مَا أَمْرُكَ وَمَا تَدْعُو إِلَيْهِ مِنْ¹⁵
 دِينِكَ ثُمَّ إِنَّ بَلْقَيْسَ أَمَرَتْ بِعَرْشِهَا فُجِعِلَ 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 خَلَفْتِ عَلَى سُلْطَانِهَا
 أَحْتَفِظُ بِمَا قَبْلَكَ وَسَرِيرِ مُلْكِي فَلَا تُخْلِصِ إِلَيْهِ أَحَدًا
 وَلَا يَرَاهُ حَتَّى آتِيكَ ثُمَّ إِنَّهَا أَمَرَتْ مُنَادِيًا يُنَادِي فِي
 أَهْلِ مَمْلَكَتِهَا لِيُؤَدِّنَهُمْ بِالرَّحِيلِ ثُمَّ شَخَّصَتْ إِلَى
 سُلَيْمَانَ فِي اثْنَيْ عَشَرَ أَلْفَ قَيْدٍ مِنْ مُلُوكِ الْيَمَنِ
 تَحْتَ يَدِ كُلِّ قَيْدٍ مِائَةٌ أَلْفٍ مُقَاتِلٍ *

فَكَانَ سُلَيْمَانُ رَجُلًا مَهِيْبًا لَا يُبْتَدَأُ بِشَيْءٍ حَتَّى
 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 وَأَخْتَلَفَ 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 يُرِيهَا بَعْضَ الْعَجَائِبِ الدَّالَّةِ عَلَى عَظِيمِ قُدْرَةِ
 اللَّهِ وَصِدْقِهِ فِي دَعْوَى النَّبَوَّةِ وَيَخْتَبِرَ عَقْلَهَا * قَالَ عِفْرِيْتُ
 مِنْ آلِجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ¹ أَيْ
 5 مَجْلِسِكَ الَّذِي تَقْضِي فِيهِ * وَإِنِّي عَلَيْهِ¹ أَيْ عَلَى حَمْلِهِ
 * لَقَوْتُ أَمِينًا¹ فَقَالَ سُلَيْمَانُ أُرِيدُ أَسْرَعَ مِنْ هَذَا * قَالَ
 الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ
 يَرْتَدَّ إِلَيْكَ طَرْفُكَ² وَيُرَوَّى 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
 15 رَبِّي لِيَبْلُغَنِي الشُّكْرُ أَمْ أَكْفُرُ*³
 ثُمَّ * قَالَ فَكِّرُوا لَهَا عَرْشَهَا³ أَيْ زِيدُوا فِيهِ وَأَنْقِصُوا

¹ Sur. 27, 39. ² Sur. 27, 40. ³ Sur. 27, 41.

مِنْهُ وَاجْعَلُوا أَعْلَاهُ أَسْفَلَهُ وَأَسْفَلَهُ أَعْلَاهُ * نَنْظُرْ 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
 يَنْفِكُوا 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 قُرَيْدَهُ 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 قُرَيْدَهُ لَهَا * أَهْكَذَا عَرْشِكِ
 قَالَتْ كَأَنَّهُ هُوَ؟ فَشَبَّهَتْهُ بِهِ وَكَانَتْ قَدْ تَرَكَتُهُ خَلْفَهَا
 فِي بَيْتٍ خَلْفَ سَبْعَةِ أَبْوَابٍ مُغْلَقَةٍ وَالْمَفَاتِيحُ مَعَهَا¹⁵
 فَلَمْ تُقِرَّ بِذَلِكَ وَلَمْ تُنْكِرْ فَعَلِمَ سُلَيْمَانُ كَمَالَ عَقْلِهَا

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

ثُمَّ قِيدَ لِبَلْقَيْسَ *أَدْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ
لُجَّةً فَكَشَفَتْ عَنْ سَاقَيْهَا¹ لِتَخُوْصَهُ إِلَى سُلَيْمَانَ فَنَظَرَ
سُلَيْمَانُ فَإِذَا هِيَ أَحْسَنُ النَّاسِ سَاقًا وَقَدَمًا إِلَّا أَنَّهَا
كَانَتْ شَعْرَاءَ السَّاقَيْنِ فَلَمَّا رَأَى سُلَيْمَانُ ذَلِكَ صَرَفَ
بَصَرَهُ عَنْهَا وَنَادَاهَا *أَنْتَ صَرْحٌ مُّمَرَّدٌ² مِنْ قَوَارِيرَ¹ وَلَيْسَ
بِمَاءٍ *

فَلَمَّا جَلَسَتْ قَالَتْ لَهُ يَا سُلَيْمَانُ إِنِّي أُرِيدُ أَنْ
أَسْأَلَكَ عَنْ شَيْءٍ قَالَ سَلِي قَالَتْ أَسْأَلُكَ عَنْ مَاءِ
رَوِّي لَيْسَ مِنَ الْأَرْضِ وَلَا مِنَ السَّمَاءِ وَكَانَ سُلَيْمَانُ
إِذَا جَاءَ شَيْءٌ لَا يَعْلَمُهُ سَأَلَ عَنْهُ الْإِنْسَ فَإِنْ كَانَ
عِنْدَهُمْ عِلْمٌ ذَلِكَ² وَإِلَّا سَأَلَ الْجِنَّ فَإِنْ عَلِمُوا
وَإِلَّا سَأَلَ الشَّيَاطِينَ فَسَأَلَ الشَّيَاطِينَ عَنْ ذَلِكَ
فَقَالُوا مَا أَهْمُونَ³ ذَلِكَ أَتْتُمُ الْخَيْلَ أَنْ تَجْرِيَ ثُمَّ أَمَلَا
الْأَذْيَبَةَ مِنْ عَرَقِهَا فَقَالَ لَهَا سُلَيْمَانُ عَرَقُ الْخَيْلِ
فَقَالَتْ صَدَقْتَ ثُمَّ إِنَّ سُلَيْمَانَ دَعَاَهَا إِلَى الْإِسْلَامِ¹⁵

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 سُلَيْمَانُ 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 تُحَرِّمِي 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 أَيْمَنِ فَقَالَ لَهُ أَعْمَلْ
 لِي ذِي بَتَعَ مَا اسْتَعْمَلَكَ فِيهِ فَصَنَعَ لِي ذِي بَتَعَ الْمَصَانِعَ
 بِالْأَيْمَنِ ثُمَّ لَمْ يَزَلْ بِهَا مَلِكًا يَعْمَلُ فِيهَا مَا أَرَادَ
 حَتَّى مَاتَ سُلَيْمَانُ فَلَمَّا حَالَ الْحَوْلُ وَبَلَغَ الْجِنُّ مَوْتُ
 سُلَيْمَانَ أَقْبَلَ رَجُلٌ مِنْهُمْ فَسَلَكَ تِهَامَةَ حَتَّى إِذَا كَانَ ⁵
 فِي جَوْفِ أَيْمَنِ صَرَخَ بِأَعْلَى صَوْتِهِ يَا مَعْشَرَ الْجِنِّ
 إِنَّ سُلَيْمَانَ ذَمَّى اللَّهُ قَدْ مَاتَ فَأَرْفَعُوا أَيْدِيكُمْ
 فَعَمَدَتِ الشَّيَاطِينُ إِلَى حَجْرَيْنِ عَظِيمَيْنِ فَكَتَبُوا فِيهِمَا
 كِتَابًا بِالْمُسْنَدِ يَعْنِي خَطَّ الْحَمِيرِيَّةِ نَحْنُ بَنَيْنَا سِلْحِينَ
 وَبَيْنُونَ وَبَيْنَنَا صِرَواحَ وَهْنِيْدَةً وَهَذِهِ الْحُصُونُ كَانَتْ ¹⁰
 بِالْأَيْمَنِ عَمِلْتَهَا الشَّيَاطِينُ لِي ذِي بَتَعَ وَلَوْلَا صَارِخُ
 بِنِهَامَةِ لَمْ يَرْفَعُوا أَيْدِيَهُمْ فَأَذْطَلَقُوا وَتَفَرَّقُوا وَأَنْقَضَى
 مُلْكُ ذِي بَتَعَ وَمُلْكُ بَلْقَيْسَ مَعَ مُلْكِ سُلَيْمَانَ
 عَمَ وَاللَّهُ أَعْلَمُ *

حَدِيثُ وَفَاةِ بَلْقَيْسَ * فَاقَامَتْ بَلْقَيْسُ سَبْعَ سِنِينَ ¹⁵
 وَسَبْعَةَ أَشْهُرٍ ثُمَّ تَوَفِّيَتْ 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 تَدْمَرَ
 وَمَعِيَ الْعَبَّاسُ بْنُ الْوَلِيدِ فَجَاءَ مَطَرٌ عَظِيمٌ فَأَنْهَارَ
 بَعْضُ حَائِطِ بِمَدِينَةِ تَدْمَرَ فَأَنْكَشَفَتِ الْأَرْضُ عَنْ
 5 تَابُوتِ طُولُهُ سِتُّونَ ذِرَاعًا مُتَّخِذٍ مِنْ حَجَرٍ أَصْفَرَ كَأَنَّهُ
 الزَّعْفَرَانُ مَكْتُوبٍ عَلَيْهِ هَذَا مَدْفَنٌ تَابُوتِ بِلْقَيْسِ
 الصَّالِحَةِ زَوْجَةِ سُلَيْمَانَ بْنِ دَاوُدَ أَسْلَمَتْ لِسَنَةِ عِشْرِينَ
 خَلَّتْ مِنْ مُلْكِهِ وَتَزَوَّجَ بِهَا يَوْمَ عَاشُورَاءَ وَتُوفِّيَتْ
 يَوْمَ الْإِثْنَيْنِ مِنْ شَهْرِ رَبِيعِ سَنَةِ سَبْعِ وَعِشْرِينَ خَلَّتْ
 10 مِنْ مُلْكِهِ وَدُفِنَتْ لَيْلًا تَحْتَ حَائِطِ بِمَدِينَةِ تَدْمَرَ 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 بِتَرْكِهِ 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
 قَحَافَةَ 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

الْوَشِيِّ الْمُثَقَّلِ بِالذَّهَبِ وَالتَّيْجَانِ فَلَمَّا شَاهَدُوا مَا
 عَلَيْهِ مِنَ اللِّبَاسِ وَالرُّهْدِ وَالتَّوَاضُعِ وَالنُّسْكِ وَمَا هُوَ
 عَلَيْهِ مِنَ الرِّقَابِ وَالهَيْبَةِ ذَهَبُوا مَذْهَبَهُ وَنَزَعُوا مَا
 كَانَ عَلَيْهِمْ وَكَانَ مِنْ مِمَّنْ وَفَدَّ عَلَيْهِ مِنْ مُلُوكِ الْيَمَنِ
 5 ذُو الْكَلَّاعِ مَلِكُ حِمْيَرَ وَمَعَهُ أَلْفُ عَبْدٍ دُونَ 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 رُئِيَ 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 بِالتَّوَاضُعِ لِلَّهِ وَالرُّهْدِ فِي هَذِهِ الدُّنْيَا
 وَتَوَاضَعِ الْمُلُوكِ وَمَنْ وَرَدَ عَلَيْهِ مِنَ الْوُفُودِ بَعْدَ
 15 النُّكْبَرِ وَتَدَلَّلُوا بَعْدَ التَّجْبُرِ *

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
 فَقَالَ لِقَائِدِهِ عَلِيٍّ مَنْ يَصِيحُ أَبْنِي فَقَالَ لَهُ عَلِيُّ أَبِي
 سَفِيَانَ فَدَذَا مِنْ أَبِي بَكْرٍ وَقَالَ لَهُ أَعَلَى أَبِي سَفِيَانَ
 تَرَفَعُ صَوْتَكَ يَا عَتِيْقُ وَقَدْ كَانَ بِالْأَمْسِ سَيِّدَ
 قُرَيْشٍ فِي الْجَاهِلِيَّةِ لَقَدْ تَعَدَّيْتَ طَوْرَكَ وَجُرْتَ مِقْدَارَكَ ⁵
 فَتَبَسَّمَ أَبُو بَكْرٍ وَمَنْ حَضَرَهَا مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ
 وَقَالَ لَهُ يَا أَبَتِ إِنَّ اللَّهَ قَدْ رَفَعَ بِالْإِسْلَامِ قَوْمًا وَأَنْزَلَ بِهِ
 آخِرِينَ * وَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَدْ سَمَّتهُ الْيَهُودُ
 فِي شَيْءٍ مِنَ الطَّعَامِ وَأَكَلَّ مَعَهُ الْحَارِثُ بْنُ كَلْدَةَ
 فَعَمِيَ وَكَانَ السَّمُّ لِسَنَةِ وَمَرَضَ أَبُو بَكْرٍ قَبْلَ وَفَاتِهِ ¹⁰
 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 هِشَامٍ وَكَانَتْ سَوْدَاءَ ¹⁵
 وَإِذَا سُمِّيَ عُمَرُ الْفَارُوقَ لِأَنَّهُ فَرَّقَ بَيْنَ الْحَقِّ وَالْبَاطِلِ
 وَكُنْيَتُهُ أَبُو حَفْصٍ وَهُوَ أَوَّلُ مَنْ سُمِّيَ بِأَمِيرِ الْمُؤْمِنِينَ

وكان مُتَوَاعِباً حَشِيناً الْمَلْبَسِ شَدِيداً فِي ذَاتِ اللَّهِ
 وَاتَّبَعَهُ عُمَّالُهُ فِي سَائِرِ أَعْمَالِهِ وَشَبِيهِهِ وَأَخْلَاقِهِ كُلِّ
 يَنْتَشِبُهُ بِهِ مِمَّنْ غَابَ أَوْ حَضَرَ وَكَانَ يَلْبَسُ الْجُبَّةَ
 الصُّوفَ الْمُرَقَّعَةَ بِالْأَدِيمِ وَغَيْرَهُ وَيَشْتَمِلُ بِالْعِبَاءَةِ 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 يَخْرُجُ
 إِلَيْنَا حَتَّى يَرْتَفِعَ النَّهَارُ وَلَا يُجِيبُ أَحَدًا بَلِيْلٍ وَلَهُ
 يَوْمٌ فِي الشَّهْرِ لَا يَخْرُجُ فِيهِ إِلَيْنَا فَقَالَ عَمْرُ عَلَيَّ بِهِ
 فَلَمَّا جَاءَ جَمَعَ بَيْنَهُمْ وَبَيَّنَّهُ فَقَالَ مَا تَنْقِمُونَ مِنْهُ
 قَالُوا لَا يَخْرُجُ إِلَيْنَا حَتَّى يَرْتَفِعَ النَّهَارُ قَالَ مَا تَقُولُ
 15 يَا سَعِيدُ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِذْهُ لَيْسَ لِأَهْلِ خَادِمٍ
 فَأَعْجَنَ عَجِينِي ثُمَّ أَجْلَسُ حَتَّى يَخْتَمِرَ فَأَخْبِرُ خُبْرِي
 ثُمَّ اتَّوَضَأُ وَأَخْرُجُ إِلَيْهِمْ قَالَ وَمَاذَا تَنْقِمُونَ مِنْهُ

قالوا لا يُجيبُ بليد قال قد كنتُ أكرهُ أنْ أذكرَ هذا
 إني جعلتُ الليلَ كُلَّهُ 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 أجفِّفُهُ
 فأُمسِي فقال عمرُ الحمدُ لِلَّهِ الَّذِي لم يَفِدْ فراستي ⁵
 فيكَ يا أهْلَ حِمَصٍ اسْتَوْصُوا بِوَالِيكُمْ خَيْرًا ثم بعث
 اليه عمرُ بِألفِ دينارٍ وقال له اسْتَعِينْ بِهَا فقالت له
 أمْرأته قد أغنانا الله عن خِدْمَتِكَ فقال لها ألا
 ندفعها إلى مَنْ يَأْتِينَا أَحْوَجَ ممَّا كُنَّا إِلَيْهَا قالت
 بلى فصرَّها صرًّا ثم دفعها إلى مَنْ يَثِقُ بِهِ فقال ¹⁰
 أنطلقُ بهذه الصرة إلى فلانٍ وبهذه إلى يتيمٍ فلانٍ
 وهذه إلى مسكينٍ فلانٍ حتى بقيَ منها شيءٌ يسيرٌ
 فدفعه إلى أمْرأته وقال أنفقِي هذا ثم عادَ إلى خِدْمَتِهِ
 فقالت له امرأته ألا تبعتُ بذلك المالَ فتشتريني لنا
 منه خادما فقال سيأتيكُ أَحْوَجٌ ممَّا تكونينَ اليه * ¹⁵
 ومن عماله على المدائنِ سلمانُ الفارسيُّ وكان
 يلبسُ الصوفَ ويركبُ الحمارَ ببردعةٍ بغيرِ أكافٍ ويأكلُ

حُبْرَ الشَّعِيرِ وَكَانَ نَاسِكًا زَاهِدًا فَلَمَّا أَحْتَضَرَ بِالْمَدَائِنِ
 قَالَ لَهُ سَعْدُ بْنُ أَبِي وَقَّاصٍ أَوْصِنِي يَا أَبَا عَبْدِ اللَّهِ
 قَالَ أَذْكَرُ اللَّهَ عِنْدَ هَيْكَلِكَ إِذَا هَمَّتَ وَعِنْدَ لِسَانِكَ
 إِذَا حَكَمْتَ وَعِنْدَ يَدِكَ إِذَا أَقْسَمْتَ وَجَعَلَ سَلْمَانَ
 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 فَانظُرُوا فَلَمْ
 يَرَوْا فِي الْبَيْتِ إِلَّا رَكْوَةً وَإِدَاوَةً وَمَطْهَرَةً*

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

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

رَأَيْتَ أَنَّ تَأَذَّنَ لِي فِي الْإِرْسَالِ بِهِ فَعَلْتُ فَأَذَّنَ لَهُ
 وَقَدْ كَانَ الْمُغِيرَةُ جَعَلَ عَلَيْهِ كُلَّ يَوْمٍ دِرْهَمَيْنِ وَكَانَ
 يُدْعَى أَبَا لَوْلُؤَةَ وَكَانَ مَجُوسِيًّا 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 بِالرِّيحِ 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 مِنَ 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 فَإِذَا لَوْ جَاءَكَ رَأْيِي إِيَّاكَ
 أَوْ غَنَمِكَ وَتَرَكَ إِبِلَهُ 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
 أَذْرَكُهُمْ فَقَدْ تَرَكَهُمْ 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 مِنْهَا أَبُو عَبْدِ اللَّهِ وَأُمُّهُ
 أَرْوَى بِنْتُ كُرَيْزٍ وَكَانَ لَهُ مِنَ الْوَلَدِ عَبْدُ اللَّهِ الْأَكْبَرُ

وعبدُ الله الأصغرُ أمُّهما رُقيَّةُ بنتُ رسولِ الله صلعم
 وأبانُ وخالدُ وسعيدُ والوليدُ والمغيرةُ وعبدُ المَلِكِ
 وأمُّ أبانٍ وأمُّ سعيدٍ وأمُّ عمرو وعائِشَةُ وكان عبدُ
 الله الأكبرُ يُلقبُ بالمُطرفِ الحُسنه وجماله وكان
 كثيرَ التزويجِ كثيرَ الطلاقِ وكان أبانُ أبرصَ أحولَ قد⁵
 حملَ عنه أصحابُ الحديثِ عدَّةٌ مِنَ السُّننِ وكان
 سعيدُ أحولَ بخيلاً وقُتِلَ في زمنِ مُعاويةَ وكان الوليدُ
 صاحبُ شرابٍ وفتوةً ومجونٍ وقُتِلَ أبوه وهو مخلُوقُ
 الوجهِ سكرانٌ عليه مصبغاتٌ واسعةٌ وبلغ عبدُ الله
 الأصغرُ مِنَ السنِّ ستّاً وسبعين سنةً فنقره ديكٌ على عينيهِ¹⁰
 فكان ذلك سببَ موتهِ وعبدُ الملك مات صغيراً ولا
 عَقِبَ له*

وكان عثمانُ في نِهايَةِ الجُودِ والكَرمِ والسَّماحةِ
 والبَدَلِ في القريبِ والبعيدِ فسلكَ عمالهُ وكثيرٌ مِنَ
 أهلِ عَصْرِهِ طريقتَه وتأسَّوا بِفِعْلِهِ وبني دارَةَ بالمدينةِ¹⁵
 وشيَّدَها بالحِجَرِ والكِلسِ وجعلَ أبوابها مِنَ السَّاجِ
 والعَرعرِ وأقتنى أموالاً وجِذانا وعيوناً بالمدينةِ وذُكِرَ

أَنَّ عَثْمَانَ يَوْمَ قَتْلِ كَانِ لَهُ عِنْدَ خَازِنِهِ مِنَ الْمَالِ
خَمْسُونَ وَمِائَةٌ أَلْفِ دِينَارٍ وَأَلْفِ أَلْفِ دِرْهَمٍ وَقِيَمَةُ
ضِيَاعِهِ بِوَادِي الْقُرَى وَحُنَيْنٍ وَغَيْرِهَا مِائَةٌ أَلْفِ
دِينَارٍ وَخَلْفَ خَيْلًا وَإِبِلًا كَثِيرَةً *

5 وَكَانَ عُمَالُهُ عَلَى أَعْمَالِهِ جَمَاعَةً مِنْهُمْ الْوَلِيدُ بْنُ
عُقْبَةَ بْنِ أَبِي مُعَيْطٍ عَلَى الْكُوفَةِ وَهُوَ مِنْ أَخْبَرِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مِنَ أَهْلِ النَّارِ فَصَرَفَ عَنِ
الْكُوفَةِ الْوَلِيدَ بْنَ عُقْبَةَ وَوَلَّاهَا سَعِيدَ بْنَ الْعَاصِ
وَكَانَ السَّبَبُ فِي صَرْفِ الْوَلِيدِ وَوَلَايَةِ سَعِيدٍ عَلَى مَا
10 رَوَى أَنَّ الْوَلِيدَ كَانَ شَرِبَ مَعَ نَدَمَاتِهِ وَمُغْنِيهِ مِنْ
أَوَّلِ اللَّيْلِ إِلَى الصَّبَاحِ فَلَمَّا آذَنَهُ الْمُؤَدِّنُ 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 فَحَصَبَ

الناس الوليدَ بِحَصَى الْمَسْجِدِ فَدَخَلَ قَصْرَهُ يَتَرَنِّحُ
 وَشَاعَ بِالْكَوْفَةِ فِعْلُهُ وَظَهَرَ فِسْقُهُ وَمُدَاوَمَتُهُ شُرْبَ الْخَمْرِ
 فَهَجَمَ عَلَيْهِ جَمَاعَةٌ مِنَ الْمَسْجِدِ فَوَجَدُوهُ سَكَرَانَ
 مُضْطَجِعًا عَلَى سَرِيرِهِ لَا يَعْقِلُ فَأَيَّقُوهُ مِنْ رَقْدَتِهِ فَلَمْ
 يَسْتَيْقِظْ ثُمَّ تَقَيَّأَ عَلَيْهِمْ مَا شَرِبَ مِنَ الْخَمْرِ فَأَنْتَزَعُوا⁵
 خَاتَمَهُ مِنْ يَدِهِ وَخَرَجُوا مِنْ فُورِهِمْ إِلَى الْبَدِينَةِ فَأَتَيَا
 آثَنَانَ مِنْهُمْ عَثْمَانَ بْنَ عَفَّانٍ فَشَهِدَا عِنْدَهُ عَلَى
 الْوَلِيدِ أَنَّهُ شَرِبَ الْخَمْرَ فَقَالَ عَثْمَانُ وَمَا يُدْرِيكُمْ أَنَّهُ
 شَرِبَ الْخَمْرَ فَقَالَا هِيَ الْخَمْرُ الَّتِي كُنَّا نَشْرَبُهَا فِي
 الْجَاهِلِيَّةِ وَأَخْرَجَا خَاتَمَهُ فَدَفَعَاهُ إِلَيْهِ فَنَزَجَرَهَا وَدَفَعَ¹⁰
 فِي صُدُورِهَا وَقَالَ تَنَحَّيَا عَنِّي فَخَرَجَا مِنْ عِنْدِهِ وَأَتَيَا
 عَلِيًّا رَضِيَ اللَّهُ عَنْهُ فَخَبَرَاهُ بِالْقِصَّةِ فَأَتَى عَثْمَانَ
 وَهُوَ يَقُولُ دَفَعْتَ الشُّهُودَ وَأَبْطَلْتَ الْحُدُودَ فَقَالَ لَهُ
 عَثْمَانُ فَمَا تَرَى قَالَ أَرَى أَنْ تَبْعَثَ إِلَى صَاحِبِكَ فَتُحْضِرَهُ
 فَإِنْ أَقَامَا الشَّهَادَةَ عَلَيْهِ فِي وَجْهِهِ وَلَمْ يَدْرَأْ عَنِ نَفْسِهِ¹⁵
 بِحُجَّةٍ أَقَمْتُ عَلَيْهِ الْحَدَّ فَلَمَّا حَضَرَ الْوَلِيدُ دَعَاهُمَا
 عَثْمَانُ فَأَقَامَا الشَّهَادَةَ عَلَيْهِ وَلَمْ يَدَلَّ بِحُجَّةٍ فَأَلْقَى

عثمان السَّوْطُ إِلَى عَلِيٍّ فَقَالَ عَلِيُّ لِابْنِهِ الْحَسَنِ قُمْ يَا بُنَيَّ
 فَأَقِمْ عَلَيْهِ مَا أَوْجَبَهُ اللَّهُ فَقَالَ يَكْفِينِيهِ بَعْضُ مَنْ
 تَرَى فَلَمَّا رَأَى آمْتِنَاعَ الْجَمَاعَةِ عَنْ إِقَامَةِ الْحَدِّ عَلَيْهِ
 تَوَقَّيًّا لِغَضَبِ عِثْمَانَ لِقَرَابَتِهِ مِنْهُ أَخَذَ عَلِيُّ السَّوْطَ
 5 وَدَنَا مِنْهُ فَلَمَّا أَقْبَلَ فُحِوَهُ سَبَّهَ الْوَلِيدُ وَقَالَ يَا صَاحِبَ
 مَكِّيْنَ فَقَالَ عَقِيْلُ بْنُ أَبِي طَالِبٍ وَكَانَ مَتْنِ حَضْرٍ
 إِنَّكَ لَتَتَكَلَّمُ يَا أَبْنَ أَبِي مُعِيْطٍ كَأَنَّكَ لَا تَدْرِي مَنْ
 أَنْتِ وَأَنْتِ عِلْمٌ مِنْ أَهْلِ صَفُوْرِيَّةٍ وَهِيَ قَرْيَةٌ بَيْنَ
 عَمَّا وَاللَّجُوْنِ مِنْ أَعْمَالِ الْأُرْدُنِّ مِنْ بِلَادِ طَبْرِيَّةٍ كَانَ
 10 ذِكْرُ أَنَّ أَبَاهُ كَانَ يَهُودِيًّا مِنْهَا فَأَقْبَلَ الْوَلِيدُ يَرُوْغُ
 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 سَعِيْدُ بْنُ الْعَاصِ
 15 فَلَمَّا دَخَلَ سَعِيْدُ الْكُوفَةَ وَالْيَا أَبِي أَنْ يَصْعَدَ
 الْبِنْبَرَ حَتَّى يُغْسَلَ وَأَمْرٌ بِغَسْلِهِ وَقَالَ إِنَّ الْوَلِيدَ كَانَ
 يُجَسَا رِجْسًا *

وكان بلغ الوليدَ عن رجلٍ من اليهودِ من
 ساكني قريةٍ من قُرَى الكوفةِ انه يعمل أنواعا من
 السِّحْرِ والْحَيَالَاتِ فاحضره فأراه في المسجدِ ضَرْبا من
 التَّخَايِيلِ وهو أَّتَه أُظْهِرَ له في الليلِ قَيْلا عظيما على
 فَرَسٍ يَرْكُضُ في صَحْنِ المسجدِ ثم صار اليهوديُّ⁵
 ناقَةً تَمْشِي على الحَبْدِ ثم أراه صورةَ حِمَارٍ دخل من
 فِيهِ وخرج من دُبْرِهِ ثم ضرب عُنُقَ رجلٍ وفرَقَ
 بين جِسْمِهِ ورَأْسِهِ ثم أَمَرَ السِّيفَ عَلَيْهِ فقام الدَّحْلُ
 وكان جماعةٌ من اهل الكوفةِ حضروا مِنْهُمْ جَنْدَبُ
 ابن كَعْبِ الأَزْدِيُّ فَجَعَلَ يَسْتَعِيدُ باللهِ مِنْ فِعْدِ¹⁰
 الشَّيْطَانِ وَمِنْ عَمَلٍ يَبْعُدُ عن الرَّحْمَنِ وَعَلِمَ أَنَّ ذلك
 هو ضَرْبٌ من التَّخْيِيلِ والسِّحْرِ فَأَخْطَرَطَ سَيْفَهُ وضربَ
 اليهوديَّ ضَرْبَةً أَدَارَتْ رَأْسَهُ عن بَدَنِهِ وقال *جَاءَ
 الحَقُّ وزَهَقَ الباطلُ إِنَّ الباطلَ كان زَهُوقاً¹ وقد قيل
 أَنَّ ذلك كان نَهَاراً وَأَنَّ جَنْدَباً خرج الى البَسْوَاقِ¹⁵
 ودنا من بَعْضِ الصَّيَاقِلَةِ فأخذ مِنْهُ سَيْفاً ثم أقبل

¹ Sur. 17, 83.

فِي الزَّحَامِ وَقَدْ سَتَرَ السَّيْفَ فَضْرِبَ 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 أَنْجُ
 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 بِهِرَبِهِ فَضْرِبَ
 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 Ali 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, § 67 a. ² § 82 a. ³ fem. sing.

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

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

¹³ § 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 في § 74 a. ⁴ في 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 أَحَدٌ with gen. ² § 104 c. ³ §§ 102, 76 c. ⁴ § 103 b.

⁵ § 73 d. ⁶ after the subject. ⁷ أَيُّهَا § 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. هَلْ. 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-Hârîṭ. 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 أَتَى شَيْءًا. ⁵ § 5 c.

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

¹⁰ § 84 a. ¹¹ indeterm. 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 كَيْسَى § 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 لِ § 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 أَنَّ.
⁸ § 34 rem. ⁹ ب. ¹⁰ § 91 a. ¹¹ at the end. ¹² مِنْ.
¹³ عَلَى. ¹⁴ فِي.

GLOSSARY.

A.

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

^ا *st. c.* ^ا *أَبُو* (§ 65 a) father.
voc. du. ^ا *أَبَوَانِ* parents. *pl.* ^ا *أَبَاءٌ* ancestors.

^ا *coll. fem.* camels.

^ا *v.* ^ا *بَنِي*.

^ا *Abân*, n. of a man.

^ا *imp. a* not to wish, to refuse.

^ا *imp. i* (*imper.* ^ا *أَتِي* c. ^ا *أَتِي*)
^ا *c. acc.* to come, come to.

^ا *c. ب* to bring.

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

^ا *لِأَجْلِ* because of.

^ا *fem.* ^ا *إِخْدَى* one.

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

c. ب take hold of.

^ا *حَقَّ* ^ا *اللَّهِ مِنْهُ*

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

^ا *V* to draw back.

^ا *last, second.*

^ا *الْآخِرَةُ* the other, next world.

^ا *fem.* ^ا *أُخْرَى* other.

^ا *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.
- ^سأَذِنَ *imp. a* to permit.
- IV c. acc. pers. et ب*
- r.* to inform, apprise.
- ^سأَذُنٌ *pl.* ^سآذَانٌ ear.
- ^سمُؤَذِّنٌ one who chants the call to prayer.
- ^سمَآرِبٌ district in South-Arabia.
- ^سالأردنُ Jordan, Jordan district.
- ^سأَرْضٌ *fem.* earth, land, ground.
- ^سأَرْضَةٌ wood-fretter.
- ^سأَرْوَى Arwâ, woman's n.
- ^سأَزْدٌ tribe of Azd.
- ^سأَزْدٌ the people of the tribe of Azd.
- ^سأَزْدِي of the tribe of Azd.
- ^سأَسَا *v. اسم.*
- ^سأَسَا *V* to become consoled, take example by.
- ^سأَصْفٌ Asaph.
- ^سأَكْفٌ ass's saddle.
- ^سأَكَلٌ *imp. u* to eat.
- ^سإِلَّا (*e. لَأَ*) except (§98); if not (in an oath: only).
- ^سالَّذِي *fem.* ^سالَّتِي (§ 13 a) he who; who, which.
- ^سأَلْفٌ *pl.* ^سآلَافٌ thousand.
- ^سالنَّجْوَجُ kind of aloes-wood.
- ^سإِلَهٌ a god.
- ^سإِلَهِةٌ *ex آل et* ^سإِلَهِةٌ God, Allah.
- ^سإِلَهِيَّ 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.
- أُمَّهَاتُ *pl.* أُمَّهَاتُ *mother.*
- أُمَّة *religious community, people.*
- أَمَّا *part. c. seq.* ف as to, as regards.
- أَمْرٌ *imp. u. c. acc. p. et r.* to order, command, *c.* ب *pers.* to have brought.
- VIII to command.
- أَمْرٌ *command, power; thing, affair.*
- أَمِيرٌ *commander, prince.*
- بِالْأَمْسِ *yesterday.*
- أَمِنَ *IV* to believe.
- أَمِينٌ *trustworthy.*
- أَمَانَةٌ *a trust committed to one.*
- أُمَيَّةٌ *Umayya, man's name.*
- أَنَا *pron. I.*
- أَنَّ (§ 75, 96) that (*conj.*).
- أَنَّ (§ 95) that (*conj.*).
- أَنَّ ذَٰلِكَ *that was, because.*
- إِنْ (§ 102) if.
- إِنَّ (§ 95) lol verily, (often to be left untranslated).
- أَنْتِ *pron.; fem.* أَنْتِ, thou.
- أَنْتِ *II* to make feminine, to imitate women.
- إِنْسٌ *coll.* human beings, mankind.
- نَاسٌ *et* أَنْسَانٌ *pl.* *human being.*

أِنفَا just now.

إِنَّمَا *part.* only, but.

إِنَاءٌ *pl.* آئِيَةٌ vessel.

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

أَهْلُ الْمَفَاخِرَةِ vain-glorious people.

أَهْلُ النَّارِ people, who are in hell, who are worthy of hell.

أَوْ or.

أَوَّلٌ *fem.* أُولَى first (*determ.* also beginning).

أُولُو *v.* ذُو.

أَيُّ *part.* that is, that is to say.

أَيُّ (§ 13 c, 14) which?

إِيَّا (§ 46) *sign of accusative.*

أَيْضًا *part.* also, too, likewise.

أَيْنَ *part.* where?

إِلَى أَيِّنَ whither?

مِنْ أَيِّنَ whence?

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

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

بِهِ عَلَىَّ bring him here to me.

إِذَا هُوَ lol he was..

مَا هَذَا بِ he is not .. (§ 93 d).

أَبَارٌ (*أَبَارٌ*) أَبَارٌ *fem., pl.* بِئْرٌ cistern, well.

بَأْسٌ strength, courage.

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

بَحْرٌ sea.

بَخِيلٌ niggardly, stingy.

بَدٌ way out of a thing.

إِنْ كَانَ وَلَا بُدَّ مِنْ
 ذَلِكْ if there is no other
 way of doing it.

بَدَأَ VIII c. acc. pers. et
 بِ r. to begin doing
 a thing with regard
 to anyone, to under-
 take.

بَدَنٌ body.

بَدَلٌ inf. bounty, lavish-
 ness.

بَرٌّ land (opp. to sea).

بُرْدٌ pl. بُرْدٌ wide gar-
 ment.

بَرْدَعَةٌ saddle-cloth.

بِرْدَوْنٌ horse for jour-
 neying, 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 بِ
 r. to announce to any-
 one as glad tidings.

بِشَارَةٌ glad tidings,
 announcement of glad
 tidings.

بَصَّرَ glance.

بَطَّوْ to come too late.

IV to detain.

X to find that some-
 thing comes too late.

بَطَّلَ IV to nullify, can-
 cel, abolish.

بَاطِلٌ vain, worth-
 less.

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

بَاطِنٌ lower part;
 interior, inside.

بَعَثَ imp. a to send.

Hh*

- بَعَدَ *imp. u vel* بَعِدَ *imp. a* to be distant.
- بَعْدُ *adv.* afterwards.
- بَعْدَ *præp.* after, after the departure, after the death of . . .
- مِنْ بَعْدِ after the death of.
- بَعِيدٌ distant, far off.
- بَعْضُ one (§ 88 b), portion, piece; some.
- بَعْضُ بَعْضٍ one another.
- بَغَى *VII* to be necessary.
- بَقِيَ *imp. a* to remain, remain over, remain alive.
- أَبُو بَكْرٍ Abû Bekr, name of the first Caliph.
- بَكَى *imp. i* to weep.
IV caus.
- 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.
- بِلْقِيسُ 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.
- ابْنٌ (§ 65 b) ابْنٌ (§ 60) son.
- ابْنُ ثَلَاثِ سِنِينَ three years old.
- بُنَى little son.
- بِنْتُ (§ 65 i) daughter.

بَابٌ *pl.* أَبْوَابٌ gate, door.

بَيْتٌ *pl.* أَبْيَاتٌ house, room.

بَيَاضٌ whiteness, white colour.

أَبْيَضٌ *fem.* بَيْضَاءٌ white.

بَاعَ *med.* ى *III c. acc. pers.* swear allegiance to.

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

بَيْنَ *præp.* between.

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

بَيْنُونٌ name of a castle in South Arabia.

تَابُوتٌ *masc.* coffin.

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

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

تَحْتَ *præp.* under, underneath.

مِنْ تَحْتِ *id.*

تَدْمُرُ Tadmor, Palmyra in Syria.

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

تِسْعَةٌ *fem.* تِسْعَةٌ nine.

تِلْكَ *fem.* (§ 12 c) that.

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

تَاجٌ *pl.* تَيْجَانٌ crown, diadem.

تَيْمٌ Taim, a man's name.

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

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

تَقَّبَ *imp. u* to perforate.

- ⁹ثَقْبٌ hole, cavity.
⁹ثَقَلٌ *imp. u* to be heavy.
II et IV caus.
⁹ثِقْلٌ weight.
⁹ثَكَلٌ *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.
⁹ثَمَانٍ *fem.* ثَمَانِيَةٌ eight.
⁹ثَمِينٌ valuable.
⁹ثَنَى *X* to make an ex-
 ception.
⁹ثَنَاءٌ praise, fame.
 يَوْمُ الْاِثْنَيْنِ Monday.
 اثْنَا عَشَرَ twelve.
⁹ثَوْبٌ garment.
- ⁹ثَارٌ *med.* , to jump up,
 spring.
⁹جُبَّةٌ large garment.
⁹جَبَدٌ *imp. i* to draw, pull.
⁹جَبَرَ *V* to behave proud-
 ly, overbearingly.
⁹جَبَّارٌ tyrannical.
⁹جِبْرِيلُ Gabriel.
⁹جَذَبٌ *VIII* to draw, pull,
 seize.
⁹جَرَّ *imp. u* to draw, draw
 along, drag.
⁹الْجَرَّاحُ al-Jarrâh, name
 of a man.
⁹جَرَى *imp. i* to run, flow.
IV caus.
⁹جَارِيَةٌ *pl.* جَوَارِيَةٌ (§ 64 a)
 slave-girl, girl.
⁹جِسْمٌ body.
⁹جَعَلَ 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.* جَعَالِسُ seat,
session, council.

جُمَادَى month Jumādā.

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

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

VIII to be assembled,
to come together.

جُمُعَةٌ union.

يَوْمَ الْجُمُعَةِ Friday.

جَمَاعَةٌ a number.

جَمَالٌ beauty, elegance.

جِنٌّ *coll.* demons.

جِنِّي belonging to the
demons, demon.

جَنَّاتٌ *pl.* جَنَّاتٌ orchard.

جَانِبٌ side.

أَجْنَحَةٌ *pl.* جَنَاحٌ wing.

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

جُنْدُبٌ Jundub, name of
a man.

جَهَّزَ *V c. l 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.

حَدٌّ *pl.* حُدُودٌ 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.* حَرَمٌ 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
'Alî.

حُسْنٌ beauty.

حَشَمٌ *coll.* followers, ser-
vants.

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

حِصْنٌ *pl.* حُصُونٌ fortress,
castle.

حَصَى *coll.* small stones,
pebbles.

حَضَرَ *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.

حَفَرَ *imp. i* to dig, dig out.
VIII idem.

حَافِرٌ hoof.

حَفْصٌ Hafṣ, man's name.

حَفِظَ *imp. a* to take care
of, guard.

VIII c. ب. r. take heed.

حَقٌّ truth, certainty;
due, right, appointed
portion.

حَقَّةٌ box.

ب. أَحَقُّ *elat.* حَقِيقٌ
r. worthy.

حَكَمَ *imp. u* to decide,
give judgment.

حِكْمَةٌ wisdom.

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

حَلَّةٌ *pl.* حَلَلٌ hand-
some wide garment.

حَلَفَ *imp. i* to swear.

حَلَقَ *II* to shave, shear.

حَمْدٌ praise, thanks.

حَمْدٌ مُحَمَّدٌ Muhammed (the
praised one.)

حِمَارٌ ass.

حِمَيْرٌ Himyar, a people
in South Arabia.

حَطَّ الحَمِيرِيَّةُ writing
of the Himyarites.

جِصُّ 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.

خُبٌّ bread, loaf.

خَتَمَ *imp. i* to seal.

- ⁶خَتَمَ *inf.* sealing up.
⁵خَاتَمَ seal.
 خَيْثَمَةُ *Haitama*, name
 of a woman.
²خَدَّ *imp. u* to dig, dig
 a pit.
²خَدَّ *inf.*
⁹خَدِيعَةٌ deception.
⁹خَدَمَ *coll.* servants.
⁹خَادِمٌ servant.
⁹خِدْمَةٌ service, per-
 formance of service.
⁹خَرَّ *imp. i* to throw one-
 self down, fall.
⁹خَرَجَ *imp. u* to go out,
 go forth; depart; to
 come, come out (into
 public).
IV to draw out, drive
 out.
X to bring out.
⁹خَرَجَ tax on a slave,
- poll-tax of free non-
 Muslims.
⁹خَرُوجٌ *inf.* going
 forth; appearance (of
 a prophet).
⁹خَرَزٌ *nom. unit.* ⁹خَرَزَةٌ small
 shell, jewel.
⁹خَرَطَ *VIII* to draw the
 sword from the scab-
 bard.
⁹خَرَقَ to get a hole in it,
 be cleft.
⁹خَازِنٌ treasurer.
⁹خَشِنٌ rough, coarse.
⁹خُضْرَةٌ verdure, veget-
 ables.
⁹خَضَعَ *imp.* a bow down.
⁹خَطٌّ writing, character.
⁹خَطَبَ *imp. u, c. acc.* to
 woo, demand in mar-
 riage.
⁹خَطْبَةٌ *inf.* wooing.

الْحَطَّابُ al-Hattāb,
 a man's name.
 خَفَّ *imp. i* to be light.
 IV to be little bur-
 dened, encumbered.
 خَدَّ 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.
 خُلُقٌ *pl.* أَخْلَاقٌ nat-
 ural 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.
 خَنْجَرَ dagger.
 خَاضَ *med. و* to wade
 through.

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

خَوْفٌ fear.

خَارَ *med. ي VIII* choose,
choose for oneself.

خَيْرٌ (*elat. id.*) good;
prosperity.

خَيْطٌ thread.

خَيْلٌ *coll.* horses.

خِيَالَةٌ phantom, spec-
tral vision.

تَخَيَّلٌ (*inf. II*) *pl.*

تَخَايُلٌ phantasmago-
ria.

دَابَّةٌ *pl.* دَوَابٌّ beast of bur-
den; animal for riding.

دُبُرٌ hinder-part.

دِيْبَاجٌ 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 ⁵ 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 ⁹ *c. عَلَى* guide,
sign, indication.

دَنَا *imp. u, c. مِنْ* to ap-
proach, come near to.

دُنْيَا ⁹ *fem. (masc. أَدْنَى)*
world; earthly things;
earthly possessions.

دُوْدٌ ⁹ *nom. unit.* دُوْدَةٌ worm.

دَاوُدٌ (§ 7 b *not.*) pro-
nounce *dā'ūdu* David.

دَارَ *IV* to turn oneself, go
round, to make to fly.

دَارٌ ⁹ *pl.* دُورٌ dwell-

ling, house, mansion,
court.

دَامَ ⁹ *med. و* to continue.

III to continue, keep
on doing anything.

دُونَُ ⁹ *præp.* on this side of,
below; with the excep-
tion of, except.

مِنْ دُونَُ ⁹ *idem.*

دَيْكٌ ⁹ cock.

دِينٌ ⁹ religion.

دِينَارٌ ⁹ denarius, gold-piece.

ذَا ⁹ *pron.* (§ 12 a) this.

مَاذَا (§ 14) what?

ذَبَحَ ⁹ *imp. a* to cut in
pieces.

ذُرِّيَّةٌ ⁹ offspring.

ذِرَاعٌ ⁹ ell, cubit.

ذَكَرَ ⁹ *imp. u, c. acc.* to re-
member, think of;
mention, name.

ذِكْرٌ ⁹ *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.*).

رَيْسٌ leader.

رَأَى *imp. يرى* 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.* رجُلٌ man.

رَحْلٌ camel's saddle.

رَحِيلٌ travelling, jour-
ney.

رَحِمَ *imp. a, c. acc. pers.*

- to have pity on anyone.
- ^سرَحِيمٌ compassionate, merciful.
- الرَّحْمَنُ the Compassionate, 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).
- رَدَّ *imp. u* to bring back.
- VIII to turn back, to turn.
- قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفَكَ, before thou hast given a single look.
- رَدُّ *inf.* giving back, sending back, returning.
- رَزَقَ *imp. u* to give, donate, 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.* satisfaction, 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.

رَهَجٌ cloud of dust.

رَأَتْ *med.* , to dung.

رِيحٌ (*pro* رُوح) *fem., pl.*

رياح wind.

رَادَ *med., 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.
- زُبُورٌ Holy writ, orig. the Book of Psalms.
- زُجَاجٌ glass, piece of glass.
- زُجَاجَةٌ id. *nom. un.*
- زَجَرَ *imp. u* to chide, reprove, reprimand, rebuke.
- زِحَامٌ crowd, crush.
- زَعْفَرَانٌ saffron.
- زَعِمَاءُ *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. , imp. u to visit.*

زَالَ *med. , 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. , imp. i, c. 2 acc.*
to give more, add to.

زَيْدٌ ⁹ *inf. increase.*

زَانَ *med. , II to make a*
thing seem good to
anyone.

زَانَةٌ *part. § 70 d; 74 a.*

زَاجٌ ⁹ teak.

زَائِرٌ ⁹ *سَائِرٌ remaining, all.*

سَأَلَ *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.

سَبْعَةٌ ⁹ *fem. سَبْعٌ seven.*

سَبَاعٌ ⁹ *pl. سَبْعٌ beast*
of prey.

سَبِيلٌ ⁹ *masc. vel fem. way,*
right way.

سِتِّ fem. سِتَّةٌ 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.

سِكْرٌ 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.* أسْرَارٌ secret.

سُرَّةٌ 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.

سُلْطَانَ 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. لِلَّهِ 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.

سَمٌّ 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.

- سَمَاءٌ ⁵ heaven.
 اسْمٌ ⁵ name.
 سِنٌ ² tooth, age.
 سُنَّةٌ ⁵, ⁵ pl. سُنَنٌ ⁵ ordinance,
 institution, tradi-
 tion.
 سَدَدٌ ⁵ *IV* to support; to
 authenticate a tradi-
 tion of Muhammed by
 adducing an unbroken
 series of the persons
 who have handed it
 down.
 مُسَدَّدٌ ⁵ propped up,
 name of the Himyaritic
 writing.
 سَنَةٌ ⁵ *pl. nom.* سِنُونَ (§ 53 b;
 65 m) year.
 سُهَيْلٌ ⁵ Suhail, the star
 Canopus.
 سَاءٌ ⁵ *med.* و to be evil.
IV to make evil.
- سُوءٌ ⁵ evil, wickedness,
 injury.
 سَوْدَانٌ ⁵ *fem.* سَوْدَانَةٌ ⁵ black,
 dark-coloured.
 اسَاوِدَةٌ ⁵ *pl.* house-
 utensils.
 سَيِّدٌ ⁵ lord, master.
 سِوَارٌ ⁵ *pl.* اسَاوِرٌ ⁵ bracelet.
 سَوْطٌ ⁵ whip.
 سَاعَةٌ ⁵ hour, while.
 اَلْسَاعَةَ ⁵ now, at once.
 سَاقٌ ⁵ *fem.* calf of leg.
 اسْوَاقٌ ⁵ *pl.* اسْوَقٌ ⁵ mar-
 ket, street.
 سَوِيٌّ ⁵ *VIII* to be uniform,
 equal.
 سَارٌ ⁵ *med.* سِي ⁵ *imp. i* to trav-
 el, journey, go on.
 سَيْرَةٌ ⁵ course of life,
 conduct.
 مَسِيرٌ ⁵ *inf.* travelling,
 journey.

سَمِيرَةٌ *space traversed*
in journeying.

سَيْفٌ *sword.*

سَاءَةٌ *sheep.*

سَامٌ *Syria.*

شَبِهَ *II to compare.*

IV to resemble.

V c. بَ 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.*

شَرَّ *(elat. id.) bad.*

شَرِبَ *imp. a to drink.*

شُرِبَ *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. بَ 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. شُهَدَاءٌ 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.

صَبَّحَ IV to rise early; to enter upon the time of the early morning.

صُبْحٌ daybreak.

صَبَاحٌ early morning.

مُصَبَّغَةٌ dyed garment.

صَحِيحٌ right, true.

صَحِبَ 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.

صَاحِفَةٌ leaf.

صَحْنٌ court, court-yard.

صَخْرٌ big stone.

صَاحِرٌ 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.

صَرَحٌ state-room.

صَرَخَ *imp. u* to call out, call loudly.

صَرَفَ *imp. i* to turn away, remove, depose.

صَرَفٌ *inf.*

VII c. عَنِ *pers.* to go away from, to leave.

صِرْوَاهُ Ṣirwāḥ, 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. مِنْ* to put in better order, condition.
- صَلَا *II* to pray.
- صَلَاةٌ, صَلَوَةٌ prayer.
- صَلَعٌ § 10.
- صَنَعَ *imp. a* to make, fabricate, construct.
- صَنْعَاءُ Ṣan'ā, large town in Yemen.
- مَصْنَعَةٌ *pl. مَصَانِعُ* 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 Ṭālib,
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.

طَلَّقٌ open, pleas-
ant.

طَلَّاقٌ divorce from
a wife.

طَبَعَ *imp. a, c. في rei* to covet, strive after, desire eagerly.

مِطْهَرَةٌ water-vessel made of leather (for ablutions).

طَوَّرَ time, state, measure, limit.

طَاعَ *med. و* to obey, to be complaisant.

IV id.

طَاعَةٌ obedience, submissiveness.

طَوَّقَ *pl. أَطْوَاقٌ* necklace.

طَاقَةٌ power, ability to do anything.

طَالَ *med. و IV* to make long, to remain a long time at.

طُولٌ length, extent in point of length.

طَوَى *imp. i* to fold, conceal.

طَارَ *med. ي* to fly.

طَيْرٌ *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 back, upper portion.

عَبَدَ *imp. u* to pray to, worship, adore.

عَبْدٌ slave, servant.

عَبْدُ اللَّهِ 'Abdallāh,

name of a man (worshipper of Allah).

عِبَادَةٌ worship.

عُبَيْدَةٌ 'Ubaida, name of a man.

اَلْعَبَّاسُ al-'Abbās, name
of a man.

عَبَاءٌ mantle.

عِنُقٌ nobility, rank.

عَتِيقٌ freed, noble, old.

عُثْمَانُ 'Uṭmān, name of
a man.

عَجِبَ *imp. a, c. مِنْ* to be
astonished at.

عَجِيبٌ wonderful, as-
tonishing.

عَجِيبَةٌ *pl. عَجَائِبُ* won-
derful thing, marvel.

عَجَمٌ *coll.* barbarians, esp.
Persians.

عَجَنَ *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. اَعْدَاءُ* enemy.

عَذَبَ *II* to punish, torture.

عَذَابٌ punishment,
torture.

عَدَلَ *imp. u vel i* to blame.

عَرَبٌ *coll.* Arabs.

اَعْرَابِيٌّ Bedouin.

عَرْشٌ throne, a throne with
a canopy over it.

عَرَضَ *imp. i, c. ل 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.

عَرَفَ *imp. i* to perceive,
know.

- عُرْفٌ *pl.* أَعْرَافٌ comb
on the head of a bird.
- عَرِيفٌ chief, prince.
- عَرَقٌ sweat, perspiration.
- عَزَّ *imp. i* to be strong,
mighty.
- الْعَزَى al-'Uzzā, name
of a goddess of the
pre-islamitic Arabs,
esp. of the Koreishites.
- عَبْدُ الْعَزَى 'Abdul-
'Uzzā, a man's name.
- عَزَلَ *inf.* deposition, re-
moval.
- عَزَمَ *imp. i, c.* على to
decide, to resolve upon
anything.
- عَسْكَرٌ army.
- مُعَسْكَرٌ camp.
- عَشْرٌ *fem.* عَشْرَةٌ ten.
- عِشْرُونَ twenty.
- عَشِيرَةٌ tribe, kins-
folk.
- عَاشُورَاءُ 'Ashūra, fes-
tival on the tenth
day of the month
Muharram; orig. the
Jewish feast of atone-
ment.
- مَعْشَرٌ assembly, to-
tality.
- عَصْرٌ afternoon, about
two hours before sun-
set; generation, age.
- عَصَا stick, staff.
- عَصَى *imp. i, c. acc.* to re-
bel against, disobey.
- أَبُو الْعَاصِي Abu-l-'Āṣi
a man's name.
- عَطِشَ *imp. a* to be, be-
come thirsty.
- عَطَا *IV c. 2 acc.* to give.
- عَظِيمٌ *elat.* أَعْظَمٌ great,
mighty, glorious.

^سعَفِير *vel* ^سعَفِير (?) proper name of a bird.

^سعَفْرِيت evil, clever demon.

^ععَفَّان 'Affān, man's name.

^ععَفَا *imp. u, c.* ^ععَنْ *pers.* to forgive anyone.

^سعَقَب offspring.

^سعَقَبَة mountain-road, pass.

^ععُقْبَة 'Ukba, a man's name.

^سعُقَاب a kind of eagle, sea-eagle.

^ععَقَلَ *imp. i vel* ^ععَقَلَ *imp. a* to be of sound mind, sensible.

^سعَقْل understanding; reason, intelligence.

^سعَقِيل 'Akīl, a man's name.

^ععَكَّا Acco, St. Jean d'Acre.

^ععَلِم *III* to treat, manage, labour at, exercise skill upon.

^ععَلِج big, strong heathen.

^سعَلَف *pl.* ^سعُلُوفَة fodder.

^ععَلِم *imp. a* to perceive, know.

c. ^بب be cognizant of.

^سعِلْم knowledge;

science.

^سعَلَم sign; something whereby a thing can be recognized.

^سعَالِم *pl.* ^سعُلَمَاء, *elat.*

^ععَلِمَّ learned man.

^سعَالَم creature.

^ععَلَا *imp. u* to be high.

c. ^ععَلَى to behave proudly, insolently to.

^ععَلَاهُ 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.

عَالِي *elat.* loud.

عَمَّ *imp. u* to be, become universal, comprehensive.

عَمِدَ *imp. i, c.* إِلَى to betake oneself to, have recourse to.

عَمْرُ 'Omar.

عَامِرُ 'Amir, man's name.

عَمْرُو (§ 65 n) pron. 'Amrun, a man's name.

عُمُقُ depth, distance to the bottom.

عَمِدَ *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.* أَعْنَاقٌ neck.

Kk

- عاج *med.* و IX to be crooked.
- عَاد *imp. a, c.* عَلَى to return, to repeat, do again.
- عُود^س aloes-wood.
- عَادَة^س 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.
- عَاوِيَة^س Mu'āwiya, the first Omayyad Caliph. (661—79).
- عَار^س disgrace.
- عَائِشَة^س 'A'īsa, woman's n.
- عَيْن^س *fem., pl.* اَعْيُن^س eye.
- عُيُون^س *pl.* well, spring.
- غَدَا *V* to breakfast, take an early meal.
- غُرَّة^س 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.
- غَسَلَ *inf.* ablution.
- غَوَاشِيَة^س *pl.* غَوَاش saddle-cover.
- غَضَّ to be choked up.
- غَضَّ^س fresh.
- غَضِبَ *imp. a* to be, become angry.
- غَضَب^س anger, wrath.
- غَضِبَ^س angry.
- غَطَّ^س cover, lid.

⁹غِلَاةٌ *pl.* غِلَائِدُ under-
garment.

⁹غَالِبٌ *elat.* أَغْلَبُ conquer-
ing, predominant.

⁹غَلَسَ darkness of night,
at the commencement
of dawn. [ness.

⁹غِلْظَةٌ roughness, harsh-
غَلَقَ *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.

غَابَ *med.* غَى to be absent.

غَارَ *med.* غَى *II, c.* مِنْ to
alter.

⁹غَيْرٌ (§ 88b with gen.)
other than, beside, ex-
cept; not.

مِنْ غَيْرٍ without.

⁹غَيْرَةٌ indignation.

⁹الْمُغِيرَةُ al-Mugira, 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.

Kk*

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.* بَ r. to
rejoice, be glad.

فَرَسٌ horse, especially of
pure breed.

فِرَاسَةٌ cleverness, in-
sight. [ian.

فَارِسِيّ Persian, a Pers-

فَرَسِخٌ *pl.* فَرَسِخٌ para-
sang, ab. four miles.

فَرَّغَ *imp. u, c.* مِْن 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.

فِرْقَةٌ 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.* مِْن to put
to shame before anyone.

فَضَلَ *VIII c.* بَ r. to wrap a
garment around oneself.

فَضْلٌ liberality.

فَعَلَ *imp. a* to do.

فَعْلٌ *pl.* أَفْعَالٌ deed,

action, manner of acting.

فَقَدَ *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.

فَوْرٌ *مِنْ فَوْرَةٍ* at once.

فُوَّةٌ (§ 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.

قَبْلَ *præp.* before, ere.

قَبْلُ opposing, power of resistance.

قَبْلَ *præp.* in presence of.

قَبُولٌ *inf. I* acceptance.

قَبَائٍ *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.

قَتَاةٌ 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).

قَرَابِينُ ^s *pl.* قُرْبَانَ sacrifice.

قَرِيبٌ ^s *c.* مِنْ near.

قَرَابَةٌ ^s relations.

قُرَيْشٌ the tribe of Kuraish, Kuraishites.

قُرْطٌ *pl.* أَقْرَاطٌ ear-ring.

قَرْيَةٌ *pl.* قُرَى village.

قَسَمٌ *IV* to swear.

قِصَّةٌ *pl.* قِصَصٌ story, tale.

قَصَابٌ 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.

قَنَى *VIII* to acquire, gain, buy.

قَادَ *med.* , to lead.

قَائِدٌ leader.

قَالَ *med.* , to say, tell; often = to ask.

c. l to call, name.

قَوْلٌ speech.

قَامَ *med.* , to stand up, to get up, to rise.

IV to establish, maintain; to accomplish,

execute; to place oneself, stand, stay, remain.

قوم ^ق coll. people, relations.

قيمة ^ق value.

قيام ^ق being awake; to perform one's devotions.

مقام ^ق place.

قَطَرَ to tie up, bind (a water-skin); to be assembled.

قَوِيَ to be strong.

II to make strong.

قَوِيٌّ (c. عَلَى) strong, powerful.

قَاءَ ^ق 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 oneself, be proud.

كَبِيرٌ ^ك elat. أَكْبَرُ 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 ^ك shoulder.

كَثُرَ to be much, abundant.

III to desire much of anything, to seek to surpass anyone.

كَثِيرٌ ^ك elat. أَكْثَرُ much (often used as a substantive in apposition).

كَذَا so, thus.

كَذَبَ *imp. i* to lie, tell lies.

- كُرْدُوسٌ *coll.* division, squadron.
 كُرَيْزٌ Kuraiz, man's name.
 كُرْسِيٌّ seat, chair, throne.
 كَرَمٌ *IV c. acc. pers. et* ب r. to honour, present with.
 كَرَمٌ *inf.* liberality, generosity.
 كَرِيمٌ noble.
 كَرِهَةٌ *imp. a* not to like, to rather not do a thing.
 كَشَفَ *imp. i, c.* عَنْ to uncover, lay bare.
 VII to be uncovered, taken away.
 كَعْبٌ Ka'b, name of a man.
 كُفُوٌّ equal, of equal birth, rank.
 كَفَرٌ *imp. u* to be ungrateful, to deny.
 كُفْرٌ unbelief.
 كَفَى *imp. i, c. acc. pers. et* r. to do a thing in someone's place.
 كُلٌّ (*v. § 85 b*) totality, before a determ. noun, all; bef. indet. every.
 مَكْلَلٌ ornamented, set.
 كَلَدَةٌ Kalada, name of a man.
 كِلْسٌ lime.
 دُو الْكَلَاعِ Dū-lkalā', n. of a South Arabian prince.
 كَلِمٌ *II c. acc. pers.* to talk with anyone.
 V to speak, talk.
 كَلَامٌ speech, talk.
 كَمَا (ك + ما) as, like as.
 كَمَالٌ perfection, completeness.
 كُنَاسَةٌ dust-heap; name of a part of Kufa.

كُنْ quantity.

كَنَا *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. ل* circumlocution for "to have".

كَيْفَ how?

لَ (§ 70g; 95 not.) *part.* of asseveration.

لِ *præp.* (§ 70 h; 87) for;

indicates the dative; because of, on account of (end, motive); in stating dates,

e. g. لِلَّيْلَةِ بَقِيَّتٌ مِّنْ رَّجَبٍ

one night remaining of (the month)

Rag'ab.

لِ *conj. c. subj.* (§ 75)

that, in order that.

لِإِنَّ (§ 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.
 لِبَسٌ *clothing, dress.*
 لِبَاسٌ *id.*
 مَلْبَسٌ *id.*
 لَبِنٌ *coll., nom. unit.* لَبْنَةٌ
 bricks.
 لُجَّةٌ *sea, lake.*
 الْقُجُونُ *village in Pal-*
estine, 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 condi-
tion. [blame.
 لَامٌ *med. و* to reproach,
 لان *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.

- ^سلَيْلٌ, ^سلَيْلَةٌ *pl.* لَيْالٍ (§ 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).
^سمِائَةٌ (§ 66) *pron.* *mi'atun*
 hundred.
^سمِثْلٌ similitude, the same;
 one like, as (cfr.
 § 94 b).
^سمَجْرُوسِيٌّ Magian, adherent
 of the religion of Zoro-
 aster.
^سمَجْرُونٌ carelessness, un-
 concernedness.
^سمَدٌّ *imp. u* to stretch out.
 مَدُّ عَيْنَيْكَ turn thy
 eyes.
^سمَدِينَةٌ *IV c. acc. pers. et* ب
r. to help one along
 to with...aid with...
^سمَدِينَةٌ town, city.
 الْمَدِينَةُ = الْمَدِينَةُ
 النَّبِيِّ Medina.
 الْمَدَائِنُ al-Madā'in,
 Ctesiphon on the Tigris.
^سمَرٌّ *imp. u* to pass by.
IV to make pass by
 (brandish).
^سمَرَّةٌ time.
^سمَرَّةٌ once.
^سمَرَّةٌ Murra, name of
 a man and of a tribe.
^سمَرَاةٌ woman.
^سمَرْجٌ *pl.* مَرْوَجٌ meadow.
^سمَرِدٌ *II* to make smooth.
^سمَرِضٌ *imp. a* to become sick.
^سمَرْمَرٌ marble.
^سمَرْوَانٌ Merwān, name of

a man, here of the
Omayyad Caliph, r.
683—685.

مِسْكٌ musk.

مَسَاءٌ *IV* to enter upon
the evening; to do any-
thing late.

مَسَاءٌ evening.

مَشَى *imp. i* to go, go on,
march.

مَضَى *imp. i* to go, go by,
go away, to have exist-
ed formerly.

مَطَرٌ rain, shower.

مَعَ *prap.* with, along with,
in spite of.

مَعَ ذَلِكَ in addition
to that.

مُعَيْطٌ Mu'aiṭ, man's name.

مَكَّة Mecca.

مَكْرٌ craft, artfulness.

مَكْسٌ market-tax.

مَكَّنَ *II. c. acc. pers. et*
مِنْ *r.* to put in pos-
session of.

مَلَأَ *imp. a, c. acc. et* مِنْ
to fill.

مَلَأَ *coll.* aristocracy,
nobles.

مَلَقَ *V* to flatter, seek
to appease.

مَلَكَ *imp. i, c. acc.* to
rule, govern, reign.

II to make king.

مُلْكٌ rule, govern-
ment, empire, reign,
royalty, wealth.

مِلْكٌ property.

مَلِكٌ *pl.* مُلُوكٌ king.

مَلِكَةٌ queen.

عَبْدُ الْمَلِكِ 'Abdul-
melik, a man's name,
here of the Omayyad
Caliph, reign. 685—705.

- ⁵مَمْلَكَة empire, kingdom.
⁵مِنَّ *ex* مِنْ *et* مِنْ (§ 5d).
⁵مَنْ who? (§ 14); he who, one who, if anyone. (§ 13; 99; 102).
⁵مَنْ لِي بِ who can...me?
⁵مِنْ *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).
⁵مَنْعَ *imp. a* to restrain, hinder.
 VIII to defend oneself; refuse, be reluctant.
⁵مَاتَ *med. و* to die.
⁵مَوْتٌ *inf.* death.
- ⁵مُوسَى Moses.
⁵مَالٌ *pl. أَمْوَالٌ* property, possessions.
⁵مَاءٌ (§ 65 q) water.
⁵مَيْدَانٌ open space.
⁵مَازَ *med. ي* II c. بَيْنَ to distinguish between.
⁵مَالَ *med. ي* to decline, incline, strive towards.
⁵مَنْبِرٌ pulpit.
⁵مُنَبِّهٌ Munabbih, name of a man.
⁵نُبْدَةٌ portion, choice piece.
²نَبَأٌ account, report.
⁵نَبِيٌّ *pl. أَنْبِيَاءٌ vel نَبِيُّونَ* prophet.
⁵نُبُوَّةٌ prophecy, dignity of prophet.
⁵نَجَّارٌ carpenter.
⁵نَجِسٌ 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.

النَّمِيرُ *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* dwel-
ling, 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. الى* 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. من*) 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 على pers.* to be displeased with anyone for.
- نهار day.
- نها *VIII* to arrive at, to come to an end.
- نهاية extremity, utmost.
- نہاوند Nehāwend, town

- in North-west Persia.
- ذَوْبَةٌ ^s a body of troupes which takes turns in standing guard.
- نَارٌ ^s fem. hell-fire.
- نُورٌ ^s light.
- ذَوْعٌ ^s pl. أَنْوَاعٌ ^s kind, species, variety.
- نَاقَةٌ ^s female camel.
- نَامٌ ^s med. و, imp. a to lay oneself down, to go to sleep, to sleep.
- هَبَطَ ^s imp. u et i to dart down (of a bird).
- هَجْرَةٌ ^s flight.
- الْحِجْرَةُ ^s Muhammed's flight from Mecca to Medina.
- مُهَاجِرٌ ^s companion of Muhammed in the flight.
- هَجَمَ ^s imp. i, c. عَلَى to rush, hurl oneself upon.
- هُدُودٌ ^s hoopoe.
- هَدَى ^s to lead the right way.
- VIII to follow the right path.
- هُدًى ^s true, right guidance.
- هَدِيَّةٌ ^s pl. هَدَايَا gift, present.
- هَذَا ^s fem. هَذِهِ (§ 12 b) this.
- أَبُو هُرَيْرَةَ ^s Abū Huraira, name of a companion of Muhammed.
- هَرَبٌ ^s inf. fleeing, flight.
- هَشَامٌ ^s Hishām, man's name.
- هَلْ ^s part. interrog.
- هَمَّ ^s imp. u to intend doing a thing.
- هَمٌّ ^s inf. care.
- هَمَامٌ ^s pl. هَمَامٌ reptile.

هُمْدَانُ 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!

وَتَّقِ *imp.* i, c. بِ *pers.* to
place confidence in.

وَجَبَ *imp.* i to be necessary.
IV to appoint, fix.

وَجَدَ *imp.* i to find.

وَجِهَ V to take the direc-
tion of, to go towards.

وَجْهٌ *pl.* وُجُوهُ face,
presence.

وَاحِدٌ one.

وَحْشٌ *pl.* وُحُوشٌ wild
animal.

وَدَعَ *imp.* يَدَعُ to place, let.

وَادٍ valley, water-course.

وَادِي الْقُرَى Wādī al-
Kurā, name of a valley
in North Arabia.

وَرَدَ *imp.* i to descend, go
down.

عَلَى *c.* to come to any-
one.

وَرَاءَ *præp.* behind.

مِنْ وَّرَاءَ *id.*

وَزِيرٌ *pl.* وُزَرَآءُ *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.*

وَضَحٌ *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.*

وَفْدٌ *pl.* وَفُودٌ *number of persons visiting a prince, deputation.*

Ll*

وَفِي *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.

وَكَّلَ *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 *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 *governor, ruler.*

- ^٥ **وَلِيّ** *pl.* **أَوْلِيَاءَ** *elat.* ^٥ **يَعْفُورٌ** proper name of a bird.
^٥ **أَوْلَى** near, appropriate, fit; esp. near to God = saint.
^٥ **وَلَايَةٌ** *inf.* becoming governor, rule, reign.
^٥ **وَهْبٌ** Wahb, man's name.
^٥ **وَيْلٌ** calamity, woe.
^٥ **يَا** *part. exclam.* (§ 61) O!
^٥ **يَيْسٌ** *imp. a, c.* **مِنْ** to despair of . . .
^٥ **يَأْسٌ** *inf.* despairing, to have no hope.
^٥ **يَتِيمٌ** orphan.
^٥ **يَدٌ** *fem., pl.* **أَيْدٍ** (§ 65 r) hand, force, power.
^٥ **يَسْرٌ** to be easy.
^٥ **يَسَارٌ** left, l. hand.
^٥ **يَسِيرٌ** easy, little.
^٥ **يَأْقُوتٌ** Hyacinth, Chrysolite.
^٥ **يَقِظٌ** *imp. a* to be awake.
IV to wake.
X to have oneself waked, to awaken.
^٥ **يَقِينٌ** *adj.* certain, sure, trustworthy.
^٥ **يَمَنٌ** Yemen, South Arabia.
^٥ **يَمَانِيٌّ** (§ 49 *not.*) yemenitic.
^٥ **يَمِينٌ** right, right hand.
^٥ **عَنْ يَمِينٍ** on the right, right hand.
^٥ **إِبْنُ مَيْمُونَةَ** Ibn Maimūna, man's name.
^٥ **أَلْيَهُودُ** *coll.* Jews.
^٥ **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 هَارُونُ

Abraham اِبْرَاهِيمُ

abstinence زُهْدٌ

Abū Bekr al-Rabbānī أَبُو بَكْرٍ الرَّبَّانِيّ

بَكْرٍ الرَّبَّانِيّ

Abū Dulāma أَبُو دُلَامَةَ

abundant *see* much.

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.

'Ali 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.*
- although وَإِنْ § 102.
- among فِي.
- ample وَاسِعٌ *elat.* § 47 e.
- 'Amr عَمْرٍو § 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) مَثَلٌ.
- 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) حَيٌّ *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*; —
believer *id. part. act.*
- beard **حَيْةٌ** *pl.* § 63, 3, belly **بَطْنٌ**
- § 40 c, *rem. b.*
- beardless **أَمْرَدٌ** *pl.* § 63, 1. beseech of (to) **طَلَبَ** *III*
with acc. of person and
ب of thing.
- beat (to) **ضَرَبَ** *imp. i, inf.* best *elat. of good.*
- ضَرَبَ**. better *elat. of good.*
- beauty **حُسْنٌ**. — beauties between **بَيْنَ**
- مَحَاسِنُ**.
- beautiful **حَسَنٌ** *fem.* **سَةٌ**; beverage **مَشْرَبٌ** *pl.* § 63, 29.
- elat.* § 47 e. — to find birds *coll.* **طَيْرٌ**
- to be beautiful **حَسَنٌ** *X.* birth **مَوْلِدٌ**
- because **لِأَنَّ** § 95 a. black **أَسْوَدٌ** *fem.* § 51 c.
- Bedouin **أَعْرَابِيٌّ**. bless (to) **صَلَّى** *II.*
- before (of place) = be- body **جَسَدٌ** *pl.* § 63, 19;
tween the two hands
of (dual *stat. constr.*). **بَدَنٌ** (*nr.* 67).
- beg of (to) **سَأَلَ** *imp. a,* book **كِتَابٌ**
with acc.
- beggar *part. act. of* **سَأَلَ**. born (to be) **وَلَدَ** *V.*
- begin, begin with (to) **بَدَأَ** bottom **غِيَابَةٌ**
- imp. a, with acc.* break (to) **كَسَرَ** *imp. i.*

- bring (to) **جَاءَ بِ** *med.* **ي.**
 — to bring an action against one another
حكم VI. — to bring in **حضر IV.** — to bring into **دخل IV.** — to bring out **خرج IV.** — to bring upon **أتى IV** with **عَلَى.**
- brother **أَخٌ** § 65 a, c; *pl.* § 63, 6; *pl.* when = "friends" § 63, 23.
- bury (to) **دَفَنَ** *imp. i, inf.* **دَفِنٌ.**
- but **فَ.**
- by, by means of **بِ.**
- Byzantines (the) *coll.* **الرُّومُ.**
- Caliph **خَلِيفَةٌ.**
- care **هَمٌّ.**
- carry onwards (to) **سَارَ** *med.* **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 **عَذَابٌ.**
- 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 infn.
- command ^{9, 9, 9}أَمْرٌ.
- companion ⁹صَاحِبٌ *pl.*
§ 63, 19.
- compassionate ⁹رَحِيمٌ.
- concerning *فِي.*
- confide in (to) أَمِنَ *VIII.*
- conquering *part. act. of*
قَهَرَ.
- 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 ⁹ فُرُوج (pl. of cure شِفَاءٌ.
 (فَرَجٌ).
 continue (to) دَامَ *med.* و.
 contradict (to) خَلَف *III.*
 converse (to) حَدَث *V.* —
 to converse about, id.
 with بِ.
 core سَوَادٌ.
 counsel (to ask) شَار *med.*
 و *X.*
 country بَلَدٌ *pl.* § 63, 10.
 courage شَجَاعَةٌ.
 cover up (to) سَتَرَ *imp. u.*
 covetousness حِرْصٌ.
 cradle مَهْدٌ.
 crazy *part. pass. of* جَنَّ
fem. سَةٌ.
 creation خَلَقٌ.
 crucify (to) صَلَبَ *imp. i.*
 cultivated *part. act. of*
 عَمَرَ *fem.* سَةٌ.
- cure شِفَاءٌ.
 cut (to) قَطَعَ *imp. a.* —
 to cut open شَقَّ *imp. u.*
 al-Dahhāk أَلْحَاكُ.
 Damascus دِمَشْقُ.
 daughter بِنْتُ.
 day يَوْمٌ *pl.* أَيَّامٌ § 63, 19.
 — one day يَوْمًا. —
 to-day الْيَوْمَ.
 day-time نَهَارٌ.
 dead مَيِّتٌ.
 death مَوْتٌ.
 deceive (to) خَدَعَ *imp. a.*
 decline (to) مَنَعَ *VIII.*
 decree (to) قَضَى *imp. i.*
 demand (to) a thing سَأَلَ
imp. a, with عَنِ, § 36 b.
 depend on (to) وَكَلَّ *V, with*
 عَلَى.
 desert فَيْفَاءٌ *pl.* § 63, 27,
 § 64 a.

- desirous of (to be) شَاقَّ
med. و VIII, with عَلَى.
- detriment نَقْضٌ.
- devoted to (to be) هَمَكَ
VII with فِي.
- devotee *part. act. of* عَبْد
V.
- die (to) مَاتَ *med. و.*
- difficult عَسِيرٌ.
- disagree (to) خَلَفَ *VIII.*
- disease دَاءٌ.
- disgraceful قَبِيحٌ.
- dish طَعَامٌ.
- dislike (to) كَرِهَ *imp. a.*
- disobedient *part. act. of*
 عَصَى.
- dissolve (to) ذَابَ *med. و.*
- distance مَسَافَةٌ.
- distinguish (to) خَصَّ
imp. u.
- do (to) عَمِلَ *imp. a; فَعَلَ*
imp. a (no. 139). — to
- do according to عَمِلَ
with بِ.
- dog كَلْبٌ; hunting-dog
 كَلْبٌ صَيْدٍ.
- door بَابٌ.
- drachma دِرْهَمٌ.
- draw forth (to) بَرَزَ *IV.*
- dread (to) خَشِيَ *imp. a.*
- dress مَلَبَسٌ *pl. § 63, 29.*
- drink (to) شَرَبَ *imp. a.*
- drunk, drunken سَكْرَانٌ.
- dwelling دَارٌ.
- East مَشْرِقٌ.
- easy يَسِيرٌ.
- eat (to) أَكَلَ *imp. u; imperat.*
 § 36 b. — to give to
 eat of طَعَمَ *IV with acc.*
pers. and مِنْ.
- education أَدَبٌ. — to show
 one's education أَدَبٌ *V.*
- elder أَكْبَرٌ *pl. § 63, 29.*

elect (to) *صَفِيَ* VIII.

elegance *جَمَالٌ*.

enamoured of (to be)

عَشِقَ imp. a, with acc.

enchanter *سَاحِرٌ*.

encounter (to) *لَقِيَ* III.

endurance *صَبْرٌ*.

enemy *عَدُوٌّ*.

enjoy oneself (to) *طَرِبَ* V.

entail (to) *وَرِثَ* IV.

enter (to) *دَخَلَ* imp. u.

entertain (to) *قَرَى* imp. i,

inf. *قَرَأَ*.

entrance *مَدْخَلٌ*.

entrust (to) anyone with

وَدَعَ X with two accus.

envious part. act. of *حَسَدٌ*.

equal *سَوَاءٌ*.

ere, conj. *قَبْلَ أَنْ* § 75.

err (to) *غَلَطَ* inf. *غَلَطُ*.

error *ضَلَالٌ*.

escape (to) *نَجَا* imp. u.

escape *بُدُّ*.

estate *صَيْعَةٌ* pl. § 63, 10.

eulogize (to) *مَدَحَ* imp. a;

id. VIII (no. 134).

evening (late) *عَشِيٌّ*.

every *كُلٌّ* with indeterm.

noun. § 85 b.

evidence *بَيِّنَةٌ*.

evil (to be) *سَاءَ* med. و.

— to do evil id. IV. —

evil-doer part. act. of

id. IV.

evil *سُوٌّ*.

example *عِبْرَةٌ*.

excellent *فَاضِلٌ* elat. § 47 e.

except *إِلَّا* (= *إِنْ لَا*) § 98.

— except that *إِلَّا أَنَّهُ*

§ 95 b.

excepting *مَا خَلَا* with acc.

excuse (to) *عَدَّرَ* imp. i.

excuse *عُدْرٌ*.

- 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) طَعِمَ *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.* فَإِنَّ § 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 صُورَةٌ *pl.* § 63, 4.
 four أَرْبَعٌ §§ 66, 67 a.
 fourth رَابِعٌ.
 friend صَدِيقٌ *pl.* § 63, 20;
 intimate friend خَلِيلٌ.
 friendly لَطِيفٌ.
 from *prep.* مِنْ.
 fruit ثَمَرَةٌ.
 gain (to) كَسَبَ *V.*
 game صَيْدٌ.
 garment ثَوْبٌ *pl.* § 63, 10,
 § 39 e rem.
 gate بَابٌ.
 gate-keeper بَوَّابٌ.
 gather up (to) لَقَطَ *VIII.*
 get to (to) نَهَى *VIII with*
 إِلَى. — to get through
 قَطَعَ *imp. a.*
 gift مَوْهَبٌ *pl.* § 63, 29.
 girl جَارِيَةٌ.
 give (to) عَطَا *IV with two*
acc. — to give way *inf.*
 خَضَعُ
 glance بَصَرَ *pl.* § 63, 19.
 glorify (to) سَبَحَ *II.*
 glorious فَاحِرٌ *elat.* § 47 e.
 glory شَرَفٌ.
 go round (to) دَارَ *med. و.*
 — to go away ذَهَبَ
imp. a. — to go on
 مَشَى *imp. i.* — to go
 out خَرَجَ *imp. u.* — to
 let go رَسَلَ *IV.*
 goblet قَدَحٌ.
 god إِلَهٌ; God اَللَّهُ, by God
 وَاللَّهِ.
 gold-piece دِينَارٌ *pl.* § 65 k.
 good noun and adj. خَيْرٌ
elat. id. — to be good
 حَسُنَ *imp. u.* — to
 make good طَابَ *med.*
 ي *IV.*

government رِئَاسَةٌ or
رِئَاسَةٌ.

governor وَاَلِ.

grandee مَلِكٌ pl. § 63, 12.

grant (to) قَطَعَ IV with
two accus.

grateful (to be) شَكَرَ imp. u.

great كَبِيرٌ. — to be, be-
come great كَبَّرَ imp. u.

green رَطَبٌ.

greeting سَلَامٌ.

guard (to) صَانَ med. و;
inf. صَوَّنَ.

guest ضَيْفٌ.

hand يَدٌ.

al-Hārītُ الْحَارِثُ.

Harūn al-Rashīd هَارُونُ
الرَّشِيدِ.

hate بَغَضٌ.

have (to), is expressed by

the subject in the dative
(with لِ) followed by the

object in the nom. (as
لَهُ مَالٌ he has money);
occasionally a form of

كَانَ to be stands before
the subject (as كَانَ لَهُ

كَانَ لَهُ مَالٌ he had money) —
not to have either as in
the last example, but

with لَيْسَ (§ 42) instead
of لَيْسَ لَهُ مَالٌ (كَانَ

or لَا with following ob-
ject (§ 81 b) and dative
of subject (لَا مَالَ لَهُ).

he هُوَ § 11 a. — he who

مَنْ § 13 b.

head رَأْسٌ.

hear (to) سَمِعَ imp. a, inf.
سَمِعَ.

heart قَلْبٌ.

heaven سَمَاءٌ.

Mm

- heir *part. act. of* وِرْث *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 كَيْنٌ *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.*
 اَنَا *I.*
 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 عَلَيَّ § 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)
فِي *X with فتى.*
- 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) لَحَقَ *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 رَبُّ.
- love, fall in love with (to)
حَبَّ *IV*, with *acc.*
- love حُبُّ.
- 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 مَرْيَمُ.
- meat لَحْمٌ.
- Mecca مَكَّةٌ.
- medicine طَبٌّ.
- meet (to) لَقِيَ *imp. a.*
- mention (to) ذَكَرَ *imp. u.*
- mien مَنَظَرٌ.
- 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 ضَيْقٌ ^s (= ضَيْيقٌ ^s)
elat. § 47 e.
- month شَهْرٌ ^s. nature طَبْعٌ ^s *pl.* § 63, 10.
- morning (early) بُكْرَةٌ ^s. near (to place) قَرَبٌ ^s *II.*
- morrow, to-morrow غَدٌ ^s. needle اِبْرَةٌ ^s.
- Moses مُوسَى ^s. neighbour جَارٌ ^s.
- mosque مَسْجِدٌ ^s. niggardly بَخِيلٌ ^s. — to de-
clare anyone to be n.
most *elat.* of much. بَخْلٌ *II.*
- mountain جَبَلٌ ^s. niggardliness بَخْلٌ ^s.
- much كَثِيرٌ ^s *elat.* § 47, e. — night لَيْلٌ ^s.
- to be much, abundant كَثَرٌ ^s *imp. u.* — to make
much كَثَرٌ *IV.* noble كَرِيمٌ ^s. — nobles *coll.*
مَلَأٌ ^s.
- al-Mugîra الْمُغِيرَةُ ^s. not لَا.
- Muhammed مُحَمَّدٌ ^s. now *conj.* فَ.
- music سَمَاعٌ ^s. nutriment قُوْتٌ ^s.
- Muslim (to become a) سَلِمٌ ^s *IV.* — Muslim *id. part.*
act. O يَا § 61.
- Muzâhim مُزَاهِمٌ ^s. obedient to (to be) قَنَّتْ ^s
imp. u., with ل.
- naked عُرْيَانٌ ^s *fem.* عَاءٌ ^s. observe (to) عَبَرٌ *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. سَـةٌ; with pron. suffix أَحَدٌ.
- only إِنَّمَا.
- onslaught بَأْسٌ.
- open (to) فَتَحَ *imp. a; inf.*
فَتَحَ.
- 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.*
و *IV*.
- pearls coll. لؤلؤ.
- 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 ^سذَاتُ *fem.*
 poverty ^سفَقْر.
 power ^سقُوَّة.
 praise (to) ^سحَمِدَ *imp. a.*
 praise ^سذِكْر.
 pray (to) ^سصَلَا *II.*
 prayer ^سصَلَاةُ (= ^سصَلْوَةٌ
 § 39 a) *pl.* § 59.—direction
 of prayer ^سقِبْلَةٌ.—
 leader of prayer ^سإِمَام.
 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 ^سكِبْر.
 prince ^سأَمِير *pl.* § 63, 22.
 prison ^سسِجْن.
 promise ^سوَعْدٌ.
 prophecy (gift of) ^سنُبُوَّةٌ.—
 to pretend to prophecy
^سنَبَأَ *V.*
 prophet ^سنَبِي *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) **وَكَلَ** VIII, *with*
عَلَى § 38 c.
- repel (to) **رَدَّ** *imp. u.*
- repent (to) **تَابَ** *med. u.*
repentance **نَدَامَةٌ**.
- report **خَبَرَ**.
- reproach (to) **لَامَ** *med. u.*
- restore (to) **رَاحَ** *med. u.* 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.* و.
- run races (to) *سَبَقَ* *VIII.*
- saddle (of an ass) *بَرَدَعَةٌ*.
—saddle-girth *حِرَامٌ*.
- safe (to be) *سَلِمَ* *imp. a.*
- al-Saffâh *السَّفَّاحُ*.
- salt *مِلْحٌ*.
- save (to) *سَلِمَ* *II.*
- say (to) *قَالَ* *med.* و.—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* خمر.
- 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.* ي,
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*
 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*
 snow *ثَلْجٌ*
 so *conj. ف.*
 sober *part. act. of صَحَا.*
 Socrates *سُقْرَاطُ*
 solicitude *هَمَّةٌ*
 son *ابْنٌ § 65 b (the sound plural with names of tribes).*
 song *أَغْنِيَةٌ pl. § 63, 27.*
- sorrow *حُزْنٌ*
 spare (to) *حَيَّ X, § 41 c.*
 speech *قَوْلٌ*
 spend (to) *(of time) inf. قَطَعَ.*
 spirit *رُوحٌ*
 staff *عَصَا*
 stand (to) *قَامَ med. و; part. act. pl. § 63, 10, § 39 e, rem.*—to stand still
 imp. i. وَقَفَ
 star *نَجْمٌ*
 start off (to) *وجه V.*
 stay (to) *قام med. و IV.*
 steal (to) *سَرَقَ imp. i.*
 stratagem *حِيلَةٌ*
 stream *سَيْدٌ*
 strength *حَوْلٌ*
Šu'ba شُعْبَةٌ
 submissive (to be) *ذَلَّ V.*
 subsistence *رِزْقٌ*

- sufficiency كَيْفَايَةٌ^s.
- supplication دُعَاةٌ.
- surely لَ (after إِنَّ^s).
- tail ذَنْبٌ^s.
- take (to) أَخَذَ^f *imp. u.* —
 (of a city) فَتَحَ^f *imp. a.*
 to t. away ذَهَبَ^f *imp. a.*,
 with ب. — to t. hold of
 أَخَذَ^f *imp. u.*, with ب.
- talk to (to) كَلِمَ^{II}, with
 acc. — to t. to one an-
 other id. *V.*
- talk كَلَامٌ^s.
- tattle لَفْظٌ^s.
- teach (to) عَلَّمَ^{II}, with two
 accus.
- ten عَشْرٌ^s §§ 66, 67 a.
- than مِنْ^s.
- that pron. ذَلِكَ § 12 c.
- that (in order that) لِي^s with
 subj. § 75.
- that conj. أَنْ^f (before a
 verb); اَنَّ^f (before a noun
 § 95 a).
- that which مَا.
- then فَ.
- thereupon ثُمَّ^s.
- thief لَيْسٌ^s *pl.* § 63, 12.
- thing شَيْءٌ^s *pl.* § 63, 19.
- think (to) ظَنَّ^f *imp. u.*, with
 two accus.; *inf.* ظَنَّ^s.
- third ثَالِثٌ § 68 a.
- thirty ثَلَاثُونَ §§ 66, 67 b.
- this هَذَا § 12 b.
- Thora (the) التَّوْرَةُ.
- those who مَنْ § 13 b.
- thou أَنْتَ^f.
- thought فِكْرٌ^s.
- three ثَلَاثٌ §§ 66, 67 a.
- through (by means of)
 prep. بِ.
- throw away (to) رَمَى^f *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.) وَلَى 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.* ⁹سَاءَةٌ.—to
 render waste ⁹خَرَبَ *II.*
 water ⁹مَاءٌ.
 well ⁹جُبٌّ.
 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 regard to *prep.* فِي.
- without بِغَيْرِ (*with gen.*).
- woe to! وَيَدُلُّ لِ.
- wolf ذئبٌ.
- woman امْرَأَةٌ, مَرَأَةٌ. —
women نِسَاءٌ.
- wood عَوْدٌ. — piece of wood
خَشْبَةٌ.
- 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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