

they explain or determine the action of the verb upon the object; they can be used as prepositional phrases equivalent to a noun and thus function as a nominal predicate in the nominal sentence (see Vol. I, § 7).

§ 119 PREPOSITIONS

It may be said that the majority of Arabic prepositions were originally substantives in the adverbial accusative case,⁴⁹ and because of being so frequently used in an adverbial function, they have lost their relationship to the original nominal character, in some cases partially على only, and in others, completely ب, ل, من, عن, and في.⁵⁰

As a consequence of this nominal character, they have a nominal governing influence only; that is to say, they govern a noun or its equivalent in the genitive case and when governed by another preposition, as in a compound preposition, the one used as the second part of the compound preposition takes the genitive ending. Some of the prepositions are even found in diminutive form.

However, in spite of their nominal character, it cannot be denied that they have become independent of the noun and that they are actually prepositions and not merely nouns in the accusative case; thus they can be considered as a new grammatical category.⁵¹

The prepositions show the relationship of a noun or its equivalent to some other word in the sentence;

49. On the origin and nature of the prepositions, see Reck, *Synt. Verh.*, "Wesen der Prepositionen," p. 191; Brock., *Grund.*, II, p. 359.

50. ب and ل are the only exceptions. On their origins, see Brock., *Grund.*, I, p. 181 and II, pp. 360 and 542.

51. The presentation of the different meanings of the prepositions belongs in a dictionary, as does their complete enumeration. Nevertheless, since Arabic prepositions offer the most varied and diversified range of meanings and grammatical relationships, we shall present here the ones most widely used.

§ 120 GENERAL REMARKS ON THE USE OF THE PREPOSITIONS

A A preposition may govern

a) a substantival (this should not require any examples);

b) a pronominal form; interrogative, demonstrative, or relative pronoun:

على هذا يجب أن — Besides that, it is necessary to.... Musa adab. 12, 13

بأذا أجابته؟ What did she answer? Hak. ah1. 82, 10

ولماذا عاهدته على منكرتي؟ Why had I promised not to say anything? Nu'. 11q. 22, 3

نوق ذلك besides that. Amin duh. I, 5, 6

لم لا ألتفت للنظر إلى يائس عيبي بمن هم في مثل ظروفي؟ Why not attract everyone's attention to me and to others in the same circumstance? Kam. (Zy.) 4, 32

o) an adjective used in a substantival function: عن قريب تصيرين سيدي هذه Soon you will be the owner of this vast land. Gibr. II, 111, 14

في قليل من قبايلها in few of its tribes. Hal. sir. 71, 7

ومن غريب الأمر أن — and the strange thing was.... Hus. ay. I, 50, 8

d) an adverb:

تَأْتِي كُلَّ يَوْمٍ إِلَى هُنَا
You come here every day.
'Aww. (Br.) 15, 25

إِلَى مَتَى —
Till when...?
Hak. sheh. 155, 5

مَتَى مَتَى ؟
Since when?
Hak. ahl. 83, 13

مِنْ أَيْنَ ؟
From where?
Hak. (Zy.) 11, 26

e) an expression used as a noun:

(قَوَاتٍ) مِنَ الْبُكَورَةِ إِلَى الْبُحَيْرَةِ
[I read] from "The Cow"
to "You will find" on
Saturday and from "You
will find" to "I do not
exculpate" on Sunday.
Hus. ayy. I, 51, 11

نَدْعِي مِنْ أَمِيرَاتِ الْبَيْتِ
Don't call me "holy man."
Hak. ahl. 83, 2

قِصَّةُ انْتِطَاعَتِ بْنِ الْوَلَفِ لِأَيَّةِ وَرَأَيْتَهُ
a story taken from the
Arabian Nights.
Hus. ayy. I, 100, 15

لِمَاذَا تَدْعُونَنَا نَافِئًا بِمَا مَوْلَايَ ؟
Why do you always address
us as "My Lord" ?
Hak. ahl. 11, 14

شَيْءٌ خَيْرٌ مِنْ لَأَ شَيْءٍ 52
Something is better than
nothing. Mah. gah. 28, 15

f) a complete sentence in a noun clause (see
Vol. III).

g) an adverbial relative clause (see Vol. III).

B All the prepositions may take the genitive of
a suffixed pronoun with the exception of *حَيْثُ* and *مِنْ*.

52. On this expression, see page 225.

C Some prepositions may take the diminutive form,
still retaining their prepositional character and
influence:

يَأْتِي سَيِّدُنَا فِي كُلِّ يَوْمٍ قَبْلَ
الظُّهْرِ
The school teacher arrived
every day shortly before
noon. Hus. ayy. I, 51, 7

قَبْلَ بَرْوَجِ الشَّمْسِ
a little before sunrise.
Gibr. II, 145, 2

بَعْدَهُ
a little after.
Gibr. I, 108, 18

D As in any genitive construction, the governed
genitive must immediately follow its governing prepo-
sition. Only the indefinite pronoun *لَ* (see Vol. III),
which is often placed between some prepositions and
the genitive they govern, seems not to influence the
construction (see Vol. III):

عَاطِلٌ
presently. Hak. ahl. 174, 17

عَاطِلٌ قَرِيبٌ
soon. Gibr. II, 37, 5

This is also true of *لَا* as the prepositional compound
بِلا, "without" (see page 308):

بِلا مَعَلِّمٍ
without a teacher.
Maz. (Zy.) 1, 1

أَنَّ النِّسَاءَ لَا يَعِيشْنَ بِلا حَبِّ
Women cannot live without
love. Mah. gah. 135, 18

بِلا زَيْبٍ
undoubtedly. Hak. sheh. 24, 11
أَنَّ عَمَّ يَضْرِبُهُ كُلَّ يَوْمٍ بِلا
مَقَاتِلَةٍ
that his uncle beat him
every day without pity.
'Aww. (Br.) 16, 9

(On the expression *بِلا شَيْءٍ* "better than nothing"
see page 225.)

E When a preposition has two or more dependent
genitives, contrary to the noun (see page 102), it
usually is not repeated:

لا مُوجِبٌ لِهَذَا إِلَّا أَنْ
There was no need for either
one. Maz. (Zy.) 1, 35

أَجَابَ الْأَثَرِيُّ الْفَرَنْسِيَّ
بِإِيمَانٍ وَوَعْدَةٍ
The French archaeologist
answered confidently and
vehemently. Agq. (Zy.) 15, 16

إِنَّ الْقَارِمَ لَيْسَ بِرَجُلٍ وَلَا
أَمْرًا
The one approaching was
neither man nor woman.
Manf. Sha'. 183, 6

لَمْ يَدْخُلْ فِي يَهُودِيَّةٍ وَلَا
نَصْرَانِيَّةٍ
He did not embrace Judaism
or Christianity. Hai. sir. 127, 20

مَنْ تَوَكَّرَا فِيهَا مِنْ أَهْلِ وُلْدِ
وَمَالِ
the relatives, sons, and
wealth they had left there.
Hus. 'ala. I, 21, 12

أَيْضًا كَانَتْ تَنْفَسُ مَحَطِّمْ مَشْفُورَةً
يَأْنِ تَوَرَّى وَأَنْ تَسْمَعُ وَأَنْ تَعْرِفَ
but Mohammed's spirit was
obsessed with a desire to
see, hear, and learn. Hai. sir. 118, 8

أَمْرِيكَ يَدْرِيَّتِيهَا كَوْرِيهَا عَلِيَّتِيهَا
نَشَاطِيهَا طَمُوحِيهَا —
America with its civili-
zation, its Revolution,
mentality, activity,
ambition.... Tai. (Zy.) 9, 28

but it may be repeated before each genitive, with an
emphatic effect:

(أَخَذَتْ) تَسْأَلُ عَنْ نَفْسِهِ وَكُنْ
أَيُّ وَكُنْ إِخْوَتِهِ وَكُنْ دَارُهُ
(She began) asking him
about himself, his mother,
his brothers, and his
house. Hus. ayy. I, 116, 16

كَانَ هَذَا السَّلَمُ لَيْسَ بِشَدِيدٍ
السَّمْعَةَ وَلَا بِشَدِيدٍ اللَّصِيقَ
The staircase was average,
not very wide, nor very
narrow. Hus. ayy. II, 5, 4

طَلَقَتْ أَيْ تَأْجِيَةً أَيْهَا وَأَيْ
تَأْجِيَةً أَيْهَا
She turned around to her
parents. Hai. sir. 360, 21

الِدْنَاعُ عَنِ التَّمَعِيدَةِ وَكُنْ الْإِيمَانُ
وَكُنْ رَيْبُ اللَّهِ
the defense of dogma,
faith, and God's religion. Hai. sir. 294, 22

or, in longer series of genitives, it may be repeated
before only some of them:

أَزْهَرَتْ فِي الْعِلْمِ وَالصَّنَاعَةِ
وَالتِّجَارَةِ وَفِي الْحَرْبِ وَفِي كُلِّ
تَوَاجِيهِ النِّشَاطِ الْإِنْسَانِيِّ
It flourished in sciences,
crafts, agriculture, and
trade, in war and in all
fields of human activity. Hai. sir. 67, 4

عَادَ الْبَنِي الْأَرْهَمِيُّ مِنْ أَكْرَامِ
وَحَفَاوَةٍ وَفِي حَيْلَةٍ وَأَكْبَارِ
and how much honor, welcome,
reverence, and respect will
the *azkhar* find! Hus. ayy. I, 68, 16

When the preposition is not repeated, it may be
separated from the following genitives by modifications
attached to the nouns in the genitive case:

كَانَ صَاحِبِنَا أَسْمَعُ النَّاسِ
يَلَا سَمْعًا إِلَى أَخْوَابِهِ وَهِيَ
يَتَقَنَّيْنِ وَأَيُّ وَهِيَ تَعْدُرُ
Our friend was happiest
listening to his sisters
singing and to his mother
when she praised the dead. Hus. ayy. I, 26, 3

The preposition must be repeated when one of the
genitives is a personal pronoun:

أَحْمِرُ طَعْمًا لَنَا كُنْ
I shall bring food for you
both and for me. Hak. ahl. 23, 1

لَمْ يَشْفُقُوا عَلَيَّ وَكُنْ
الْمَرْأَةُ الْجَائِعِيْنَ
They felt no compassion
for our, nor for me nor
for our, naked and hungry
children. Gibr. I, 138, 4

(لَأَنَّا) لَمْ رَمَيْتْ بِهِ وَبِكَ
فِي الْبَحْرِ
(If) I then threw it into
the sea along with you. Hak. sul. 19, 5

F Frequently two different prepositions, with
the nouns they respectively govern, will be used
together as correlative compound expressions:

مِنْهُ أَتَيْتُهُمُ الْكَاهِنُ إِلَى أَيَّامِنَا هُنَا
 From the beginning down
 to our day.
 Gibr. I, 178, 1

مِنْ يَوْمِئِذٍ إِلَى يَوْمِنَا هَذَا
 From that time down to the
 present day.
 Hai. sir. 2, 1

مِنْهُ بَدَأَ هَذَا الْوَلَدُ حَتَّى الْوَلَدِ
 from the beginning of this
 century until now.
 Mand. (Br.) 1, 3

G When the same noun is governed by the two prepositions and the noun is undefined, the construction gives rise to a series of indefinite correlative expressions:

مِنْ آتٍ لِآنِ
 From time to time.
 Qal. (Zy.) 21, 53

مِنْ حِينِ إِلَى حِينِ
 From time to time.
 Raih. mul. 25, 21;
 Manf. mag. 87, 16

مِنْ وَقْتِ إِلَى آخَرِ
 From time to time.
 Musa (Zy.) 29, 7;
 Gibr. II, 76, 3

The noun in the second part of a correlative may be omitted:

H Frequently the governed noun appears to depend not upon the preposition but upon another noun which is not entirely necessary but which adds a special stress to the construction:
 كَانَ مِنْ أَتْرُ لِيكَ كَلِمَةً أَنْ
 A consequence of all this
 was.... Amih duh. I, 129, 8

فِي أَثْنَاءِ الْطَرِيقِ
 on the way.
 Hai. sir. 113, 15

عَلَى نَحْوِ مَا قَعَلْتَ خَيْرَةً —
 As the newspaper... did.
 Musa (Zy.) 29, 40

أَرْسَلْتَهُ بِوَأَسْطَةِ تَاجِرِ
 I sent it through a merchant.
 Raih. mul. 14, 14

بِوَأَسْطَةِ —
 Through....
 Raih. mul. 207, 4
 تَلَقَّتْ إِلَى تَاجِحِيَةِ أَبْنَاهَا وَأَبْنَى
 تَاجِحِيَةِ أَبْنَاهَا
 She turned around to her
 parents. Hai. sir. 360, 21

I The same function is seen with what is called "compound prepositions," in which one preposition governs another; in this position, the second one no longer appears with the accusative ending, but takes that of the genitive (see page 90):

The preposition used as first part of the compound is generally:

كَانَ يَجْلِسُ إِلَيْهِ مِنْ قَبْلِكَ
 الْأَسْتَاذُ
 Kam. (Zy.) 4, 22
 Dr. X used to sit at it
 [the desk] before you
 [did]

لِيَسْتَهْبِ مَعًا لِعَوْدِ بَيْتِهَا
 قَائِمًا تَخَافُ أَنْ يَهْجُمُونَا مِنْ
 وَرَائِنَا
 Nu'. 11q. 96, 5
 to go together to Baha's.
 For we are afraid that
 they will attack us from
 behind. Hai. sir. 293, 2

أَغْلَقَ بَابَهَا مِنْ دُونِهِ
 He locked the door behind
 him. Hus. ayy. I, 102, 16

J The adverbs ending in w (و) are indeclinable, and thus do not change their ending when modified by a preposition:

رَفَعَ الْعَصَا إِلَى تَوَقُّفِ
 He raised the stick in the
 air. 'Aww. (Br.) 20, 5

مِنْ قَبْلِ
 before. Mah. gah. 122, 6

ثُمَّ عَادَ إِلَى حَتَّى وَقَفَ فِي
 الْحَرَابِيتِ
 Then he again took up the
 narrative where he had
 stopped. Raih. mul. 56, 10

بِحَيْثِ
 inasmuch as.
 Musa adab. 102, 7

The prepositions often govern adverbs ending in *a*, which actually were originally adverbial accusatives (see page 171). Most of them retain their ending 53:

- إِلَى أين whither. Nu'. liq. 25, 17
- مِنْ مِمَّ from there [thus, therefore]. Nu'. liq. 97, 13; Hai. sir. 79, 5

and so does the adverbial *الآن* , "now":

قَبْلَ الآنَ before (now). Nu'. liq. 11, 6

K In modern Arabic, the preposition which usually accompanies a verb or a verbal noun (participles, verbal adjectives, and infinitives) is frequently omitted.

The omission of only the preposition seems to be restricted to constructions in which the object governed by it is a noun clause:

- اللَّهُ سَمْعُكَ أَنْ — God is responsible for.... Mah. gah. 40, 21
- كَانَ وَابِتًا أَنْ — He was sure that.... Hus. ayy. I, 8, 14
- مَا قَدْ أَسْفَكَ أَنْ يَسْتَأْهِمَ النَّاسُ فِي عَصْرًا هَذَا — People in our time had almost forgotten them. Hak. ahl. 48, 16
- كَانَ مُقْتَبِعًا أَنْ أَبَاهُ مَجُوقٌ — He was convinced that his father was right. Hus. ayy. I, 44, 3
- كَانَ لَا رَيْدَ أَنْ يَنْتَكِمَ — He must speak. Mah. gah. 146, 21
- لَا رَيْدَ أَنْ يَكُونَ — He must be.... Ayy. (Br.) 27, 21

53. Note that adverbial compounds such as *يَوْمَئِذٍ* do not change when governed by a preposition:

مِنْ يَوْمَئِذٍ From that day. Hai. sir. 9, 7

- أَنَا لَا أَفْكَرُ أَنْ — I do not think.... Jabr. (Br.) 70, 10
- لَا سَأَلَكَ أَنْ — There is no doubt about.... Mah. gah. 80, 2
- وَلَا هُوَ قَائِرٌ أَنْ — nor is he able to.... Raf. wah. I, 201, 4

Otherwise the omission of the preposition is found only when governing a personal pronoun referring to a noun which has already been mentioned. In these instances, the preposition is omitted along with the personal pronoun it governs.

The omission of the prepositional phrase is very common

a) in expressions with *لَا* of general denial (see page 226):

- هِيَ لَا سَأَلَكَ تُحِبُّ — She was undoubtedly in love. Mah. gah. 135, 19
- أَيْدِي لَا رَيْدَ يَسْفِضُكَ وَحَسْبُكَ — He will certainly hate and despise you. Manf. mag. 139, 14
- وَأَلَّا نَبَا قَائِلَةٌ لَا حَسَالَةَ — Otherwise I would surely kill him. Nu'. liq. 110, 12

b) in some relative constructions in which the relative pronoun is introduced by the preposition that has been omitted (see Vol. III):

- أَمْرٌ بِمَا أَمَرَ — He prescribed something. Hus. ayy. I, 130, 12
- هُوَ شَيْءٌ أَنْ تَدَّ تَمَّ الْعَمَالَ عَلَى مَا هِيَ — He wished things would stay as they were. 'Aww. (Br.) 12, 17

§ 121 مِنْ "OF," "FROM"

مِنْ designates its governed noun as belonging to

a group, species, or kind, and also its separation from them.

A This idea can be understood when speaking of a kind, species, or group:

مَنْ كَانَ يَسْتَعْبُدُ مُحَمَّدًا

whoever of you worships Mohammed.

Hak. (Br.) 43,14

بَيْنَ هَذِهِ الطَّبَقَةِ أَبُو عَلِيٍّ

Abu 'Ala belongs to this class. Amin zuh. I, 232,15

أَأَنْ نَحْنُ مِنَ الْأَمْوَاتِ

then we belong to the dead. Hak. sheh. 141,15

جَمَاعَةٌ مِنَ الطَّالِمَاتِ

a group of girl students. Mah. qah. 5,12

هُوَ عَرَبِيٌّ مِنْ كُنَى

He was an Arab from the tribe of Tay.

Djir. tar. II, 77, 6

مَعَ تَرٍ قَلِيلٍ مِنْ أَصْحَابِهَا

with a small group of her friends. Mah. qah. 100,7

Hence it has an expegegetic, explicative signification,⁵⁴ which is especially frequent after nouns of general meaning:

يَشْرَبُ شَيْئًا مِنَ الْكَرْوِيِّ

drinking some 'arwak. Idr. (Br.) 73,17

قَدْ وَضَعْتَ فِي التَّوْقِدِ عَمْرًا مِنَ

She had deposited an armful of dried twigs in the fireplace. Gibr. I, 158, 17

يَأْخُذُهُ شَيْءٌ مِنَ الْأَعْجَابِ وَاللَّهْثِ

Amazement and admiration overcame him. Hus. ayy. I, 80, 1

54. Frequently the difference between an expegegetic and a partitive relationship can be determined by the context, or simply be a question of stylistic appreciation, as in this case which could also be translated:

يَشْرَبُ شَيْئًا مِنَ الْكَرْوِيِّ "drinking a little of the 'arwak."

أَلَا أَنْ الْعَمَلُ بِأَيْسَ السَّلِيمِ

يَسِينُ مِنْ ذَلِكَ

but reason refuses to accept such a thing. Nu'. 11q. 102, 16

لَإِنَّ فِي النَّفْسِ كَثِيرًا مِنْ سَمَاتِ

الْمَوْتِ بَلْ هُوَ الْمَوْتُ

For in the past there are many signs of death—in fact, it *is* death itself. Musa adab. 8, 2

after numerals (see page 361ff.):

تَسَلَّكَ عَشْرَاتٌ مِنَ الرَّهْمَانِ

It houses scores of monks. Gibr. I, 155, 10

كَنتَ فِي الثَّائِفَةِ مِنْ عَنِي

I was eighteen years of age. Gibr. I, 113, 4

نَحْوُ أَلْفٍ مِنَ الْأَكْلِيمَاتِ

about one thousand kilometers. Hal. sir. 71, 16

ثَلَاثَةٌ مِنَ أَبْنَاءِ أَدَمَ

three human beings. Gibr. I, 131, 14

مَقَاتٌ مِنْ كُتُبِهِمْ

hundreds of their books. Djir. tar. I, 21, 28

لَكِنْ أَحَدًا مِنَ النَّاسِ لَا يَعْرِفُهُ

بِهَذَا الْأَسْمِ

but nobody knew him by this name. 'Aww. (Br.) 9, 5

and with the indefinite relative pronouns *مَا* and *مَنْ* (see Vol. III):

مَنْ بَرَّكَرَا فِيهَا مِنْ أَهْلِ وَوَلَدٍ

وَوَالٍ

the relatives, sons, and wealth they had left there. Hus. 'ala. I, 21, 12

إِنَّهُ يَسْمَعُنِي مَا لَا أُحِبُّ مِنَ

الْكَلَامِ

He lets me hear words I do not like. Hak. sul. 49, 1

يَعْرِفُ مَا بَيْنِي وَبَيْنَهُمْ مِنْ

صَدَاقَةٍ

He knows the friendship existing between us. Nu'. 11q. 16, 1

وَتَقَلَّبْتُ فِيهَا شَاءَ اللَّهِ أَنْ أَتَقَلَّبَ
and I went through all the
vicissitudes of life that
فِيهِ مِنْ مُتَوَرِّثِ الْحَيَاةِ
God desired me to.
Hus. (Br.) 105, 17

Without a preceding noun to which it could refer,
the prepositional phrase expresses a generic notion
of the noun in the genitive case:

هَلْ مِنْ لِقَاءٍ؟
Shall we ever meet again?
Gibr. II, 134, 20

هُوَ كِتَابٌ لِلشَّعْبِ يُكْرَمُ مِنْ
It is a book for the people
شَانِ التَّاجِرِ السِّنْدِيَّانِ
which praises some aspects
Musa (Zy.) 2, 23

مِنْ عَادَتِهِ أَنْ —
It was his custom to....
Raf. (Zy.) 20, 3

قَالَتْ ذَلِكَ بِصَوْتٍ فِيهِ مِنْ
She said that in a somewhat
الرَّيْفَةِ وَاللَّطْفِ وَالْمَدْرَمَةِ
gentle, kind, and sweet
Ist 42, 11

لَسْتُ مِنَ الْكَبِيرِ
I am not old.
Mah. zuq. 27, 5

هَلْ أَنْزِلُكَ مِنْ سَبِيلٍ؟
Is it possible to reach it?
Hus. 'ala. II, 61, 15

Very frequently the preposition governs an adjective
or a passive participle in a substantival function; (see
page 64) with the same generic meaning as above:

مِنْ عَجِيبٍ أَنَّهُ لَمْ يَكُنْ جَائِعًا
The strange thing was that
he was not hungry.
Mah. qah. 50, 6

مِنْ الْمَعْلُومِ أَنْ —
It is known that....
Q. Amin (Zy.) 5, 20

مِنْ الْمَسِيرِ مَمْرُفَةً تَارِيخِ
It is difficult to know the
وَقَائِمِهَا
history of its founding.
Hal. sir. 75, 13

وَلَمْ يَكُنْ مِنَ الْمَسِيرِ إِرْسَانًا إِلَى
and it was not easy to send
الْقَاهِرَةَ
him to Cairo.
Hus. ayy. I, 67, 4

وَلَكِنَّ مِنَ التَّوَسُّفِ حَقًّا أَنْ —
But it is really a pity
to.... Mah qah. 92, 4

In a negative construction, the nullifying OF
the generic notion emphasizes the negative effect:
"nothing at all," "not a single one" (see Vol. I, § 30):

لَيْسَ مِنْ فَنَى فَنِ الْبَيْتِ —
There is not a single
boy in the army....
Din (Br.) 63, 21

لَيْسَ مِنْ شَيْءٍ فِي أَنَّهُ حَبِطَ
النُّورَانِ بَعْدَ ذَلِكَ —
There is no doubt that
he learned the Koran after
this.... Hus. ayy, I, 43, 1

مَا مِنْ أَحَدٍ فِي هَذَا الْبَيْتِ
يَسْتَطِيعُ —
Absolutely no one in this
house can....
Manf. mag. 22, 3

مَا مِنْ مَرَّةٍ سَأَلْتُ عَنْهُ إِلَّا —
I never asked about him
but.... Hak. sul. 164, 6

The expression of separation from a group, kind,
or species frequently has a partitive meaning: "one
of," "a part of," "some OF":

الْأَقْلُونَ مِنَ الْمَسْتَشْفَرِينَ
the minority of the
Orientalists.
Hal. sir. 40, 3

أَحِبُّهَا كَبِيرٍ مِنَ الْأَبْلَاءِ وَالْأَشْرَافِ
Many nobles and aristo-
crats loved her.
Manf. sha'. 12, 4

عَلَى هَذَا النَّحْوِ حَبِطَ صَاحِبِنَا
كَيْفًا مِنَ الْأَغَانِ
In this way, our friend
memorized many songs.
Hus. ayy. I, 26, 7

وَقَدْ قَوِيَ لِصَاحِبِنَا مِنْ هَذَا كَلِمَةٌ
and parts were read to
our friend from all of
them. Hus. ayy. I, 98, 4

وَهُوَ عَلَى كُلِّ حَالٍ عَالِمٌ مِنْ عِلْمَاءِ
الْأَزْهَرِ
but he was, at any rate,
one of al-Azhar's learned
men. Hus. ayy. I, 73, 7

نَحَلُّ إِذْ نَأْكُ عَهْدَ مِنْ صِيْدِهِ
At this moment one of his servants entered.
Gibr. I, 63, 10

أَيُّ قَوْمٍ مِثِّي؟
Who among us...?
Gibr. I, 188, 14

B can also be understood locally, considering the part as being separated from the whole, as a local designation:

فِي الْجَنَّةِ الشَّمَالِيَّةِ مِنْ وَطْنِ الْوَزِيرِ
to the north of this village. Gibr. I, 156, 1

بَعْدَ سِتْرٍ نَقَائِقَ مِنَ الْبَيْتِ الْأَكْبَرِ
some minutes walk from the Great Pyramid.
Mah. qah. 59, 10

كَانَ يَرْتَفِعُهَا مِنَ الْجِبْنِ وَمِنْ الشِّتَالِ وَمِنْ مَوْقِعِ مَنْعَتِ
He patched them on all sides. Hus. ayy. I, 30, 7
and also as motion away from a place:

ثَاتِ يَوْمٍ رَجَعَ الْأَمِيحُ إِلَى الْكَنْجِ
مَطْرُودًا مِنَ الشُّوَارِعِ
One day, the lame boy, thrown off the streets, returned to the hut.
'Aww. (Br.) 12, 7

وَهَكَذَا أَفَلَّتْ مِنِّي
and so he ran away from me. Maz. (Zy.) 10, 32

وَإِنَّا عَانَ بِنْتَهُ تَسِيمًا
and when he returned from there in the evening.
Hus. ayy. II, 3, 11

أَنَّ فِطْمَةَ أُخْرَى سَطَّكَتْ
مِنَ الْكَلْبِ
that another coin fell out of the purse.
Tal. (Br.) 125, 27

لَقَدْ أَتَيْنَا بَيْتَهُ مِنَ الْكَيْفِ
We have brought them from the cave. Hak. ahl. 56, 10

اجْتَمَعَ مِنَ اللَّسِينِ
He vanished from the stage.
Manf. sha'. 43, 6

As an analogy of contrast with expression such as "distant from," "من" also denotes the idea of proximity: "near," "close to":

جَلَسْتُ بِالْقُرْبِ مِنْهُ
I sat down near him.
Nu'. liq. 23, 7

سَمِعْتُ هَمِيرَ كَلْبٍ عَلَى مَوْجِدَةٍ مِنْهُ
He heard a dog barking near him.
Tal. (Br.) 126, 10

جَلَسَ عَلَى كُرْسِيِّ قُرْبًا مِنَ الْبُرْشِ
He sat down on a chair near the bed.
Mah. qah. 37, 1

and also direction toward a point in space: "to approach," "to come close to":

اقْتَرَبْتُ مِنْ سَرِيرِهَا
I drew near to her bed.
Gibr. I, 86, 20

تَقَدَّمْتُ مِنَ الشَّرْعِ
I approached the bed.
Nu'. liq. 37, 9

نَأْتِيهَا خَطْوَةً
He drew one step closer to her. Mah. qah. 76, 1

إِنَّ مِنْ النَّائِدَةِ
Come closer to the table.
Manf. sha'. 60, 6

also the point and the direction "from or to which someone or something" comes or goes:

أَلْ رَأَيْنَا مِنَ النَّائِدَةِ—
Then we saw from the window... Hal. (Zy.) 14, 10

تَوَارَكْنَا سَبْعِينَ مِنْ كُلِّ تَاجِيَةٍ
رُشِحًا مِنْ كُلِّ تَاجِيَةٍ
rushing from every direction. Gibr. I, 183, 10

كَأَشِعْمَةٍ قَبْرٍ نَحَلَّتْ مِنَ النَّائِدَةِ
as a moonbeam coming through the window. Gibr. II, 26, 1

تَأْتِيهِ مِنْ بَابٍ قَدْ فَتِحَ عَنْ جِوَالِهِ
which came to him from a door that opened to his left. Hus. ayy. II, 5, 2

تَتَنظَّرُ يَوْمَ عَوْدِ الْمَسِيحِ مِنَ السَّمَاءِ
She awaited the day of Christ's return from heaven. Hak. ahl. 44, 13

رَأَتْهَا تَنْظُرُ إِلَى الْطَّرِيقِ مِنْ
النَّائِوَةِ
Mah. gah. 133,9

ثُمَّ أَحَدٌ صَاحِبِ الْإِبْرِيْقِ وَفِيْنَا
مِنْ الْوَلَدِ
Then the one carrying the
jug took a cup from the
boy. Rath. mul. 203,12

الصَّبِيَةَ اللَّيْبَانِيَّةَ مِثْلَ يَسْمَعِ
يَخْرُجُ مِنْ قَلْبِ الْأَرْضِ
Lebanese girls are like a
spring issuing from the
heart of the earth.
Gibr. I, 174,9

C In a temporal meaning, مِنْ expresses the time
"from which" or "since which" the action takes or has
taken place:

الْمَرْأَةُ مِنْ وَتَيْتِ بِأَدْبِيهَا إِلَى يَوْمِ
مَاتِيهَا هِيَ رَقِيْقَةٌ
Woman is a slave from the
time of her birth to the
day of her death.
Q. Amin (Zy.) 5,30

مِنْ يَوْمِ عَرَفْتُكَ لَمْ أَعْرِفِ الرَّاحَةَ
Hak. sul. 65,8
Since the day I met you I
have known no rest.

عَرَفَهَا مِنْ النَّظَرَةِ الْأَوَّلَى
Mah. gah. 92,10
He knew her at first sight.

كَانَ أَوَّلَ مَا بَلَغَتْ بَعْدَ شَهْرَيْنِ
مِنْ أَحَدٍ —
The first news that reached
him two months after Uhud
was.... Hal. sir. 303,19

مَاتَ هَاشِمٌ بَعْدَ سِتِّينَ مِنْ ذِكِّ
Hus. sir. 98,10
Hashim died two years after
this.

مِنْ زَمَنِ يَسِيدِ
for a long time.
Qal. (Zy.) 21,20

مِنْ ذِكِّ الْوَقْتِ
from this time.
Hus. ayy. I, 20,24

ثُمَّ مَاتَ زَوْجِي مِنْ عَشْرِ سَنَوَاتٍ
تَارِكًا لِي طِفْلَيْنِ
Then my husband died ten
years ago, leaving me with
two children.
Nu'. 11q. 43,11

also the time "in" or "during which" the action takes
place, as a prepositional phrase equivalent to a
temporal adverb:

أَقْبَلَ سَيِّدَنَا إِلَى الْكُتَّابِ مِنْ
الْفَيْدِ سَمْرًا
The following morning the
teacher went happily to
school. Hus. ayy. I, 45,1

وَكَذَلِكَ فَعَلَ الْفَصِي مِنْ غَيْرِهِ
Hus. ayy. I, 104,4
and the boy did just that
the very next morning.

السَّاعَةَ الْعَاصِرَةَ مِنَ اللَّيْلِ
Manf. sha'. 21,7
ten o'clock at night.

D In a logical approach, مِنْ expresses the origin
of a person or thing:

أَنَّكَ مِنْ أَبِي لَيْبَانِي وَأَمَّ إِطَالِيَّةٌ
Nu'. 11q. 14,2
that your father was
Lebanese and your mother
Italian.

كَانَ يَحْسِنُ مِنْ أَبِي رَحْمَةً وَأَفْقَةً
وَكَانَ يَحْدُ مِنْ أَبِيهِ لَيْبَانِي وَرَفَقًا
He felt compassion and pity
in his mother; in his father,
he found tenderness and
kindness. Hus. ayy. I, 17,6

وَلَكِنْ عَدَائِي كَانَ مِنْ عَقْلِي
Qud. (Br.) 49,21
But my punishment comes
from my own mind.

ذَلِكَ كُلُّ مَا أُرِيدُ بِكَ
Manf. mag. 200,4
That is all I want from
you.

مِنْ عَرَفَ أَنْ —
From him he knew....
Hal. sir. 259,12

أَيْ لَا أَطْلُبُ بِكُمْ مَالًا
Manf. mag. 68,1
I am not asking for any
money from you.

فَهُوَ يَأْكُلُ مِنْ زَيْعِ قَرْبَسِهِ
Sak. (Zy.) 13,14
For he eats [the products
of] his fields and plants.

and hence the related meaning of "to make from," "to
consist of":

لَقَدْ خَلَقَ الْإِنْسَانَ مِنَ الْعَمَلِ
The Son was created ex nihilo. Hal. sir. 69,24

لَقَدْ كُنَّا عَائِلَةً مِنْ سَبْعِ أَنْفُسٍ
We were a family of seven. Jabr. (Br.) 71,25

(أَنْ) يَخْلُقَ مِنَ الطِّينِ كَمَا
(that) he made birds from clay. Hal. sir. 6,10

بَيْتٍ مِنْ طَارِفٍ وَاحِدٍ
a one-story house. Mah. gah. 34,13

يَتَكُونُ مِنْ طَارِفَيْنِ
It consisted of two stories. Amin (Br.) 85,5

قَصْرًا مِنَ التَّمْرِ الْأَبْيَضِ
a palace of white marble. Manf. 173,12

and separation: "to escape from," "to deliver from," "to finish":

لَأَنْ الرَّجُلَ يُكِنَّ أَنْ يَخْلُصَ
فَإِنَّ الرَّجُلَ يُكِنُّ مِنْ عَوَاقِبِ جَهَنَّمَ
For man can free himself from the consequences of his ignorance. Q. Amin (Zy.) 5,24

أَلَيْسَ مَعَهُ هَذِهِ الْآيَةُ الَّتِي لَا مَنَعَجَ فِيهَا؟
لَمْ يَرِ بِهَا مِنْ أَنْ يَجِيهَهُ
How long will I this vicious circle last? Hak. sheh. 155,5

لَمْ يَرِ بِهَا مِنْ أَنْ يَجِيهَهُ
He could not help but greet him. Manf. mag. 11,10

وَلَكِنْ لَا يَدَ مِنْ مَحْضُوكِ فِي أَوْرَبٍ وَقَفْتِ
But it is necessary for you to come as soon as possible. Mah. gah. 29,31

وَهَلِ انْتَهَيْتِ مِنَ الْإِرْسَاءِ؟
فَلَمَّا نَزَعَتْ مِنَ الصَّلَاةِ —
Have you finished with school? Mah. gah. 58,7

فَلَمَّا نَزَعَتْ مِنَ الصَّلَاةِ —
فَلَمَّا نَزَعُوا مِنَ النَّعْجِ —
When he finished his prayer.... Hus. ayy. I, 56,10

When they had completed the pilgrimage..... Hus. ayy. I, 94,8

Hence it is used in some exclamatory constructions:

فَأَيْنَ هُوَ الْآنَ يَتِي؟
وَلَكِنْ أَيْنَ هُوَ مِنَ الْحَقِيقَةِ؟
and where is he now [in relation to] me? Amin (Br.) 87,25

لَكِنَّ مِنْ بَيْنَا بَعْرُوتُ!
but where is he [in regard to] the truth? Raf. wah. I, 104,8

What winters Beirut has! 'Aww. (Br.) 17,14

and also in adverbial expressions:

وَالْحَاجَةُ مُغْتَبَةً مِنْ غَيْرِ مَلِكٍ
لَأَنَّ لَمْ يَكُنْ رَأَى شَيْئًا كَمَا
مِنْ قَوْلِ
خَلَقْتِ مِنْ جَدِيدٍ
مِنْ لَدِيمٍ
and the request would be granted, no doubt. Hus. ayy. I, 102,12

لَأَنَّ لَمْ يَكُنْ رَأَى شَيْئًا كَمَا
مِنْ قَوْلِ
For he had never before seen anything quite like this. Mah. gah. 122,6

خَلَقْتِ مِنْ جَدِيدٍ
مِنْ لَدِيمٍ
You have created him anew. Hak. sheh. 35,7

Of long standing. Mah. gah. 107,5

Considering the origin of a thing as its point of logical departure, مِنْ expresses the reason or cause:

مِنْ كَيْفٍ
مِنْ كَيْفٍ
From there [thus]. Nu'. 11q. 97,13

انْطَلَقَ الْقَوْمُ سَرِيعِينَ مِنْ خَوْفِ
أَنْ
The people went off, hurrying in fear of..... Hal. sir. 258,4

كَأَنَّ مِنْ ذَلِكَ وَرَأَى لَمْ يَمَلَأْ
أَنْ
Because of that there was an emptiness that could not be filled. Amin (Zy.) 7,12

هُوَ الَّذِي مِنْ أَجْلِ أَعْيُنٍ
هُوَ الَّذِي مِنْ أَجْلِ أَعْيُنٍ
He is the one for whose sake I live. Manf. mag. 60,2

من أجل ذلك
because of this.
Gibr. I, 113, 1

من هنا أيضا أتخصار الآداب
منه
القدير على طيبة خاصة
For this reason also,
ancient literature was
restricted to a special
class. Musa (Zy.) 2, 6

The use of intraducing the agent (cause) in
intransitive constructions is related to this causa-
tive meaning:

لولا خوفنا منك لبات إليك
أن تشبع روحها من الخمر
السماوية
If she weren't afraid of
you, she would come to
you. Tai. (Zy.) 34, 31
to satisfy her spirit with
the divine wine.
Gibr. I, 107, 9

and therefore can be used to paraphrase the agent in
passive constructions, something otherwise not per-
mitted with the passive voice (see Vol. I, § 16):

ثم تعود إلى مكانها مضطربة
مرتجة من فخب المتأخبر
كنت محبها من والدك
Then she returned to her
place, shaken and frightened
by the fury of the ele-
ments. Gibr. I, 156, 18
Your parents loved me.
Nu'. kan. 28, 19

In considering the difference between two nouns
or two qualities as a separation, من is used in com-
parative constructions:

الله أكرم من أن
حينا لا نلتنا أقوى من حيننا لك
لا أحب إلى من ذلك
God is too generous to....
Maz. (Zy.) 1, 6
Our love of ourselves is
greater than our love of
God. Hak. ahl. 24, 12
There is nothing dearer
to me than this.
Manf. mag. 105, 8

رب صدق كأن أهدب من كذب
أليس الحياة طهرنا أفضل من
الفرية اليميد؟
Isn't life here better
than a distant exile?
Gibr. I, 176, 3

E
من is used to paraphrase a genitive construction
in any of its meanings and categories (see page 111).
This paraphrasis is frequently used with defined nouns
which are followed by an adjectival modification:

يسر أطرافها والأصاء الظاهرة من
يدنيا
خلال الأسبوع الأول من الشهر
من حيات
with the veiling of her
limbs. Q. Amin (Zy.) 5, 29
during the last twenty years
of his life.
Hal. sir. 36, 19
in the first week of the
month. Manf. sha'. 60, 15

It must be used if the genitive construction is
not allowed, i.e., when the governing noun is to re-
main undefined (see page 82):

وهنا تبدأ صفحة جديدة من
حياة محمد
وصح فيها سريرا من خفب
مع نثر قليل من أصحايها
صليب من الذهب
أريد من قضا من الترم الأبيض؟
في ثوب من الحرير الأبيض
and then a new page in
Mohammed's life began.
Hal. sir. 122, 17
He brought a wooden bed
into it. Manf. mag. 85, 15
with a small group of her
friends. Mah. gah. 100, 7
a cross of gold.
Hak. ahl. 15, 12
Do you want a palace of
white marble?
Manf. mag. 173, 12
in a dress of white silk.
Mah. gah. 99, 1

طَلَبْتُ كَ وَنَجَانًا مِنْ الْفَهْمَةِ
I ordered a cup of coffee
for him. Hak. Yaum. 94,4

A paronomastic paraphrasis of the genitive construction is very common (see page 450):

شَاعِرٌ فَرَنْسِيٌّ مِنْ شُعْرَاءِ الْقُرُونِ
السَّابِعِ عَشَرَ
one of the French poets
of the seventeenth century.
Manf. Sha'. 7,3

فِي أَعْرَافِ ثَلَاثِينَ قَائِدًا مِنْ
قَوَائِمِ الْأَمِيرِ
Yesterday he attacked one
of the Emir's officers.
Gibr. I, 128,6

مِنْ كُلِّ جَانِبٍ مِنْ جَوَانِبِ التَّنَاوُزِ
فِي مَنَازِلٍ مِنْ ظِلِّ التَّنَاوُزِ
From all sides of the cave.
Nu'. liq. 64,3

in one of those houses.
Manf. (Zy.) 30,9

F is very frequently used governing another preposition (see page 260):

أَقْلَقَ بَابَهَا مِنْ دُونِهِ
وَمَا مِنْ قَوْمٍ
He closed the door behind
him. Hus. ayy. I, 102,16

jumping over it.
Hus. ayy. I, 5,3

خَارِجًا مِنْ تَحْتِ أَحْجَارِ الْقَبْرِ
كَانَ يَجْلِسُ إِلَيْهِ مِنْ قِبَالِكَ
... الْأَسْتَأَلُ
coming out from under the
tombstones.
Maz. (Zy.) 10,38

Dr. X used to sit at it
before you [did]....
Kam. (Zy.) 4,22

G A nominal or verbal construction following a noun modified by a specifying *bi* may agree with the noun involved in the prepositional phrase, rather than with the governing noun, although the latter is the grammatical subject. This logical agreement is similar to that found with a genitive construction (see page 153):

وَهُنَاكَ طَبِيقَةٌ مِنَ اللَّسَانِ شُفْنَيْنِ
يَا لَشَيْخِرٍ
and there was a group of
women who loved poetry.
Djir. tar. I, 40,9

جَمَلٌ مِائَتِينَ مِنَ النَّاسِ يَتَوَرَّأُونَهَا
وَيَعْبُدُونَهَا
It let millions of people
read and understand it.
Djir. tar. II, 17,24

نَعْمَ نَجِدُ كَثِيرًا مِنَ النِّسَاءِ
اِسْتَعْمَلْنَ بِعَمَلِ الْعِلْمِ
Indeed, we find many free-
born women devoted to some
sciences. Amin duh. I, 101,16

(نَجِدُ) كَثِيرًا مِنَ النِّسَاءِ
أَنْ يَأْتِيَنَّ وَتَتَلَبَّسْنَ
(We find) many slave girls
educated and trained.
Amin duh. I, 101,20

\$ 122 عَنْ "AWAY FROM," "OFF"

Arabic uses this preposition to designate a complete separation. To some extent, its meaning is related to the preposition *min* (see page 262); this, however, always implies a relation to an origin, while *عن* emphasizes distance and separation *from* an origin.

A Hence, it is mainly used with verbs that have a meaning related to the following:

"to go away": flight, avoidance:

عَلَيْكَ أَنْ تَنْتَحِيَّ عَنْهُ
It! Tai. (Br.) 131,25
You have to go away from

اِبْتَعِدْ عَنِ هَذَا الْمَكَانِ
عَابَ عَنِ عَيْنَيْهِ
Go away from here!
Hak sheh. 19,2
He disappeared from his

تَوَلَّى عَنْهُ النَّحْسَ
His fever went down.
Hai. sir. 502,16

فِي الْمَكَالِ اِخْتَفَى عَنِ نَاطِرِي
At the same moment he dis-
appeared from my sight.
Nu'. liq. 55,2

لَمْ يَهَبْ عَنْهُ الْبُرْزُلَةَ حَقَّ رَغَبٍ
فِيهَا أَحْصَانًا
His solitude disappeared
so completely that he some-
times covered it.
Hus. ayy. II, 166,14

"to stay away": abstaining, ceasing, stopping:

اعتذرت بضعف صحي وإنساني
عن الأكل عادة في الصباح
I excused myself on the grounds of weak health and my habit of abstaining from food in the morning.
Hak. yaum. 48,7

انقطع المصون عن الكلاب وانقطع
سيدنا عن البيت
The boy stopped going to school and the teacher stopped visiting the house.
Hus. ayy. I, 59, 1

عند قد أظلمت عن محاولة أخرى
Then I refrained from any other attempt.
Nu'. liq. 37, 12

توقفت الفتاة عن السير
كفي عن هذا الكلام
The girl stopped walking.
Mah. gah. 27, 18
Stop talking like that.
Hak. sheh. 121, 4

"to take away": opening, revealing, uncovering:

أبلى يد الموت عن خبيثتي
Remove the hand of Death from my beloved.
Gibr. I, 62, 7

كل قرص يفتن عن الخمسين
بعضاً
Each plaster reduced one of the fifty blows.
'Aww. (Br.) 11, 21

قد كشفت عن رأسها
She had uncovered her head.
Hus. ayy. I, 123, 3

"to keep away": guarding, hindering, defending:

لا تدافع عنه!
Don't defend him!
Nu'. liq. 32, 15

الفتاة الغريبة لا يعونها من
الزواج عاقب
Nobody prevents a rich girl from marrying.
Mah. gah. 112, 14

الكاور الشير لا يدافع عن
نفسه أمام الخطاة
A malicious atheist does not defend himself before sinners.
Gibr. I, 186, 9

THE PREPOSITION

لا ليذُر عن نفسه
Tal. (Br.) 124, 20
not to protect himself.

B It also expresses local separation from a point in space:

جلست متورداً عن الزهّبان
I sat apart from the monks.
Gibr. I, 168, 18

يمتد بعضها عشرين ميلاً
عن البر
Some of them are twenty miles away from land.
Raih. mul. 221, 7

نُؤت في حقل مهجور بعيد
عن البلد يفة
She was buried in an abandoned field far from the city.
Gibr. I, 88, 2

Hence it is also used to express a local determination:

كان جلسه عن شماله
Hus. (Zy.) 25, 18
His seat was to his left.

(الشارع) ضيق كان يبلغ جانبيه
إذا نادت يدريك عن يمين وشمال
(The street) was so narrow that one could almost touch [the houses on] both sides if one stretched out his hands.
Hus. ayy. II, 14, 1

جلس الخطيب عن يمينها وأنا
عن يسارها
Her fiance sat to her right, I to the left.
Nu'. liq. 29, 12

C But it also expresses a moral separation: "to be free of," "strange," "alien to," "to be unable to":

أخذت الآفكار الإسلامية
تستبدل عن بغداد شيئاً فشيئاً
The Muslim districts started to become independent from Bagdad.
Amin zuh. I, 90, 10

مات عنه أبو
Hus. 'ala. I, 1, 10
His father died.

قد مات عنها قبل زواج محمد
يسبغ شهر
She had lost him seven months before marrying Mohammed.
Hal. sir. 285, 21

الكَذِبُ فَرِيبٌ عَنْهُمْ
Lying is alien to them.
Taq. (Zy.) 3,2

كُلُّ مَا حَوْلِي فَرِيبٌ عَنِّي
Everything around me is
strange to me.
Manf. mag. 59,14

عَاجِزًا عَنِ الْهَرَبِ
unable to escape.
Hak. sheh. 127,8

عَجَزَتْ عَنِ الشِّي وَالْمَرْكَةِ
She was unable to walk or
to move. Hus. ayy. I, 94,10

يَأْتِي مَوَ الْخَارِجَةَ عَنِ السَّنْرِ
In matters outside of the
house. Q. Amin 5,36

وَالسَّيْحَ عَنْهُمْ فِي شُغْلٍ
but the sheikh was too
busy to pay attention to
them. Hus. ayy. I, 90,10

شَغَلُوا بِقَالَ اَلْفَسِيْمِ عَنِ قَالِ
They were too busy fighting
among themselves to fight
their enemies.
Amin zuh. I, 90,16

substitution: representation, compensation:

اِنَّ فِي السَّمَاءِ رَبًّا يَتَوَلَّى
There is a Lord in Heaven
who will take care of it
for me. Hak. sul. 85,5

كَانَ لَهُ عَنْهُ اَلْمَوْحِي
That compensated him for
it. Hai. sir. 2,6

differentiation:

اِنَّ لِكُلِّ اُمَّةٍ اَنْبِيَاءً يَخْتَلِفُ عَنْ
Each country has a culture
that differs from others.
Amin duh. I, 5,6

اِنَّ اَلْعَرَبَ اُمَّةٌ مُتَشَبِهَةٌ بِقَوْمَانِيَا
that the Arabs are a nation,
differentiated from others
by their political factors.
Far. (Zy.) 17,27

Hence, in comparative constructions, عن introduces the part on whose basis the comparison is made, "less than":

لَا يَبْلُغُ عَنْ يَدِي جَنِيهٍ
That is not less than a
hundred guineas.
Kam. (Zy.) 4,23

اَنْظُرْ اِلَى صَبِيٍّ لَا يَرِيْبُ عَمْرُو
Look at any boy no older
than fifteen....
Q. Amin (Zy.) 5,35

عَنِ خَمْسِ عَشْرَةَ سَنَةً
and there is something else
no less important.
Amin duh. I, 187,15

لَكِنِّي لَا تَتَفَضُّ عَنِ اَلتَّلَاثِيْنَ
but they were no less than
thirty feet [tall].
Raih. mul. 211,19

عَلَى اَلْاَبْرِيْدِ الْبِيْطَانِ عَنِ كَلِمَاتِ
but the argument must not
be longer than a few words.
Mah. gah. 7,15

جَهْدُ اَمْرٍ لَا يَبْلُغُ عَنِ اَلْبَيْتَةِ
Another crowd of no less
than one hundred....
Raih. mul. 203,2

D It also expresses a temporal separation or distance:

عَسَا قَطِيْلٌ يَأْتِي
He will come soon.
Hak. sheh. 131,16

عَنِ فَرِيْبٍ تَصْبِيْرِيْنَ سَبِيْعَةَ هَذِيْهِ
Soon you will be the owner
of this vast land.
Gibr. II, 111,14

E In a logical approach, it also expresses the source from which something proceeds:

مِنْ خَمْسَةِ اَعْوَامٍ اِنْ وَرَثْتَهُ
for five years, since I
inherited it from my
uncle. Tai. (Br.) 132,1

تَمَّ شَاهِدُ الْخَامِرُوْنَ فَضَّلًا عَنْ
Then the people present
watched a scene from the
play *The Miser*, by Moliere.
Mah. gah. 94,8

Therefore, it is used to indicate the origin of a tradition, axiom, or doctrine:

حدَّثتني أمي عن أبيها
عن أبيه
My mother told me and she knew it from her father and he from his.
Raf. wah. I, 68, 19

كأبراً عن كآبر
from generation to generation.
Hak yaum. 14, 10

and with verbs meaning "to translate":

كأبوا يتروون ما ترجمتني وقول
عن الفرنسية
They read what F. Zaghlu had translated from French.
Hus. ayy. II, 175, 18

It also indicates the reason why something is done and the cause of its occurrence:

هنا عن جهل بها وإنك عن علم وتجربة
One because of his ignorance of it [life], the other because of his knowledge and experience.
Qal. (Zy.) 21, 3

F Very frequently عن introduces a noun that is not intended to be the direct object but something related to it, implying, however, some separation equivalent to "about":

قد بيني وحدتي عنك نحو الساعة
أوسأل عنها أحد
He spoke to me about you for about an hour.
Nu'. 11q. 13, 16
or did somebody ask about her? Manf. mag. 248, 7

ما عرفت عن حياة مرقا
I did not know about Martha's life.
Gibr. I, 78, 10

حدَّثتني عن شهرزاد الجميلة
Tell me about beautiful Sherazade.
Hak sheh. 7, 12

(أخذت) تسأل عن نفسه وعن إخوته وعن داره
(She began) asking him about himself, his mother, brothers, and his house.
Hus. ayy. I, 116, 16

واقفش عن كلمة أوها
بحسنا عن مركبات
Looking for a word to say.
Nu'. 11q. 25, 12
They looked for a means of conveyance.
Aqq. (Zy.) 15, 12

§ 123 ل "TO," "FOR"

The original local meaning of ل, expressing direction "toward" a place, is not often used and occurs only in certain expressions⁵⁵:

وقد ألي في الساعة لندهب معا
لعمير بها
and come back tonight so that we can go together to Bahat's.
Nu'. 11q. 96, 5

A With a temporal meaning, ل designates a relationship to a point in time:

وفي سابع يوم لولده أو عيد
الطلب
وفي ربيع سنة ١٨٩٠ لرحلي
and on the seventh day after his birth, Abu Mutalib ordered....
Hai. sir. 109, 11
in the spring of the year 1890 after the coming of Jesus the Nazarene.
Gibr. I, 66, 1

لآن
ولد سنة ١٥ للهجرة
He was born in the fifteenth year of the Hegira.
Raf. wah. I, 261, 20

and thus introduces a temporal determination:

55. This meaning, was already obsolescent in earlier times. In modern Arabic, it should perhaps not be considered as a remnant of the original one, but rather on influence of dialectical expressions in which the preposition has always been used with this meaning; see Brock., Grund., II, p. 377.