A GRAMMAR
OF THE
CLASSICAL ARABIC LANGUAGE,
TRANSANSLATXD AND COMPILED FROM THE WORKS
OF THE
MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.
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UNDER TH AUTHORITY OF THE GOVERNMENT, N.-W. PROVINCES.

IN AN INTRODUCTION AND FOUR PARTS.


Book 1

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TO

SIR WILLIAM MUIR, D.C.L., L.L.D., K.C.S.I.,

AUTHOR OF THE "LIFE OF MAHOMET,"

AND FORMERLY

LIEUTENANT-GOVERNOR OF THE NORTH-WEST PROVINCES OF INDIA,

THIS WORK,

COMMENCED UNDER HIS AUTHORITY,

IS

RESPECTFULLY DEDICATED,

AS A TOKEN OF ADMIRATION FOR

THE BRILLIANT ORIENTAL SCHOLARSHIP

WHICH

ENLIGHTENED AND ADORNED HIS ADMINISTRATION.
This Grammar is designed in conformity with the Prophet's injunction ❀لا تَحْمِلِ فِي الصُّنَاعَاتِ بَعْلَهَا ❀ Seek help in arts from their masters, 1 which, as applied to the study of Arabic grammar, may be interpreted to mean that the learner should have recourse to the teaching of the native Grammarians, and eschew the unauthorized conjectures of foreign scholars. This method possesses 3 obvious advantages:—the native teachers are more likely to be safe guides than their foreign rivals; 2 their works form a better introduction to the commentaries and glosses indispensable for the study of many works in Arabic literature; and their system of grammar must be adopted as the basis of communication with contemporary scholars of Eastern race. The superficial objection that many of the old masters, like Srbawaih, AlFarisi, and AzZamakhshari, were foreigners has been anticipated by Ibn Khaldun, who replies that they were foreigners only by descent, while in education and language they were on the footing of native Arabs. 3

The science of grammar among the Arabs owes its origin 4 to the anxiety of some pious and politic states-

1 D. 122.
2 I readily admit that we neither now, nor ever, can equal them in quantity [and, he might have added, quality] of knowledge (Ahl. Pref. IX).
3 IKhld. vol. I, part III, p. 316.
4 The following account of the grammatical Schools and of particular Grammarians is taken from the 44th Chapter of the Muḥir (Mr. II. 198—212) and from the historical and biographical works cited in the Abbreviations of References (pp. i—xxvi below). References will be given only in special cases. For further details about the Gramma-
men, in the early years of the Muhammadan era, to preserve the knowledge of classical Arabic, which was the language of the Kur'ān, their Civil and Religious Code, from being lost amid the corruptions rapidly imported into the spoken language by foreign subjects and converts. Abu-Ṭayyib, the Lexicologist, says in his treatise on the Grades of the Grammarians "Solecism appeared in the speech of the freedmen and naturalized Arabs from the time of the Prophet (God bless him, and give him peace!). For we are told that a man "committed a solecism in his presence, and he then "said 'Set your brother right, for he has erred.' And "Abū Bakr said 'Assuredly that I should recite [the "'Kur'ān] and omit is more pleasing to me than that "'I should recite and commit a solecism.' And solecism was already well-known:—nay, we have been "told the words of the Prophet (God bless him, and "give him peace!), that he said 'I am of Kuraish, and "'have grown up among the Banū Sa'd. Whence, "'then, should I have solecism?'" And a Secretary "of Abū Mūsā al-Ash'ārī wrote to 'Umar, and committed a solecism; whereupon 'Umar wrote to Abū Mūsā, "saying 'Strike thy Secretary one stroke of a whip.'" And 'Alī Ibn Al-Madīnī used not to alter a tradition, "even if it contained a solecism, unless it were the "words of the Prophet (God bless him, and give him "peace!); so that he, as it were, allowed the imputation of solecism against others." Such solecisms, observes Professor Renan, were a subject of perpetual

rians the reader is referred to the Abbreviations of References and the Chronological List (pp. xxvii—xxxiv below), and for their opinions to the body of the work.

1 See vol. I, p. 310 and the Note on l. 15 of that page.
2 See vol. I, p. 318 and the Note on l. 18.
3 Histoire Générale et Système comparé des Langues Sémitiques, p. 376.
affliction to the Arabs of the old school; and the Khalifa 'Ali conceived the idea of endeavouring to stop them by the publication of the rules governing the construction of the classical language. This accomplished prince, who, according to Ibn 'Abbas, was exclusively gifted with nine tenths of knowledge, and shared with the other Companions of the Apostle in the remaining tenth, proceeded to lay down the fundamental principles of syntax, and enunciate the primary division of the word into noun, verb, and particle; and then made over the task of developing his conceptions to his learned confidant Abu-lAswad adDu‘ali. The execution of this project, however, was interrupted by the murder of 'Ali in 40 and the usurpation of his rival Mu’awiya in 41; and for more than 10 years Abu-lAswad refrained from divulging the lessons of his Master. By this time the corruption of the spoken language had begun to endanger the purity of the Sacred Text; and Ziyād Ibn Abthi, who was then Governor of the two ‘Irāks, suggested to Abu-lAswad the composition of a work that should serve as a standard for the people, and maintain the knowledge of the Word of God. This Ziyād, the most remarkable specimen of the Civil Service recently instituted to supply a defect

1 Etymology was not invented till a much later period, its first author being Mu‘adh Ibn Muslim at Harrá (Mr. II. 202, Sn. I. 28).
2 See the Note on vol. I., p. 14, l. 12.
3 A Gh. IV. 22, Nw. 437.
4 The words used by ‘Ali on this occasion אָנָּהוּ †הָאָשֶׁר יְהַוָּא אָבָא אֲלַאסוּר Follow this method, O Abu-lAswad gave the name of the new science (A. I. 28).
5 See the Note on vol. I, p. 373, l. 17.
6 See the Note on vol. I, p. 373, l. 16.
7 See the Note on vol. I, p. 281, l. 13.
8 He held this appointment from 50 to 53.
incidental to the patristic government of the early Khalifas, who confided the administration of the territories won by their arms to venerable, but illiterate, Companions of the Apostle, was a statesman of powerful and cultivated mind, fully able to appreciate the political and literary importance of preserving the purity of the national language. He was born in the year 1; and apparently sprang from the dregs of the people, his mother and putative father both being slaves. He began his public career as the Secretary of AlMughira Ibn Shu'ba, who was Governor of AlBašra under the Khalifa 'Umar in 17; and, after the disgrace and recall of AlMughira in the same year, he retained the post of Secretary under the new Governor Abū Mūsā alAsh'arī, who used to send him with despatches to the Court at AlMadīna. Though he was only 17 years old when he first entered the presence of 'Umar, his ability and tact soon attracted the attention of the Sovereign, whose confidence he secured by his successful conduct of a mission to appease a sedition in AlYaman. He was so brilliant and powerful a speaker that, on hearing him address the assembled people by the Khalifa's command, the astute politician 'Amr Ibn Al'Ās exclaimed, in admiration of his matchless oratory, "By God, if this young man were of Kuraish, he would drive the Arabs with his staff!" The influence acquired by Ziyūd under the austere 'Umar was retained and augmented under the chivalrous 'Ali and the crafty

1 Or 10 years before the Flight, or in the year 2 or 8. See IKb 176, ACh. II. 215, Nw. 256, Js. II. 82.
2 See the Noto on vol. II, p. 290, l. 1.
3 See the Noto on vol. I, p. 479, l. 2.
4 See the Noto on vol. I, p. 205, l. 22.
5 The Companion 'Amr Ibn Al'Ās asSahmi, the Conqueror and Governor of Egypt (d. 42 or 43 or 44 or 47 or 48 or 49 or 51).
Mu'awiya. He was appointed by 'Ali to the government of Persia in 38; and remained faithful to his Sovereign through all the vicissitudes of the civil war with Mu'awiya, steadily resisting the attempts of the Pretender to seduce him from his allegiance. But, after the murder of 'Ali in 40, and the pusillanimous abdication of his eldest son Al-Hasan in favor of Mu'awiya in 41, Ziyād transferred his services to the new dynasty, which, being apprehensive of his intrigues in Persia, was glad to purchase his adhesion at the price of his public recognition as the son of Abū Sufyān and brother of the reigning Sovereign. This event, which satisfied the ambition of his life, occurred in 44; and was followed by further promotion. In 45 he was appointed by Mu'awiya to the government of Al-Baṣra and its provinces; and finally in 50, upon the death of his old chief Al-Mughīra Ibn Shu'ba, then Governor of Al-Kūfa, the 2 Irāq were united under his administration, which continued undisturbed until his death in 53. He had now governed Al-Baṣra for more than 5 years; and must have been well acquainted with the peculiar qualifications of Abu-l-Aswad, who had long been a resident of that city, and as some say, was the tutor of Ziyād's children. But Abu-l-Aswad, who perhaps in his heart reprobated Ziyād as a renegade and traitor to the House of 'Ali, at first refused to comply with his suggestion. One day, however, Abu-l-Aswad happened to hear a Professor of Reading so mispronounce 2 vowels in a Text as to pervert its sense from "God is free from (the covenant of) the idolaters, and His Apostle (also is

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1 The Khalifa Al-Hasan Ibn 'Ali al-Kurashi al-Hashimi al-Madani (b. 3 or 4 or 5, a. 40, d. 44 or 49 or 50 or 51 or 58).
2 See the Note on vol. I, p. 327, l. 4.
"free)" into "God is free from (the covenant of) the "idolaters, and (from the covenant of) His Apostle". Shocked at such profane ignorance, which made God repudiate the covenant of His own Apostle, Abu-lAs-wad exclaimed "I did not think that the condition of the people had come to this pass!"; and, repenting of his refusal, he returned to Ziyād, and said "I will do what the Governor ordered". Accordingly he first set himself to secure the correct pronunciation of the vowels in the Kur'ān by inventing the present system of notation; and then opened a school of grammar, in which he lectured to all comers.

The Father of the Grammarians was a Baṣri. He had been Judge of AlBaṣra, having received his appointment from 'Ali in 40. He was not allowed to retain this important post under Mu'āwiya;¹ but he continued to reside at AlBaṣra until his death in 69.² Thus the first School of Grammarians was Baṣri; and its Kūfī rival did not come into existence for nearly 100 years after the death of Abu-lAswad. The grammatical pedigree of Sibaiwah and AlFarrā, the leading representatives of the 2 Schools, is shown in the accompanying table, where the steps indicate the succession of master and pupil.

¹ Tr. II. 17, IAth. III. 350.
² In 69 (IKhn, HH, Is, IJhr, Mr, BW); or in the Khilāfa of ‘Umar Ibn ‘Abd Al‘Azīz, r. 99—101 (IKhn): in 101 (HKh). If 69 be correct, Abu-lAswad died 60 years before his pupil Yabīyā Ibn Ya‘mar; and, if 101, he died 61 years after his master ‘Ali. The latter alternative seems improbable, if he died, as is said in the IKhn, HH, and Is, at the age of 85.
GRAMMATICAL PEDIGREE OF SĪBĀWAIH AND ALFARRĀ.

The names in the main lines are printed in small capitals.

'ALĪ (k. 40)

(B) ABU-ŁASWAD (d. 69 or 101)

(B) YĀḤYĀ IBN YA'MAR (d. 129)

(B) IBN ABI ISHĀK (d. 127)

ṬĪṢĀʾ IBN ʿUMAR

(B) ʿĪṢĀ IBN ʿUMAR (d. 149)

(K) ABU JAʿFAR ARRAWRAWĀṢI

(K) ALKISĀṬ (d. 189)

(K) ALFARRĀ (b. 144, d. 207)

(B) ʿĪṢĀ IBN ʿUMAR (d. 149)

(B) ALKHALĪL (b. 100, d. 175)

(K) ALKISĀṬ (d. 189)

ALFARRĀ (b. 144, d. 207)

ALFARRĀ (b. 144, d. 207)

ALFARRĀ (b. 144, d. 207)

(B) SĪBĀWAIH (d. 180).

ALKISĀṬ (d. 215)

SĪBĀWAIH

ALFARRĀ (b. 144, d. 207)

(B) ʿĪṢĀ IBN ʿUMAR (d. 149)

(B) ALKHALĪL (b. 100, d. 175)

(B) ALKHALĪL (b. 100, d. 175)

ALFARRĀ (b. 144, d. 207)

ALFARRĀ (b. 144, d. 207)

ALFARRĀ (b. 144, d. 207)

(B) ʿĪṢĀ IBN ʿUMAR (d. 149)

(B) ALKHALĪL (b. 100, d. 175)

(B) ʿĪṢĀ IBN ʿUMAR (d. 149)

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(B) ALKHALĪL (b. 100, d. 175)

(B) ʿĪṢĀ IBN ʿUMAR (d. 149)

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(B) ALKHALĪL (b. 100, d. 175)

(B) ʿĪṢĀ IBN ʿUMAR (d. 149)

(K) ALKISĀṬ (d. 189)

ALFARRĀ (b. 144, d. 207)

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The 2 Schools agreed in principle, but differed in practice. They had inherited the same system of grammar from their common predecessors; and for its development they trusted to the same resources, the words and phrases collected by the early Masters from contemporary Arabs reputed to retain the primitive chasteness of speech, and the remains of the classical language preserved in the Kur'ān and in ancient proverbs and poems. "Sṛbawailī," for example, says Ibn Khaldūn, "did not confine himself to the rules of grammar; but "filled his Book\(^1\) with the proverbs of the Arabs, "and with their evidentiary verses and phrases."\(^2\) The peculiarity of the new School, however, was its uncritical reception of poetry as evidence: Abu-Ṭayyib says "Poetry at AlKūfā was more abundant and comprehensive than at AlBāṣra; but most of it was forged, "or attributed to poets who had not composed it." The ancient poetry had not yet been collected in Dīwāns, and reduced into writing; but was preserved in men's memories, and transmitted by word of mouth. Much of it had perished, having passed away with those who remembered it;\(^3\) and the work of collecting and editing the rest was undertaken by the Rhapsodists, or Professor of Poetry, who flourished mostly at AlKūfā. The most celebrated of these Professors were AlMufaḍḍal ad-Dabbī, Ḥammād ar-Rāwiya, and Khalaf al-Aḥmar. The first is allowed to have been a trustworthy authority; and the Bāṣrī Abū Zaid has transmitted much poetry from him. But the other two are denounced by the Bāṣrīs as unscrupulous forgers. Ḥammād was the

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1 See vol. I, p. 15.
3 See the passage on the Minor Poets in the Note on vol. I, p. 82, l. 4.
most copious Rhapsodist of the Kūfis: the Grammarians of both Schools learnt from him, as likewise did Khalaf AlAhmar; and the Baṣri AlAsma'i has transmitted some poetry from him: this critic says “All the poetry of Imra alKais that is in our hands is from Hammād arRāwiya, except some that we have heard from Ābu ‘Amr Ibn Al‘Alā’. But, notwithstanding that, observes Ābu-Ṭayyib, Ḥammād is not accounted trustworthy by the Baṣris: Ābu Ḥātim says “There were at AlKūfa a multitude of Rhapsodists, like Ḥammād, who used to forge poetry, or attribute it to others than its real authors”: and it is related that, an Arab of the desert having come one day to Hammād, and recited to him an ode whose author was not known, he said to his companions “Write it”; and, when they had written it, and the Arab had gone away, he said “To whom think ye that we should attribute it?”; so they made various suggestions, upon which he said “Attribute it to Tārafa”. Khalaf alAhmar was a Baṣri; but, after the death of Hammād, the Kūfis frequented his lectures, because he had learnt much from Hammād, and had reached a degree of proficiency that Hammād had never approached. He was himself a poet, and possessed the faculty of imitating the style of any poet at will. He forged a large quantity of poetry, which the Baṣris and Kūfis learnt from him. Afterwards, having fallen ill, he turned religious; and, being troubled by remorse for the impostures practised upon his pupils, he went to AlKūfa, and informed the Kūfis of the spurious poems interpolated by him into their collections of poetry. The Kūfis, however, dreading the

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1 He must not be confounded with Ābu-Ḥasan ‘Alī Ibn AlḤasan, or Ibn AlMubārak, known as AlAhmar, the Kūf Grammarian (d. 186 or 194 or 208), pupil of AlKisā’.
ridicule consequent upon an admission of their own ignorance and credulity, rejected his corrections, saying "In our opinion thou wast more trustworthy then than "thou art now"; so that the spurious poetry has remained in their Diwâns until this day. The Kûfîs, therefore, all take from the Basrîs; but the Basrîs refuse to take from the Kûfîs, because they hold the Arabs quoted by the Kûfîs not to be authorities, and the poetry transmitted by the Kûfîs to be open to the objections before mentioned: Abû ʿHâtim says "When "I quote anything from the Arabs, I quote it only on "the authority of trustworthy reporters, like Abû Zaid, "AlʿAmîrî, Abû ʿUbâida, and Yûnus; and regard "not the versions of AlKisâʾî, AlAḥmar,2 AlFarrâ, and "the like". Matters, then, says Abu-ʾTâyyib, continued in this state until learning was transported to Baghdâd, where the Kûfîs obtained the ascendancy over their rivals, and served the kings, who therefore preferred them. From that time, forgetting their scholarship in an unworthy rivalry for distinction at Court, the Grammarians of this School were filled with desire for anomalous versions, and boasted of extraordinary expressions, and vied one with another in licenses, and forsook principles, and relied upon details, so that the science became confused.3 But this unfavourable verdict of Abu-ʾTâyyib upon the merits of the Kûfî School must be received with caution, as being the verdict of a partisan,4 which is evident not only from the tone of his observations, but also from his citing none but

1 It seems to be implied that the Basrîs expunged the spurious poetry from their Diwâns.
2 The Kûfî Grammarian mentioned in Note 1 on p. IX above.
3 Ibn Durustawah says "When AlKisâʾî heard an anomaly, allow-
4 Abu-ʾTâyyib's prejudice against the Kûfîs is extraordinary, because
Bāṣrīs, like AlAṣmaʿī and Abū Ḥūtim, as his authorities. In fact the impartial reader of this work will see much reason to conclude that the two Schools differed chiefly in their estimate of the comparative value of theory and practice, the Bāṣrīs explaining away by arbitrary assumptions, or rejecting as anomalies or poetic licenses, those examples which conflicted with their theories, while the Kūfīs accommodated their theories to the existing examples. In so empirical a science as grammar the method adopted by the Kūfīs was no doubt the right one; and, accordingly, in many of the disputes between them and their Bāṣrī rivals, the judgment of later Grammarians has been recorded in their favour. The two Schools maintained their separate existence till the end of the 3rd, or middle of the 4th century, when they became merged in the new School of Baghdād. The Bāṣrī Grammarian and Lexicologist Ibn ʿUtaiba, who, after his retirement from the Judgeship of AdDinawar, devoted his leisure, until his death in 276, to lecturing at Baghdād, was wont to mix his doctrines with theories transmitted from the Kūfīs. His contemporaries and survivors, the Bāṣrī AlMubarrad, who died in 285, and the Kūfī Thaʿlab, who died in 291, may be considered as the last representatives of the two Schools. These two rival Professors resided at Baghdād; and most of their

he was himself a pupil of that School, having, as he informs us, received the Naṣāḥār of Abū ʿAmr ashShaibānī by oral transmission from the author; as is shown in the following grammatical pedigree:

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\begin{align*}
(K) & \text{Abū ʿAmr ashShaibānī (d. 206)} \\
(K) & \text{ʿAmr Ibn Abī ʿAmr (d. 231)} \\
(K) & \text{Thaʿlab (b. 200, d. 291)} \\
(B) & \text{Abū ʿUmar azZāhid (b. 261, d. 345)} \\
(B) & \text{Abū-Ṭayyib (b. 351).}
\end{align*}
\]
pupils attended the lectures of both Masters. The result was a fusion of doctrines in the next generation of Grammarians, who founded the School of Baghdād. The name of Baṣrī, however, belongs to Ibn Duraid, who was contemporary with AlMubarrad for 62 years, and survived till 321; and is extended by Abu-Ṭayyib to the pupils of AlMubarrad, whom he describes as “Abū Ishāk AzZajjāj, Abū Bakr Ibn AsSarraj, Man-“ramān, and the oldest of the Masters that we have “met,” a phrase that may include AlAkhfash AlAṣghar, Ibn Kaisān, Niftawāiḥ, Ibn Durustawāiḥ, and AṣṢūr; and I have placed Ibn Kaisān and Muḥammad AlYazīdī among the Baṣrīs, the former because he is said to have been more inclined to the doctrine of the Baṣrī School, and the latter because he is classed with his great-grandfather Abū Muḥammad AlYazīdī. But, even with these additions, the ancient Grammarians all passed away by the middle of the 4th century; and learning, says Abu-Ṭayyib, ended with them.

Baghdād, the seat of the first Modern School of Grammarians, was built in 145—146 by the Khalīfa AlManṣūr, who, after the arbitrary fashion of Eastern poten-tates, sent orders into the provinces that the learned should repair to his new capital. The learned, however, did not show much alacrity in complying with this summons, probably because the Khalīfa, who had earned the sobriquet of Abu-d Dawānīk (Father of Sixpences) by his strictness in calling the Secretaries and Governors

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1 BW.

2 Ibn AlKhashāb calls AlḤarīrī a Baṣrī (H. 449); and the modern Grammarians, such as AẓZamakhshārī and Ibn Hīsām speak of themselves as belonging to the Baṣrī School (vol. 1, p. 131, and vol. II, p. 484); but “Baṣrī” in such cases must be taken to mean “Baṣrī by birth or residence or predilection.”

3 The Khalīfa Abū Jaʿfar ‘Abd Allāh AlManṣūr Ibn Muḥammad alKurashi alHāshimi (b. 95, a. 136, d. 158).
to account for petty items, was notorious for his stinginess, a vice abhorrent to the learned, who have always loved a liberal patron. But the enlightened munificence of his grandson ArRashíd, the Augustus of the Arab Empire, speedily attracted the Grammarians to the court of Baghdád. The School of AlBaṣra was represented there by Khalaf AlAhmar, Abú ‘Ubaïda, AlÂṣma‘î, Abû Muḥammad alYâzîdî, and Sîbawaih; and that of AlKûfâ by AlMufaḍḍal aḍDabbî, AlKisâî, and his pupils AlAḥmar and AlFarrâ. The poet Abû Nuwâs, being told that Abû ‘Ubaïda and AlÂṣma‘î had been presented to ArRashíd, shrewdly observed “As for Abû ‘Ubaïda, if the courtiers give him an opportunity, he will recite to them the tales of the ancients and moderns; but, as for AlÂṣma‘î, he is a nightingale that will thrill them with his melodies.” The jealousies of the rival Professors frequently gave rise to animated controversies, which furnished an agreeable pastime to the scholarly monarch and his dilettanti courtiers. Such was the celebrated dispute between AlKisâ‘î and Sîbawaih, which was held, as some say, at the court of ArRashíd, but, as others say, in the assembly of his minister Yaḥyâ Ibn Khâlid alBarmakî; and which resulted in the discomfiture of the great Baṣrî through the unjust verdict of a venal Arab. And similar disputes are recorded as

2 ML. I. 129.
3 Tr. III. 759, Mr. II. 101.
4 See the Note on vol. I. p. 82, l. 4.
5 AlÂṣma‘î was a great reciter of poetry.
6 See vol. I, p. 763, ll. 9—18 for the subject of the dispute.
7 Abû ‘Ali Yaḥyâ Ibn Khâlid alBarmakî was appointed minister by Hârûn ARRASHÎD upon his accession in 170, was disgraced and imprisoned by the Khalîfa in 187, and died suddenly in prison in 190 at the age of 70 or 74 years.
8 H. 449, IKhn. 536, ML. I. 129, HH. II. 156, BW, Mkr. II. 475.
having taken place at the court between AlKisā'ī and AlAṣma'ī, and between AlKisā'ī and AlYazīdī. The struggle for ascendancy between the two Schools ended in favour of the Kūfsīs, who, as Abu-ṭ-Tayyib complains, succeeded in engrossing the appointments at court, a result originally due to the overpowering influence of AlKisā'ī. This Grammarian had been tutor to ArRashīd, who retained such a respect for his old master that he used to seat AlKisā'ī and Muḥammad Ibn AlḤasan, the Ḥanāfī Jurist, upon chairs in his presence, and ordered them not to disturb themselves upon his rising. AlKisā'ī was now appointed to superintend the education of ArRashīd's sons, the 2 Crown-Princes AlAṃīn and AlMa'mūn, with the assistance of his pupil AlAḥmar as tutor to AlAṃīn, and of AlYazīdī as tutor to AlMa'mūn. The last Grammarian indeed was a. Başrī: but, having been tutor to the children of Yazīd Ibn Manṣūr alḤimyarī, grand-uncle of ArRashīd, he already possessed some interest with the Imperial Family, and had attained a position at court in the reign of ArRashīd's father, the Khalīfa AlMahdī. AlYazīdī also, notwithstanding his long rivalry with AlKisā'ī, which

1 ML. I. 64 (about the case of رمأن in the verses cited at col. II, p. 511) and Mr. I. 278.
2 D. 42, IKhn. No. 809, HH. I. 327, ITB. I. 534.
3 Mr. II. 211.
4 HH. I. 86, ITB. I. 534.
5 Mdh. VI. 321.
6 IKhn. No. 809.
7 This noble was brother of Arwā, the consort of the Khalīfa Al-Manṣūr. He was appointed in 152 Governor of AlBaṣra, where his acquaintance with AlYazīdī probably commenced; and he died there in 165.
8 The Khalīfa Abū 'Abd Allāh Muḥammad AlMahdī, son of the Khalīfa Abū Jaffār 'Abd Allāh AlManṣūr, alḤāshimi alʿAbbāsī (d. 127, a. 158, d. 169).
dated from the time of AlMahdi, must have known how to forget his scholastic differences with the powerful Kufi; for Ibn Khallikân relates that in the days of ArRashîd these 2 Grammarians used to sit together in one classroom, giving lessons to the people. In subsequent reigns AlKisâ’î’s pupil AlFarrâ was entrusted by AlMa’mûn with the instruction of his 2 sons in grammar; and AlFarrâ’s pupil Ibn AsSikkît, in an evil hour for himself, was appointed tutor to the children of AlMutawakkil. The Kufi Tha’lab shared with his Basîr rival AlMubarrad the office of tutor to the poet-prince ‘Abd Allâh son of AlMu’tazz; and Tha’lab’s pupil Muḥammad alYazîdi, great-grandson of the original Yazîdi, was tutor to the children of AlMu’tadîr. Notwithstanding the presence of so many generations of Grammarians, however, Baghdad was not recognized as a seat of learning; but whatever learning it contained was held to be imported, attracted by the Khalîfas and their followers: Abû Ḥâtim says “The people of Baghdad are the rabble of the Khalîfa’s army: it does not contain any trustworthy authority on the speech of the Arabs, nor any approved reporter; and, if any of them makes an asser-

1 IKhn. 697.
2 The Khalîfa Abu-l’Abbâs, and Abû Ja’far, ‘Abd Allâh AlMa’mûn, son of the Khalîfa Hârûn ArRashîd, alHâshimi al’Abbâsî alBaghdâdi (b. 170, a. 198, d. 218).
3 The Khalîfa Abu-lFadl Ja’far AlMu’tawakkîl ‘ala-llah, son of the Khalîfa Muḥammad AlMu’taṣîm bi-llah, alHâshimi al’Abbâsî alBaghdâdi (b. 205 or 207, a. 232, k. 247). This ferocious tyrant caused Ibn AsSikkît to be trampled to death by the Turkish body-guard because he refused to declare that his 2 pupils, AlMu’tazz and AlMu’ayyad, sons of AlMutawakkil, were dearer to him than the 2 sainted youths, AlHasan and AlHusain, sons of ‘Ali.
4 See the Note on vol. 1, p. 82, l. 4.
5 The Khalîfa Abû ‘Abd Allâh Muḥammad, or, as is said, AzZubair, AlMu’tazz bi-llah, son of the Khalîfa Ja’far AlMu’tawakkîl ‘ala-llah, alHâshimi al’Abbâsî alBaghdâdi (b. 232, a. 252, k. 255).
6 The Khalîfa Abu-lFadl Ja’far AlMu’tadîr bi-llah, son of the Khalîfa Ahmad AlMu’tâsîd bi-llah, alHâshimi Al’Abbâsî AlBaghdâdi (b. 282, a. 295, k. 320).
"tion, you will see him confused, full of prolixity, "verbosity, and arrogance"; and Abu-t-Tayyib adds "The case in this our time is double as bad as Abû Ḥâtim makes known". Abu-t-Tayyib indeed does not condescend to acknowledge the existence of the modern School then rising at Baghdâd; but either includes its members among the Başûs, or refuses to recognize them as authorities. Thus he speaks of Al' Akhfasch al-Aşghar as "The Akhfasch of yesterday," and describes Al'Ambarî and his pupils as mere "quoters of the "authors of books, not to be mentioned with those that "we have mentioned". But the truth appears to be that, with the exception of the long-lived Ibn Duraid, who was a survivor of the Başûr School, the successors of Al'Mubarrad and Tha'lab should be called Baghdâdis, because they not only resided and lectured at Baghdâd, but there taught a new doctrine compounded from the doctrines of the 2 old Schools.

The object of our author AsSuyûtî being to exhibit the regular transmission of grammatical knowledge from the classical age to modern times, he does not carry his classification of the Grammarians beyond the founders of the modern School at Baghdâd. I need only add that the other modern Schools, such as those of Egypt, the West, and Spain, were branches of the Baghdâdr School.

The works of the ancient Grammarians, though constantly referred to as authorities, have, in the gradual development of grammatical science, long been superseded

1 See p. XII above.
2 He was born and educated in AlBasra; and did not come to Baghdâd till 308, when he was 85 years old.
3 Properly Africa west of Egypt, i.e. North-Western Africa, but sometimes made to include Spain, as in the D.M. I. 233, where Ibn AlBadhish and Ibn 'Usfûr are called Grammarians of the West.
as text-books by the productions of later writers. Among
the crowd of modern authors, Four Masters, whose lives
extend over a period of nearly 300 years, \(^1\) AzZamakhshari, Ibn AlHajib, Ibn Malik, and Ibn Hisham, stand
pre-eminent. Time has been unable to shake the author-
ity, or lessen the popularity, of their teaching; \(^2\) and
the rule of AzZamakhshari's grammar, overheard by
Shaikh Sa'di \(^3\) more than 600 years ago from the lips of
the school-boy at Kâshghar, is being repeated by Muslim
lads to-day in the schools and colleges of the East.

AzZamakhshari, "the Pride of Khwarazm," \(^4\) was
born in 467 at Zamakhshar, a town of that province;
and studied grammar under Abû Mu'dar Mahmûd \(^5\) al-
Ishbahani, a celebrated Grammarian and Lexicologist,
who introduced the Mu'tazili heresy into Khwarazm,
where it was embraced by numerous converts, including
his illustrious pupil. AzZamakhshari was a universal
genius, being equally distinguished as a Grammarian,
Lexicologist, Commentator, Traditionist, Geographer,
Moralist, and Rhetorician. He was also somewhat of a
poet, and had a fancy for illustrating his comments in the
Kashshâf by his own verses. Whenever, says Muhabb
adDin Effendi, he cites a verse as by "one of them,"
he means himself. \(^6\) He perfected his knowledge of the
Arabic language by extensive travels in Arabia; and
resided so long at the Holy City of Makka that he was

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\(^1\) 467–761.
\(^2\) Their peculiar merit, according to Ibn Khaldun, consists in their
abridgment of the controversies, and excision of the repetitions, found in
the works of the ancients (IKhld. vol. I, part III, p. 282).
\(^3\) The Shaikh Muslih adDin Sa'di Ibn 'Abd Allah ashShirazi was
born in 571 or 580; composed the Gulistan, from the 5th Chapter of
which this incident is taken, in 656; and died in 690 or 691.
\(^4\) BW.
\(^6\) N. 215.
honored with the appellation of "Neighbour of God." He composed his larger grammar the *Mufassal* in 513—515, and his great commentary the *Kashshāf* in 526—528. He visited Baghdād in 533; and there made the acquaintance of the leading Baghdādi masters, Ibn Ash-Shajārī, AlJawālīkī, and Ibn AlKhashshāb, and their youthful pupils AlKamāl Ibn AlAmbārī and Tāj AdDīn alKindī. The last scholar relates that AzZamakhshārī, notwithstanding his vast learning, had not received his knowledge of lexicology in the regular manner by oral transmission from some recognized Master; and that he therefore took advantage of his stay in Baghdād to qualify himself in this subject by taking lessons from AlJawālīkī, and obtaining from this Professor a diploma authorizing him to teach it. He died in 538 AlJurjānīya, the capital of his native province Khuwārazm.

His great commentator and critic, Ibn AlḤājib, "the son of the Chamberlain," so called because his father had been Chamberlain to an Egyptian Prince, was born in 570 at Asnā or Isnā, a small town in Upper Egypt. He studied jurisprudence, reading, and grammar at Cairo under 2 celebrated masters, Muḥammad alGhaznawī, who lectured at the Mosque named in his honor "The Mosque of AlGhaznawī," and AlKāsim ashShāṭibi, who had come to Egypt in 572, and was then Professor of Reading and Grammar at the College founded by "The learned Judge" in 580. Having completed his studies at Cairo, Ibn AlḤājib removed to Damascus,

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1 513—515 (IKhn. No. 721) : 513—514 (HKh. VI. 36).
2 K. 4, 1647; HKh. V. 179—180. Ibn Khallikān (IKhn. No. 721) and AlDamīrī (HH. I. 147) seem to be mistaken in saying that the *Kashshāf* was his first work.
3 The Wazīr Muḥyī-d-Dīn, or Mujīr adDīn, Abū ʿAlt ʿAbd ArRahīm Ibn Bahā adDīn Abī-Majd ʿAlt alLakhmī alBāsānī alʿAskālānī by birth, alMīṣrī by abode, known as AlKādī ALFādīL (The learned Judge), the Philologist (b. 529, d. 596).
where he lectured in the Mālikī Chapel of the Cathedral. He was by profession a Jurist of the Mālikī sect; and considered grammar as merely subsidiary to the elucidation of legal propositions. As a Grammarians, however, he was distinguished by the originality of his views and the stringency of his criticisms. He wrote a commentary upon the *Mufassal*, and 2 original treatises, which still form the standard text-books in India, the *Kāfiya* upon syntax and the *Shāfiya* upon etymology. In 639 he returned to Cairo, where his lectures were attended by crowds of pupils. He was often summoned to give evidence as an expert upon points of Mālikī law before Ibn Khallikān, who was then holding a judicial appointment at Cairo; and the Judge records that he used to take the opportunity of consulting his learned witness upon abstruse questions of grammar. Among the subjects thus discussed between them was the effect produced by the supervention of one condition upon another in the much-debated formula of divorce explained at *vol.* II, *p.* 85, of this work; and Ibn AlḤājib’s solution of this difficult problem is warmly commended by the Judge as a masterpiece of grammatical exposition. From Cairo he removed to Alexandria, where he died in 646 after a short residence.

Ibn Mālik was born in 600 at Jayyān, a city of Spain. He studied grammar in his native town under several masters; and for a few days attended the class of the celebrated Ash-Shalabi at Seville. He then travelled to the East, where he prosecuted his studies under AsSakhāwī at Damascus, and Ibn Ya’ish and his.

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1 In 639 (ISb. Class VI, article ‘Abd Al’Azīz Ibn ‘Abd AsSalām.; Syt. II. 98): in 638 (MAR. III. 177). The FW (vol. I, *p.* 366) in the Life of ‘Abd Al’Azīz neither gives the date, nor mentions IH.

2 Ibn Khallikān was a Shāfi’ī.

3 About 13 days (BW): about 3 days (Mkr).
pupil Ibn 'Amrūn at Aleppo. He lectured for a long time in the last city; and then returned to Damascus, where he became the Head of the 'Ādilīya Foundation, being the Principal of the College, and the Minister of the Memorial Chapel. In this congenial appointment he continued his researches; and composed his numerous works, among which may be mentioned the large metrical treatise called AlKāšiya ash-Shāfiyya with a commentary, its abridgment called the Khulāṣa or Alṣiya, which, says Ḥājī Khalīfa, is as celebrated in the countries of the Arabs as the Kāfiyya of Ibn AlḤājib is elsewhere, the Lāmiyyat alAfʿāl, and the Tashīl al-Fawaḍiḍ with a commentary. He was so highly respected for his learning that, when he performed divine service at the 'Ādilīya Chapel, Ibn Khallikān, who then held the dignified post of Chief Justice of Damascus, used to conduct him to his residence as a mark of honor. He devoted himself exclusively to grammar and the cognate branches of philology; and, with the conceit common in a specialist, was wont to disparage the attainments of his 2 predecessors, saying that Ibn AlḤājib had taken his grammar from the Author of the Mufassal, and that the grammar of the Author of the Mufassal was "very small things". He was profoundly versed in the Kurʿān and in tradition, and possessed a marvellous memory for Arabic poetry. But these branches of knowledge were with him merely ancillary to his favorite science of grammar, in which they were utilized for evidence and illustration. He originated the practice, afterwards adopted by Ibn Hishām, of exemplifying every proposition of grammar, if possible,

1 Arabia, Syria, Egypt, etc, wherever Arabic is spoken.
2 Persia, India, etc.
3 Ibn Khallikān held this appointment from 659 to 669, and again, after Ibn Mālik's death, from 677 to 680.
PREFACE.

by a text from the Kur'ān; if no appropriate text were forthcoming, then by a passage from tradition; and, if no convenient tradition could be found, then by a verse from the poets. He visited Cairo, possibly to see his old pupil Ibn AnNaḥḥās; and then returned to Damascus, where he died in 672. He retained his passion for learning to the last; and committed 8 evidentiary verses to memory on the very day of his death.

The system of grammar elaborated by Ibn Mālik, and the vast stock of quotations with which his industry and erudition had enriched it, became the inheritance of the Egyptian Grammarians, to whom they were transmitted by his pupil Ibn AnNaḥḥās. This Grammarian was born at Aleppo in 627; and studied there under Ibn Ya'ish and Ibn 'Amrūn, and at Damascus under AlAndalusūṣ, Ibn Mālik, and other masters. He emigrated to Egypt after the destruction of his native city in 658 by the Tartar hordes of Hūlākū Khan; and took up his residence at Cairo, where he lectured until his death in 698. The ablest of his pupils, Abū Ḥayyān, "the Master of the world in syntax and etymology", was born in 654 at Gharnāṭa, a city in Spain. Having studied grammar under Ibn ArRablī, Ibn Aḍ-Ḍā‘ī, and other Spanish masters, he quitted his native country in 679 to travel in pursuit of learning; and, after having visited Africa, Egypt, and Arabia, he at length settled at Cairo, where he frequented the lectures of Ibn AnNaḥḥās. He boasted of having received instruction in grammar, lexicology, tradition, exegesis, reading, and philology from no less than 450 masters in Spain, Africa, Alexandria, Cairo, and the Ḥijāz. The most celebrated of these, besides the three above named, were the Spanish Lexicologist ArRaḍī ashShā-

1 FW. II. 352.
ṭibī, who had imported into Cairo all the learning of the Andalusian school; the eclectic Philologist AshSharaf AdDimyāṭī, who had taken his grammar from Ibn Al-Ḥājib at Cairo and Ibn ‘Amrūn at Aleppo, and his lexicology from AsSaghānī at Baghdād; and the Egyptian Grammarian Ibn AlMunayyir, who had been a pupil of Ibn AlḤājib, and was then Professor of Grammar at Alexandria, where his vast and varied erudition made him renowned as the “Pride of Egypt.” ʿAbū Ḣayyān eventually succeeded his master Ibn AnNahḥās in the chair of exegesis and tradition at the Ẓūlūnī Cathedral and the Manṣūriya Dome; and he lectured on reading at the Akmar Cathedral. He claimed to be the only living Grammarian in Egypt, Syria, AlʿIrāk, AlYaman, and the East, qualified to transmit by word of mouth the whole Book of Sībawayh, as similarly transmitted by an unbroken succession of Grammarians¹ beginning with the great Author himself.

¹ See the accompanying Table.
GRAMMATICAL PEDIGREE OF ABU ḤAYYĀN.

(B) Ṣibawaih (d. 180)
[See the Table at p. VII]

(B) AlAkhsash alAusaṭ (d. 211)

(B) AlJarmī (d. 225)
(B) AlMāzīni (d. 249)
(B) Ibn AsSarraj (d. 316)
(B) Ibn Barhān (d. 456)
(B) Ibn AdDabbās (b. 431, d. 500)
(B) Sibṭ AlKhayyāt (b. 464, d. 541)
(B) Tāj adDtn alKindt (b. 520, d. 613)
(A) AlAndalusī (b. 575, d. 661)
(M) Ibn AnNaḥḥās (b. 627, d. 698)
(M) Abū Ḥayyān (b. 654, d. 745)
He had but a poor opinion of Ibn AlḤājib, whose *Kāfiya*, he declared, was “the grammar of lawyers”, meaning, no doubt, that it was characterized by that petty and futile verbal criticism with which lawyers are often reproached under the names of “quibbling” and “hair-splitting”; and he encouraged his pupils to study the works of Ibn Mālik, the use of which he facilitated by the composition of several commentaries. He carried his admiration for this master so far that he even made a point of refusing to let any student read with him except in the Book of Sībawaih or the *Tashīl* of Ibn Mālik. He died at Cairo in 745, leaving his favorite pupil Ibn ‘Aḵīl to continue the development of Ibn Mālik’s system of grammar. Ibn ‘Aḵīl was born in 698, and studied for 12 years under Abū Ḥayyān, who was one day heard to say “There is not beneath the expanse of heaven a better Grammarian than Ibn ‘Aḵīl”. He succeeded his master as Professor of Exegesis at the Ṭūlūnī Cathedral, and he lectured at various other educational institutions. Like many of the learned, he was a Judge; and, after having presided over the subordinate tribunals of the Bāb alFutūh, or Gate of Victories, and of Miṣr alʿAtīka, or Old Cairo,1 he was elevated for a short period2 to the supreme dignity of Chief Justice.3 He died at Cairo in 769.

His contemporary Ibn Hishām, the last and greatest of the Four Masters, was born at Cairo in 708; and studied reading under Ibn AsSarrāj, who had been a pupil of the school founded by the great Traditionist AsSilāfī at the College erected in his honor at Alexan-

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1 BW, DM. II. 199.
2 80 days (BW, Syt. II. 103).
3 In 749 (ISb. Class VII, article ‘Abd ṬālʿAzīs Ibn Muḥammad): in 759 (Syt. II. 103).
dria in 546, and who was then Professor of this subject at the Azhar Cathedral in Cairo. He heard Abu Ḥayyān lecture upon the Dīwān of Zuhair Ibn Abl Sulmā; but did not regularly join the classes of this master, whose opinions he used afterwards to criticize and controvert with extreme severity. He attended the course of AtTāj AtTabrīzī, a foreign Encyclopaedist, who lectured on grammar and various other sciences at Cairo. And he read the whole Commentary upon the Iṣhāra fi-nNaḥw, except the last leaf, with its learned author Tāj adDīn AlFākīhānī, a Grammarian belonging to the school established at Alexandria by Ibn AlḤājīb shortly before his death in 646. But his favorite master was AshShihāb ʿAbd AlLaṭīf Ibn AlMuraḥḥil, Professor of Grammar at the Cathedral of AlḤākim, whom he used to extol as superior to Abu Ḥayyān and others, "attributing the name in his time to Abu Ḥayyān, but "the profit to Ibn AlMuraḥḥil." He had a natural talent for grammar, which enabled him, says AsSuyūṭī, to surpass not only his contemporaries, but even the old Masters. He was distinguished, adds the same author, by his original observations, subtle disquisitions, marvellous emendations, exhaustive criticism; and superabundant information. A characteristic specimen of his style is presented by his Commentary on the Bānat Swād, which, according to Ḥājī Khalīfa, was finished by him on the 28 Rajab 756. In Dhul Kaʿda of the same year, during his 2nd visit to the Holy City, he commenced his masterpiece, the Mughni-ʾIlābīb, which he completed in Rajab, apparently of the following year. This work raised him to the highest pinnacle
of fame as a Grammarian: Ibn Khaldūn says “We ceased not, when we were in the West, to hear that in Egypt had appeared a Professor of Arabic called ‘Ibn Hishām, a greater Grammarian than Sibawaih’. He died in 761, after having augmented the science of grammar by one third."

This work is mainly compiled from the grammars of these Four Masters, namely the Mufassal of AzZamakhsharī, the Kāfiya and Shāfiya of Ibn AlHājib, the Lāmiyat alAf‘āl and Alfiya of Ibn Mālik, and the Shudhur adhDhahab, Kāfr anNadd, and Mughni-IlLabib of Ibn Hishām. The Mufassal, which contains both syntax and etymology, is admirably arranged and generally intelligible. The Kāfiya and Shāfiya are apparently intended to form a revised and abridged edition of the Mufassal. Their author separates syntax and etymology, treating of the former in the Kāfiya, and of the latter in the Shāfiya: but in other respects he adheres in the main to the arrangement of the Mufassal; though, in his zeal for brevity, he occasionally sacrifices sense to sententiousness. The Lāmiyat alAf‘āl like the Shāfiya, is restricted to etymology; but the Alfiya, like the Mufassal, contains both etymology and syntax. Unfortunately these 2 works are composed in doggerel verse, which is always obscure, and often unintelligible. The Shudhur adhDhahab, Kāfr anNadd, and Mughni-IlLabib deal only with syntax: the first two are mere epitomes; but the last is a large work, the first half of which consists of a valuable alphabetical glossary of particles and peculiar nouns and verbs.

The obscurity of a text-book offered no impediment to its employment by an Oriental student. The method
of instruction in the East was essentially oral. It originally consisted in dictation: 1—the Professor delivered to his class a series of short, disconnected observations, very much in the style of the Durrat al-Ghawwās, intended to revive obsolete classical expressions, or correct vulgar colloquial errors; while his lessons were taken down in writing by his pupils, 2 who afterwards committed them to memory. The Professor was expected to answer the questions, and meet the objections of all comers; and a favorite device of jealous rivals or ambitious pupils, who desired to oust a popular Professor from his chair, was to confute him publicly in his class. Thus the Baṣrī Grammarian AlJārmi, at the commencement of his lectures in Baghdad, successfully retaliated upon his old master AlAsma‘ī a malicious attempt to draw away his class by posing him with an insidious catch-question; 3 and the Kūfī Lexicologist Ibn AsSikkīt, while still a young man, twice silenced the veteran Philologist AlLiḥyānī, who was so mortified by his second defeat that he abruptly closed his lectures. When books were employed, the pupils read out a passage, which was then orally expounded by the Professor. The sententious phrases of the Kāfiya and the jingling rhymes of the Alfiya were designed by their authors as aids to the memory of the pupil, to whom they recalled not only the bare rules of his text-book, but the ample comments

1 The last Professor that practised this method of instruction was AsZajjājī, who died in 339. AsSuyūṭī made an attempt to revive the practice in 872; but it was frustrated by the students' indifference and want of memory (Mr. II. 162).

2 Under the heading مَجَالِسُ إِمَامَةٍ لِسَنَّةٍ ۚ رَجُلٍ يَتَجَازَعُ ۚ كَذَٰلِكَ Lesson dictated by our Professor—at the Cathedral of

3 On the day of—(Mr. II. 162).

4 D. 101.
of his teacher. To the reader, however, some written exposition was felt to be indispensable; and accordingly the grammars of the Four Masters became the subjects of numerous commentaries, many of which were written by the authors of the originals. The principal commentaries employed in this work are those of Ibn Ya‘ish upon the *Mufassal*, of ArRaḍī alAstarābādī and Al-Maulā AlJāmī (commonly known in India as Mullā Jāmī) upon the *Kāfiya*, of ArRaḍī alAstarābādī upon the *Shāfiya*, of Badr adDīn upon the *Lāmiyat alAf‘al*, of Ibn ‘Ākīl and AlUshmūnī upon the *Alfiya*, of Ibn Hishām (the author of the original) upon the *Shudhūr adhDhahab*, of Ibn Hishām (the author of the original again) and AlFākihī upon the *Katr anNadā*, and of the Shaikh AdDasūkī upon the *Mughni-Ilābīb*.¹ It is probable that these commentaries were originally reproductions of the lectures delivered by their authors: indeed ArRaḍī, in the preface to his commentary upon the *Kāfiya*, expressly states that his work is an enlarged edition of the notes supplied by him to a favorite pupil, who had been reading the original under his instruction.

The earlier Commentators were not merely expounders—their personal position made them harmonists. The Four Masters produced 3 characteristic systems of grammar, that of AzZamakhshārī, which was followed by Ibn AlHājīb; that of Ibn Mālik; and that of Ibn Hishām. But Ibn Ya‘ish, the Commentator of AzZamakhshārī was the principal tutor of Ibn Mālik; while ArRaḍī, the Commentator of Ibn AlHājīb, was a junior contemporary of Ibn Mālik, whom he sometimes quotes;² and Ibn

¹ Some of these commentaries were not received until the printing of this work had made considerable progress; but the deficiencies caused by this delay have been supplied in the Notes.

² See the Note on vol. I, p. 267, l. 19.
‘Ākil, the Commentator of Ibn Mālik, derived part of his learning from the school of Ibn AlḤājib, and was a contemporary, fellow-citizen, and fellow-pupil of Ibn Hishām.¹

Ibn Ya‘sh was born at Aleppo in 553, and studied there under some local Grammarians. In 577 he started on a journey to Baghdād, in the hope of seeing AlKamāl Ibn AlAmbār; but, being met on the way by the news of this master’s death, he returned to his native city. Having formed the intention of coming forward as a Professor of Grammar, he qualified himself for the position by proceeding to Damascus, and studying abstruse questions of Arabic under the Shaikh Tāj adDm alKindī, who had been a pupil of the celebrated Baghdādī Philologists Ibn AshShajārī, AlJawālīkī, and Ibn AlKhashshāb, and had met the great master AzZamakhshārī at the houses of the 2 last Professors in Baghdād. His pupil and biographer Ibn Khallikān, who visited Aleppo in 626, records that he found that city the metropolis of learning, filled with learned men, among whom Ibn Ya‘sh enjoyed undisputed pre-eminence in philology. His lectures were attended by crowds of students, native and foreign; and, according to Ibn Khallikān, all the leading Professors of the day at Aleppo had been his pupils. He died at Aleppo in 643, leaving an exhaustive commentary upon the Mufassal as a monument of his learning: “in the whole body of commentaries,” says his admiring pupil Ibn Khallikān, “there is none like it”; but less partial judges will probably consider it somewhat prolix and verbose.

The details of ArRaḍr’s life are unfortunately wanting². He finished his great commentary upon the Kāfiya in 683

¹ See the accompanying Table.
² I am not acquainted even with his name (BW).
according to the concurrent statements of AsSuyūṭi, Ḥājjī Khalīfa,¹ and the author of the Amal alĀmil fi Ulamā Jabal Āmil;² but in 686 according to his own statement, as given in all 3 editions of the work. The former date is probably correct; because his commentary upon the Shafīya, as appears from its preface, was composed in the interval between the completion of his commentary upon the Kafṣīya and his death, which took place in 686.³ He enjoys the highest reputation as a critic, and is frequently cited by later Grammarians as equal in authority to Ibn Hishām. His magnificent work upon the Kafṣīya is pronounced by AsSuyūṭi to be almost unequalled in grammatical literature as a comprehensive and critical commentary; and the popular exposition of AlJāmī, composed, as the author says in his preface, for the use of his “precious child Ḍiyā adDīn Yūsuf”, and universally adopted in modern times as the text book for Indian students, is a mere epitome of ArRaḍī’s work, to which it stands in the same position as the commentary of AlBāḏawī upon the Kūrān to its great prototype the Kashshāf of AẓZamakhsharī. A comparison of passages shows that ArRaḍī is the author cited by that name in various articles of Lane’s Arabic Dictionary;⁴ but this scholar seems to have confounded him with the Hispano-Egyptian Lexicologist ArRaḍī ashShāṭibī.⁵

Badr adDīn, a son of Ibn Mālik, was born, probably at Damascus, after his father had left Spain and settled

¹ HKh. V. 7.
² As given in an extract furnished to me by my learned correspondent, Sayyid Hamid Husain, the Mujtahid of Lucknow.
³ This date is given in the BW and Amal alĀmil. The former work, however, mentions an alternative date, vid. 684, which, if correct, settles the dispute.
⁴ E. g. ﷲ and ﷽.
⁵ See Lane’s Chronological List of Authorities.
in the East. He studied under his father, and succeeded him as Professor of Arabic. He composed a Commentary upon the Lāmīyat alAf‘āl, and another upon the Alfiya. The latter commentary, which he finished in 676, is said to be equal to ArRāḍī's work upon the Kāfiya. I have inspected the manuscript of it which is in the library of the Asiatic Society at Calcutta, but have not examined it in sufficient detail to be able to judge whether this eulogium is well founded. Badr adDīn died in 686 before, or when, he had reached the age of 50 (35 to 50).

The biography of Ibn 'Aṭīl has been already sketched and it only remains to add that his Commentary upon the Alfiya is essentially a student's manual, clear, accurate, and sufficiently comprehensive, but wanting in the originality and breadth that distinguish the masterly composition of ArRāḍī.

As for the later Commentators, they are mere compilers and adapters, who borrow their information and ideas from all the Masters indifferently: AlUshmūnī, for instance, pads his Commentary upon the Alfiya with whole articles extracted bodily from the Mugāni·llahīb.

The other grammars, and the treatises on lexicology and philology, used as materials for this work, are only occasional authorities, being monographs on particular branches of those subjects, like the Faṣīḥ of Tha‘lab, the Lexicological Tracts of Ibn Duraid upon the Description of the Saddle and Bridle and of Clouds and Rain, the Talkīb alKawāfī of Ibn Kaisān, the Mu‘arrāb of AlJawāfī, and the I‘rāb ‘an Kawā‘id alI‘rāb of Ibn Hishām; or mere supra-commentaries, like the Glosses of
AlKhîdîrî, Āṣ-Sabbân, Al‘Adawî, and Ya-Sîn upon the Commentaries of Ibn ‘Aklî, Al‘Ushtmûnî, Ibn Hishâm, and AlFâkihî; or not directly connected with grammar, like the Kâmîl of AlMubarrad, the Maḥmâmîl and Dur-rât alGhawwâs of AlHârrî, the Kâmûs of AlFirûzâbâdr, and the Kashshâf Iṣ̄īlâhât alFunûn of the Shaîkh Muḥammad ‘Ali; or not completely procurable, like the Book of Sibawaih, the Mulḥat al‘Trâb of AlHârrî, the Anmûdâhaj of AzZamakhshârî with the commentary of AlArdabîlî, the Insâf of AlKamâl Ibn AlAmbârî, and the Miṣbâh of AlMuţarrîzî.

The object of the Grammarians being to demonstrate the classical usage, they endeavour to support every proposition and illustrate every rule by one or more evidentiary examples taken from the classical language. These examples consist of texts from the Kur’ân, passages from tradition, proverbs, phrases transmitted by the learned from the Arabs of the desert, and verses from the poets. Even when cited in full, these examples are often difficult to understand from some obscurity of allusion, peculiarity of construction, or want of context. This difficulty, of course, was not often felt by the native Grammarians, whose general education comprised a thorough grounding in the Kur’ân and tradition, and whose special training had made them familiar with the usual examples; but even they were sometimes puzzled by a strange verse. Thus ‘Isâ Ibn ‘Umar confessed his inability to understand the verse of Umayya Ibn Abî-ṣâlât cited in the Note on vol. II, p. 574, l. 12, being perplexed by an allusion to an obsolete practice of the ancient Arabs; and Ibn Jinnî broke down in parsing the verse of ‘Abû Nuwâs cited at vol. I, p. 82, being embarrassed by an unusual construction; while even Ibn Hishâm was compelled to reserve his opinion upon the
verse of Ḥassān Ibn Thābit cited at vol. II, p 447, until he should come across the preceding verses. The difficulty experienced by European scholars in understanding these examples is greatly enhanced by the tendency of Grammarians to save themselves trouble by abridging the quotations to a few catch-words, like أَرْسَّلَهُ مِنْ أَعْرَابٍ, which form a fragment of a verse by Labīd cited at vol. II, p. 257. These words, for instance, cannot be translated into English with any certainty of correctness until the exponents of the 2 pronouns and the position of the proposition in the sentence are known; and probably no amount of general scholarship will enable a reader unacquainted with this particular example to divine that the poet is describing how a wild he-ass let his troop of she-asses go down to the water in a crowd. And not only must an example be understood, but its degree of authority must be determined. A text from the Kur'ān, as being the very word of God, delivered in the purest dialect of the Arabs, according to the theory of direct verbal inspiration inculcated by Muslim theologians, is of necessity infallible. A passage from tradition, if it be the word of the Prophet, is universally accepted as conclusive evidence; and, if it be the word of a Companion, is generally so received, while some hypercritical purists affect to consider the Companions as liable to the suspicion of solecism. A proverb, if it date from heathen times, is admittedly excellent evidence of classical usage. But a saying transmitted by a Grammarian or Lexicologist from an Arab of the desert varies in authority with the antiquity of its transmitter,
a saying transmitted by Ibn Hishām,¹ for instance, not being nearly so authoritative as one transmitted by Al-Akhfash al Akbar.² And, when the example is a reading of a text from the Kur'ān or a verse from a poet, not only must the antiquity of the author be considered, but also his personal reputation among the Readers or Poets of his time.³ Thus for the full appreciation of an example in verse the following accessories are requisite:—the complete text of the verse, so much of its context as is necessary to exhibit the syntactical position of its words, a description of its subject, an explanation of its peculiarities of meaning and construction, the name of its author, and his rank among poets:⁴ and, with some exceptions, similar accessories are requisite in the case of examples in prose. The Grammarians, however, generally omit the whole of these requisites except the bare text of the examples, and often do not give that in full, because their works are intended to be read with masters whose oral instruction will supply the deficiencies of the books; and, although the Commentators and Glossographers sometimes explain the examples cited by their Authors, they commonly leave their own examples unexplained. It has therefore been necessary to have recourse to a large number of works not immediately connected with grammar, like the Commentaries of Az Zamakhsharī and Al Baidāwī upon the Kur'ān; the Ithān of As Suyūṭī upon the Exegesis of the Sacred Text; the Commentaries of Shu'la and 'Alī Al Kāri upon the Ḥiraṣ al Amānī, a metrical treatise upon Reading; the Sahīhs of Al Bukhārī and Muslim, the latter with the Comment-

¹ See the Note on vol. II, p. 12, l. 3.
² See vol. I, p. 158.
³ See the Notes on vol. II, p. 562, l. 19 and vol. I, p. 82, l. 4, for the classification of the Readers and Poets.
⁴ See the Preface to the SM, pp. 2—3.
tary of AnNawawi, upon Tradition; the Collection of Proverbs by AlMaidâni; the Fawâ'id of Al'Aini, the Jami' ashShawâhid of Mullâ Muḥammad Bâkîr, and the Glosses of 'Abd Al'Azîz alKâshî, Muḥîbb adDîn Effendî, AlJarjâwî, AsSuyûtî, Fakhr adDîn alKhuwârazmî, and the Maulavi 'Abd ArRahîm upon the evidentiary verses cited in the Mufassir, the Kashshâf; the Commentary of Ibn 'Aṣîr, the Mughni-lLabîb, the ʿIṣâh fi-lMaʿâni, and the Commentary of AlJâmi; the Kitâb AlAgha-nî, or Book of Songs, by AlIshâbânî; the Diwâns of the 6 Ancient Poets, of Ḥāim aṭṬâr, of AnNâbigha adhDhubyâni, of 'Alkama, of Imla alKâis, of Labîd, of 'Alî, of AlFarazdaq, and of Abû Nuwâs; the Exposition of the Mu'allaqât; the Commentaries of AtTabrîzî upon the ʿHamâsa, of AsSukkarî upon the Diwân of the Hudhâlîs, of Ibn Hishâm upon the Bânut Su'âd, and of the Wazîr Abû Bakr, AlYazîdî, Ibn AsSikkit, AsSukkarî, and AlWâhidî upon the Diwâns of AnNâbigha adhDhubyâni, AlHâdîra, 'Urwa Ibn AlWard, Ṭahmân, and AlMutânabbi; the Histories of Ibn Ḫutaiba, AtṬabarî AlMasťûrî, Ibn AlAtîr, Abu-1Fidâ, Ibn Khâldûn, Ibn Taghhrî Bârdî, AsSuyûtî, AdDiyârbakrî, and AlMaḳkârî; the Commentary of Ibn Badrûn upon the Historical Poem of Ibn 'Abdûn; the Book of Religious and Philosophical Sects by AshShahrastânî; the Biographies of the Prophet by Ibn Hishâm and Abu-1Fidâ, of the Companions by Ibn AlAtîr and Ibn Ḫajar, of Eminent Personages by Ibn Khâkân, AnNawawi, Ibn Khâllîkân, and Fakhr adDîn alḤalabî, of the Traditionists by Ibn Ḫajar, of the Shâfi'îs by Ibn AsSubkî, of the Rememberers of the ʿKur'ān by AdhDhahâbî, of the Commentators by AsSuyûtî, and of the Lexicologists and Grammarians by the same Author; the Treatises on Personal and Relative Proper Names by Ibn Ḫâbib, Ibn Duraid, Ibn AlKâisâ-
 PREFACE.

rādī, AdhDhahabī, and Assuyūṭī; the Travels of Ibn Jubair; the Ḥayāt alHayawān, or Animal Life, of Addamārī; the Geographical Dictionaries of AlBakrī, Az-Zamakhsharī, Yākūt, and ṢafradDīn; the Muzhir of Assuyūṭī upon the Science of Lexicography; and the Bibliographical Lexicon of Ḥajjī Khalīfa.

From so large a mass of materials there is often great difficulty in making a judicious selection. I have endeavoured to include every opinion of importance, and to exclude useless or irrelevant controversy. Thus the Baṣrī School of Grammarians have a theory that one preposition never acts as a substitute for another; 1 and accordingly their followers, when they have occasion to state that one preposition is used in the sense of another, often enter into tedious and far-fetched explanations in order to show that this sense is really reducible to the original one. Such explanations I have commonly omitted as foreign to my purpose, which is rather to exhibit the different usages of the prepositions than to vindicate the theories held by a particular School of Grammarians.

In dealing with my authorities I have rigidly adhered to the plan of literal translation. The only liberties that I have allowed myself are these:—

(1) When 2 or more authorities say substantially the same thing, I make such modifications in their language as will allow their statements to be combined into one;

(2) When there are variants in the text or in the examples, I select the version that appears to me best;

(3) When a fragment of an example is cited, I supply

1 See vol II, p. 305.
the missing words, and ascribe the whole example to the citer of the fragment;

(4) When an author's arrangement is inconvenient, I alter it to suit my purpose, provided that the alteration does not affect the author's sense;

(5) When a technical term cannot be literally translated, I render it by the term correspondingly applied in English, as بَيْنَةٌ by "Indicative" or "Nominative." To each volume of the work a copious Glossary of Technical Terms is prefixed, which will assist the reader not only in comparing my translations with the originals; but also in pursuing his studies among the native grammars and commentaries.

This work follows the arrangement of the مُفَاسِل, representing each قسم of the original by a Part, each صنف by a Chapter, and each قَصَفْل by a Section; and therefore consists of an Introduction and 4 Parts. The Introductory section of the مُفَاسِل describes the simple parts of speech and their combination into the sentence and proposition; and the 4 Parts describe the noun, verb, particle, and processes (chiefly etymological) common to two or more parts of speech. I have expanded the Introduction by inserting a description of the operative, a summary of the rules upon the syntactical place of the proposition in the sentence, and on account of the rhetorical figures commonly mentioned by Grammarians and Commentators. The last is a novel feature in an Arabic Grammar; but its utility will, I hope, be recognized.

1 Part II on the Verb and Part III on the Particle were published in 1880.

2 The knowledge of these rules is the key to Arabic syntax.
The arrangement adopted in the Mufassal sometimes appears to produce an inversion of the natural order of subjects. Thus the pronunciation of the letters, which would occupy the first chapter in an European grammar, is postponed till the last in the Mufassal, because it is regarded as subsidiary to the theory of incorporation, which, being a process common to all 3 parts of speech, is relegated to the 4th Part. Similarly the conjugation of the Preterite Verb, which might naturally be looked for in Part II. under the Preterite, will be found in Part I. under the Pronoun, because the variations of the Preterite are regarded as due to variations of its pronominal agent. It must be remembered, however, that AzZamakahshari, like other Native Grammarians, professes to write for students who are already familiar with colloquial Arabic, and need only instruction in the niceties of the classical language; whereas the European Grammarian composes and arranges his book upon the assumption that his readers are totally ignorant of Arabic, and require their instruction to begin at the first letter of the alphabet. It follows that the present work is not adapted for the mere beginner, unless he be assisted by a master, as is the practice in India, where the learner, before he can construe a line, plunges, with the assistance of his Maulavi, into the commentary of Mullà Jamî upon the Kāfiya of Ibn AlHājib. No great preliminary acquaintance with the subject, however, will be found necessary: familiarity with the character and knowledge of the declensions and conjugations will probably suffice.

In order to reduce the bulk of the work abbreviations are employed in the following cases:—(1) references, as "M" for "the Mufassal of AzZamakahshari": (2) technical terms as "p." for "particle", in which case the
abbreviations are printed in Italics in order to catch the eye more readily: (3) a few Latin words commonly abbreviated, as "e. g." for "exempli gratia": (4) examples elsewhere cited in full, in which case the example, if a text from the Kur'ān, is indicated merely by the numerals showing the numbers of the chapter and verse, as "LVI. 74-76" (vol. I, p. XXXI) for the text previously cited (vol. I, p. XIII); and if anything else, is indicated by the first 2 or 3 words, as "الله أَن" (vol. I, p. XXXI) for the verse subsequently cited (vol. II, p. 332). Rectangular brackets are used to enclose (1) references to sections of this work, as "[503]" (vol. I, p. XXXI): (2) interpolations of my own, as "the instrument [of comparison]" (vol. I, p. XXXIV): (3) interpolations from some commentary or gloss upon the passage cited, as "this is allowed [only (DM)] by Abu-l-Hasan (ML)" (vol. I, p. 106); or from another passage of the same work, as "lit. proper names, [which have the predicament indet. (R on the proper name)]; so that.........quals. (R)" (vol. I, p. 699); or from some extraneous work, as "castrated him [in the presence of that king (Md)], and سَكَبَ for a mare (R)" (vol. I, p. 697): (4) interpolations peculiar to some of the authorities cited at the end of the passage, as "The inch. is [allowably (M, IA)] suppressed (M, IA, ML)" (vol. I, p. 114). Cusped brackets are used in cases (3) and (4) to enclose interpolations in passages enclosed in square brackets, as "the reading [of '{Āṣim (MAd)} al-Jahdarî and '{Aun (IY)} al-'Ukailî (IY, Sh)]" (vol. I, p. 730). Curved brackets are used to enclose (1) references to sections, and (2) interpolations of my own, in passages enclosed in square brackets, as "[100]", and ........converted from the ي (727), since the does not
occur as a final when 4th (or upwards) ([Y])” (vol. I, p. 849) : (3) references to authorities, as “(Sh)” (vol. I, p. I) : (4) translations of Arabic words supplied, as “And (many) a desert” (vol. I, p. XXXV) : (5) parentheses, as “Thy (an address to the poet’s self) night” (vol. I, p. XXXII).

When several references are cited for the same passage, the order is chronological, as “(M, IH, IA, Sh)” (vol. I, p. 320), with a few exceptions caused by inadvertence.

The Arabic type employed is unfortunately much below the modern standard of excellence;¹ but for this defect I must disclaim all responsibility, as it has been repeatedly brought to the notice of the proper authorities in the Government Press and Educational Department. In the earlier pages of the work the sign of quiescence is placed over the letters of prolongation, and جَلَّ as جَلَّ جَلَّ جَلَّ and جَلَّ (vol. I, p. XI), in accordance with the practice of Indian printers.

It remains for me to express my gratitude to the public bodies and private friends—the Authorities of the Bodleian Library at Oxford, the Council of the Asiatic Society of Bengal at Calcutta, His Highness the Ex-Nawwab of Tonk, the lamented Maulavi Gulshan Ali, Principal Officer of His Highness the Maharaja of Benares, his son Maulavi Sayyid Muhammad Hasan, of that city, Maulavi Ibrahim, Government Pleader of Jaunpur, and Sayyid Amir Ahmad of Budaun—who have assisted me with the loan of books or manuscripts. My thanks are also offered to Maulavi Sayyid Hamid Husain, the learned Mujtahid of the Shia sect

¹ See the Academy of December 17, 1881, p. 458.
at Lucknow, to whose suggestions I am indebted for the solution of many difficulties; to Babu Madhav Chandra Banarji, formerly Clerk of my Court at Jaunpur and Sháhjahanpur, who has lightened my labor by copying much manuscript for the Press; and to Mr. W. A. Bion, Assistant Secretary of the Asiatic Society of Bengal, who has kindly assisted me in discovering and procuring books in Calcutta.

In conclusion, I bespeak the indulgence of scholars for a work composed in great part during the scanty and broken leisure of an Indian Magistrate and Judge.

SHÁHJAHÁNPUR, N.-W. P., INDIA:

3rd February, 1883.

M. S. HOWELL.
NOTICE.

The present Fasciculus of Part I. on the Noun carries the discussion of the subject to the end of the Inflected Noun, and therefore exhibits the entire scheme of inflection. The remainder of this Part, the printing of which has now reached page 861, will be published as soon as leisure permits.

M. S. HOWELL.

The 5th March, 1883.
ADDITIONS AND CORRECTIONS.


" p. xli, l. l. By AlA'shâ (Mb).

Notes, p. 24A, l. 10. Read "Ibn AlMulawwilh [or Ibn Mu'ādh al'Āmiri]."

" p. 29A, l. l. Read "194 (HH) or 195 ."

" p. 33A, l. 8. Read "Dele ."

" p. 49A, l. 7. The Author of the Basīṭ is Ḍiyā ad-Dīn Ibn AlIjl. He is much quoted by AH and his followers; but I have not met with any life of him (BW in the Index, article ب).
Abbreviations of References.

The names of the books used as materials for the present work are distinguished by an asterisk.

Abbreviations with brackets, as "(IH)," denote the book; and without brackets, as "IH," denote the book or author, according to the context.

The personal proper names ordinarily used are printed in small capitals, and the transliterated Arabic names of books in Italics.

Variations in spelling, as AlA'starâbâdî (MI, p. 58) or Alîs'tirâbâdî (Nw, p. 682, IKhn, p. 477, LL, p. 12) for AlA'starâbâdî, and At-Tibrîzî (MI, p. 197, Dh, p. 68, LL, p. 51) for AtTabrîzî, are commonly omitted.

B. means born, c. composed, d. died, k. killed; and figures represent the year of the Muḥammadan era.

For further details about the persons and books here mentioned see the Chronological List and the Index of Proper Names, and, in the case of Poets or Readers, the Note upon vol. I, p. 82, l. 4 or vol. II, p. 562, l. 19.

When Abû 'Ubaid uses Abû 'Amr alone he means Aâshî; but, when the GG use it, they mean IAl: when the BB use Abû-'ABBâs alone, they mean Mb; but, when the KK use it, they mean Th: and, when Abâkhâsh is used alone in grammars, it is Alâusât (Mr. II. 229). Wherever Alâsân occurs unrestrictedly in the MF, it is HB (Nw. 210). It is said that, wherever the words "And the Kuft says" occur in the Book of S, he means Alâr (Mr. II. 201). Whenever Alâmr is mentioned without restriction in the Jamâ' alJawâmi', [a grammar by Syt (HKh),] it is Almr (BW).

*A. The Commentary of Nûr adDîn Abû-lHâsân 'Alî Ibn Muḥammad Alîshmûnî ashShâfi'i (d. about 960) upon the IM, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale, and latterly from the edition printed in Egypt with the Gloss of Sn.
*AA. The Commentary of Jamal adDin Muḥammad Ibn Shams adDin ‘Abd AlGhani ALARDAṬLI upon the Z, cited from an extract printed by De Saucy in his Anthologie Grammaticale.

AAA. ABU ʿĀHMAD ALḤASAN Ibn ʿAbd Allah ALʿASKARĪ, of ‘Askar Mukram, the Lexicologist and Philologist (b. 293, d. 382 or 387).

AAD. The Follower ABU-LʿĀṢIAD ẒALĪM Ibn ‘AMR, or ‘AMR Ibn Sufyān, ADDĪLI or ADDUʿALĪ alBAṢRĪ, ʿĀDI of AlBAṢRA, the Companion and Pupil of the Khalifa ʿAlī (k. 40), and the Father of the Grammarians (d. 69 or 101).

AAGh. ABU ʿĀBD ALLĀH MuḤAMMAD Ibn ʿAlī Ibn ʿUmar ALGHAṢI, known as IBN ALʿARABĪ, the Grammarian and Reader (b. 682, d. 746).

*AAK. The Commentary of the Shaikh Nūr adDīn AbuḤasan ‘ALĪ Ibn Sultan Muḥammad, known as ALḴĀRĪ, alMakki alHarawi (d. 1010 or 1016), upon the Ḥīrīz alAMĀNĪ, lithographed at Peshawar with the KM and a Persian Commentary.

AAMr. ABU-LʿĀLĪ AḤMAD Ibn ʿAbd Allah ATMUGHI ALMAʿARRĪ, the Lexicologist, Grammarian, and Poet (b. 363 or 366, d. 449).

AAS. ABU-LʿĀLĪ ṢĀḤĪD Ibn AlḤasan arRABAṬ alBaghdādı, originally of AlMAUṢIL, the Lexicologist (d. near 410 or in 417).

AASh. ABU ʿAMR Ishāk Ibn Mirār ASHSHAJBINI, a freedman, the Küf Grammarian and Lexicologist (d. 205 or 206 or 210 or 213).

*AAz. The Glosses (c. 729) of ‘ABD ALʿAZĪZ Ibn Abi-GhanīʾIím ALKĀSHĪ upon the evidentiary verses of the M, cited from a MS.

AB. Muḥibb adDīn ABU-LBAṢAṬʿĀBD ALLĀH ʿAbd Allah alḤusain alʿUkbārī by origin, alBaghdādı by birth and abode, the Grammarian (b. 538, d. 616).

Abd. ABU TĀLĪB AḤMAD Ibn BAKR ALʿANĪ, the Grammarian and Lexicologist (d. 406), author of a Commentary upon the ʿĪqāb of F.

ABHlw. ABU BAKR AḤMAD Ibn MuḤAMMAD ALḤULWĀNĪ, the Grammarian, contemporary with Skr and Rm.

ABIS. ABU BAKR MuḤAMMAD Ibn ʿAbd alMALIK ashShantamarf, known as ABU BAKR IBN ASṢARRĀJ, the Grammarian (d. 545 or 549 or 550).

*Abk. The Dīwān of AnNābigha adhDhubyiānī with the Commentary of the Wazīr ABU BAKR ʿĀSIM Ibn Ayyūb alBṭalyaust, the Grammarian (d. 174 or 194 or 794), printed in the FDw.
ABUdf. Abū Bakr Muḥammad Ibn 'Alī alMiṣrī alUḏfawī, the Reader, Grammarian, and Commentator (d. 303 or 304 or 305, d. 388).

ABZ. The Ḫāḍī Abū Bakr Muḥammad Ibn AlḤasan azZubaydī alAndalusī alḥabbīt, the Lexicologist and Grammarian (d. 379 or near 380).

*AF. The Ancient History extracted from the MAB of 'Imād adDīn Abū-LFīdā Ismā'īl Ibn 'Alī alAyyūbī (d. 672, d. 732), edited by Fleischer.

AFI. Abū-LFāraj 'Alī Ibn AlḤusain alKūraisī alUmarshī alṣaḥbīt by origin, alBaghdādī by education (d. 284, d. 356 or 357), author of the KA.

AFR. Abū-LFāṣr alAḥbās Ibn AlFāraj ARRīyṣāshī, the Baṣrī Grammarian and Lexicologist (k. 257 or 265), called ARRīyṣāshī because his father was a slave of Rīyṣāsh a man of Judhām.

*AGh. The Asad alGhāṣba fi ma'rūf ut aṣṣaḥāba by IĀth, printed in Egypt.

AH. The Shaikh Athīr adDīn Abū Ḥayyān Muḥammad Ibn Yūsuf alAndalusī alKharrāṣī alNaṣrī, the Miṣrī Grammarian, Lexicologist, and Reader (b. 654, d. 743 or 745).

AHA. Abū Hīlāl alḤasan Ibn 'Abd Allāh al'Askānī, of 'Askar Mukram, the Grammarian, Lexicologist, Commentator, and Philologist (d. 395 or after 400).

AHf. The Imām Abū Ḥanīfā AnNu'mān Ibn Thābit alKūfī, freedman of the Banū Taim Allāh Ibn Tha'laba in Rabi'ā, the Jurist (b. 61 or 70 or 80, d. 150 or 151 or 153).

AHK. The Ḥāfiz Abū-LḤasan 'Alī Ibn Ibrāhīm alKāzdīnī, known as AḤKĀTĪN, the Traditionist, Commentator, Jurist, Grammarian, and Lexicologist (b. 254, d. 345).


AHm. Abū Ḥātim Sahl Ibn Muḥammad asSijistānī, the Grammarian and Lexicologist (d. 248 or 250 or 254 or 255).

Ahmr. Abū-LḤasan 'Alī Ibn AlḤasan, or Ibn AlMubārak, known as ALAḤMAR, the Kūfī Grammarian (d. 186 or 194 or 208).

AHS. 'Alam adDīn Abū-LḤasan 'Alī Ibn Muḥammad AlḤamdānī alMiṣrī alSEXHAWĪ, the Grammarian, Lexicologist, Commentator, and Reader (b. 558, d. 643), Professor of Reading at the Cathedral of Damascus, and author of a Commentary on the M.
AIAA. 'AMR IBN ABD 'AMR ISHÄK AŠSHAIBÄNI (SON OF AABSH), THE KÜFİ GRAMMARIAN (d. 231).

AII. THE IMÄM ABU 'ABD ALLÄH AĦMAD IBN MUĦAMMAD IBN HÄMÄL AŠSHAIBÄNI ALMARWÄSÄ ALBAGHDÄDI, THE JURIST AND TRADITIONIST (b. 164, d. 241).


*AJ. THE GRAMMATICAL PRIMER KNOWN AS ALMU'ÄTTAMÄ ALJU'RÜ-MIYA BY THE SHAIKH ABU 'ABD ALLÄH MUĦAMMAD IBN MUĦAMMAD IBN DÄ'ÄD ÄŚIINHÄJÄ, OF THE PEOPLE OF FÄS, KNOWN AS IBN JU'RÜMÄ, THE GRAMMARIAN AND READER (b. 682, d. 723), EDITED BY PEROWNE.


AKH. ONE OF 3 GRAMMARIANS DISTINGUISHED IN THE INDEX OF PROPER NAMES, VID.


(2) ABU-HÄSÄN SA'ÄD IBN MAŠÄ'DA ALMUJÄSHI'T BY ENFRANCHISEMENT, ALBÄKHI, KNOWN AS ALAKHÄFÄSH ALAUSA'T, ONE OF THE GG OF ALBÄŠRA (D. 210 OR 211 OR 215 OR 221).

(3) ABU-HÄSÄN 'ALI IBN SULÄIMÄN ALBAGHDÄDI, KNOWN AS ALAKHÄFÄSH ALÄŠGÄHR (D. 315 OR 316).

*ALSO THE NOTES OF THE 3RD AKH UPON THE MB, EDITED BY WRIGHT.


AMB. ABU MUĦAMMAD AL-KÄ SM IBN MUĦAMMAD ALAMBAÄRÄL-BAGHDÄDI, THE GRAMMARIAN (D. 304 OR 305).
AMDr. The Shaikh Abū Mūṣār Māhmūd, or Maṣūr, Ibn Jābir ad-Dabī al-Isbahānī, the Grammarian and Lexicologist (d. 507).

AMIS. 'Abd Al-Mun'im Ibn Sālih al-Kurashi at-Taimī at-Iṣkandarī, the Grammarian (b. 547, d. 633).

AMYd. Abū Muḥammad Yaḥyā Ibn Al-Mubārak al-Addāwī at-Taimī, freedman of the Banū 'Adī Ibn 'Abd Manṣūr, known as Al-Yaṣīḍī, the Grammarian, Lexicologist, and Reader (d. 202), called Al-Yaṣīḍī because he was the Companion, and Tutor to the children, of Yaṣīḍ Ibn Maṣūr al-Ḥīmyārī (d. 165), governor of Al-ʿAṣrā and Al-Yaman, and maternal uncle of the Khālīfa Al-Mahdī (b. 127, d. 169).

An. 'Alam ad-Dīn Abū Muḥammad Al-Kāsim, or Abu-Ḥāsim Muḥammad, Ibn Āḥmad Al-Andalusi al-Mursī al-Lūrātī, the Grammarian and Reader (b. 575, d. 661), author of a Commentary upon the M.

ANB. Abū Naṣr Aḥmad Ibn Ḥātim Al-Bāḥīlī, the Baṣrī Grammarian (d. 220 or 231).

*AR. The Analysis (c. after 1233) of the evidentiary verses and other examples of the Jm, by the Maulavi 'Abd Ar-Raḥīm Ibn 'Abd Al-Karīm, printed at Calcutta in 1236.

As. Abū Saʿīd 'Abd Al-Malik Ibn Abī Bakr 'Āṣīm Kuraib, known as Al-Asmaṯī, al-Bāḥīlī al-BAṣRĪ, the Lexicologist and Grammarian (b. 123 or 123, d. 210 or 214 or 215 or 216 or 217).

ASAmb. Abū Saʿīd Muḥammad Ibn Al-Ḥasan, or Al-Husain, Al-AMBAṬ, the Grammarian.

ASB. Abū Aḥmad 'Abd As-Salam Ibn Al-Ḥasan Al-BAṣRĪ Al-Kirmīstūf, the Lexicologist and Philologist (b. 329, d. 405).

ASH. Shihāb ad-Dīn Abu-Ḥāsim 'Abd Ar-Rahmān Ibn Ismāʿīl, known as Abū Shīmā, Al-Maḵḍīs ād-Dīmāshḵī, the Reader and Grammarian (b. 506 or 599, d. 665).

AT. Abu-Ṭāṭyin 'Abd Al-Wahīd Ibn 'Alī al-Ḥalabī, originally of Askar Mukram, but afterwards resident of Aleppo, the Lexicologist (d. in, or after, 350 or 351), author of the Marāṭib an-Nāḥawīn or an-Naḥāḥ, a Treatise on the Grades of the Grammarians.

Aṭh. Abu-Ḥasan 'Alī Ibn Al-Mughfira al-Baghdādī, known as Al-Aṭṭīrām, the Baṣrī Grammarian and Lexicologist (d. 230 or 232).

AU. Abū 'Ubara Maʿmar Ibn Al-Muthannā at-Taimī, of the Taim of Kuraish, their freedman, Al-Baṣrī, the Lexicologist and Grammarian (b. 108 or 109 or 110 or 111 or 112 or 114, d. 207 or 208 or 209 or 210 or 211 or 213).
( vi. )

**AUD.** The Kādī Ābū 'Ubayd AlKāsim Ibn Sallām alBaghdādī, the Kūfī Grammarian and Shāfi’ī Jurist (b. 150 or 154, d. 222 or 223 or 224 or 230), freedman of the Azd of Khurāsān, his father having been a Greek slave belonging to a man of Herat.

**AUZ.** Ābū 'Umar Muḥammad Ibn 'Abd AlWāhid alBāwardī, known as AlMuṭarrīz Azzāhid, the Baghdādī Lexicologist (b. 261, d. 335 or 344 or 345).

**AW.** 'Abd AlWārīth.

**AY.** The Kādī Ābū Yusuf Ya'kūb Ibn Ibrāhīm alBajālī alA’nsārī alKūfī, the Ḥanafī Jurist (b. 113, d. 182 or 192), descendant of the Companion Sa’d Ibn Ḥabīt, the confederate of the Banū ‘Amr Ibn ‘Aqf alA’nsārī.

**AZ.** Ābū Zaid Sa’īd Ibn Aus alA’nsārī alBaṣrī, the Grammarian and Lexicologist (d. 214 or 115 or 216).

**AZ.** Ābū Mansūr Muḥammad Ibn Aḥmad AlAṣhabī alHarāwī, the Baghdādī Lexicologist (b. 282, d. 370 or 371), author of the Tādhīb.

*B.** The Commentary of the Kādī Naṣir adDīn Abū-Khair, or Abū Sa’īd, 'Abd Allāh Ibn 'Umar AlBāfāwī ashShāfi’ī (d. 685 or 691 or 692) upon the Kur, edited by Fleischer.

**BB.** Baṣrī Grammarians.

**BD.** The Shaikh Badr adDīn Abū 'Abd Allāh Muḥammad Ibn Muḥammad atṬā’ī adDimashḵī ashShāfi’ī, the Grammarian (d. 686), son of IM.

**Bdd.** Baghdadī Grammarians.

**Bhk.** Abū Bakr Aḥmad Ibn AlHusayn AlBahārī anNaisabūrī al-Khusraujīrdī, the Shāfi’ī Lawyer (b. 334, d. 458).

*Bk.** The Muṣjam ma-sta’jam by the Wazīr Abū ‘Ubayd ‘Abd Allāh Ibn ‘Abd Al’Azīz AlBākī alAndalusī, the Lexicologist and Geographer (d. 487), edited by Wüstenfeld.

**Bn.** The Treatise entitled AlBurhān fi Uqūl alFīk, on the Principles of Jurisprudence, by Jn.

*BS.** The Commentary (c. 756) of IHsh upon the poem of Ka'b Ibn Zuḥair commencing بِحَمْلٍ سَفُوحَ آخَرَ, edited by Guidi.

*BW.** The Bughyat alWu’ūt fi Ṭabaḵāt alLughaviyīn wa-nNuḥāt (c. 871), a Treatise on the Classes of the Lexicologists and Grammarians, by Syt, cited from 3 MSS.
Bz. Abu-l-Hasan Ahmad Ibn Muhammad Ibn 'Abd Allah Ibn Al-Kasim Ibn Nafi' Ibn Abi Bazza al-Makki, known as Al-Bazzî (b. 170, d. 240 or 249 or 250 or 255 or 270), the Reporter of Ibn Kathir one of the Seven Readers.

*C. The Commentary (c. 676) of BD upon the IM, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale and collated by me with the MS of the Asiatic Society of Bengal.

*CA. A Commentary upon the IM, cited from an extract printed by De Sacy in the Notes to his Anthologie Grammaticale.

*CD. The Commentary of Maulanâ the Kâûf Shihâb ad-Dîn Ahmad Ibn Muhammad Al-Ka'fâjî al-Misîrî, the Philologist (d. 1069), upon the D, cited from extracts given in the Notes to the latter work.

CK. The Commentary of IM upon his own metrical Grammar called Al-Kâfîya ash-Shâfiyya.

CM. The Commentary of IH upon the M.

CT. The Commentary of IM upon his own Grammar the Tashîl al-Fawâ'id.

*D. The Durrat al-Ghawwâq by H, edited by Thorbecke.

*DA. The Diwân of our lord 'Alî Ibn Abî Ta'lib, printed at Bombay in 1293.

*DH. The Diwân of the Hudhâls with the Commentary of Skr, transmitted from him by ABHlw, and from the latter by Rm, edited by Kosegarten.

*Dh. The Mustâbiab fi Asmâ ar-Rijâl (c. 723) by the Hâfiz Shams ad-Dîn Abû 'Abd Allah Muhammad Ibn Ahmad at-Turkumanî ad-Dimashkî ad-Dhahabî, the Historian and Traditionist (b. 673, d. 748), edited by De Jong.

*DM. The Gloss (c. 1233) of the Shaikh Mustâfî Muhammâd 'Urfa ad-Dâshûqî upon the ML.

*Dm. The Commentary of the Shaikh Badr ad-Dîn, or Shams ad-Dîn, Muhammad Ibn Abî Bakr al-Kurashi al-Makhtûmî al-Makhdûrî al-Malîkî, known as ad-Damâmînî or Ibn ad-Dâmâmînî, the Grammarian and Philologist (b. 763, d. 827 or 828), upon the ML, cited from extracts quoted in the DM.

Also the Commentary of the same author upon the Tashîl al-Fawâ'id etc. of IM, cited from extracts quoted in the Sn.

Dmt. The Hâfiz Sharaf ad-Dîn Abû Muhammad 'Abd Al-Mu'min.
Ibn Khalaf at-Tunl adDimyaTi ashShafi'i, the Jurist, Genealogist, Traditionist, Grammarian, Lexicologist, and Reader (b. 613, d. 705).


*EM. The Exposition of the Mu'allakat, edited by Arnold.

F. Abu 'Ali Al-Hasan Ibn Ahmad Ibn 'Abd AlGhaffar ALFARISI, also called ALFASAWI, the Baghdad Grammarian (b. 288, d. 376 or 377), author of the Idah and other works.

*FA. The Fawaid al-Kalal'id fi Mulktasar Sharh ash-Shawahid by the Kadi Badr ad-Din Abu Muhammad Ma'mud Ibn Ahmad as-Saraj al-Hanaft, known as AL'AIN, born at 'Ain Tab, the Jurist and Grammarian (b. 762, d. 855), cited from a MS.

*FD. The Commentary of Maulana FAKHR ad-DIN al-Khwarazmi upon the verses of the Idah fi-Ma'ani wa-IlBayan by the Kadi Jalal ad-Din Abu-Ma'ali Muhammad Ibn 'Abd ar-Rahman al Kawsar ash-Shafi'i, known as KHATIM DIMASHQ, the Jurist and Rhetorician (b. 666, d. 737 or 739), cited from the MS of the Asiatic Society of Bengal.

*FDw. The Five Divans, printed in Egypt, comprising the Divan of AnNabigha adhDhubyant with the Commentary of ABk; the Divan of 'Urwa Ibn Al-Ward al-'Absi with the Commentary of ISk; the Divan of Htim of Tayyi, transmitted by IKlb; the Divan of 'Alkama; and the Divan of AlFarazdak.

*FK. The Commentary named Mujib an-Nid'ah (c. 924) by AshShihab Ahmad Ibn Aljamal 'Abd Allah ALFAKHUY upon the KN, printed in Egypt with the Gloss of YS.

Fr. Abu Zakariya Yahya Ibn Ziyad al-Aslam, known as ALFARRAS, ad-Dailami al-Kaft, freedman of the Banu Asad or Banu Min'akar, the Lexicologist and Grammarian (b. 144, d. 207).

*FW. The Fawat al-Wafaayat (c. 754), a supplement to the Wafaayat al-D'yah or Biographical Dictionary of IKhn, by Fakhr ad-Din Muhammad Ibn Shakir al-Halabi, the Bibliopolist (d. 764 or 766), edited by N, and printed at Bulak in 1283.

GG. Grammarians.

Ghiz. Shihab ad-Din Abu-l-Fadl Muhammad Ibn Yusuf ALGHAZNAWI al-Hanaft, resident of Cairo, the Jurist, Reader, and Grammarian (b. 522, d. 599).
*H. The *Maḥāmat* of the Shaikh Abū Muḥammad AlKāsim Ibn *Ali alHarārī alBaṣrī alHarāmī (b. 446, d. 515 or 516) with a selected Commentary, edited by De Sacy.

HB. The Follower Abū Saʿid AlḤasan Ibn Abī-Ḥasan Yaṣār alBaṣrī, or AlBīṣrī, alAnṣārī, their freedman, the Reader (b. 21, d. 110).

HF. The Shaikh Abū-Ḥasan ʿAli Ibn Ibrāhīm alMiṣrī AlḤawī, the Grammarians and Commentator (d. 430).

*HH. The great *Hayāṭ alHayawān* (c. 773), or Animal Life, by the Shaikh Kamāl adDīn Muḥammad Ibn Mūsā Ibn ʿIsā adDamīnī, the Shaṭīr Jurist (d. 808), printed in Egypt in 1292.

HIDn. Abū Muḥammad AlḤasan Ibn Muḥammad Ibn ʿAli Ibn Rajā, known as Ibn adDanīn, the Lexicologist (d. 447).

HIM. Abū-Ḥasan alḤalīl Ibn AlMuṣṣīn asṢābī alḤarrāntī, the Philologist (b. 355, d. 448).

*HKh. The Bibliographical Lexicon of Muṣṭafā Ibn ʿAbd Allāh, known as Ḥādī Ḥalīfī (d. 1068), edited by Flugel.

Hlw. Abū ʿAbd Allāh Salīm Ibn Abī Ǧalīl Abū Allāh anNahrawānī, resident of Iṣbahān, known as AlḤulwānī, the Grammarian, Lexicologist, and Commentator (d. 493 or 494).

*HM. The Mulḥat allIrāb by Hī with a Commentary by the Author, cited from an extract printed by De Sacy in his Anthologie Grammaticale.

HR. Abū-Ḥāmis Ḥammād Ibn Abī Lālīa Hurmuz, or Sābūr, or Maisara, adDālama alKūfī, the Rhapsodist (b. 95, d. 155 or 156), freedman of the Banū Bakr Ibn Wāṭī, or of the Comparison Muknīf Ibn Zaid alKhāl atṬāʿī.

HR. Abū ʿUbaid Abīwād Ibn Muḥammad alʿAbd alHarāwī alFāshānī, the Philologist (d. 401).

HRs. Jamāl adDīn Abū ʿAbd Allāh Muḥammad Ibn-Muḥy-i-dDīn Abī Muḥammad ʿAbd Allāh azZanāṭī alṬilimsānī alIṣkandārānī, known as Ḥāfī Raʿīṣī, the Grammarian of Alexandria (b. 606, d. 680 or 691 or 693).

Hsh. Abū ʿAbd Allāh Ḥishām Ibn Muʿṣawiya alKūfī, the Grammarians (d. 209).

*I. The *Irāb ʿan Kawāʿid alIrāb* by Hīsh, edited by De Sacy in his Anthologie Grammaticale.

*IA. The Commentary of the Khāṭī Bahā adDīn Abū Muḥammad
‘Abd Allah Ibn ‘Abd ArRahmān alKurashi alHāshimī al’Aḍīlī, a descendant of ‘Aḍīl Ibn Abī Ta[līb, alHamadhāni by origin, alBalṣīlist alMaṣrī ashShāfī‘ī, known as Ibn ‘Aḍīlī, the Grammarian (b. 697 or 698, d. 769), upon the IM, edited by Dieterici.

IAAs. Abū Muḥammad, or Abu-Ilḥasan, ‘Abd ArRahmān Ibn ‘Abd Allah Ibn Abī Bakr ‘Aṣīm Kuraib, known as Ibn Akhī-’Aṣma‘ī (nephew of AlAṣma‘ī), the Baṣrī Grammarian and Lexicologist, contemporary with, but younger than ANB.

IAI. Abū Bahr ‘Abd Allah Ibn Abī ‘Isḥāq Yazīd alHadrānut, their freedman, the Grammarian and Reader (d. 127).

IAKh. Muḥammad Ibn Abī-IlKhaṭṭāb, author of the Jamhara Ashkār al’Arab.

IAJ. Abū ‘Ammār Zabbān Ibn Al’Alá Ibn ‘Ammār atTamīmī alMāqin alBaṣrī, one of the Seven Readers and a Grammarian (b. 65 or 68 or 70, d. 154 or 156 or 157 or 159).

IAmb. Abū Bakr Muḥammad Ibn Abī Muḥammad AlKāsim, known as Ibn AlAmrābī (son of Amb), the Grammarian and Lexicologist (b. 271, d. 318 or 327 or 328).

IAm. The Shaikh Jamāl ad-Dīn Abū ‘Abd Allah Muḥammad Ibn Muḥammad alHādabī, known as Ibn ‘Ammūn, the Grammarian (b. 596, d. 649).

IAR. Abu-Ilḥasān ‘Ubaqād Allāh, or ‘Abd Allāh, Ibn Abīmad, known as Ibn Abī-IlRābī‘ī, alKurashi alUmawī alUṭhāmīni alAndalusī alIṣbīhlī, the Grammarian (b. 590, d. 688), author of a Commentary on the Book of S.

IAr. Abū ‘Abd Allāh Muḥammad Ibn Ziyād, the freedman of the Banū Hāshim, alKūfī, known as Ibn AlA’rābī, the Lexicologist (b. 150, d. 230 or 231 or 232 or 233.).

IArb. The Kaḍī Abū Bakr Muḥammad Ibn ‘Abd Allāh alMaṣfīrī alAndalusī alIṣbīhlī, known as Ibn Al’Arabī, the Commentator, Philologist, and Grammarian (b. 468 or 469, d. 543).

IAt. The Kaḍī Abū Muḥammad ‘Abd AlḤaḳīk Ibn Abī Bakr Ghālib alAndalusī alGharaṭī, known as Ibn ‘Aḍīva, the Grammarian, Lexicologist, and Commentator (b. 480 or 481, d. 541 or 546 or 560).

IB. Abu-l-Kāsim 'Abd al-Wāhid Ibn 'Alī al-ʿAsadī al-Ukbārī, known as Ibn Barrān, the Grammarian (d. 456).

*IBd. The Commentary of Abū Marwān, or Abu-l-Kāsim, or Abu-l-Husain, 'Abd al-Malik Ibn 'Abd Allāh al-Ḥadramī ash-Shībūṭī, known as Ibn Badrūn, the Philologist, upon the Historical Poem of the Wazīr Abū Muḥammad 'Abd al-Majīd Ibn 'Abd Allāh al-Fiḥrī al-Yābūrī, known as Ibn ʿAbdūn (d. 520 or 529), edited by Dozy.

IBdh. The Shaikh Abu-l-Ḥasan Tāhir Ibn Aḥmad Ibn Bābshādī, or Bābshādī, al-Misrī al-Jauhari, said to have been originally of Ad-Dīrāz, the Grammarian (d. 454 or 469).

IBr. Abū Muḥammad 'Abd Allāh Ibn Barri al-Maḏīṣī by origin, al-Misrī, resident of Cairo, the Grammarian and Lexicologist (b. 499, d. 582).

IBsh. The Shaikh Abu-l-Ḥasan, or Abū 'Abd Allāh, 'Alī Ibn Aḥmad al-Anṣārī al-Gharraṭī, known as Ibn al-Bābādī, the Grammarian (b. 444, d. 528), called in the KF and DM one of the Westerns.

IBt. Abū 'Abd Allāh Muḥammad Ibn Barakāt as-Saʿdī al-Misrī, the Grammarian and Lexicologist (b. 420, d. 520).

*ID. The Kitāb al-Iṣṭiḥāk by Abū Bakr Muḥammad Ibn al-Ḥasan Ibn Durādāl al-ʿAzīzī, the Baṣrī Lexicologist and Grammarian (b. 223, d. 321), edited by Wūstenfeld.


IDh. Abū Muḥammad 'Abd Allāh Ibn Jaʿfar Ibn Durūstawāwī al-Fārisī al-Fasāwī, the Grammarian (b. 258, d. 347).

IDn. Nāṣīḥ ad-Dīn Abū Muḥammad Saʿīd Ibn al-Mubārak al-Anṣārī, known as Ibn Ad-Dārāḥ, the Baghdādī Grammarian (b. 493 or 494, d. 566 or 569).

IDs. Abu-l-Karam al-Muṣṭafī, the Grammarian and Lexicologist (b. 431 or 448, d. 500).

IDst. The Ḥakīm Abū Saʿīd 'Abd al-Raḥmān Ibn Muḥammad, known as Ibn Dūrī, the Grammarian and Philologist (d. 431), one of the leading Professors of Arabic in Khūrāsān.

IF. Abu-l-Ḥusain Aḥmad Ibn Fāris al-Kazwīnī, originally of Kazwīn, ar-Rāzī, the Lexicologist and Grammarian (d. 369 or 375 or 390 or 395), author of the Majmāʿ.
Abu-l~iisim Ibriihlm Ibn Muhammad alKurashi azZubrt at
Andalus alKurubt, known as AlIfLilI or Ibn AlIfLilI, the Gramma-
rian and Lexicologist (b. 352, d. 441).

*IH. The Kafiya fi-uNa~w by the Shaikh Jamal adDln Abù 'Amr
Uthmån Ibn 'Umar alKurdi by origin, alMişr alAsnâ'i by birth, al-
Mâlikî, known as Ibn AlHâjib, the Jurist, Reader, and Grammarian
(b. 570, d. 646), lithographed at Casupore.

*IHb. The Mukhtalif al'Kabâ'il wa Mu'talifâ by Abù Ja'far
Muhammad Ibn Hâbîb alHâshimî, the freedman of the Banû Hâshîm,
alBaghdâdî, the Genealogist, Historian, Grammarian, and Lexicologist
(d. 245), edited by Wüstenfeld.

*IHjr. The Ta'krib atTahdhib, a Biographical Dictionary of Tradi-
tionists, by the Ka'dî Shihâb adDln Abu-IfA'ul Ahmad Ibn 'Ali alKifaini
al'Ashkalâni alMişrî, known as Ibn Hâjib, the Traditionist (b. 773, d.
852 or 853), lithographed at Delhi.

IHKh. Abù 'Abd Allah Muhammad Ibn Yahyâ alAnsârî alKhas-
rejî alAndalusî, known as Ibn Hisâm alKhabrâwî, the Grammarian
(b. 575, d. 646), author of a Commentary on the Idâh of F.

IHL. Abû 'Abd Allah Muhammad Ibn 'A'ulam asSabîl, known as
Ibn Hisâm alLakhmî, the Lexicologist and Grammarian (d. 570).

IHz. The Shaikh Jamal adDln Abû Muhammamd 'Abd Allah Ibn
Yusuf, known as Ibn Hisâm alAnsârî, alMişrî ashShâfî', afterwards
alHambali, the Grammarian (b. 708, d. 761 or 762).

IIIM. 'Isa Ibn Mauhâd.

IIV. 'Abû 'Umar 'Isa Ibn 'Umar athTha'kîst, the Başrî Gramma-
rian and Reader (d. 149 or 150), said to have been the freedman of the
Companion Khâlid Ibn alWâli'd alKurashi alMakhzûmî, the Sword of
God (d. 21).

IJJ. Abu-lFath Uthmán Ibn Jinnî alMauşîl î, the Baghdâdî Gram-
marian (b. 302 or before 330, d. 392 or 393), son of a Greek slave
belonging to the Maw'r Abû-lKâsim Sulaimân Ibn Fahd alAzdî alMau-
şîlî (b. 411).

IJmz. Bahâ adDin Abu-Hasan 'Alî Ibn Hibât Allah alLakhmî
ashShâfî', known as Ibn AlJummaIzî or Ibn Bînt AlJummaIzî, the
Jurist, Reader, and Traditionist (b. 559, d. 649).

*IJr. The Travels of Abu-lHusain Muhammad Ibn 'A'ulam Ibn
Jubair alKifainî alAndalusî alBalansî (b. 539 or 540, d. 614), edited
by Wright.
*IK. The *Talkîb al-Kawāfî*, a Treatise on Prosody, by Abu-Ḥasan Muḥammad Ibn Aḥmad, known as Ibn Ḥaṣān, the Grammarian and Lexicologist (d. 299 or 320), who was learned in the grammar of the BB and KK, edited by Wright in his *Opuscula Arabica*.

*IKb. The *Kitāb AlMa’dîrî* by the Kâfî Abū Muḥammad ‘Abd Allâh Ibn Muslim ad-Dinawarî, so called because he was Kâfî of Ad-Dinawar, and also called alMarwazi, known as Ibn Ḥutaiba, and also called AlKūtâbî and less correctly AlKūtaibî, the Baṣîr Grammarius, Lexicologist, and Historian (b. 213, d. 267 or 270 or 271 or 276), edited by Wüstenfeld.

IKh. Abu-Ḥasan ‘Alī Ibn Muḥammad al-Ḥaḍramî al-Andalusi al-Iṣbîlî, known as Ibn Ḥaṙûf, the Grammarian (d. 603 or 605 or 609 or 610), author of a Commentary on the Book of S, and of another on the *Jumāl* of Zji.

IKhb. Abū Muḥammad ‘Abd Allâh Ibn Aḥmad, known as Ibn AlKhâṣṣāb, al-Baghdâdi, the Philologist, Grammarian, and Commentator (b. 492, d. 567).

IKhl. Abū ‘Abd Allâh AlḤusayn Ibn Aḥmad, known as Ibn Ḥalâwah, the Grammarian and Lexicologist (d. 370), originally from Hamadhān, but educated at Baghādād.

*IKhld. The *Kitâb al’Ibar etc* (c. 779—783), a great History in an Introduction and Three Books, by the Kâfî Wâlî ad-Dîn Abû Zaid ‘Abd ar-Rahmân Ibn Muḥammad al-Iṣbîlî al-Ḥaḍramî al-Mâlikî, known as Ibn Ḥaldûn, the Historian (b. 732 or 733, d. 805), the Introduction cited from the edition (Prolégomènes d’Ebn Khaldoun) published by Quatremère, and the rest of the work from the edition printed at Bulāk in 1284.

*IKhn. The *Wafayât al-Dâ’yân etc* (c. 654—672), a Biographical Dictionary, by the Kâfî Shams ad-Dîn Abu-l-‘Abbâs Aḥmad Ibn Muḥammad, known as Ibn Ḥâllikâw, al-Barmakî al-Iṣbîlî ash-Shâfi’d (b. 608, d. 681), cited from the editions of Wüstenfeld and De Slane and from a MS.

IKhz. The Shaikh Shams ad-Dîn Abu-l-‘Abbâs Aḥmad Ibn AlḤusayn al-Iṣbîlî al-Maṣūlî, known as Ibn AlKhâbâz, the Grammarian (d. 637), author of a Commentary on the *Alfiya* of IMt, and of the *Nihâya fi-n-Naḥw*.

IKl. Abu-Ḥundhir, or Abû Muḥammad, Hīshâm Ibn Aḥbân-Nâṣr Muḥammad al-Kalbî, known as Ibn AlKalbî, the Kâfî Genealogist (d. 204 or 206).
*IKn. The *Ithān fī 'Ulūm al-Kurān* (c. 878) by Syr, printed at Calcutta, and lithographed at Lahore and elsewhere.

IKtt. Abu-l-Kāsim 'Ali Ibn Ja'far as Sa'di, one of the Banū Sa'd Ibn Zaid Manāt Ibn Tamīn, as Ša kalī by birth, al Miṣrī by abode and death, known as Ibn al-Kaṭṭīb, the Lexicologist (b. 433, d. 515).

*IM. The Khulāsa, commonly called the Alfīya, fī-n-Nahw by the Shaikh Jamāl ad-Dīn Abū 'Abd Allāh Muḥammad Ibn 'Abd Allāh at-Ṭā'i al-Andalusī at-Jayyāntī, al Mālikī when he was in the West, ash-Shāfiʿī when he migrated to the East, resident of Damascus, known as Ibn Mālik, the Grammarian (b. 598 or 600 or 601, d. 672), edited by De Sacy, and, with the Commentary of IA, by Dieterici.

IMd. The Shaikh Muḥammad Ibn Masʿūd al-Ghazzī, called AzZakī or Ibn AzZakī in different MSS (according to the DM) and Editions of the ML, author of the Badiʾ fī-n-Nahw a work much quoted by AH.

IMn. Abū Ishāk Ibrāhīm Ibn Muḥammad al-Isbili, known as Ibn Mūlkūn, the Grammarian (d. 584), author of Annotations upon the *Tafsīr* of Sm.


IMrhl. The Shaikh Shihāb ad-Dīn Abū-l-Faraj ʿAbd Allātīf Ibn ʿAbd Allātīf al-Harrāntī by origin, al Miṣrī by abode and death, known as Ibn al-Murāqibli because his father used to sell saddles for camels, the Grammarian, Lexicologist, and Reader (d. 744).

IMt. Zain ad-Dīn Abū-l-Ḥusayn Yaḥyā Ibn Muṭī, or Ibn ʿAbd al-Muṭī, azZawāwī, the Grammarian (b. 564, d. 628), author of the Alfīya of Ibn Muṭī.

INs. Bahā ad-Dīn Abū ʿAbd Allāh Muḥammad Ibn Ibrāhīm al-Ḥalabi by origin, known as Ibn AnNāḥās, the Grammarian (b. 627, d. 698).

IR. Abū ʿAli al-Ḥasan Ibn Rashīd al-Firīkī, known as AlKhara- wānī, the Grammarian, Lexicologist, Prosodist, and Philologist (b. 390, d. 456 or 463), author of the 'Umdu fi ḥināʾat ashShiʿr.

Ir. The Irshāf ad-Dirāb min Līsān al-ʿArab, a Grammar by AH.

IRj. Rashīd ad-Dīn Abū Muḥammad ʿAbd al-Wahhāb Ibn Zāfīr al-Iskandarī al-Mālikī, known as Ibn Rawwālī, the Jurist and Traditionist (b. 554, d. 648).

IS. The Shaikh Shams ad-Dīn Abū Bakr Muḥammad Ibn AsSarī
alBaghdādī, known as IBN AsSARRĀJ, the Grammarian (d. 310 or 315 or 316).

*Is. The *Iṣāba fi Tamyīz asrā'ahu* by lHjjr, printed at Calcutta.

ISB. Abū Muḥammad `Abd Allāh Ibn Muḥammad, known as Ibn AsSIDD ALBATAYR, the Grammarian and Lexicologist (b. 444, d. 521).

*ISb. The great *Tabakāt ashShāfi‘īya* by the Kāfī Tāj adDīn AbūnNaṣr `Abd AlWahhāb Ibn ‘Alī, known as IBN ASSUDRĪ (son of Sl), ashShāfi‘ī (b. 729, d. 771), cited from a MS.

ISd. Abū-IlḤasan ‘Alī Ibn Ahmad, or Ibn Ismā‘īl, alAndalusī al-Mursī, known as IBN SīDA, the Lexicologist and Grammarian (d. 448 or 458), author of the *Muḥkam*.

ISf. Abū Muḥammad Yusuf Ibn Abī Sa‘īd AlḤasan, known as IBN ASRĀFī (son of Sl), the Grammarian and Lexicologist (b. 330, d. 385).


ISgh. The Shaikh Shams adDīn Muḥammad Ibn ‘Abd ArRahmān asZumurrudhī alḤasanī, known as IBN AsSARKĀRī, the Jurist and Reader (b. before 720, d. 776 or 777).

IShe. The Shaikh Abū-Ilṣa‘ādīt Hibat Allāh Ibn ‘Alī al‘Alawī al-Ḥasanī, known as IBN ASHAFARĪ, alBaghdādī, the Grammarian of AlIrāk (b. 450, d. 542).

*ISk. The *Dīwān* of ‘Urwa Ibn AlWard al‘Absī with the Commentary of Abū Yusuf Ya‘kūb Ibn Iṣhāk, known as IBN AsΣIKĀRī, al-Khūzī of Daurāk, the Kūfī Lexicologist and Grammarian (b. 243 or 244 or 245 or 246), edited by Nöldeke and printed in the FDw.

ISM. Shams adDīn Muḥammad Ibn Muḥammad alMiṣīrī, known as IBN ASRĀFī, the Reader (b. after 670, d. 747).

IT. Abū-IlḤusain Sulaimān Ibn Muḥammad Ibn ‘Abd Allāh alAndalusī alMālikī, known as IBN ATΤARĀWA, the Grammarian (d. 528).

*ITB. The Annals called AnNujūm asZāhīra fi Mulk Miṣr vaLKāhīra by the Amir Jamāl adDīn Abū-Iμāḥāsīn Yusuf Ibn TaqīRĪ BARDĪ alAtabāki alKāhīrī (d. 874), edited by Juynboll and Matthees.

ITr. Abū Bakr Muḥammad Ibn Ṭāhir alAnṣārī alAndalusī alIshaḥītī, known as AlKHIDABA, the Grammarian (d. 580).

IU. Abū-IlḤasan ‘Alī Ibn Mu’min alḤadrāmī alIshaḥītī, known as IBN ‘UṢFŪR, the Grammarian (b. 597, d. 663 or 669), called in the DM one of the Westerns.
IUF. Abū-Ḥusayn Muḥammad Ibn Abū-Husayn al-Fārisī al-Fasawi, known as Ibn Ukhṭ al-Fārisī (son of the sister of F), the Grammian (d. 421).

IUK. The Shaikh Shams ad-Dīn, or Badr ad-Dīn, Abū-Ḥasan Ibn Abū-Abd Allāh Khāsim al-Muhādī al-Misrī, known as Ibn Umm Kasim, the Grammian and Lexicologist (d. 749), author of a Commentary on the IH.

*1Y. The Commentary of the Shaikh Muwaffak ad-Dīn Abū-Īyād Yaʿṣīh Ibn al-ʿĀlī al-ʿAshīrī al-Farāisi, the Grammian (b. 553, d. 643), upon the IH, edited by Jabh.

1Yn. Abī-Ḥajjāj Yūsuf Ibn Yabkā at-Tujībī as-Sīhīlī, known as Ibn Yāṣīn, the Grammian and Lexicologist (d. about 540).

*1J. The Commentary (c. 1271) of the Shaikh ʿAbd al-Muʿmin al-Jarjāwī upon the evidentiary verses of the IA, printed in Egypt.

1Jh. Abū Naṣr ʿIsmāʿīl Ibn Ṣāmād al-Jaʿwārī at-Turkī al-Farābī, the Lexicologist (d. 393 or 398 or about 400), author of the Ṣīhāḥ.

1Jj. The Shaikh Abū Bakr ʿAbd al-ʿĀdhrīṣr Ibn ʿAbd al-Raḥmān al-Jurjānī, the Grammian (d. 471 or 474).

*1Jk. The Muʿarrāb of Abū Maṣʿūr Maḥmūd Ibn Abī Tāhir ʿAlī al-Baghdādī, the Philologist, Grammian, and Lexicologist (b. 465 or 466, d. 539 or 540), edited by Sakhān.

*1Jn. The Commentary (c. 897) of Maulānā Nur ad-Dīn ʿAbd al-Raḥmān Ibn Abūn al-ʿĀlī al-Jarrāḥī (d. 898) upon the IH, printed at Calcutta and lithographed at Lucknow.

1Jn. The Imām al-Haramain Diyā ad-Dīn Abū-L-Maʿālī ʿAbd al-Malik Ibn Abū-Salih ʿAbd Allāh ʿAbd Allāh al-Juʿānī, the Shafīʿi Jurist (b. 410 or 417 or 419, d. 478).

1Jr. Abū ʿUmār ʿAbd Allāh ʿAlī Bū Ṣalāḥ al-Jarmī, freedman of Jarm Ibn Rabba, a clan of Kudār in Al-Yaman, al-Baṣrī, the Grammian (d. 225).

1Jsh. The Jāmiʿ as-S̱awāhid by Mullā Muḥammad Bākīr, lithographed at Teherān in 1275 and 1293.

1Js. Abū Mūsā Ṣ̱ād Ibn ʿAbd Allāh al-Juzūlī al-Yazdaktānī, the Grammian (d. 606 or 607 or 610).

1K. The Kashshāf ʿan ʿAkbāʾих at-Tanzīl (c. 526—528) by Z, edited by Lees.

1KA. The Kitāb al-ʿAghānī, or Book of Songs, by AFI, cited from
the part edited by Kosegarten, and from extracts printed in the ISk and elsewhere.

*KAb. The *Kitāb al-Ansāb* etc. by the Shaikh Shams adDīn Abū-lFaḍl Muḥammad Ibn Ṭāhîr ash-Shaibānī al-Maḳdisī, known as Ibn Ar-Kaḥṣarānī (b. 448, d. 507 or 508), with the additions of his pupil the Shaikh Abū Mūsā Muḥammad Ibn Abī Bakr Ṣum Pradīn al-Maṭbīn al-Iṣṭaḥbānī (b. 501, d. 581), edited by De Jong.

*KF. The *Kāmūs* of the Kāḍī Majd ad-Dīn Abū Ṭāhîr Muḥammad Ibn Yaḍūb al-Fīrūzābādī ash-Shīrāzī (b. 729, d. 816 or 817), lithographed at Lucknow.

*Kh. The Commentary of the Shaikh Khālīd Ibn Ḥabdurrahmān al-Mūsār, the Grammarian (d. 905), upon the I, cited from extracts printed by De Saçy in the Notes to his Anthologie Grammaticale.

*KhA. Abū Muḥammad, and Abū Muḥrīz, KHALAF ALAẓMAR Ibn Ḥāyyān al-ABSRI, the Rhapsođist (d. about 180), freedman of Abū Burda Ṭāhir Ibn Abī Mūsā Abī Ḥabīr, the Kāḍī of Al-Kāf (d. 103 or 104 or 105 or 107).

*Khf. Abū Bakr Ibn Yaḥyā al-Judhamī al-Abālāt, known as AL-KHASSAF, the Grammarian (d. 657), author of a Commentary upon the Book of S.

*Khl. Abū ‘Abd Ar-Rahmān ALKHĀLĪ Ibn Ahmād al-Farāhīdī, or al-Furūhīdī, Al-Aṣdī al-Yaḥmadī al-ABSRI, the Grammarian (b. 100, d. 160 or 163 or 174 or 175).

*KIAMb. Five Questions from the *Inqāf fi Musā'īl al-Khilāf* etc. by Kamāl ad-Dīn Abū-l-Barakāt Ṭāhir Ibn Abī-l-Walā Muḥammad al-Ambārī, known as AL-KAMĀL IBN ALAMBARĪ (descendant of ASAmb), the Grammarian (b. 513, d. 577), edited by Kosut.

*KIF. The *Kashshāf Iṣṭilāḥāt al-Funūn* by the Shaikh Muḥammad ‘Alī at-Tīhānāwī, edited by Sprenger.


*KK. Kāf Grammarians.

*KL. Abū ‘Alī Ismā’īl Ibn Al-Kāṣīm al-Baghdādī, known as AL-KALI, the Lexicologist and Grammarian (b. 280 or 288, d. 356).

*KM. The *Kanz al-Maṭānī*, a Commentary by the Shaikh Kamāl ad-Dīn Abū ‘Abd Allāh Muḥammad Ibn Abīmad al-Maṣīlī al-Hamīdī,
known as Shu'la (d. 656), upon the Ode called the Hirz al'Amānī etc. by Sht, lithographed at Peshawar with the AAK and a Persian Commentary.

*KN. The Katr an'Nadā wa Ball aṣṢada by IḤsh, with a Commentary by the Author, the Text cited from the edition lithographed at Lucknow, and the Commentary from extracts given in the Marginal Annotations to that edition and in the Notes to the Epistola Critica edited by Mehren.

*Kn. Abū Musā 'Isā Ibn Mīnā al'Madani, known as Kālūn (d. 205 or 220), the Reporter of Naṣr one of the Seven Readers.

*Kn. Abū-lḤasan 'Alī Ibn Ḥamza al'Asadī by enfranchisement, al-Kūfī, known as AlKhāṣi'ī, one of the Seven Readers and a Grammarian and Lexicologist (d. 182 or 183 or 189 or 192).

*KSh. The Kutūb ash-Shīrī, also called AlKhūṭāb ash-Shīrī, by F.

*Ktb. Abū 'Alī Muḥammad Ibn AlMuṣtanṣīr al'Baṣrī, known as Qurūb, the Grammarian and Lexicologist (d. 206), freedman of Sālim Ibn Ziyād Ibn Abīhī, Governor of Khūrāsān (d. 73).

*Kur. The Kurān.

*LI. The Commentary of BD on the Lāmiyāt al'Afāl by IM, edited by Volek.

*Lh. Abū-lḤasan 'Alī Ibn Ḥāzim, or Ibn AlMubarak, Allihāyānī, of the Banū Liḥyān Ibn Hudhaif, or called "alLiḥāyānī" on account of the bigness of his beard, the Kūf Grammarian, contemporary with KS and ISk.

*LL. The Lubb al'Lubāb fī taḥrīr al'Ansāb (c. 873) by Syt, edited by Veth.

*Lm. The Life of Muḥammad extracted from the MAB by AF, edited by Des Vergers.


*MA. The Marginal Annotation upon the Persian edition of the ML.

*MAB. The Mukhtasar fī Akhbār al'Bashār by AF, printed at Constantinople.

*MAd. The Gloss of the Shaikh Muḥammad Ibn 'Ubāda al'Adawī upon the Sh, printed in Egypt in 1292.

*MAIH. The Marginal Annotation upon the IH.

*MAJm. The Marginal Annotation upon the Lucknow edition of the Jm.
*MAR. The Marginal Annotation upon the Lucknow edition of the Commentary by R upon the IH.

MAR. 'Abd Allāh Ibn Manṣūr al-Miṣrī al-Iskandarī, known as Al-Makīn al-Asmar, the Reader (d. 692).

*MASH. The Marginal Annotation upon the SH.

*Mb. The Kāmil by Abū-l-Abbas Muḥammad Ibn Yazīd ath-Thu[mālī al-ʿAẓīm al-ʿAskārī, known as Al-Mubarrad, the Grammarian (b. 206 or 207 or 210, d. 282 or 285 or 286), edited by Wright.

Mbn. Abū Bakr Muḥammad Ibn 'Alī al-Askārī, known as Mabarrat, the Grammarian (i. 692).

MD. Abū-l-Abbas, or Abū 'Abd ar-Rahmān, or Abū Muḥammad, Al-Mufadhal Ibn Muḥammad ar-Dabbāʾī, the Kūfī Rhapsodist (d. 168 or 171).

*Md. The Majma' al-Amīh, or Collection of Proverbs, by Abū-l-Faḍl Aḥmad Ibn Muḥammad an-Naṣīrī, known as Al-Maṣrānī, the Philologist, Grammarian, and Lexicologist (d. 518), printed at Būṣāra.

*MDh. The Murūj adh-Dhahab wa Maʿādīn al-Jauhar by Abū-Ḥasan 'Alī Ibn Al-Ḥusayn al-Muṣlīmī, a descendant of the Companion 'Abd Allāh Ibn Masʿūd, originally of Baghdad, but long resident in Egypt, the Historian (d. 345 or 346), edited by De Meynard.

MF. The Treatise (c. 455—469) entitled Al-Muhadhab fī-l-Furūʿ by the Shaikh Abū Ishāq Ibrāhīm Ibn 'Alī as-Sayrāzī al-Firuzābādī, the Shafiʿī Jurist (b. 393, d. 476).


MIA. Abū Faid Muʿarrī Ibn ʿAmīr as-Sadūsī al-Baṣrī, the Grammarian (d. 174 or 195 or after 200).

MIAn. The Imam Abū ʿAbd Allāh Malik Ibn ʿAnas al-Asbaḥī al-Madani, a Follower of the Followers, the Jurist (b. 90 or 91 or 93 or 94 or 95 or 97, d. 178 or 179).

MIH. The Kāfī Abū ʿAbd Allāh Muḥammad Ibn Al-Ḥasan as-Shaibānī, their freedman, al-Kūfī, the Ḥanafī Jurist (b. 131 or 132 or 135, d. 189).

MIM. Abū Muslim Muʿādh Ibn Muslim al-Harrā al-Kūfī, the Grammarian and Reader (d. 187 or 190), freedman of the Follower Muḥammad Ibn Kaʿb al-Kuraṣī (d. 108 or 117 or 118 or 120).
MIS. Abū ʿAbd Allāh Muḥammad Ibn Sallām alJumaḥī alBuṣrī (d. 231), author of the TSh.

MISh. The Shaikh Abu-l-Khair Muṣaddiq Ibn Shabīb alWāṣiti aṣ-Ṣūḥ, the Grammarian (b. 585, d. 605).

MK. ALMALIKĪ.
*Mk. The Mushtarīk by Shihāb adDīn Abū ʿAbd Allāh Yākūt Ibn ʿAbd Allāh arRūmī alḤamwī alBaghdādī (b. 574 or 575, d. 626), edited by Wüstenfeld.

*MKh. The Gloss (c. 1250) of the Shaikh Muḥammad alKhīṭrī ad-Dīn yāṣīr ash-Shāfīʿī upon the IA, printed in Egypt in 1287.

Mkk. The Shaikh Abū Muḥammad Mākki Ibn Abī Taḥlib Ḥammūsh alKāṣīf alKūrṭubī, originally of AlKairawān, the Reader, Commentator, and Grammarian (b. 354 or 355, d. 437).

*MKr. The Kitāb Naṣīḥ atTib etc. by the Shaikh Abū-l-ʿAbbās ʿAlmād Ibn Muḥammad alMakkaṣīrī atTīlīmsānt, the Philologist (d. 1041), edited by Dozy, Dugat, Krohl, and Wright.

*ML. The Mughnī-llLabīb (c. 756—757) by IHsh, printed at Būlāk, and lithographed at Teherān.

Mlk. Zain adDīn Abū Zakarīyā Yaḥyā Ibn ʿAlī alHadramī alAndalusi alMalākī, the Grammarian and Philologist (b. 577 or 578, d. 640).

*MM. The Mīṣāḥ fī-nNaḥw by Majd adDīn Abū-l-Fatḥ ʿNāṣir Ibn Abi-l-Makārim ʿAbd AsSayyid alKhurwārazmī alḤanāftī, known as alMajd alMuṭṭarrīzī, the Jurist, Grammarian, and Philologist (b. 538, d. 606 or 610), cited from an extract printed by De Sacy in his Anthologie Grammaticale.

*Mr. The Mushir fī-lLughat, a Treatise upon the Science of Lexicography, by Syt, edited by N, and printed in Egypt in 1282.

MS. Manuscript.

*MSh. The Muʿjam ashShuʿaraʿ by Abū ʿAbd Allāh Muḥammad Ibn ʿImrān alMarzubānī alKhurrāsānī by origin, alBaghdādī by birth (b. 296 or 297, d. 378 or 384), cited from an extract given in the Notes to the ID, p. 153.

MSS. Manuscripts.

*MYd. The Commentary of the Shaikh Abū ʿAbd Allāh Muḥammad Ibn AlʿAbbās alʿAdawi alYazīdī (descendant of AMYd), the Grammarian and Philologist (d. 310 or 313), upon the Diwān of the heathen
Post Kutba Ibn Aus adh-Dhubyani, known as Al-Hadiya and Al-Huwaidira, edited by Engelmann.

Ms. Abu 'Uthman Bakr Ibn Muhammad al-Mazini, of the Mazin of Shiabani, al-Bashi, the Grammarian and Lexicologist (d. 230 or 236 or 247 or 248 or 249).

*N. The Commentary of Muhammad ad-Din Effendi upon the evidentiary verses of the K, edited by Abu-l-Wasif Nasir al-Hurini, and printed at Bulak in 1281.

Nf. Abu 'Abd Allah Ibrahim Ibn Muhammad al-Azdi al-Ataki al-Wasiti, known as Ni'athani or Ni'asha, the Grammarian (b. 340 or 250, d. 323 or 324).

Nf. Abu-I Hasan Annafi Ibn Shumail al-Mazini al-Bashi, the Grammarian and Lexicologist (b. 122 or 123, d. 203 or 204).

*NS. The Commentary of Nw upon the Saliha of the Imam Abu-Husain Muslim Ibn Al-Hajjaj al-Kushari annaisburt, the Traditionist (b. 206, d. 261), lithographed at Delhi.

Ns. Abu Ja'far Ahmad Ibn Muhammad al-Muradi al-Misri, known as Annahas, the Grammarian (d. 337 or 338).


*P. Arabum Proverbia, edited by Freytag.

*R. The Commentary (c. 683 or 686) of the Shaikh Radhi ad-Din Muhammad Ibn Al-Hassan al-Astarabadi, known as Arrafi, the Grammarian (d. 684 or 686), upon the IH, lithographed at Teheran, Lucknow, and Delhi.

*Also the Commentary of the same Author upon the SH, lithographed at Delhi.

Rb. Abu-I Hasan 'Ali Ibn 'Isa Arrabati al-Baghdadi by abode, ash-Sharasti by origin, the Grammarian (b. 328, d. 420).

RDA. The Sayyid Rukn ad-Din Abu Muhammad, or Abu-Ifadail, Al-Hassan Ibn Muhammad Ibn Sharafshah al-'Alawi Al-Hasan Al-Astarabadi al-ash-Shafi'i, the Jurist and Grammarian (d. 715 or 717 or 718), author of a Commentary upon the IH, and of another upon the SH.

Rk. The Shaikh Abu-Likasim 'Ubaid Allah Ibn 'Ali Arrakki, resident of Baghdad, the Grammarian, Lexicologist, and Philologist (d. 450).

Rm. Abu-Iḥasān ‘Alī Ibn ʿIsā ARRUMMĀNĪ, alBaghdādī by birth, the Commentator and Grammarian (b. 276 or 296, d. 382 or 384).

Rsh. Abū Muḥammad ʿAbd Allāh Ibn ʿAllāh alAndalusī alMarri, known as AR[RUṢHĀṬī, the Traditionist and Genealogist (b. 466, k. 542).

RSht. Raḍī adDīn Abū ʿAbd Allāh Muḥammad Ibn ʿAlī alAnṣārī ash-Shāṭibi by origin, alBalansi by birth, known as AR[RĀṢĪ ASHṢAṬĪNĪ, the Lexicologist (b. 601, d. 684).

Rz. Fakhr adDīn Abū ʿAbd Allāh Muḥammad Ibn ʿUmar alKurāshī alṬair alBakraṭ of the descendants of Abū Bakr aṣ-Ṣiddīk, a ʿTabaṣrīnī, known as ALFĀKHR ARRAṢĪ, the Commentator and Grammarian (b. 543 or 544, d. 606), author of a Commentary on the M.

*S. The Book of Abū Bishr, or Abū-Iḥasān, ʿAmr Ibn ʿUthmān alḤārithī, known as Sībawāhī, the Baṣrī Grammarian (d. 161 or 177 or 180 or 188 or 194), originally a Persian, freedman of the Banu-Iḥārīth Ibn Kaʿb, and moreover, as is said, of the family of ArRabbī ʿIbn Ziyād alḤārithī, Governor of Khurāsān (d. 58), cited from an extract printed by De Sacy in his Anthologie Grammaticale, and latterly from the edition printed by Derenbourg.

*SB. The Ṣāḥīf of the Imām Abū ʿAbd Allāh Muḥammad Ibn Isrāʿīl alJūʿīfī by enfranchisement, ALBUKHĀRĪ, the Traditionist (b. 194, d. 256), edited by Krehl.

Sb. The ʿAḍāl Taṭārī adDīn Abū-Iḥasān ʿAlī Ibn ʿAbd al-Kāfī al-Anṣārī alKharrājī alMiṣrī ash-Shāṭī, known as AsSuṣKī, the Grammarian and Lexicologist (b. 683, d. 750 or 755 or 766).

Sd. The Shaikh Saʿd adDīn Masʿūd Ibn ʿUmar, known as AsSaʿd AṬTAFTĀZĀNĪ, ash-Shāṭī, the Grammarian (b. 712, d. 791 or 792), author of a Gloss (c. 789) upon the K.

Sf. The ʿAḍāl Abū Saʿīd alḤasan Ibn ʿAbd Allāh aṣṢIRĀFĪ, ʿAḍāl of Baghdad, the Grammarian (d. 368), learned in the grammar of the BB, and author of a Commentary on the Book of S.

Sgh. Raḍī adDīn Abū-Iḍāšīl alḤasan Ibn Muḥammad alKurāshī alʿAdawī alʿUmarī aṣṢAḤĀNĪ, or aṣṢAḤĀNĪ, alḤanafī, the Lexicologist and Grammarian (b. 577, d. 650 or 660 or 665).

*SH. The Ṣhāfiʿya aṭ-Tawrīf by IH, lithographed at Cawnpore.
Sh. The *Shudhur adh-Dhahab* by IHsh, with a Commentary by the Author, printed at Bulaq.


Shm. The Shaikh Taḵi ad-Dīn Abū-l-‘Abbās Ḥaʃhad Ibn Kamāl ad-Dīn Muḥammad al-Tamīmı ad-Diri, known as As-Shuhumunna, al-Kustanṭini al-Ḥanafi, the Jurist, Commentator, and Grammarian (*b.* 801, *d.* 872), a work of a Commentary on the ML.

*Shr. The Kitāb al-Mīlāl wa-nNihal by Abu-l-Fath Muḥammad Ibn Abī-Ḵāsim ‘Abd al-Karīm as-Shahrastānī, the Theologian (*b.* 467 or 479, *d.* 548 or 549), edited by Cureton.

Sht. The Shaikh Abū Muḥammad, and Abū-Ḵāsim, Al-Kāsim Ibn Fīrū ṣ ar-Ru‘ainī al-Andalusī as-Shaṭībī, the Reader and Grammarian (*b.* 538, *d.* 590), author of the *Fīrūz al-ʿAmānī etc.* a Metrical Treatise on Reading.

Shtn. The Shaikh Shams ad-Dīn Muḥammad Ibn Ibrāhīm, or Ibn Abī Bakr, As-Shaṭṭanawfī, the Grammarian (*b.* after 750, *d.* 832).

SIA. Abū Muḥammad Salama Ibn ‘Ᾱsim ad-Dabbī, the Grammarian, contemporary with Fr, Th, and Amb.


*Skr. The Commentary of Abū Saʿīd Al-Ḥasan Ibn Al-Husain al-ʿAtakī, known as As-Sukkarī, the Grammarian and Lexicologist (*b.* 212, *d.* 270 or 275 or 290), upon the *Dīwān* of Ṭahmān Ibn ‘Amr al-Kilābī, edited by Wright in his *Opuscula Arabicata.*

*SL. The Kitāb Ǧisafat as-Sarj wa-l-Layjīm by ID, edited by Wright in his *Opuscula Arabica.*
SI£. The Hadz Sadr adDin, or Imam adDin, Abu-TJahir Ahmad Ibn Abi Ahmad Muhammad asSilafi alIsbahani alJurawa'ani, the Traditionist (b. 472 or 475 or 478, d. 576 or 578).

*SM. The Commentary called AlFatih alKarib, by Syt, upon the evidentiary verses of the ML, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale, or copied by me from the MS of the Bodleian Library, and latterly from the edition lithographed at Teheran in 1271.

SM. The Shaikh Abu Muhammad 'Ali asSamari, the Grammarian, author of the Tahqira fi-nNahw, a work much quoted by AH.

SN. The Great Sunan of the Kadi Abu 'Abd ArRahman Almadi Ibn 'Ali Ibn Shu'aib alNasawi, the Traditionist (b. 214 or 215 or 225, d. 303).

*SN. The Gloss (c. 1193) of Muhammad Ibn 'Ali asSanhan upon the A, printed in Egypt.

*SR. The Sirit Rasul Allah, commonly called Sirit Ibn Hisham, by Abu Muhammad 'Abd alMalik Ibn Hisham alHimyar alMaahiri alBaqiri, originally of AlDastra, alMisi, resident of Egypt, the Grammarian and Genealogist (d. 213 or 218), edited by Wustenfeld.

Sr. Abu-Ifadl Kasim Ibn 'Ali alAswari alAstashayast, known as AsSaafar (d. after 630 or 680), author of a Commentary on the Book of S.

*SS. The Kitab Sijat asSaahab wa-Ighaith etc by ID, edited by Wright in his Opuscula Arabica.

Suh. The Shaikh Abu-Ifasim, and Abu Zaid, 'Abd ArRahman Ibn Abi Muhammad 'Abd Allah alKhathami alAndalusi alMalafi asSuhaibi, the Grammarian and Lexicologist (b. 508, d. 581 or 583).

Sul. Abu Bakr Muhammad Ibn Yahya, known as AsSuli, ash-Shiiqani, the Philologist (d. 330 or 336).

*Syt. The Husn AlMuhaddara fi Ahkam Mfiq wa-Ikhtira, a History of Egypt, by the Shaikh Jalal adDin Abu-Ifadl 'Abd ArRahman Ibn Kamal adDin Abi Bakr Muhammad alKhuqairi asSuuti, or al-Ustari, the Grammarian, Lexicologist, Commentator, and Historian (b. 849, d. 911), printed at Balak.

*T. The Commentary of the Shaikh Abu Zakariya Yahya Ibn 'Ali ashShaibani, known as AlKhathib atTabrizi, the Lexicologist, Grammarian, and Philologist (b. 421, d. 502), on the Hamasa of Abu Tam-
HIM lJAB in Ibn Ibn Aus atTi', (b. 172 or 188 or 190 or 192, d. 228 or 229 or 231 or 232), edited by Freytag.

TDFk. The Shaikh Tāj adDīn Abū Ḥaṣṭ 'Umar Ibn 'Alī Ibn Sālim alLakhmi alIskandarn alMālikī, known as Tāj adDīn alFākīhānī or alFākīhī, the Jurist and Grammarian (b. 654, d. 731 or 734), author of the Ishāra fi-n-Nahw and its Commentary.

TDK. The Shaikh Tāj adDīn Abu-lYumn Zaid Ibn AlHassan alKindī alBaghdādi by birth and education, adDimashkī by abode and death, the Grammarian, Lexicologist, Reader, and Traditionist (b. 520, d. 613).

TDT. The Shaikh Tāj adDīn Abu-lYumn Zaid Ibn AlHasan alKindī the Jurist and Grammarian (d. 746).

TH. The Tabākat alHuffaz by Dh, with additions by Syt, edited by Wüstensfeld.

*Th. The Faṣīḥ of Abu-l'Abnās Abū Mahammad Yahyā ashShaibānti by enfranchisement, alKūfī, the Grammarian, known as Tha'lab (b. 200 or 201 or 204, d. 291 or 292), edited by Barth.

Th. Abū Ishāk Abū Mahammad anNaisābūrī athTha'labī, the Commentator (d. 427 or 437).

Thm. Abū-IKasim 'Umar Ibn Thabit athThamāmīnī, the Grammarian (d. 442).

*TKh. The Tārīkh alKhāmis fi Aḥwāl Anfās Nafīs (c. 940), a History, by the Kāḍī AlHusayn Ibn Mūhammad adDiya'albākī alMālikī (d. 966), printed in Egypt in 1283.

[These dates are after HKh. III. 177; but the book ends with the accession of the Sultan Murād Khān in 982.]

*TM. The Tabākat alMuqāṣirīn by Syt, edited by Meursinge.

*Tr. The Tārīkh alMulūk etc. by Abū Ja'far Mūhammad Ibn Jarīr athTabārī (b. 224 or 225, d. 310), cited from the 5th Part edited by Kosegarten, and latterly from the edition printed by Barth and others.

TSh. The Tabākat asḥShu'ārā, or Classes of the Poets, by MIS and UISh and IKb.

UISh. Abū Zaid 'Umar Ibn Zaid Shabba anNumairī, their freedman, alBalṣīrī, the Grammarian and Historian (b. 173, d. 262 or 263), author of the TSh.
The Commentary of Abu-IHasan 'Alf Ibn Ahmad ALWĀHĪDĪ anNaisābūrī (d. 468) upon the Dīwān of ABU-TAYYIB Ahmad Ibn Al-Ḥusain alJu'fī alKandī alKafiī, known as ALMUTANĀBBI, the poet (b. 303, k. 354), edited by Dieterici.

*WN. The Wāsit anNaḥw, cited from extracts given in the Notes to the Epistolā Critica edited by Mehren.

Wst. AlJāmāl Abū Muḥammad AlKāsim Ibn AlKāsim ALWĀHĪ, the Philologist, Grammarian, and Lexicologist (b. 550, d. 626), author of a Commentary upon the Luma' fi-nNaḥw by IJ, and of another upon the Maḳamāt of H.

Y. Abū 'Abd ArRaḥmān Yūnus Ibn Ḥabīb, the freedman of the Banū Ḍabba, or of the Banū Lāith Ibn 'Abd Manāt Ibn Khānāna, or of Ḥilāl Ibn Harmī of the Banū Ḍubā' Ibn Bajāla, the Grammarian (b. 80 or 90, d. 182 or 183 or 184 or 185).

YIV. The Follower Abū Sulaimān, or Abū Sa’īd, YARĪĪ Ibn YA’-MAR AL’Adwānī alWāshīḥ, the confederate of the Banū Lāith, the Baṣrī Grammarian and Reader, afterward Kāḍī of Mārva (d. before 100 or in 129).

*YS. The Gloss of the Shaikh YA’-ISN Ibn Zain adDīn alUlaimī alḤimṣī (d. 1061) upon the Fk, printed in Egypt.

*Z. The Anmūḍhaj fi-nNaḥw by JAR ALLĀH Abū-IKĀSIM MāḤMŪD Ibn ‘Umar alKhwarazmī AZZAMAKHSHARĪ, the Grammarian, Lexicologist, Commentator, and Geographer (b. 467, d. 538) cited from an extract printed by De Sacy in his Anthologie Grammaticale.

Zd. Abū Ishāq Ibrāhīm Ibn Suwayn AZZIYĀDĪ alBaṣrī, the Grammarian (d. 249), author of a Commentary on the Book of S.

*ZJ. The Kitāb alJībāl wa-lAmkīna wa-lMiyāh by Z, edited by Juyboll.

Zj. Abū Ishāq Ibrāhīm Ibn Muḥammad Ibn AsSartī, known as AZZAJĀJ, the Baṣrī Grammarian (d. 310 or 311 or 316).

Zji. Abu-IKāsim ‘Abd ArRaḥmān Ibn Ishāq, known as AZZAJAJ from being the companion of Zj, alBaghdādī by abode, anNaḥawandī by origin, the Grammarian (d. 337 or 339 or 340), author of the Jumal.

*ZN. The Commentary of Z upon his own work called ALKaLīm anNaWĀBĪGH, edited by Schultens.
Chronological List of the Principal Grammarians, Lexicologists, Philologists, Readers, Commentators, etc.

This list is compiled from the 44th and 48th Chapters of the Mr, supplemented from the IKb, IAth, Nw, IKhn, FW, ISb, BW, Mkr, and similar works.

The letters A, B, Bd, D, H, K, Khzm, M, W, and Wst in the 2nd column indicate the Schools of AlAndalus (Spain), AlBašra, Baghdad, Damascus, Ḥalab (Aleppo), AlKūfa, Khuwārazm, Miṣr (Egypt), the West (AlMaghrib), and Wāṣīt (in ‘Irāq), respectively.

The names of the authorities whose books have been used as materials for the present work are distinguished by an asterisk.

The figures in the last column represent the year of the Muḥam­madan era. A single date, as 40, represents the year of death; a double date, as 70—154, the years of birth and death; and, whenever there is a choice of dates, the one commonly accepted, or most probable, is given. A blank shows that the dates of birth and death are not known.

The name of the Master precedes that of the Pupil, irrespectively of age, as in Nos. 25 and 27. With this exception, precedence is regulated by seniority, (1) stated, as in Nos. 36 and 33; (2) computed from the date of birth mentioned (a) directly, as in No. 10; or (b) indirectly as in No. 17; (3) inferred (a) from the date of death, as in No. 12, the average longevity of the 134 Authorities whose length of life is mentioned in this List being 76 years; (b) from relationship, as in Nos. 7 and 9; or (c) from seniority of Masters, as in Nos. 34—36; (4) conjectured, as in No. 208.
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>School</th>
<th>Name, etc.</th>
<th>Date.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td>The Khalifa 'All, Founder of the Science of Grammar, lived 57 or 58 or 63 or 64 or 65 years</td>
<td>40</td>
</tr>
<tr>
<td>2</td>
<td>B</td>
<td>AAD, pupil of the Khalifa 'All (1), lived 85 years</td>
<td>69</td>
</tr>
<tr>
<td>3</td>
<td>B</td>
<td>YIY, pupil of AAD (2)</td>
<td>129</td>
</tr>
<tr>
<td>4</td>
<td>B</td>
<td>IAI, pupil of YIY (3), lived 88 years</td>
<td>137</td>
</tr>
<tr>
<td>5</td>
<td>B</td>
<td>IAI, pupil of YIY (3), lived 84 years</td>
<td>70—154</td>
</tr>
<tr>
<td>6</td>
<td>B</td>
<td>IIU, pupil of IAI (4) and IAI (5)</td>
<td>149</td>
</tr>
<tr>
<td>7</td>
<td>K</td>
<td>MIM, lived 150 years, or born in the days of 'Abd AlMalik Ibn Marwan¹ (r. 65—86), or of Yazid Ibn 'Abd AlMalik (r. 101—105).</td>
<td>187</td>
</tr>
<tr>
<td>8</td>
<td>B</td>
<td>Akh (AlAkbar), pupil of IAI (5)</td>
<td>177</td>
</tr>
<tr>
<td>9</td>
<td>K</td>
<td>AJR, pupil of IAI (5) and IIU (6), and nephew of MIM (7)</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>B</td>
<td>Y, pupil of IAI (5) and Akh (3)</td>
<td>90—182</td>
</tr>
<tr>
<td>11</td>
<td>K</td>
<td>HR</td>
<td>95—155</td>
</tr>
<tr>
<td>12</td>
<td>K</td>
<td>MD</td>
<td>171</td>
</tr>
<tr>
<td>13</td>
<td>K</td>
<td>AASh, lived 110 or 118 years</td>
<td>206</td>
</tr>
<tr>
<td>14</td>
<td>B</td>
<td>Khl, pupil of IIU (6), lived 74 years</td>
<td>100—175</td>
</tr>
<tr>
<td>15</td>
<td>B</td>
<td>KHA, pupil of IAI (5), IIU (6), and HR (11)</td>
<td>180</td>
</tr>
<tr>
<td>16</td>
<td>B</td>
<td>AU, pupil of IAI (5), IIU (6), Akh (8), and Y (10), lived 99 years</td>
<td>110—209</td>
</tr>
<tr>
<td>17</td>
<td>K</td>
<td>KS, pupil of MIM (7), Akh (8), AJR (9), Y (10), and Khl (14), lived 70 years</td>
<td>189</td>
</tr>
<tr>
<td>18</td>
<td>K</td>
<td>Ahmr, pupil of KS (17)</td>
<td>194</td>
</tr>
<tr>
<td>19</td>
<td>B</td>
<td>MIA, pupil of IAI (5) and Khl (14)</td>
<td>195</td>
</tr>
<tr>
<td>20</td>
<td>B</td>
<td>AZ, pupil of IAI (5), IIU (6), Akh (8), Y (10), and MD (12), lived 93 or 95 or 96 or nearly 100 years</td>
<td>215</td>
</tr>
<tr>
<td>21</td>
<td>B</td>
<td>Nr, pupil of Khl (14) and MIA (19), lived 82 years</td>
<td>122—204</td>
</tr>
<tr>
<td>22</td>
<td>B</td>
<td>As, pupil of IAI (5), IIU (6), Akh (8), Y (10), HR (11), Khl (14), and KHA (15), lived more than 90 years</td>
<td>123—216</td>
</tr>
<tr>
<td>23</td>
<td>B</td>
<td>AMYd, pupil of IAI (5), IIU (6), Akh (8), Y (10), and Khl (14), lived 74 years</td>
<td>202</td>
</tr>
<tr>
<td>24</td>
<td>K</td>
<td>Hsh, pupil of KS (17)</td>
<td>209</td>
</tr>
<tr>
<td>25</td>
<td>B</td>
<td>*S, pupil of IIU (6), Akh (8), Y (10), Khl (14), and AZ (20), lived 32 or 33 or more than 40 years</td>
<td>180</td>
</tr>
<tr>
<td>26</td>
<td>B</td>
<td>Ktb, pupil of Y (10) and S (25)</td>
<td>206</td>
</tr>
<tr>
<td>27</td>
<td>B</td>
<td>Akh (AlAusat), older than, but pupil of, S (25)</td>
<td>211</td>
</tr>
<tr>
<td>28</td>
<td>B</td>
<td>*SR (Author of the)</td>
<td>218</td>
</tr>
</tbody>
</table>

¹ He was tutor to the children of this Khalifa (BW).
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>School</th>
<th>Name, etc.</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>29</td>
<td>K</td>
<td>Fr, pupil of MIM (7), AJR (9), Y (10), and Ks (17), lived 63 or 67 years</td>
<td>144-207</td>
</tr>
<tr>
<td>30</td>
<td>K</td>
<td>Lh, pupil of AASH (13), AU (16), Ks (17), AZ (20), and As (22)</td>
<td>...</td>
</tr>
<tr>
<td>31</td>
<td>B</td>
<td>Jr, pupil of Y (10), AU (16), AZ (20), As (22), and Akh (27)</td>
<td>225</td>
</tr>
<tr>
<td>32</td>
<td>K</td>
<td>IAR, step-son and pupil of MD (12), and pupil of Ks (17)</td>
<td>150-231</td>
</tr>
<tr>
<td>33</td>
<td>K</td>
<td>AUD, pupil of AASH (13), AU (16), Ks (17), AZ (20), As (22), AMYd (23), Fr (29), Lh (30), and IAR (32), lived 67 years</td>
<td>154-222</td>
</tr>
<tr>
<td>34</td>
<td>B</td>
<td>MIS, pupil of Y (10) and KhA (15)</td>
<td>231</td>
</tr>
<tr>
<td>35</td>
<td>K</td>
<td>AIAA, son and pupil of AASH (13)</td>
<td>231</td>
</tr>
<tr>
<td>36</td>
<td>B</td>
<td>ANB, pupil of AASH (18), AU (16), AZ (20), and As (22)</td>
<td>231</td>
</tr>
<tr>
<td>37</td>
<td>B</td>
<td>Ath, pupil of AU (16) and As (22)</td>
<td>233</td>
</tr>
<tr>
<td>38</td>
<td>B</td>
<td>IAAAs, nephew (brother's son) and pupil of As (22), and younger than ANB (36)</td>
<td>...</td>
</tr>
<tr>
<td>39</td>
<td>B</td>
<td>AHm, pupil of AU (16), AZ (20), As (22), and Akh (27), lived nearly 90 years</td>
<td>250</td>
</tr>
<tr>
<td>40</td>
<td>K</td>
<td>*IHb, pupil of AU (16) and IAR (32)</td>
<td>245</td>
</tr>
<tr>
<td>41</td>
<td>B</td>
<td>Zd, pupil of AU (16), AZ (20), As (22), Akh (27), and Jr (31)</td>
<td>249</td>
</tr>
<tr>
<td>42</td>
<td>B</td>
<td>Mz, pupil of AU (16), AZ (20), As (22), Akh (27), and Ath (37)</td>
<td>249</td>
</tr>
<tr>
<td>43</td>
<td>B</td>
<td>UISh, pupil of AU (16) and AZ (20)</td>
<td>173-262</td>
</tr>
<tr>
<td>44</td>
<td>K</td>
<td>*ISk, pupil of AASH (13), Fr (29), Lh (30), IAR (32), ANB (36), and Ath (37), lived 58 years</td>
<td>244</td>
</tr>
<tr>
<td>45</td>
<td>B</td>
<td>AFR, pupil of AU (16), AZ (20), As (23), Akh (27), and Mz (42)</td>
<td>257</td>
</tr>
<tr>
<td>46</td>
<td>K</td>
<td>SIA, pupil of Fr (29)</td>
<td>...</td>
</tr>
<tr>
<td>47</td>
<td>K</td>
<td>*Th, pupil of IAR (32), MIS (34), AIAA (33), ANB (36), Ath (37), AFR (45), and SIA (46)</td>
<td>200-291</td>
</tr>
<tr>
<td>48</td>
<td>B</td>
<td>*Mb, pupil of Jr (31), AHm (39), Ms (42), and AFR (45)</td>
<td>...</td>
</tr>
<tr>
<td>49</td>
<td>K</td>
<td>*Skr, pupil of AHm (39), IHb (40), ISk (44), and AFR (45)</td>
<td>...</td>
</tr>
<tr>
<td>50</td>
<td>B</td>
<td>*IKb, pupil of IAAAs (38), AHm (39), Zd (41), and AFR (45)</td>
<td>212-275</td>
</tr>
<tr>
<td>51</td>
<td>B</td>
<td>*ID, pupil of IAAAs (38), AHm (39), and AFR (45), lived 98 years</td>
<td>223-321</td>
</tr>
</tbody>
</table>

1 A Baṣrī, as in the Ham‘ (Sn. III. 400); but evidently considered a Kūfī by Abu-Ṭayyib (Mr. II. 207, 208).
2 A Kūfī (BW on ISk) : but see his masters.
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>School</th>
<th>Name, etc.</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>52</td>
<td>Bd</td>
<td>Amb, pupil of SIA (46)</td>
<td>304</td>
</tr>
<tr>
<td>53</td>
<td>B</td>
<td>*MYd, pupil of IAA (38), AFR (45), and Th (47), lived 82 years</td>
<td>310</td>
</tr>
<tr>
<td>54</td>
<td>B</td>
<td>Zji, pupil of Th (47) and Mb (48), lived nearly 80 years</td>
<td>311</td>
</tr>
<tr>
<td>55</td>
<td>Bd</td>
<td>*Akh (AAlaghar), pupil of Th (47), Mb (48), Skr (49), and MYd (53), lived nearly 80 years</td>
<td>315</td>
</tr>
<tr>
<td>56</td>
<td>B</td>
<td>*IK, pupil of Th (47) and Mb (48)</td>
<td>320</td>
</tr>
<tr>
<td>57</td>
<td>Bd</td>
<td>Nf, pupil of Th (47) and Mb (48)</td>
<td>244—323</td>
</tr>
<tr>
<td>58</td>
<td>59</td>
<td>AHK, pupil of Th (47), lived 91 years</td>
<td>254—345</td>
</tr>
<tr>
<td>59</td>
<td>Bd</td>
<td>ABHlw, pupil of Skr (49)</td>
<td>325</td>
</tr>
<tr>
<td>60</td>
<td>Bd</td>
<td>IDh, pupil of Mb (48), Skr (49), and IKb (60)</td>
<td>255—347</td>
</tr>
<tr>
<td>61</td>
<td>Bd</td>
<td>Sul, pupil of Th (47) and Mb (48)</td>
<td>335</td>
</tr>
<tr>
<td>62</td>
<td>Bd</td>
<td>AUZ, pupil of Th (47)</td>
<td>261—345</td>
</tr>
<tr>
<td>63</td>
<td>B</td>
<td>Mbn, pupil of Mb (48) and Zj (54)</td>
<td>345</td>
</tr>
<tr>
<td>64</td>
<td>Bd</td>
<td>IAMB, pupil of Th (47) and Amb (52), lived 57 years</td>
<td>271—328</td>
</tr>
<tr>
<td>65</td>
<td>M</td>
<td>Ns, pupil of Mb (48), Zj (54), Akh (55), Nf (57), and IAMB (64)</td>
<td>338</td>
</tr>
<tr>
<td>66</td>
<td>B</td>
<td>IS, the youngest pupil of Mb (48), died young (before his 36th year)</td>
<td>316</td>
</tr>
<tr>
<td>67</td>
<td>Bd</td>
<td>Zji, pupil of Th (47), ID (51), MYd (53), Zj (54), Akh (55), Nf (57), IAMB (64), and IS (66)</td>
<td>333</td>
</tr>
<tr>
<td>68</td>
<td>Bd</td>
<td>AT, pupil of Sul (61) and AUZ (62)</td>
<td>351</td>
</tr>
<tr>
<td>69</td>
<td>Bd</td>
<td>Az, pupil of ID (51), Zj (54), Nf (57), IAMB (64), and IS (66)</td>
<td>282—370</td>
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<tr>
<td>70</td>
<td>Bd</td>
<td>*AFL, pupil of ID (51)</td>
<td>284—356</td>
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<td>71</td>
<td>Bd</td>
<td>Kl, pupil of ID (51), Akh (55), Nf (57), IDh (60), AUZ (62), IAMB (64), and IS (66)</td>
<td>283—356</td>
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<tr>
<td>72</td>
<td>Bd</td>
<td>SF, pupil of ID (51), Mbn (63), and IS (66), lived 84 years</td>
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<td>73</td>
<td>Bd</td>
<td>F, pupil of Zj (54), Mbn (63), and IS (66)</td>
<td>288—377</td>
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<tr>
<td>74</td>
<td>Bd</td>
<td>AAA, pupil of ID (51), Nf (57), and IAMB (64)</td>
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<tr>
<td>75</td>
<td>Bd</td>
<td>IKhl, pupil of ID (51), Nf (57), AUZ (62), IAMB (64), and SF (72)</td>
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<tr>
<td>76</td>
<td>Bd</td>
<td>*RM, pupil of ID (51), Zj (54), ABHlw (59), and IS (66)</td>
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<td>77</td>
<td>Bd</td>
<td>LJ, pupil of F (73)</td>
<td>302—392</td>
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<td>78</td>
<td>M</td>
<td>ABUdf, pupil of Ns (65)</td>
<td>304—388</td>
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<td>79</td>
<td>A</td>
<td>ABZ, pupil of Kl (71), lived 63 years</td>
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<td>80</td>
<td>IF</td>
<td>pupil of AHK (68)</td>
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<td>AAA, nephew (sister's son) and pupil of AAA</td>
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<tr>
<td>82</td>
<td>Jh</td>
<td>pupil of SF (72) and F (73)</td>
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<td>83</td>
<td>Hr</td>
<td>pupil of Az (69)</td>
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<td>Date.</td>
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<tr>
<td>84</td>
<td>Bd</td>
<td>ASB, pupil of Sf (72), F (73), and IJ (77)</td>
<td>329—105</td>
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<tr>
<td>85</td>
<td>Bd</td>
<td>Abd, pupil of AUZ (63), Sf (72), F (73), and Rm (76)</td>
<td>406</td>
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<tr>
<td>86</td>
<td>Bd</td>
<td>Rb, pupil of Sf (72) and F (73)</td>
<td>328—430</td>
</tr>
<tr>
<td>87</td>
<td>Bd</td>
<td>ISf, son and pupil of Sf (72), lived 55 years</td>
<td>330—385</td>
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<tr>
<td>88</td>
<td>Bd</td>
<td>AAS, pupil of Sf (72) and F (73)</td>
<td>417</td>
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<tr>
<td>89</td>
<td>Bd</td>
<td>Rkk, pupil of Sf (72), F (73), and Rm (76)</td>
<td>345—415</td>
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<tr>
<td>90</td>
<td>Bd</td>
<td>IUF, nephew (sister's son) and pupil of F (73)</td>
<td>421</td>
</tr>
<tr>
<td>91</td>
<td></td>
<td>Thi</td>
<td>427</td>
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<td>92</td>
<td>A</td>
<td>If, pupil of ABZ (79)</td>
<td>352—441</td>
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<td>93</td>
<td>M</td>
<td>Hf, pupil of ABUdf (78)</td>
<td>430</td>
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<td>94</td>
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<td>IDst, pupil of Jh (82)</td>
<td>431</td>
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<td>95</td>
<td>A</td>
<td>Mkk</td>
<td>355—437</td>
</tr>
<tr>
<td>96</td>
<td>Bd</td>
<td>HIM, pupil of F (73) and Rm (76)</td>
<td>359—448</td>
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<tr>
<td>97</td>
<td>Bd</td>
<td>AAMr, pupil of ASB (84), lived 86 years</td>
<td>363—449</td>
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<tr>
<td>98</td>
<td>Bd</td>
<td>Thm, pupil of IJ (77)</td>
<td>442</td>
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<td>99</td>
<td>Bd</td>
<td>HIDn, pupil of Rm (76), Rb (86), and ISf (87)</td>
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<tr>
<td>100</td>
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<td>Rk, pupil of Rb (86) and AAMr (97)</td>
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<td>Bd</td>
<td>IB, pupil of Rkk (89), lived more than 80 years</td>
<td>456</td>
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<tr>
<td>102</td>
<td>W</td>
<td>IR</td>
<td>390—456</td>
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<tr>
<td>103</td>
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<td>*W, pupil of Thi (91) and IDst (94)</td>
<td>468</td>
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<tr>
<td>104</td>
<td>M</td>
<td>IBdh, pupil of the Baghdādis 3</td>
<td>469</td>
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<tr>
<td>105</td>
<td></td>
<td>Jj, pupil of IUF (90)</td>
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<td>106</td>
<td>A</td>
<td>ISd, pupil of AAS (58), lived 60 years</td>
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<td>107</td>
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<td>AK</td>
<td>474 3</td>
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<td>108</td>
<td>A</td>
<td>Am, pupil of If (92)</td>
<td>410—476</td>
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<td>109</td>
<td>Bd</td>
<td>Hlw, pupil of Thm (98), HIDn (99), and IB (101)</td>
<td>493</td>
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<td>110</td>
<td>M</td>
<td>IDt, pupil of IBdh (104), lived 100 years</td>
<td>420—520</td>
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<td>111</td>
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<td>*T, pupil of AAMr (97), HIDn (99), Rk (100), IB (101), IBdh (104), Jj (105), and AK (107)</td>
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<td>112</td>
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<td>IDS, pupil of IB (101)</td>
<td>531—500</td>
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<tr>
<td>113</td>
<td>Khzm</td>
<td>AMdr</td>
<td>507</td>
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</table>

1 D. 329 (BW) : d. 405 (1Ath).
2 A conjectural emendation for 444, which, though given in the BW and HKh. I. 432 and IV. 94, must be wrong, because we are told in the D. 31 and BW that AK was the master of H, who was born in 446.
3 He entered Baghdād as a dealer in jewels, and learnt from its learned men (Syt. I. 245). The BW has a remark to the same effect, substituting "Al-Trāk" for "Baghdād", and "pearls" for "jewels". He was probably a pupil of Hf (93), who is said in the TM (No. 76) to have taught many of the Egyptians.
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>School</th>
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<th>Date</th>
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<tbody>
<tr>
<td>114</td>
<td>M</td>
<td>IKtt, lived more than 80 years</td>
<td>433-515</td>
</tr>
<tr>
<td>115</td>
<td>M</td>
<td>Md, pupil of W (103)</td>
<td>518</td>
</tr>
<tr>
<td>116</td>
<td>A</td>
<td>ISB</td>
<td>...</td>
</tr>
<tr>
<td>117</td>
<td>A</td>
<td>IBsh</td>
<td>...</td>
</tr>
<tr>
<td>118</td>
<td>Bd</td>
<td>*H, pupil of AK (107)</td>
<td>446-516</td>
</tr>
<tr>
<td>119</td>
<td>A</td>
<td>ISh, pupil of T (111)</td>
<td>450-542</td>
</tr>
<tr>
<td>120</td>
<td>A</td>
<td>IT, pupil of Am (108), lived to a great age</td>
<td>528</td>
</tr>
<tr>
<td>121</td>
<td>A</td>
<td>ITn</td>
<td>...</td>
</tr>
<tr>
<td>122</td>
<td>Bd</td>
<td>SKht, pupil of IDs (112)</td>
<td>464-541</td>
</tr>
<tr>
<td>123</td>
<td>Bd</td>
<td>*Jk, pupil of Hlms (96) and T (111)</td>
<td>465-540</td>
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<td>124</td>
<td>Khzm</td>
<td>*Z, pupil of Amdr (113) and Jk (123), lived 71 years</td>
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<tr>
<td>125</td>
<td>A</td>
<td>IArb, pupil of T (111)</td>
<td>468-543</td>
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<td>126</td>
<td>M</td>
<td>ABIS (^1)</td>
<td>...</td>
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<td>127</td>
<td>M</td>
<td>SLf, pupil of Hlw (109), IBt (110), and T (111)</td>
<td>478-576</td>
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<tr>
<td>128</td>
<td>A</td>
<td>IAt</td>
<td>...</td>
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<tr>
<td>129</td>
<td>Khzm</td>
<td>AKhzm, pupil of Z (124)</td>
<td>484-568</td>
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<tr>
<td>130</td>
<td>Bd</td>
<td>IKhb, pupil of Jk (123)</td>
<td>492-567</td>
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<tr>
<td>131</td>
<td>Bd</td>
<td>IDn</td>
<td>...</td>
</tr>
<tr>
<td>132</td>
<td>W</td>
<td>IHL</td>
<td>...</td>
</tr>
<tr>
<td>133</td>
<td>A</td>
<td>ITr</td>
<td>...</td>
</tr>
<tr>
<td>134</td>
<td>M</td>
<td>IBr, pupil of IBt (110), IKTt (114), and ABIS (126)</td>
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<tr>
<td>135</td>
<td>A</td>
<td>Suh, pupil of IT (120) and IArb (125)</td>
<td>508-581</td>
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<td>136</td>
<td>A</td>
<td>IMn</td>
<td>...</td>
</tr>
<tr>
<td>137</td>
<td>Bd</td>
<td>*KIAMB, pupil of ISh (119) and Jk (123)</td>
<td>513-577</td>
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<tr>
<td>138</td>
<td>Bd</td>
<td>TDK, pupil of ISh (119), SKht (122), Jk (123), and IKhB (130)</td>
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<tr>
<td>139</td>
<td>M</td>
<td>GHz, pupil of SKht (122)</td>
<td>522-599</td>
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<tr>
<td>140</td>
<td>A</td>
<td>IKh, pupil of ITr (133) and IMn (136), lived 85 years</td>
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<tr>
<td>141</td>
<td>W</td>
<td>Jz, pupil of IBr (134)</td>
<td>...</td>
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<tr>
<td>142</td>
<td>Wst</td>
<td>MIsh, pupil of IKhB (130) and KIAMB (137)</td>
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<td>143</td>
<td>M</td>
<td>Sht, pupil of Sf (127) and IBr (134)</td>
<td>538-590</td>
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<tr>
<td>144</td>
<td>Khzm</td>
<td>MM, pupil of AKhzm (129)</td>
<td>538-610</td>
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<tr>
<td>145</td>
<td>Bd</td>
<td>AB, pupil of IKhB (130)</td>
<td>538-616</td>
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<tr>
<td>146</td>
<td>Rz</td>
<td>...</td>
<td>...</td>
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<tr>
<td>147</td>
<td>M</td>
<td>ISf, pupil of Sf (127)</td>
<td>544-636</td>
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<tr>
<td>148</td>
<td>M</td>
<td>AMIS, pupil of IBr (134)</td>
<td>547-633</td>
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<tr>
<td>149</td>
<td>Wst</td>
<td>Wst, pupil of MISh (142)</td>
<td>550-626</td>
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<tr>
<td>150</td>
<td>H</td>
<td>*IY, pupil of TDK (138)</td>
<td>553-643</td>
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<td>151</td>
<td>M</td>
<td>ITr, pupil of Sf (127)</td>
<td>554-648</td>
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</table>

\(^1\) ABIS was a Spanish Grammarian, who emigrated to Egypt in 515, and became a Professor of Grammar at Cairo. He frequented the society of SLf during the latter's visit to that capital in 517.
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<td>152</td>
<td>Khzm</td>
<td>Sk</td>
<td>555-626</td>
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<tr>
<td>153</td>
<td>M</td>
<td>AHS, pupil of Slf (127), TDK (138), Ghz (139), and Shl (143)</td>
<td>558-643</td>
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<tr>
<td>154</td>
<td>M</td>
<td>IJmz, pupil of Slf (127), IBr (134), and Shl (143), lived 90 years</td>
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<tr>
<td>155</td>
<td>M</td>
<td>IKhz</td>
<td>637</td>
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<td>156</td>
<td>A</td>
<td>Shl, pupil of Suh (135), IMn (136), and Jz (141)</td>
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<td>M</td>
<td>IMr, pupil of Jz (141)</td>
<td>564-646</td>
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<td>158</td>
<td>M</td>
<td>*IH, pupil of Ghz (139) and Shl (143)</td>
<td>570-646</td>
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<td>159</td>
<td>A</td>
<td>IHKh, pupil of IKh (140) and Shl (156)</td>
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<td>160</td>
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<td>An, pupil of TDK (139), Jz (141), and AB (145)</td>
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<td>Sgh</td>
<td>577-650</td>
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<td>Khf, pupil of Shl (156)</td>
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<td>H</td>
<td>IAMr, pupil of IY (150)</td>
<td>596-649</td>
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<td>165</td>
<td>A</td>
<td>IU, pupil of Shl (156)</td>
<td>597-669</td>
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<td>166</td>
<td>D</td>
<td>ASh, pupil of AHS (153)</td>
<td>599-665</td>
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<td>A</td>
<td>IAR, pupil of Shl (156)</td>
<td>599-688</td>
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<td>D</td>
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<td>169</td>
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<td>RSht, pupil of IJmz (154)</td>
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<td>170</td>
<td>A</td>
<td>Sr, pupil of Shl (156) and IU (165)</td>
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<td>HRs, pupil of ISfr (147) and AMIS (148)</td>
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<td>172</td>
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<td>685</td>
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<tr>
<td>173</td>
<td>A</td>
<td>IDa, pupil of Shl (156), lived nearly 70 years</td>
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<tr>
<td>174</td>
<td></td>
<td>*R</td>
<td>686</td>
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<td>175</td>
<td>M</td>
<td>MAr, pupil of ISfr (147), lived more than 80 years</td>
<td>692</td>
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<td>176</td>
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<td>Dmt, pupil of IJmz (154), IH (158), Sgh (162), and IAMr (164)</td>
<td>613-705</td>
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<td>177</td>
<td>M</td>
<td>IMnr, pupil of IH (158)</td>
<td>620-683</td>
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<td>178</td>
<td>M</td>
<td>INs, pupil of IY (150), An (160), IAMr (164), and IM (168)</td>
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<tr>
<td>179</td>
<td>M</td>
<td>Shb, pupil of IRj (151), lived 80 years</td>
<td>708</td>
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<td>180</td>
<td>D</td>
<td>*NW, pupil of IM (158) and Dmt (176), lived more than 40 years</td>
<td>631-676</td>
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<tr>
<td>181</td>
<td>D</td>
<td>RDA, lived 70, or more than 70 years</td>
<td>715</td>
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<tr>
<td>182</td>
<td>D</td>
<td>*BD, son and pupil of IM (168), died young, before his 36th year</td>
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<td>183</td>
<td>M</td>
<td>TDFk, pupil of HRs (172) and IMnr (177)</td>
<td>654-734</td>
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<td>184</td>
<td>M</td>
<td>AH, pupil of IAR (167), RSht (169), IDa (173), Dmt (176), IMnr (177), and INs (178)</td>
<td>654-745</td>
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1 D. after 630 (BV, HKh. V. 100), an apparent mistranscription for 680.
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<td>185</td>
<td>M</td>
<td>IMrhl, pupil of Shb (179)</td>
<td>744</td>
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<tr>
<td>186</td>
<td>M</td>
<td>TDT, pupil of RDA (181)</td>
<td>746</td>
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<td>187</td>
<td>M</td>
<td>ISM, pupil of MAr (175)</td>
<td>670—747</td>
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<td>188</td>
<td>D</td>
<td>*Dh, pupil of Dmt (176), INs (178), and AH (184)</td>
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<tr>
<td>189</td>
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<td>IUK, pupil of AH (184)</td>
<td>749</td>
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<td>190</td>
<td>W</td>
<td>*Aj (Author of the)</td>
<td>682—723</td>
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<td>191</td>
<td>A</td>
<td>AAGh, pupil of the Author of the Aj (190)</td>
<td>682—748</td>
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<td>192</td>
<td>M</td>
<td>Sb, pupil of Dmt (176) and AH (184)</td>
<td>683—756</td>
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<tr>
<td>193</td>
<td>M</td>
<td>*IA, pupil of AH (184)</td>
<td>698—769</td>
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<tr>
<td>194</td>
<td>M</td>
<td>*IHsh, pupil of TDFk (183), AH (184), IMrhl (185), TDT (186), and ISM (187), lived 53 years</td>
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<td>Sd ...</td>
<td>712—791</td>
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<td>794 2</td>
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<td>196</td>
<td>M</td>
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<td>197</td>
<td>M</td>
<td>*ISb, pupil of AH (184) and Dh (188), and son and pupil of Sb (192)</td>
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<td>*KF, pupil of the Author of the (190), pupil of Sb (192),</td>
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<td>900</td>
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<td>205</td>
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<td>206</td>
<td>M</td>
<td>*Syt, pupil of Shm (203)</td>
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<td>207</td>
<td>M</td>
<td>*Fk, Composed his Commentary upon the KN in 924</td>
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1 B. 682, d. 723 (HKh. VI. 73). His pupil AAGh was born in 682, and he was alive in 719 (BW).

2 D. 194 (BW, HKh. V. 633). This date, which has been copied in the Title-page of the FDw and in Flügel's Grammatical Schools of the Arabs (p. 185, Note), is evidently wrong, because ABk cites numerous late Grammarians, such as INs (627—698) and IHsh (708—761). The BW having been composed in 871, the correct date is probably 794. Two MSS of the BW have 174.
**Abbreviations of Technical Terms.**

As this work increased in size the use of abbreviations was gradually extended for the sake of economy in space. Hence some words printed at full length in the earlier pages are afterwards abbreviated.

The plural is indicated by "s," as *ds. s.* denotatives of state, and *dial. vars.* dialectic variants.

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### Glossary of Technical Terms

Transliterated terms, like Tanwin and Mimi, are omitted.

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( xl. )
Conditionality, وسيلة
Confederate, حليف
Conformity, تناسب
Conjugability, قصيرف
Conjugation (process), قصيرف
Conjunction, حرف عطف
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Conjunctively, محلة
Contest, تنافع
Context, مكان
Contingency, تعلق
Continuous (time), مستمر
Contracted, حكيف
Contradiction, تنافض
Contravention, مخالفة

a relative noun to the connective, which is the pronoun, because it connects the conjunctive and the like (DM II. 130). It is used as a substantive (vol. I, p. 415, l. 20 and vol. II, p. 200, l. l.), meaning noun syntactically connected with the pronoun of the preceding noun; and as an adjective (vol. I, p. 265, l. 20 and p. 416, l. 5), meaning belonging to the noun so connected.

Connective, وصل
Consonant, حرف
Constitution, وضع
Construction, عند and تركيب and 

Constructively, تدبرًا and محلة
Contest, تنافع
Context, موضع
Contingency, تعلق
Continuous (time), مستمر
Contracted, حكيف
Contradiction, تنافض
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Co-ordination، الاتصال
Copula، رابطة و مرتبط
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Correlative (of a condition، oath،
etc)، جواب، مقسم عليه
Correspondence (Tanwin of)، مقارنة
Corroborative، تأكيد
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Cream (of a discussion)، زبدة
Critic، محقق
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<tr>
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<tr>
<td>Masculine and</td>
<td>امام</td>
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( xlviii. )
<p>| Match, طاق | Modal, صناعي |
| Material sense, فئه | Mode, فئه |
| Meaning, معنى | Modern (grammarian or poet), حديث and محدث |
| Measure, وزن | Modification, تربيع |
| Medial, حشر | Mood, صيغة and مصَّغْ | |
| Medium, واسطة | Multiple, متعدد |
| Member (of a compound), شطر and جزء | Multiplicity, تعدد |
| First, صدر | Multitude (plural of), كثرة |
| Last, عجز | N. |
| Mental verb, فعل قلب | Nasal, الأنف |
| Mention (pronoun), ذكر | Natural order, رتبة |
| Metaphor, استعارة | Negation, سلب and نفي |
| Metonym, كتابة | Neutralization, إلغاء |
| Metonymical, بطرقية الكتابة | Nickname, لقب |
| Metonymy, كتابة | Nominal, اسمي |
| Metre, وزن | Nominality, إسبي |
| Metre, بحر | Nominative (case), وقع |
| Minor (poet), مثل | (noun in the), مرفوع |
| Mobile, متحرك | Non-attributive (verb or adverb), غير مستقر |
| Mobilization, تحرير |
|  | Non-copulative, لغير المتعلق |</p>
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<th>Object (thing),</th>
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<tr>
<td>Non-epithotic,</td>
<td>Objective, and</td>
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<tr>
<td>Non-essential</td>
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<tr>
<td>(adverb)</td>
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<td>Obscurity,</td>
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<td>Non-infinitive</td>
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<tr>
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<tr>
<td>Non-redundant,</td>
<td>Opposite,</td>
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<td>Non-replicative,</td>
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<tr>
<td>Non-subjectival,</td>
<td>Oral,</td>
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<tr>
<td>Non-vocative,</td>
<td>Origin, and</td>
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<tr>
<td>Non-void,</td>
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<td>to substitute),</td>
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<td>Noun,</td>
<td>and Mousand,</td>
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<tr>
<td>Number (quantity)</td>
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<td>&quot; (numerical</td>
<td>&quot; form,</td>
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<tr>
<td>form),</td>
<td>Originality,</td>
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<td>Numbered,</td>
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<td>Numeral,</td>
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<td>O.</td>
<td>&quot; sentence,</td>
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<td>Oath,</td>
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<td>Orthography,</td>
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<tr>
<td>Arabic</td>
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<tr>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>أطية</td>
<td>him by such a thing, i.e. Exd. 5a (MAd. II. 52).</td>
</tr>
</tbody>
</table>
| مخرج | Particularized, مختص 
| مثال | and مختص |
| فصل | Partitive |
| تأويل | Passive participle, اسم مفعول |
| اعتراض | مبني للمفعول |
| إعراب | على طريقة فعل |
| جملة | Past, مضت |
| مكتوب | Patron, (former master of freedman),ـ|
| قليلة | Paucity (plural of), قليل |
| وقف | Pause, وقف |
| مقبل | Penultimate, ما قبل الأخر |
| سالم | Perfect, سالم |
| إمكانية | declinability, إمكانية |
| ممكن أو ممكن | Perfectly declinable, ممكن أو ممكن |
| مسؤول | Permissive, مسؤول |
| شخص | Person, و |
| الأول | 1st |
| الثاني | 2nd |
| الثالث | 3rd |
| شخص | Personal (proper name), شخص |

This is originally the inf. n. of I particularized.
This is applied to rational or irrational beings, and to inanimate objects (vol. I, p. 696), being opposed to generic.

Philologist, الفيلولوجي.
Philology, الفيلولوجيا.
Phrase, الفعل
Place (in inflection), الموضع.
Plastic, الصف.
Plasticity, الصف.
Plural (number), الجمع
" (multiple), مئذ.
Plurality (quality of plural), جمعية
" (multiplicity), جمعية.
Poetry, الشعر.
Point, النقطة.
Position (in inflection), الموضع.
Post-classical, المولود.
Postfixed, المضاف إليه.
Postpositive, الموجب.
Potentially, بإلقاء.
Praise, مدح.

Prayer, دعاء.
Precatory, دعائي.
Precise, دقيق.
Predicate, حك.
Predicament, حك.
Predication, إخبار.
Predicative (adverb), مستقر.
The adverb is the one whose operative is general being, which is necessarily suppressed because it is general; and this adverb is named because the pronoun resides in it after the suppression of the operative; or, as some say, because the meaning of the general operative resides in it, so as to be intuitively understood when the adverb is heard: while the adverb is the one whose operative is particular, which is necessarily expressed except because of some indication, in which case it may, and sometimes must, be suppressed; and this adverb is called because it is disqualified from assuming the pronoun in consequence of the mention of the operative, which itself assumes the pronoun (DL. II. 126, 130). Cf. what is said in § 177 about the attributive.
adverb. Thus the is often used in the sense of the attributive adverb; and is therefore treated as the opposite of the non-attributive, as in R. I. 236.

its place being supplied by the epithet, which is therefore treated like a substantive. See vol. I, pp. 459 and 693; and cf. IY. 383 and BS. 29.
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
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</thead>
<tbody>
<tr>
<td>Prosody,  عروض</td>
<td>شبه شروط</td>
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<td>Protasis,  شروط</td>
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<td>Protection (of),  وقية</td>
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<td>Prothesis,  إضالة</td>
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<tr>
<td>Prothetico and مضاف and إضافي</td>
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<td>Proverb,  مثل</td>
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<td>Qualification,  وصف</td>
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<tr>
<td>Qualificative,  صفة and وصف</td>
<td>مضاف للمضاف</td>
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<tr>
<td>Qualificativity,  صفة</td>
<td>مضاف للمضاف</td>
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<tr>
<td>Quality,  صفة and the termination</td>
<td>كنزة قياس</td>
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<tr>
<td>Quantified,  مقدر</td>
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<tr>
<td>Quasi-active,  طالخ</td>
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<tr>
<td>Quasi-compensation,  كفوع</td>
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<td>Quasi-condition,  شبه شروط</td>
<td>مضاف للمضاف</td>
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<td>Quasi-intransitive,  منزلي مضافة</td>
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<td>Quiescence</td>
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<td>Quinqueliteral</td>
<td>Relative</td>
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<td>Quotation</td>
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<td>Radical (as a substantive)</td>
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</tr>
<tr>
<td>Regimen</td>
<td>Rhetoric</td>
</tr>
</tbody>
</table>

Note: The table lists terms from two languages, Arabic and English, with their corresponding meanings or related concepts.
Rhetorician, ملیک.
Rhyme, قانیه.
Rhythm, نظام.
Rule, فاط و غیره and
Seat (of inflection), معتقب (literally Place of alternation).
Section, قصل.
Self-praise, تمجید.
Self-transitive, منتسب بنفسه.
Sense, معنى.
Sentence, كلام.
Sequent, عقیده. See Alliterative sequent.
Serial, و متسوی and
Sect and Set, طائفة.

Sexilleral, على سنة أحرف
Shape (of a word), صيغة.
Signification, مدلول.
Silence, سكت.
Simple (opposed to compound);
" substantive (opposed to
infinitive noun), اسم.
Simultaneity (of), معیه.
Single (opposed to double), حرف.
" (noun, opposed to proposi-
tion), مفرد.
" (opposed to compound);
" term (opposed to proposi-
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" word (opposed to prefixed), مفرد.
Singular, واحد and
Sister (co-ordinate), اخت.
Situation, متما.
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<td>Subject (correlative of attribute)</td>
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<td>„ of a meaning</td>
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<td>Subordination</td>
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<td>Support,</td>
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<td>Synarthrous,</td>
<td>معرف مفرط بالاسم</td>
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Vituperative: علَى الذمٍ
Vividness: توضيح
Vocation: نداء
Vocative: مناهي
void (exception): مفعول
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§ 1. The word is the simple significant utterance like A man. "Simple" means that of which the elements [of sound] do not indicate corresponding elements of sense, as the elements, i.e. letters, of which, when taken separately, do not indicate elements of the sense of the aggregate, in contrast to The man-servant of Zaid, which is a [prothetic] comp., because each of the elements and indicates an element of the idea indicated by their aggregate. The word comprises the n. [2], the v. [402], and the p. [497] (Sh). Sometimes words differ in form because of the difference of meaning, as He sat, and He went away. Sometimes they differ in form though the meaning is one, as and ; and sometimes they agree in form though the meanings differ, as I was angry with him, and I found (the stray beast). Sometimes a word is curtailed from its original form, as [450]; or is curtailed and receives an equivalent, as Dualists, where the % is an equivalent for the elided from ; or is superseded by another word, and becomes disused, as " for which is used as a substitute (S). Some words govern and are
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governed, like the deci. ns. and the aor. of the v.; some govern, but are not governed, like the op. ps. and pret. v. and imp. without the ل and ns. other than أي that contain the meaning of أي; and some neither govern nor are governed, like the inop. ps. and the prons. and the like. The op. is that which subjects the termination of a word to a particular mode of inflection; and is either literal or ideal. The literal is either analogical, namely such as under similar circumstances will always govern in a similar way, as in العâm زيد, for when you see the effect of the first n. upon the second, and perceive its cause, you can construct دار عمر Amr's house, and بارد بكر Bakr's garment, by analogy to it; or hearsay, namely that of which a particular government may be affirmed without liberty to extend the statement to other words, as you say of the ب that it governs the gen., and لم the apoc., and إن the subj. The ideal op. will be mentioned in its place [24 etc.] (M M). The literal op. is stronger than the ideal, and annihilates its predicament: thus in زيد قائم Zaid is standing you say كان زيد قائما Zaid was standing, طلعت اني زيدا كام Verily Zaid is standing, and I thought Zaid to be standing (Sh). The sentence is composed of two words, one of which is the attribute to the other (M); it expresses an idea at which it is appropriate to pause, as قام اخو زيد قائم and Thy
brother stood, in contrast to، or غلام زيد، or Zaid stood، and is composed of two ns. as قام زيد، or of a v. and n. as Zaid stood، and استقم، Stand thou straight where the latent pron. is contained as agent (IA). If the sentence admit of being pronounced true or false، it is enunciatory، as قام زيد، and ما قام زيد، Zaid has not stood: if not، the existence of what it signifies will be coincident with the utterance، and the sentence will be originative، as Thou art free، addressed by you to your slave and I accept this marriage. The requisite is not، as some say، a distinct branch، on the ground that the existence of what it signifies is posterior to its utterance، but is a branch of the originative sentence، as Beat thou Zaid، لا تضرب Beat thou not، and هل جاءك زيد، Has Zaid come to thee؟ for what is signified by Stand thou comes into existence when it is uttered، and is not posterior to the utterance، what is posterior to it being merely the compliance which is exterior to the signification of the word (Sh). The sentence is also named prop. (M) : but prop. is more general than sentence (I، ML)．not syn. with it (ML) for every sentence is a prop. 而 the converse does not hold good، the words Qam زيد Qam عمر، or Qam زيد، If Zaid stand،
'Amr will stand being termed prop., but not sentence, since it is not appropriate to pause thereat (I), [and not only] the cond. prop., [but also] the corol. prop. and the conj. prop. being spoken of, though each of them does not afford a complete sense, and is consequently not a sentence. Prop. is an expression for the v. and its agent, like زيد كاَئِم, or the inch. and its enunc., like زيد كاَئِم, or what is equivalent to either of these two [combinations], like كاَئِم الزيدابي and ضرب الله and طَلَّنَتْهُ كاَئِمًا (ML). The prop. is called nominal if it be headed by a n., like زيد كاَئِم (I, ML), هيهات الحق، and the K.K, who allow it (ML), Hيل زيد كاَئِم, and ما زيد كاَئِم (I); verbal if it be headed by a v., like قام زيد كاَئِم (I, ML), كاَئِم الزيدابي (ML), ضرب الله, and يَا عبد الله زيدا ضربته, in full ادعو عبد الله ضربته زيدا ضربته and اعندك زيد and اني انداز زيد, when you construe زيد to be an agent by reason of the adv. or prep. and gen., not by reason of the suppressed استخترار, and not to be an inch. having them for its enunc.: it being premised that by the head of the prop. we mean the [first] attribute or subject. The
major prop. is the nominal [prop.] whose enunc. is a prop., like زيد ابهرة ثائم and زيد ابهرة ثائم; and the minor prop. is the [prop.] constructed upon the inch., like the prop. that serves as enunc. in the two examples (ML). In Zaid, his father, his man-servant is departing (I, ML), زيد is an inch. [24], a second inch., and غلامة منطلق is the enunc. of the third, the third and its enunc. are the enunc. of the second, and the second and its enunc. are the enunc. of the first (I): the whole is a major prop.; غلامة منطلق a minor prop. (I, ML), as being an enunc. (ML); and غلامة منطلق a major prop. in relation to غلامة منطلق, and a minor prop. in relation (I, ML) to زيد [and its enunc. the subsequent words] (I), [i.e.] to the whole sentence (ML). The prop. sometimes occupies the place of a single word, becoming constructively invested with its inflection, and [generally] containing a pron. relating to an ant. n. (MM). Seven props. have a place in inflection, (1) the enunciative prop., which is in the position of (a) a nom. in the categories of the inch. and (I, ML), as زيد ابهرة ثائم Zaid, his father stood and Verily Zaid, his father is standing (I); (b) an acc. in the categories of كا and كا (I, ML), as بما كانوا يطلعون VII. 162. Because they were doing wrongfully and وما كادوا يفعلون II. 66. [465]
And they were not near to doing so (I): (2) the circumstantial prop., which is in the position of an acc. (I, ML) as وَجَاءَ واَبَاهُمِ ظِباَحَةً يُبْكُونَ XII. 16. And they came to their father at nightfall, feigning to be weeping (I); whence the saying of the Prophet [29], which is one of the strongest proofs that is in the acc. as a d. s., not as a pred. to َكَانَ suppressed, because the pred. is not conjoined with the َوَ; the saying َّأَلَا كَانَ َخَيْرًا which is one of the strongest proofs that is in the acc. as a d. s., not as a pred. to َكَانَ suppressed, because the pred. is not conjoined with the َوَ; the saying َّأَلَا كَانَ َخَيْرًا which is one of the strongest proofs that is in the acc. as a d. s., not as a pred. to َكَانَ suppressed, because the pred. is not conjoined with the َوَ; the saying َّأَلَا كَانَ َخَيْرًا Such a one has not spoken save saying good; and the saying of AlFarazdaq ِبَياَذِي رَجَالٍ لَمْ يَشْيَمْهُمْ سِيُونَهُمْ َوَلَمْ َتَكْنُ َقَتَلَُهُمْ َبِحَيْيٍ سَلِبَ [539] (ML) In the hands of men that sheathed not their swords while those who were slain therewith, when they were drawn, were not numerous (Jsh), because the hypothesis of coupling spoils the sense (ML): (3) the objective prop., which also is in the position of an acc. (I, ML), unless it be a pro-ag., which is peculiar to the cat. of saying [20], as َثُمَّ يَقُولُ هَذَا َالَّذِي َكَنَّهُ َبِهْ تَكْذِبُونَ LXXXIII. 17. Then shall it be said unto them, This is what ye were wont to call a lie, because the prop. which is meant to be a quotation is treated as a single n. (ML): it occurs in three situations, (a) imitative of a saying, as َقَالَ إِنِي عَبْدُ َاللَّهِ XIX. 31. He said, Verily I am the servant of God (I, ML), or of a quasi-saying [569] (ML); (b) following the first obj. in the
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That We might know which of the two parties was able to calculate (I), where being interrog. has suspended [445] from governing it, and is an inch., with a pret. v. for its enunc. (B), and ازکی

And let him observe which of the people thereof is more lawful and pleasant in respect of food (I): (4) the post. prop., which is in the position of a gen. (I, ML), as

This is the day that their truthfulness shall profit the truthful, and

The day that they shall be coming forth from their graves; while every prop. that occurs after حیثت, اذًا, اذن, and the لما denoting existence (I) of one thing because of the existence of another (Kh), according to those who hold it to be a n. (I) syn. with حیثی [206], or, as approved in the ML, with ان (Kh), is in the position of a gen. through their prefixion to it (I): (5) the prop. occurring as correl. of an apocopative condition (I, ML), which is in the position of an apoc. when it is conjoined with (a) the
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VII. 185. [419] Whomsoever God maketh to go astray, for him there is no guide; and [539] He leaveth them in their rebelliousness confounded, on which account is read with the apoc. [538] as coupled to the [inflectional] place of the prop. (I) *لا هادِي لله* (I), as though none guideth him, and &c. were said (K, B); (b) *اذا* denoting *suddenness of occurrence*, as

XXX. 35. [419] And, if an evil befall them because of what their hands have prepared, behold, they despair: whereas in *إن فَضَّلَ اللَّهُ رِمَايْنَى* *فَوَيَدُرُّهُمْ فِي طَلَبِهِمْ يعْمُرُونَ* if thy brother stand, "Amr will stand, the [inflectional] place of an apoc. is assigned only to the v. [of the apod.], not to the entire prop.; and the same is said of the v. of the prot., for which reason, when you couple an aor. to it and make the first govern [22], you say, for instance, *إِنْ قَامَ فَيَقُولُ أَخْرُوكَ قَامَ عُمْرو* *If thy brother stand, and if he sit, 'Amr will stand*, apocopating the v. that is coupled before the completion of the prop. [I]: (6) the appos. to a single word, like (a) the epithetic prop., which (I, ML), having its place according to its qualified (I), is in the position of a nom. in

II. 255. Before that a day
come wherein shall not be trafficking, of an acc. in II. 281. And fear ye a day wherein ye shall be made to return, and of a gen. in III. 7. For a day concerning the coming of which there is no doubt (I, M L) ; (b) the [prop.] coupled by the p., as زيد منطلق و أبّة ذَاهب if you suppose the و to couple to the enunc.; but if you suppose the coupling to be to the prop., it has no position ; and if you suppose the و to denote state, there is no apposition, and the [inflectional] place is the acc.; (c) the substituted [prop.], as ما يقال لك الا ما قد قيل للرسول من يقال لك ان ركز لنذو مغفرة XLI. 43. There is not said unto thee aught save what hath been said unto the Apostles before thee, "Verily thy Lord is an author of forgiveness," and what it governs being a subst. for ما and its conj., and XXI. 3. [below] (M L), الْخَلَقِ being in the position of an acc. as a subst. for الْجُهَرِ (M L, K), according to Z, though it may be expos. , and

الله إِسْكُفُ بِمَدِينَةٍ حَاجَةٍ وَبِالشَّامْ أَخْرَى كَيفٍ يِلْتَقَائِيْنَ (M L) by AlFarazdak Unto God do I complain in AlMadina of a need, and in Syria of another, how shall they meet together? (Jsh), the interrog. prop. being a subst. for حَاجَةٌ وَأَخْرَى (M L, Jsh), according to Ibn Jinni (M L), as though he said Unto God do I complain of two needs, of the impracticability of
their meeting together (M L, Jsh): (7) the appos. to a prop. that has an [inflectional] place (I, M L), which occurs in two categories, (a) [syndetic] series (M L), as Zaid, his father stood and his brother sat (I, M L), where is in the position of a nom. as coupled to which is itself in the position of a nom. as an enunc.; but if it were considered to be coupled to the nominal prop. [Zaid ُمُلَأ ُمُلَأ], it would have no [inflectional] place; and if the were held to be for the d. s., the prop. [after it] would be in the position of an acc. and would be understood [80] (I); (b) the subst., the condition of which is that the second convey the intended sense more completely than the first, as I say to him, Depart thou; do not thou abide with us: and if not, then be thou in secrecy and publicity a Muslim (Jsh). There are, however, really nine props. that have an inflectional place: those which have been omitted are (8) the excepted prop., as لست عليهم بنصيفر إلا متي تولى و كفر فيذببة الله LXXVIII. 22–24. Thou art not possessed of absolute dominion over them; but he that hath turned back and disbelieved, God will punish him, being an inch., and the enunc., and the prop. in the place of an acc. as a disjunctive exception: (9) the prop. that is made a subject, as II. 5. [28] and [2] when
you do not hold the original to be read, but hold the 

to stand in the place of the \textit{dāvūtp} (M L). Seven \textit{props.} have no inflectional place (I, M L), because they do not take the place of a single word, and that is the general rule with \textit{props.} (M L): (1) the inceptive (I, M L), which is of two sorts, (a) the \textit{prop.} with which speaking opens, like the opening \textit{props.} of the chapters of the \textit{Kur'ān} (M L),

\textit{CVIII. 1. Verily We have given thee the river Alkauthar in Paradise (I); (b) the \textit{prop.} disconnected from what precedes it, as \textit{Such a one died. God have mercy upon him!}; the rhetoricians, however, confine inception to what is an answer to an assumed question, like}

\begin{quote}
\textit{زهَم العواذِل اِنْيَ فِي غَمَة} * صِدِّقوا وَلَكَ غَمَرَتِي} (M L) \textit{The railers have asserted that I am in distress. They have said sooth; but my distress will not clear away} (Jsh), \textit{being an answer to an assumed question "Have they said sooth or lied?", and}
\end{quote}

\textit{XXIV. 36. 37. [23] with Fath of the} \textit{in}; the following are \textit{exs.} of inception (M L),

\textit{Verily might belongeth unto God altogether} (I, M L), which is not imitative of the saying indicated by the preceding words \textit{وَلا يَحَرِّنك قُوْلَم} \textit{And let not their saying grieve thee, since that would vitiate the sense} (I),

\textit{XXXVII. 8. They}
shall not try to overhear the most sublime assembly, i.e. the archangels (I, M L), after And for protection from every contumacious devil (I), for it is not an ep. of (I, M L) the indet. (I) كُلّ شَيْطَانٍ مَّاَ (M L), because that would vitiate the sense (I), since protection from devils that do not try to overhear is meaningless (K, M L), and the saying (I, M L) of Jarîr (N) نَمَا زَالَتْ الْقَتْلِ تَجَعَّدَ مَنْ دَارَهَا * بِدِبَّةٍ حَتَّى مَآَ بِدِبَّةٍ إِشْكَلَ (I, M L) And the slain ceased not to spirit out their blood into the Tigris; so that the water of the Tigris was white mingled with red (N), for the prop. after the inceptive حَتَّى is (I, M L) inceptive, as say the majority (M L), not in the position of a gen. governed by حَتَّى [as a prep.] (I, M L), as says Zj (M L), because preps. are not suspended from government, and because it must be pronounced with Kasr in مُرَضٌ زَيْدَ حَتَّى أَنْهِمْ لَا يُرجُونَهُ Zaid has fallen ill, so that verily they have no hope for him whereas the Hamza of أَن when a prep. is prefixed to it has Fath as ذَلِكَ بِنَعْمَ اللَّهِ مَنْ صَدَقَاتُ XXII. 6. That is because God is the really-existing: (2) the conj. of a [conjunct] n., as جَارِيٌّ الَّذِي كَانَ أَبَةَ He whose father stood came to me, or of a [conjunct] p., as عَجِبْتُ مَّا قَصَّتِ I wondered that thou stoodest, i.e. مَا قَصَّتْ مِنْ قِيَامَكَ at thy standing.
being in the position of a *gen.* through "تَّقَسَّمَ" , and *by* itself having no [inflectional] place (I) : (3) the parenthetic (I, M L), as

"فَلَا أَقْسِمُ بِمَراَءِعَ النِّجَومِ وَأَنَا لَقَسْمِ أوْ تَعِلْمُونِ" عَلَيْمَ أَنَّهُ لِقُرْآنٍ كَرِيمٍ LVI. 74-76. *And I swear* [566] by the times of the setting of the stars, and indeed it is an oath, did ye but know it, grand, verily it is a beneficent Qur'an (I), where the par. between the oath and its correl. contains another par. 

between the qualified "قَسْمِ" and its ep. (I, M L) ; it occurs between (a) the v. and its nom., as

"شَجَبِّ أَطْلَعَ اثْنَٰئَنَا وَلَمْ تَعْبَ بِعُذْرِ العَالِيِّنَا" (ML) Saddened thee, I ween, the abode of the deparers; nor didst thou heed the railing of the railers (Jsh), (b) the v. and its obj., as

وَبَدَلتَ الْهَـذِرَةَ ذُو تَبْدُلٍ * هَـيْفَأَ دِبْرُ ِإِلَىِ الْمَسْباِ وَالْشَّمْالِ (ML), by Abu -n-Najm al'Ijli, *And they, the أَزْمُنَةَ , have given in exchange (and time is author of change) a hot blast blowing from Al Yaman and, the conjunction having been dropped, a west wind for the east wind and the north wind (Jsh), (c) the inch. and its enunc., as

وَفِيهِ وَالْأَيَامِ يَعْثِرُنَّ بِالفَتْيَ * نَوَادِبٌ لَا يَمَلِّنَّهَا وَنْوَانِعُ (ML), by Ma'n Ibn Aus, *And among them (and the days cast down the youth) are female mourners, that tire not of it, the
understood from Zaid, I think, is standing, (d) what were originally inch. and enunc., as [below], and (e) the condition and its correl., as II. 22. [405], (f) the oath and its correl., as (ML), by AnNābīgha adhDhubyānī, By my life (and my life is not a slight matter unto me), assuredly the baldheads have spoken falsely against me (Jsh), and LVI. 74-76., (g) the qualified and its ep., like LVI. 74-76., (h) the conjunct and its conj., as (ML), by Jarir, That is he, by thy father I swear, who knows Mālik; and the truth wards off the byways of falsehood (Jsh), (i) the constituent parts of the conj., as and therefore [part] of the conj., what is between them being a par. explanatory of the measure of their retribution, and
though the most obvious [construction] is that

[in verse 27], i. e. And for them which have wrought
iniquities a retribution of an iniquity with the like thereof;
and ignominy overspreadeth them, etc., like

In the house is Zaid, and in the chamber
'Amr, a coupling by subaudition of the prep. according to
S and critical judges, and that جزاء is coupled to

(j) the pre. and post. ns., like

This is the manservant, by God I swear, of Zaid, (k) the prep.
and gen., as

I bought it for (I think)
a thousand dirhams, (l) the annulling [24] p. and what
it is prefixed to, as

(M L), by Abu-lGhul at-Tuhawi, As though (and an
entire year has passed) her stones used to support the cook-
ing-pot were pigeons standing still (Jsh), (m) the p.
and its corrob., as

[436], (u) the p. of
amplification and the v., as

(M L), by Zuhair, And I know not—though I shall. I
think, know—whether the family of Hisn be men and
women (N), where the par. [كُلُّ إِكْـالِ] is inside another
par. between [the first] أدنى and the interrog. prop., (o) 

עד and the v., as

اَخْلاَقُ ﷺِّيَّةَ الوَلَّدَةِ اوْطِلَتَ عَشْوَةٌ ﷺِّيَّةَ العَاشِقِ السَّمِكِيِّ فِينَا بُسَارِقٍ (ML), O Khálid, thou hast, by God I swear, taken a step blindly; and the poor lover among us is not a thief (Jsh), (p) the neg. p. and what it denies, as

(ML), by Ibráhím Ibn Hárma, And she does not (I see her) cease to be tyrannical, producing for me a wound, and tearing off its scab before it is healed (Jsh), (q) two independent props., as

تَأْتُوهُ مِن حَيْثُ اَمْرُكُ اللّهِ ﷺِّيَّةَ اَنَّ اللّهَ يُحِبُّ التَّوَابِينَ وَيُحِبُّ الْمَتَّطِيرِينَ ﷺِّيَّةَ ﷺِّيَّةَ حُرْثٌ لِّكُمْ II. 222-223.

Li ye with them from where God hath commanded you—verily God loveth them that often repent and loveth them that keep themselves pure—your wives are a husbandry for you, for نَسَاَكُمْ ﷺِّيَّةَ ﷺِّيَّةَ is expos. of حَيْثُ اَمْرُكُ اللّهِ ﷺِّيَّةَ, the sense being that the place of access which God has commanded you is the place of husbandry, to show that the original object in cohabitation is desire of offspring not mere lust (ML); a par. of more than one prop. (I, M.L) is allowable (I) [and] is contained in this text; the parenthetic is distinguished from the circumstantial prop., with which it is often liable to be confounded, by [the following] matters, (a) it is [sometimes] not enunciatory, whereas the circumstantial is always enunciat-
tory [80]; (b) it may be headed by the indication of the future, like the [v. of] amplification in

(c) it may be conjoined with the [525]; (d) it may be conjoined with the, notwithstanding its being headed by the aff. aor., as in the saying of AlMutanabbi

(ML) O two drivers of her pale yellow camels—and I account myself to be such that I shall be found dead a little before I lose her, where he means

but the v. reverts to the ind. when is suppressed, as in

[418. A.], according to him that puts the ind.—make them, or her, to tarry a little beside me, that I may look at her and get a look from her, for there is not a lesser matter than a single look [547] that I shall be supplied with (W): (4) the expos. prop., which is the [complementary (ML)] prop. that discloses the exact nature of what it follows, as

XXI. 3. And they have privily held secret commune together, they which have done wrongfully, saying, Is this any other than a human being like you? the interrog. prop. being expos. of the “secret commune”
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I. Distress and calamity laid hold of them, an exposition of the similitude of them that have passed away (I).

II. 210. Is like the similitude of Adam; He created him out of dust, where “He created &c.” is an exposition of the “similitude,” and هل أدخلتم على تجارة تنجبكم من عذاب اليم نومزون بالله ورسوله.

III. 52. Shall I direct you to a merchandise that will deliver you from a grievous punishment? Ye shall believe in God and His Apostle (I, ML), where “Ye shall believe &c.” is explanatory of the “merchandise” (B, ML): (a) the expos. prop. is (a) devoid of the p. of exposition, as in the preceding exs.; (b) conjoined with to ای، as ان وَتَرْمَيْنِي آ ذَخَرٍ [569], or ای، as XXIII. 27. [570]: (b) the originative prop. may be expos., when the expounded is (a) originative, as احْسِنُ إِلَى زَيدِ اسْتَعِلةَ الفَ دِينَارَ Be thou beneficent to Zaid, give thou him a thousand dinars; (b) a single word conveying the sense of a prop., as XXI. 3. (ML): (c) Ash-Shala'ubin asserts that the expos. prop. is according to what it expounds, having (a) no [inflectional] place (I, ML) when this has none, as (I) in ضَرِبَتْ زِيَادًا الخَ [62], where, the supplied prop. [ضَرِبَتْ] having no [inflectional] place, because it is inceptive, its exponent likewise has none (I);
(b) an [inflectional] place (I, ML) when what it expounds has one, as (I) in LIV. 49. Verily We, We have created everything, We have created it in meet proportion (I, ML), in full ۷۰۷۰ ۷۰۷۰ ۷۰۷۰ ۷۰۷۰ where the ۷۰۷۰ mentioned is expos. of ۷۰۷۰ supplied, and, that being in the position of a nom., because it is pred. of ۷۰۷۰, the mentioned likewise is so (I): and the poet says ۷۰۷۰ where the ۷۰۷۰ mentioned is ۷۰۷۰ (I,ML) And to whomsoever we grant security, he passes the night being secure; and whomsoever we protect not, he becomes at evening terrified at us (Jsh), where the apoc. appears (I, ML) in the v. expos. of the v. (I) نَزْمَة (Jsh) suppressed (I) before نَحْصُ (Jsh); and, according to Ash Shalaubm, the expos. prop. seems to be a synd. expl. or a subst.: but the majority do not allow the synd. expl. and the subst. to be a prop. [156]; nor is the prop. of distraction [62] among the props. conventionally named expos. prop.; nor may the ant. of the synd. expl. be suppressed, while opinions differ as to [the suppression of] the ant. of the subst. [154] (ML): (5) the prop. occurring as correl. of an oath, as ۷۰۷۰XXXVI. 1. 2. (By) یَأَسَّنَ and the wise Kur'ân, verily thou art one of the Apostles (I, ML); for which reason, as is said, Th disallows ۷۰۷۰ Zaid, (I swear by God,) he shall surely stand, because the enunciative prop. has, and the correl. of the oath has not, an [inflectional] place.
but he is refuted by

XXIX. 58. And they which have believed and wrought righteous works, (I swear by God,) We will assuredly lodge them; and the reply to what he says is that the full phrase is أقسم بالله لنبوئتهم in this text, and similarly in what resembles it, so that the enunc. is the aggregate of the supplied prop. of the oath and of the mentioned prop. of the correl., not merely the latter (I): (6) the prop. occurring as correl. of (a) an unapocopative condition, like the correl. of وإذا، إن أرجأ (I, ML), إن وما (ML), (I), and كيف (ML); (b) an apocopative condition when the prop. is not conjoined with the ف or with (I, ML) denoting suddenness of occurrence, as إن تقم أتكم If thou stand, I shall stand [419], because the apocopation appears in the letter of the v., and as إن قمت قمت because what is judged to be in the position of an apoc. is the v., not the entire prop. (ML): (7) the oppos. to what has no [inflectional] place (I, ML), as قام زيد ولم يقم عمر Zaid stood, and 'Amr did not stand, when you construe the ا to be copulative, not the ا of the d. s. (ML). The enunciatory prop. that is not preceded by what inseparably requires it, is an ep. after a pure indet., and a d. s. after a pure det., and admits of being either one or the other after an impure det. or indet., as حتى ننزل علينا كتابا نقوده XVII. 95. Until thou
bring down unto us a Scripture that we shall read where the prop. نَقُرُوا كُتْبَا وَلا تُمَنَّى تَسْتَكْثِرُ is an ep. of the pure indet. لَوْلَا تُمَنَّى تَسْتَكْثِرَ LXXIV. 6. And do not thou benefit seeking an increased return where the prop. تَسْتَكْثِرُ is a d. s. to the pron. thou latent in لَوْلَا تُمَنَّى, for the prons. are the most det. of the determinates, and I passed by a good man praying where یُصَلِّی may be regarded as a second ep. of رَجُل because this is indet., or as a d. s. to it because it approximates to the det. through being particularized by the ep. [good], and كَمِثْل ُالْحَمْارِ يَتَحَمَّل ُاَسْفَارًا LXII. 5. Like the similitude of the ass carrying volumes, for الْحَمْارِ being [merely] generically det. approximates to the indet., and therefore the prop يَتَحَمَّل ُاَسْفَارًا admits of being a d. s. because ُاَسْفَارًا is det. in form, or an ep. because it is like an indet. in sense (I) since what is meant by the ass is not defined (B). Suppression of the entire sentence occurs (1) after the p. of reply, as قَالُوا أَخْفِفْتُمْ ﻓَلَتْ ﻣَآءَوَحْيَتِي ﻣَآءً أَيْنَ تَزَالُ مَنْرُوَةُ بَرْجَاتِي (M.L) They said, Didst thou fear? Then I said, even so; I did fear. And my fear ceases not to be attached to my hope (Jsh); (2) after ْنُعْمَ and ْبَنُس, when the particularized is suppressed and the sentence is held
to be two props. [472], as XXXVIII. 44. [473]; (3) after the voc. p., as XXXVI. 25., when it is supposed to be a case of suppression of the voc., i.e. O I call these, would that my people knew; (4) after the cond. as (M.L.), by Ru'ba Ibn Al'Ajjaj Ibn Ru'ba, *The daughters of the*, i.e. my, paternal uncle said, O Salma, even though he be a destitute pauper? She said, Even though he be so, I shall be well pleased with him (Jsh), i.e. (5) in the saying *Do thou such a thing, if thou do not do anything else, i.e. To fulfill* . Suppression of more than a *prop. otherwise than in the cases mentioned occurs in (M.L), by 'Ubaid Ibn Al'Abras addressing his wife, *If thy habit be coquettishness, then if this had happened in the previous of time and the past years we should have borne it from thee (Jsh), i.e. for this is a past_tense* (M.L), the *prot. and apod. of being suppressed from exigency (Jsh). The conditions of suppression [whether of a single word or otherwise] are (1) the existence of indication, circumstantial, as when you
say زيداُ to him that raises a whip, Beat thou Zaid, or verbal, as XVI. 32. [45]: this [condition], however, is needed only when the suppressed is the entire prop., as exemplified, or is one of its two essentials, as قَالَ سَلَمَ تَوُمَّ ِمَفْكِكَّرُون· LI. 25., i. e. He said, Peace be upon you! Ye are a company unknown, the enunc. of the 1st and inch. of the 2nd being suppressed, or is a word importing a fundamental idea in the prop., as XII. 85. [454], i. e. لَا تَقْفُوُ ; and when the suppressed is a complement, the condition is that there be not any harm, logical or technical, in suppressing it: the indication is (a) not technical, which is divisible into circumstantial and verbal, as above, and (b) technical, which belongs exclusively to grammatical science, as when they say that in

اتِ من أمام في بنى بنت حساباً في المدة واعصة في الخطوبة (M.L.), by A1A'shâ, Verily (the case is this,) whoso rails in the matter of the Banû Bint Hassân, I will rail at him, and thwart him in the great affairs (Jsh). the full phrase is وَالَّذِي، i. e. أنى الشان, because the cond. n. is not governed by what precedes it; and the literal indication must correspond with the suppressed, so that زيد ضارب و عمر (is ضارب), i. e. Zaid is ضارب and ٰAmr (is ضارب), is not allowable when you mean by the suppressed ضارب a sense different from [that of] the mentioned, one of them being supposed to
be in the sense of *journeying* from the earth. And when ye journey in the earth, and the other in that of the well-known giving pain: (2) that what is suppressed should not be like a constituent part, so that the *ag.* or *pro-ag.* or the like is not suppressed, and therefore in the correct view is that *مَثَلَ الْقُوْمِ الْذِّينَ كَذََّبُوا بَيِّنَاتَ اللّهِ* LXII. 5. the *مَثَلَ الْقُوْمِ* is *ag.* and that the particularized *مَثَلَ هُوَالَّا* or a *pre. n.* is suppressed, *Most evil is the similitude of the people, (the similitude of these,) who, or (the similitude of) those who, have treated as lies the signs of God, not that the full phrase is *Most evil is (the similitude), the similitude of the people who &c.*, whereas the *ag.* together with its *v.* may be suppressed, as XVI. 32.: (3) that it should not be corroborated; and therefore IM disallows suppression of the *op.* of the *corrob. inf. n.* [41]: (4) that its suppression should not conduce to [further] abridgment of the abridged, so that the verbal *n.* may not be suppressed, in contradistinction to its *reg.*, because it is an abridgment of the *v.*, and in *يا أبا المائَّة دَلْوَيْ دُونَكَ يا رايت الناس بعدوناكَ* (ML), by a girl of the Ansār, *O thou that goest down into the well and fillest the buckets, take thou my bucket, take thou my bucket: verily I have seen the people praising thee* (Jsh), the full phrase is not *دَلْوَيْ دُونَكَ* but *خَذْ دَلْوَيْ* (ML), [and] the *reg.* of *دَلْوَيْ* is suppressed, i.e.
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(Jsh), or [the expressed] ُنُوْتْ ُدُوْتْ is an inch. and ُنُوْتْ its enunc. (M.L.), and KS and the KK hold that there is no suppression, ُنُوْتْ being a prepos. obj. to ُنُوْتْ [187] (Jsh): (5) that it should not be a weak op., so that the prep. or what puts the v. into the apoc. or subj. may not be suppressed, except in positions where the indication is strong and the use of those ops. frequent: (6) that it should not be a compensation for anything; so that in [98] is not suppressed, and IM says that the voc. ps. are not a compensation for or because they may be suppressed: (7) and (8) that its suppression should not conduce to preparing the op. for government and cutting it off there-from, nor to making the weak op. govern while it is possible to make the strong op. govern; it is because these two matters would be combined that [the pre. n. in] ُنُوْتْ may not be in the nom. in [501] ُنُوْتْ unless the enunc. be mentioned, I ate the fish, so that its head was eaten, and because both are absent that the BB allow the reg. of the enunc. to precede the inch. in such as ُنُوْتْ زيد ضرب عمرا, though precedence of the enunc. is not allowable [lest the inch. become an ag.], and say that in ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْتْ ُنُوْт...
(ML), by AlFarazdak, The people of Jarir are like hedgehogs (a hyperbolic comparison) in their prowling about at night to thieve, tottering feebly like old men around their tents because of what (the case) has been that 'Afiya has habituated them to (J) عَلِيَةُ is an inch. (M.L), and the prop. عَزْوَتِ its enunc. (J), its obj. of عَزْوَتِ (ML), its second obj. by being suppressed (J), and the prop. (M.L, J) of the inch. and enunc. (J) the pred. of كَانَ (M.L, J), the sub. of which is the pron. of the case; but the requirement of these two conditions or of one of them is sometimes contravened in a case of exigency or rare speech, as

(ML) And Khalid our princes praise him with truth; he is not praised with falsehood, i.e. تَحْمِدَة, the pronominal obj. being suppressed contrary to the requirement of the two conditions, because of exigency, and خَالِدَة cut off from the acc. and put into the nom. as an inch. (Jsh), and

(ML), by Abu -nNajin al'Ijli, Umm AlKhijar (the poet's wife) has betaken herself to charging against me an offence all of which I have not committed, the pronominal obj. of اَصْنَع being suppressed contrary to the requirement of the two conditions, i.e. اَصْنَعَة (Jsh), and بَعْكَاطَة اَصْنَعَة اَصْنَعَة [22], where there is a preparing of اَصْنَعَة to govern
together with cutting it off from that by making to govern it, but not a making of a weak \[^{op.}\] to govern to the exclusion of a strong one (M. L.), because the two ops. (M. A., Jsh), being vs., are not stronger one than the other, but are equal (M. A.), \[and\] are both strong (Jsh), in government (M. A., Jsh). The ellipse must be supplied in its original place, not posterior to it, so that the expounded \[^{v.}\] in \[^{زیدا ضربتة}\] must precede, the original place of the op. being before the \[^{reg.}\]; except (1) when the original form is impossible, as XLI. 16. \[^{62}\] in the reading with the acc., because \[^{اما}\] is not followed immediately by a \[^{v.}\], (2) when an ideal matter requires the posteriority, as in the case of what the \[^{بسمة}\] of the \[^{ب}\] depends upon, for Z supplies it after the \[^{ب}\] because Kur-aish used to say \[^{باسم اللات والعزى فعل كذا}\]. \[^{In the name of AlLát and Al'Uzzà, we will do such a thing, putting [the mention of] their acts after the mention of their deity, in order to magnify it by the precedence, so that the Monotheist must do likewise with the name of God, and replies to the objection of \[^{إئرا باسم ربك}\]. XCVI. 1. Recite thou in the name of thy Lord that this was the first chapter revealed, so that it was more important to give precedence to the command to recite. The quantity of the supplied must be made as small as possible, because of the heaviness of the variance from the original form;\]
and therefore it is better to supply \( \text{ذُكِّنَكُ} \) in LXV. 4. \( [29] \) than \( \text{فَعَدتِ كَيْنَتُ ثُلُثَةَ أَشْهَر} \). When the sentence requires the supplying of \( ns. \) connected by prothesis, or a qualified \( [n.] \) and a \( pre. \, ep. \), or a \( prep. \) and \( gen. \, pron. \) relating to what needs the copula, the suppression should be supposed to have been not instantaneous, but gradual, as in

\( \text{كُدْرَةُ عِبْرِ النَّبِيِّ} \). XXXIII. 19., i.e. \( \text{كَالْنَّبِيِّ يَغْشَى} \). \( \text{عَلَى} \) Like the rolling of the eye of him that is seized with a fit,

\( \text{إِذَا كَأْمَتَا تَضَوَّعَ الْمَسْكُ مِنْهُما} \) \( \text{فَسِيمُ الصِّبا} \) جَارَتِ بَرِياً الْقَرْنِفَلِ (M.L), by Imrā al-Kāis (E.M), i.e. \( \text{يَتَضَوَّعُ مَثَلَ تَضَوَّعُ نَسِم} \) الصِّبا, \( \text{When they two stand, the musk diffuses fragrance from them} \) with a diffusion of fragrance like the diffusion of fragrance of the breeze of the east wind that has brought the perfume of the clove, and II. 45. \( [144] \), i.e. 

\( \text{لا} \) تَجْزَى نَبِيَّ. \) The supplied ought to be of the form of the expressed, so that in \( \text{يُضَرِّبُ زِيدَاً} \) اضْرِبْ \( \text{يَكُونُ} \) you supply \( \text{يُضَرِّبُ} \) Beatt thou Zaid, beat thou him, not \( \text{يَكُونُ} \); but if there be a logical or technical obstacle to supplying the mentioned, that to which there is no obstacle is supplied, as \( \text{يُضَرِّبُ زِيدَاً} \) اضْرِبْ أَخاً \( \text{إِنَّ} \) where \( \text{إِنَّ} \) is to be supplied, Affront thou Zaid, beat thou his brother, not \( \text{إِنَّ} \), and \( \text{يَا أَيُّهَا} \) اضْرِبْ when you hold \( \text{يَا} \) to be in the acc., what is supplied being, as
before said, دُوْنَكَ خُذِّ (M L) . * Imitation is the repetition of an expression in its original form, like I began with “ Praise be to God! ” (K) [or] I recited “This is a Chapter that We have revealed” (Kur. xxiv. 1.), and the saying of At-Tirimmaḥ (K) [or] Bishr Ibn Abī Ḥāzim al-Asadi (N) (K) We have found in the book of the Banū Tamīm “ The most fit of horses to be urged to run by kicking with the legs are the borrowed,” or as correctly related the compactly built (N), and the saying of the other (K) They have proclaimed one to another “ The departure will be tomorrow; ” and in their departure will be my soul, i.e. beloved, or the perdition of my soul (N), also recited with الرَحِيل in the acc. (N, D) as an inf. n. meaning “ Depart ye with departure tomorrow,” or as a direct obj. “ Keep ye to departure &c. ” (N) [or] “ Make ye the departure to be tomorrow ” (D), the nom. and acc. being imitated (N, D) after the ب (N), and with the gen. (N, D) by means of the ب (D), in which there is no imitation, proclaimed one to another the departure tomorrow (N), and There is no “ Whence? ”, O youth heard by S (K) : it is (1) imitation of a prop., which is imita-
tion of an utterance, as VII. 41. And they shall say, Praise be to God and the saying (A) of Dhu-
r Rumma (N)

(A) I heard it said, "The people are going in quest of
carefree herbage that grows from the water of the sky;" so I said to my she-camel Saidah, Go thou in quest of Bil'il,
for he is more bountiful than the fresh herbage, the saying being in the nom. by imitation (N), and the acc. inad-
imissible because is not audible (D); or of a
writing, as I read upon his ring-stone, "Muhammad is the Apostle of God;" (2) imitation of a single word, which is either by means of
the interrogatives or [185] and or [183], or without
an interrog., which sort is anomalous, like Abstain thou from troubling us about "two dates" said by
an Arab in reply to These are two dates, and He is not "a man of Kuraish" said in reply
to Is he not a man of Kuraish? (A): and
proverbs are to be repeated in their original form; thus
you say to a man In the summer
then discardedst the milk with Kasr of the because it was originally addressed to a female, and the Rajiz says
She said to him when he was in a straitened life, *Multiply not thou the upbraiding of me, and make thy place empty of thee.* (Jsh), the meaning of which is that she reminded her husband of what he used to say to her when she chided him for his extravagance (D). To make a *par.* is to insert before the completion of the sentence something not essential to the completeness of the fundamental object: it is of three kinds, the first of which adds nothing to the sense and is disapproved, like the saying of 'Ali Ibn Jabala

> And what cures headache of the head is the like of the keen trenchant sword, for since *it* itself means *pain of the* there is no need to prefix it thereto; the second is *corrob.,* like the saying of Imra al-Kais [503]; the third gives dignity to the sense, completeness to the expression, elegance to the rhythm, and eloquence to the language, like LVI. 74-76 and the saying of 'Auf Ibn Muhallim,

Verily the, i.e. my, eighty years (and mayst thou be brought to attain them!) have made mine ear to need an interpreter, and the saying of Al-Mutanabbi

*وَتَحْتَفْرَ الْدُنْيَا اِحْتِقَارُ مَجْرَبٍ * يَرِي كَلِّ مَا فِيهَا فَحْشَاكَ فَانِيَا
(H) And thou contemnest the world with the contempt of one having experience of it, who knows all of what is in it, but excepting thee, to be fleeting, the exception being mentioned to embellish the sentence and employ politeness in addressing kings (W), and this sort is reckoned of the category of hyperbole and corroboration (H). The deviation from the 3rd to the 2nd pers. in I. 4. [20] is named in rhetoric enallage (K); it occurs from the 3rd pers. to the 1st or 2nd, and from the 2nd to the 3rd (K, H) or 1st (H), as

X. 23. (K, H) So that when ye are in the ships and they sail with them, a deviation from the 2nd pers., for intensiveness, as though it were an admonition to others to wonder at their state and disapprove (K, B) of them (B), and XXXV. 10. [404] (K, H), a deviation from the 3rd pers. to what is more intimate in particularity [164] and more indicative of it (K), and

The King of the day of requital. Thee &c. [20] (H); and Imra alKais has employed it three times in three verses,

(K) Thy (an address to the poet's self) night was long in Al Athmud; and the man free from sorrows slumbered, but thou didst not sleep; and he passed the night, and a
night like the night of the man who suffers from pain in
the eye, whose eye is inflamed, passed for him; and that
was because of tidings that came to me, and whereof I was
informed, respecting the death of Abu-lAswad (Jsh),
because when the discourse is transported from one style
to another, it is better for refreshing the enjoyment of the
listener, and awakening attention to it, than when it is
made to pursue one style (K); [but] in [428]
[بیت] is a precatory parenthetic prop., like the
benedictory par. in [بیت]

(BS), by Ibrahim Ibn Harma, Verily Sulaiman—and God
guard her!—has begrudged a thing, meaning meeting,
that has not been wont to harm her (Jsh), not an enallage,
because the condition of the latter is that what is signi­
fied by the two prons. should be identical, as in X. 23.
(BS): it has been said, however, that enallage is follow­
ing up the sentence with a complete prop. congruous
with it in sense, as a supplement to it, in the style of
proverb or invocation or otherwise, as [بیت] XVII. 83. And say
thou, The truth hath come and the false hath passed
away; verily the false is a thing that passeth away,

IX. 128. Then they turn away,
God turn away their hearts! "Poverty has broken my back; and poverty is one of the things that break the back, and the saying of Jarir

When were the booths at Dhū Tūlūh? May ye be watered with rain, O ye booths!" (Jsh). In comparison the two terms of the comparison, what is compared and what it is compared to, and the instrument [of comparison] are mentioned, as Zaid is like the lion: in metaphor the mention is restricted to the [person or thing] to which the comparison is made, and what is compared is not supplied, as I saw a lion in the hot bath: but when the instrument is omitted, and that to which the comparison is made is an enunc. to an inch. either expressed, as Our signs as false are like men deaf and dumb beating the ground with their feet in the darkness of unbeliev, and this verse of Ka'b [149], or supplied, as II. 17. [29] and

They are like constellations of a heaven; as often as a star falls, a star appears to which its stars join themselves, in full and since the enunc. must have an inch,
there is a dispute as to classification; and critical judges, like Jj, Z, and Sk, name this kind [of figure] hyperbolic comparison, not metaphor. The difference between this kind and the preceding one is that here you apparently apply your sentence to denote affirming what is signified by the first to belong to the category of the second, and, when such affirmation is impossible in reality, this kind serves to affirm resemblance, so that it is appropriately named comparison, contrary to the preceding one, where you do not apply your sentence to comparing, but to borrowing the name of the lion for him that you saw. When they exaggerate comparison, they invert it, making what is [meant to be] compared a principal representative of that idea, and what it is [meant to be] compared to subordinate to it: and hence the saying of Dhu-rrRumma

And (many) a tract of sand like the hips of the virgins have I traversed; and of Ru'ba (BS) Ibn Al' Ajjaj Ibn Ru'ba atTamim (Jsh)

[515] (BS) And (many) a desert whose sides were dust-colored, as though the color of its ground had been (the color of) its sky (Jsh), originally as though the color of its sky had been (on account of its dustiness) the color of its ground, the comparison having been inverted and the pre. n. suppressed; and of Abü Tammäm, describing the pen of the subject of his eulogy,
(BS) The slaver of speaking vipers is its slaver, and the honey of the gathering that hive-rifling hands have extracted (is its slaver) (FD): and transposition of the sentence is allowable in comparison and elsewhere; but, according to critical judges, is acceptable only when it contains a pretty conceit, as in the process of comparison, where you see that it imports exaggeration by making the subordinate, to which the predicament is meant to be affirmed to belong, a principal, and making the other accord with it (BS). One of the varieties of their speech is transposition, which occurs (1) mostly in poetry, as in (a) (ML) Then, if thou meet with a fight (being red.), let it not fear thee to advance, (DM), i. e. fear thou not (to advance towards) it (DM); (d) the saying of [Tamim Ibn Ubayy (Jsh)] Ibn Mukbil

(ML) And the desert that I travel over fears me (originally not, when the male owls answer one another in the time a little before daybreak (DM, Jsh), i. e. 

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فَا تَتَه�
And I fear not the desert; (e) [75];

(f) the saying of 'Urwa Ibn AlWard

I have ransomed myself and my property with his self! Nor do I give thee aught but what I am able, vid. the ransoming of thee with myself, originally I have ransomed his self with myself! (DM); (g) the saying of AlKuṭāmī

And, when fatness spread over her, as thou plasterest mud with the pavilion, this sense being inverted, because the pavilion is what is plastered and coated with mud (DM): (2) sometimes in prose, whence (a) I put the cap into my head (ML), originally my head into the cap (DM); (b) I showed the she-camel to the trough or to the water (ML), originally the trough, or the water, to the she-camel, as say Jh and many, and among them Sk and Z, the latter of whom holds XLVI. 19. And on the day when they that have disbeliefed shall be shown to the fire to be an instance
of it (ML), originally the fire shall be shown to them that have disbelieved (B, DM), as is said (B), which is indicated by the exposition of Ibn 'Abbas they shall be brought to it, and it shall be displayed to them (K), while ISk says that I brought the trough before the she-camel is inverted (ML), as though he held that the brought was the driven, [i.e. the she-camel before the trough] (DM); (c) إذا طلعت الجوزا انتصب العور في (ML) When the constellation Gemini rises (at which time the night is short, and the day is long), the branch stands up on the male chameleon (DM), i.e. the male chameleon on the branch; (d) ثم في سلسلة عورها سبعون دراها فاسلكرة LXIX. 32. Then on a chain, whose measure is seventy cubits, put ye him, meaning, says Th, اسكلو فيه سلسلة (ML) put on him, i.e. on his neck, a chain (DM); (e-f) as is said, VII. 3. [126, 540] (ML), because the coming of the chastisement is before the destruction, i.e. جاها بأسنا فاهلکنناها hath Our chastisement come upon, and have We destroyed (DM), and ثم دنا ندنلی LIII. 8. Then he drew near, and hung down (ML), i.e., as is said, Then he (Gabriel) hung down (from the highest region of the heaven), and drew
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near (to the Apostle) (B), originally ṭanāli ḏūnā (DM); (g) LIII. 9. And he, etc [128], was (like) a half-length of two bows, originally, as ḥl relates, ʿqābī ʿuṣṣī two half-lengths of a bow, the du. being converted into the sing. (ML), and the sing. into the du. (DM), which is good if the qāb be interpreted by what is between the handle of the bow and its end, [i.e. its half-length.] the bow having two ends, and therefore two half-lengths (ML), but not if it be interpreted by measure, [i.e. length, the bow not having two lengths] (DM). Abstraction is a conventional term employed by the professors of originality, who say that one of the ideal embellishments is abstraction, which is that from a matter possessed of a quality another matter like it in that quality should be evolved for the sake of exaggerating the completeness of that quality in that matter possessed of the quality, so that it even, as it were, attains to such a degree of qualifiability by that quality that another [matter] qualified by that quality may be evolved from it. And the exaggeration mentioned is derived from the practice of the eloquent, because they never do that except for the sake of exaggeration. Abstraction is of several kinds, (1) what is [effected] with the abstractive [prefixed to the involving matter], as in their saying ʿlī ʿmin ṭalī ʿṣdiʿīn ḥumūm I have in him a warm friend, i.e. Such a one has attained, in respect of friendship, such an extreme that
another warm friend like him in friendship may be extracted from him: (2) what is [effected] with the abstractive ب prefixed to the involving [matter], as in their saying لَاتِ سَلُتُ ثَلَاثًا لَتُسَانِي بِهِ البَحْرِ Assuredly, if thou ask such a one, thou wilt ask in him the ocean [of liberality], where the speaker so exaggerates the man’s qualiﬁability by liberality, that he even evolves from him an ocean in liberality: (a) some, however, assert that the abstractive and ب are to be explained by suppression of a pre. n., so that لُقِيَتْ مِنْ زِيدٍ أَسْدًا I met in Zaid a lion means لُقِيَتْ مِنْ إلَى أَسْدَا from, or because of, (meeting) him [499], the object being to compare him to the lion; and similarly لُقِيَتْ بِهِ أَسْدًا I met in him a lion means لُقِيَتْ بِهِ أَسْدًا by, or because of, (meeting) him [503]: but the weakness of this hypothesis in the like of لَاتِ سَلُتُ ثَلَاثًا لَتُسَانِي بِهِ البَحْرِ [above] is not hidden, because the exaggeration escapes in supposing the full phrase to be حُصْلُ لِي مِنْ حُصْرٍ مَّضْتَرْعِلِي صَدِيقِ A [warm] friend accrued to me from, or because of, his accrual: (3) what is [effected] with the ب of simultaneity and accompaniment in the evolved [matter], as in the saying of the poet
(KIF) And (many) a fierce-looking mare there is that bears me swiftly to the shouter for succour in battle with a mail-clad warrior in bulkiness like the saddled stallion prized by its owner! (FD), meaning bears me swiftly, while with me in myself is a mail-clad warrior because of the completeness of my readiness for battle, where the poet so exaggerates his qualifiability by readiness for battle, that he even evolves from himself another ready warrior clad in a coat of mail: (4) what is [effected] with prefixion of في to the involving [matter], as in لئَمَّا ذَهَبَتْ دَاوُودُ XLI. 28. They shall have in it the abode of eternity, i. e. in Hell, where Hell [in itself (K)] is the abode of eternity (KIF), like لقد كان لَكَنَّكُمْ فِي رَسُولِ اللهِ أَسْوَةً حَسْنَةً XXXIII. 21. Assuredly there was for you in the Apostle of God a goodly example, the sense being that the Apostle of God was a goodly example (K); but He evolves from it another abode, which He makes ready in Hell for the unbelievers, to inspire awe of the state of Hell, and exaggerate its qualifiability by affliction: (5) what is [effected] without the intervention of a p., as in the saying of Katāda فيْنَتَّى بِقِبْطَ لِلرَّجُسِ إِلَّا [411], as though he evolved a noble man from himself for the sake of exaggerating his nobleness, and for this reason did not say اعورت unless I die: (6) what is metonymical, as in يَا خَيْرَ مِنْ يَرْكُبِ الْمَلَائِيْلَ وَلَا يَشْرِبُ كَأِسًا بِكَأْفٍ مِّنْ بَطْلاً...
(KIF) O best of them that mount the riding beasts and drink not a cup in the hand of the niggardly (Jsh), i.e. drink the cup in the hand of a munificent man, where the poet evolves from the subject of his eulogy a munificent man in whose hand the subject of his eulogy drinks the cup, [this evolution being] by way of metonymy [216], because, when he denies of him drinking in the hand of the niggardly, he affirms of him drinking in the hand of the generous, and it is known that he drinks in his own hand, so that he is that generous man: (7) the address of a man to himself, in which he evolves from himself another person like himself in the quality intended to be the subject of the discourse, and then addresses him, as in

لا خيل عندك تهديها ولا مال
فليسعد النطق إن لم تسعده الحال

(KIF), by AlMutanaabbi, addressing himself, There are no horses in thy possession, that thou mayst present to the subject of the eulogy, and no property. Then let speech help thee if circumstances help thee not (W), what is meant by circumstances being wealth, as though he evolved from himself another person like himself in lack of wealth and property and horses. It is said that abstraction is not incompatible with enallage, but that the latter is producible by the speaker’s abstracting himself from his own person and addressing this abstraction, for the sake of some point, like the vividness in تماُلال ليلك عَلَّ
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[above]: and indeed it is sometimes possible to regard the sentence as an instance of either of them instead of the other; but, as for their being intended together, that is not the case: thus, when the speaker speaks of himself in the 2nd or 3rd pers., then, (1) if there be no quality here, his qualifiability by which is intended to be exaggerated, that is not abstraction at all: (2) if there be a quality here, which the situation admits of exaggerating, then, (a) if the speaker evolve from himself another person qualified by it, that is abstraction, not enallage at all; (b) if he do not evolve, but intend mere variety in speaking of himself, that is enallage (KIF).

The address in [523] is either (1) to an indefinite [person], like لو ترى إن المجربون ناكسو ورسِيم وXXXII. 12. And, if thou sawest when the sinners were hanging down their heads, according to one of the explanations (BS), as you say فلان لثيم إن اكرمتة أهانك وأن أحسنست البية أساء إليك Such a one is a mean fellow: if thou honor him, he will insult thee; and, if thou do good to him, he will do evil to thee (K); or (2) to [the poet] himself by way of abstraction, as in تشارل ليك [above] (BS).
PART THE FIRST.

THE NOUN.

CHAPTER I

THE NOUN IN GENERAL.

§ 2. The n. is what indicates a meaning in itself not connected with one of the three times (Sh). It is that which may be made a subject of announcement, like Knowledge is comely, or which is significant of that where-of an announcement may be made, like

for though you make no announcement respecting them since they are always used as adverbs, still they are significant of time, which is a subject of announcement, as in

The time passed (MM). The signs which distinguish the n. from (IA, Sh) its two coparceners (Sh) the v. and p. (IA) are (IA, Sh) (1) [the inflection of] the gen. by reason of a p. or prothesis or apposition, as

I passed by the manservant of the excellent Zaid, where is in the gen. by reason of the p., by reason of prothesis, and by reason of apposition: (2) Tanwin [608]; but only the Tanwin of complete declension, indeterminateness,
respondence, or compensation, belongs exclusively to the n., for the quavering and hypercatalectic Taawins are found in n., n., and p. (IA): (3) being used as a voc. (IA, Sh), as يَا زَيْدُ O Zaid (IA); every voc. is a n., and in Ks's reading أَلا يَا أَسْجَدْنَا لله XXVII. 25. [59] Now, O bow ye yourselves down to God, يَا لَيْتَنَا نُزَكُ VI. 27. O would that we were restored!, and the saying of Muḥammad يَا رَبَ كَسِيْبَةٌ فِي الْدُنْيَا عَارِيْةٌ يوم القيامة O many a woman wearing raiment in this world will be naked on the day of resurrection, the voc. is suppressed, i.e. يَا هُوَأَلْ أَسْجَدْنَا أَلْ أَتُومَ رَبَ لَيْتَنَا peoples of these &c., يَا قُومَ رَبَ لَيْتَنَا O people &c., or the يَا is premonitory not voc. (Sh): (4) أَلْ (IA, Sh), as in the saying of Abu ʿTayyib:

The horses, and night, and the waterless desert know me, and the sword, and the spear, and the scroll, and the pen, the seven words to which [the art.] أَلْ is prefixed being on that account ns.; whereas in the saying of AlFarazdak مَا أَنتَ أَلْ the أَلْ [is not the art., but] a conjunct n. in the sense of the الدَّنِى prefixed to the v. by a bad poetic license (Sh): (5) attribution to it (IA, Sh), i.e. predication respecting it (IA), whether the attribute be a v., as قَامَ زَيْدُ Zaid stood, or a n., as زَيْدُ أَخْوَكَ Zaid is thy brother, or a prop., as أَنَّا قَمْتُ I stood where كَامَ is a
v., the attribute of the ع, and and the ل form a
pr.n., the attribute of انا; and in تسمع بالبعيد خير من
أن تراها That thou shouldst hear of AlMu'aidi is better
than that thou shouldst see him تسمع by subaudition of
أين which is renderable by the inf.
n., i.e. سمعك, so that in reality the predication is
respecting a n.: this is the most useful sign of the n.,
and serves to show that ما is a n. in خير من الله
ومن التجارة LXXII. 11. Say thou, That
recompense which is with God is better than sport and than
merchandise and ما عند الله
ما عند الله باقي XVI. 98.
That which ye possess perisheth, and that which God pos-
sesseth is everlasting, in which texts it is a conjunct n. in
the sense of إذا, whereas in ان ما صنعوا كيد ساحر
XX. 72. Verily what they did, or that they did, was the
craft of a sorcerer it is either a conjunct n. as before, or
a conjunct p. equivalent with its conj. to the inf. n., and
in إنا الله الاب IV. 169. God is only one God it is a
restringent p. (Sh).
CHAPTER II.

THE GENERIC NOUN.

§ 3. This is what is attached to a thing and to all that resembles it. It is divisible into abstract and concrete, each of which is divisible into substantive, like \( \text{Horse} \) and \( \text{Ignorance} \), and ep., like \( \text{Riding} \) and \( \text{Comprehended} \).
CHAPTER III.

THE PROPER NAME.

§ 4. This is what is attached to a thing itself without extending to what resembles it (M). It is of two sorts, personal and generic [7] (Sh). The [personal (Sh)] proper name defines its denominate absolutely, i.e. without restriction (IA, Sh) of speaking, allocation, or absence (IA), the clause without restriction excluding the rest of the determinates (IA, Sh), for these define their denominate only through some restriction (Sh), like the pron., which defines through the restriction of speaking, as ِنا I, or allocation, as ِنَّ ْنَأ Thou, or absence, as ِهِ نَأ He (IA), [and] like ُلَ وَلُّجَ الْرِّجْلَ The man, which defines through the restriction of the art., and ُغَلَامِي My manservant, which defines through the restriction of prothesis; and on this account the expression for the person named Zaid does not vary with his presence or absence, in contrast to the pronominal expression ِنَأ ْهِ نَأ or ِنَّ ْنَأ (Sh). The proper name is divisible into name (IA, Sh), i.e. such as is neither surname nor cognomen (IA), as ِزِيدَ Zaid and اسمَةً Usâma (Sh); and surname, i.e. such as begins with ُأَبَ or (IA, Sh), as ُبِكْرَ Abû Bakr and ُعُمْرَ ابَّ Umm 'Amr (Sh); and cognomen (IA, Sh), which is
either laudatory, as زين العبدين Zain al-Abidin [The ornament of the worshippers], or disparaging, as Anf anNaka [she-camel’s nose] (IA). It is either a single word, like زيد, or a comp. (M): the latter is (1) a prop. (M, IA), like تابث شرا Ta’abbata Sharrâ [He put a mischief under his armpit] (M), cognomen of Thābit Ibn Jābir alFahmi because of his keeping a sword under his armpit (D), and يزيد Yazīd in such as the saying (M) of Ru’ba (SM)

نيبت اختوالي بني يزيد * طلما علينا لهم نديد

(M), where لهم نديد is i.q. ذوي طلما, and is expos.

of the I have been informed that my maternal uncles the sons of Yazīd are authors of wrong-doing against us, that they have a clamour, a prop. from المال يزيد The property, it increases, whence the Damm, not [a single term] from يزيد المال The property increases, for if so it would have been infl. يزيد with Fath [18] (SM); which sort must be imitated (IA), not infl. (H), as زيد جارني زيد (IA), مررت تابث شرا, and رايت تابث شرا (H): (2) not a prop. (M); [but] either a synthetic comp. (IA), two ns. made one, as مديكرب Ma’dikarīb, بعلبك Ba’labakk.
Amrawailh (M), which sort is uninfl. when ending in Sibawailh came to me, and I saw, and I passed by, Sibawailh, though some inflect it like diptotes [17], as رايت, مرت بسيوية, سيبوية, and, but in other cases is infl. like diptotes, as جاوي, عدل عدل, and مرت بعلبك, بعلبك, though it may also be uninfl. upon Fath, as رايت, جاوي حضر موت or مرت بعدل عدل, or infl. like pre. and post. ns., as رايت, جاوي حضر موت, and مرت بحضر موت; or a prothetic comp. (IA), a pre. and post. n., as عبد شمسى (M) امرز القيس and جاوي عبد شمسى, which sort is infl., as رايت عبد شمسى وابا فتحاة and مرت عبد شمسى وابا فتحاة, which sort is also infl., as عبد شمسى دودح, the first member with vowels like عبد or consonants like ابن, and the second as a trip-tote like شمس or a diptote like (IA), and of this sort are the surnames (M). The proper name is also divisible into coined, (M, IA), i.e. what was not used for anything else before being a proper name, as سعاك (IA), which kind is either conformable to analogy, like عمران, عطاقى
or anomalous, like حبٍّة مكوزة (M); and transferred (M, IA), i.e. such as was previously used otherwise than as a proper name (IA), which is of six kinds (M), (1) transferred from a (M, IA) concrete (M) generic (IA) n., as اسم, (2) transferred from an (M, IA) abstract (M) inf. (IA) n., as فضل, (3) transferred from an ep. (M, IA), as حَائِم (M) and حَارِث, which [three] kinds are infl. (IA), (4) transferred from a v., either a pret., as شهر, or aor., as تغلب, or imp., as اسم in the saying of ArRā‘ī

He called a greyhound bitch that passed the night and that he passed the night with in the waste of Ismit, in whose loins was a bending, and اطرأ in the saying of the Hudhali

Upon Atrikā are the dilapidated of the booths except the panic-grass and except the poles, (5) transferred from a sound, like بَيَّة the nickname of 'Abd Allāh Ibn AlHārith Ibn Naufal; and (6) transferred from a comp., which has been already mentioned (M).

§ 5. The cognomen, when accompanying the name, must follow it, as زيد أنف الناقة; and does not precede
it, save rarely, as in the saying (IA) of Janūb sister of 'Amr Dhu-'Kalb (J, DH)

(IA) Tell thou Hudhayl, &c., that Dhu-'Kalb 'Amr, the best of them in worth, is buried in Bāṭn Sharyān, with the wolf howling round him, 'Amr, being a subst. or synd. expl. to د (J). If name and cognomen be both single words, the former is pre. to the latter (M, IA, Sh), according to the BB, as مررت بسعيد رايت سعيد كرز، هذا سعيد كرز، (IA), or the latter is put in apposition with the former (Sh, IA), according to the KK, as هذا سعيد كرز، رايت سعيدا كرزا، &c. (IA). If they be both (IA, Sh) prothetic (Sh) compounds (IA), as عبد الله زين العابدين، or dissimilar (Sh), [i.e.] if one be a single word and the other a [prothetic] comp., as عبد سعيد انف الناقة، and عبد الله كرز (IA), the latter must be put in apposition with the former (IA, Sh), and prothesis is not allowable (Sh); but an anacoluthic nom. by subaudition of an inch. such as هو، or acc. by subaudition of a v. such as اعثني

I mean, is allowed [in the latter], as هذا زيد انف الناقة، رايت زيدا انف الناقة، مررت بزيد انف الناقة، انف الناقة or انف الناقة. The surname may precede the cog-
nomen, as عبد الله زيد العبديين, or the cognomen the surname, as عبد الله زيد العبديين (IA); [and] the cognomen is made to conform [in case] to the [preceding] surname, as هذا ابن زيد ثقة (M).

§ 6. Proper names are given (M, IA) not only to rational beings, as جعفر the name of an Arab poetess sister of Tarafa Ibn Al‘Abd by the mother’s side, ترن the name of a tribe, but (IA) also to [irrational (IA)] familiar objects (M, IA), as the name of a place, the name of a horse, the name of a he-camel, the name of a dog, the name of a she-goat (IA), كما (M) the name of a bitch (EM), اموج (M) the name of a horse famous among the Arabs (J, 207), every one of which proper names belongs exclusively to an individual by itself, who is known thereby, like the proper names among human beings.

§ 7. Such as are not appropriated nor domesticated need a specification of the individual, like birds, wild animals, reptiles, &c.; for in this case the proper name belongs to the entire genus, and is not more proper to one individual than another. Thus when you say The lion, or The fox, it is as though you said “the species which is of such and such a character” (M). The
generic proper name is like the *indet.* in not particularising one individual by itself; for *أسماء* is applicable to every lion, *أم عريطا* to every fox, and *أم عريطاً* to every scorpion; whereas by the personal proper name a single individual by himself is meant, like *أحمد زيد* and *Ahmad* (IA). The generic proper name indicates by means of itself either the possessor of the quiddity, for *اسماء* 

The lion is braver than the fox is equivalent to *الأسد* where the *اتِم* denotes generic determination; or the individual present, for *هذا أسامة مقبلة* 

This is the lion advancing is equivalent to *هذا أسامة مقبلة* where the *اتِم* denotes determination of presence (Sh). It resembles the personal proper name in admitting of a *د.س.* after it, in refusing triptote declension when another cause [18] in addition to the quality of proper name is present, and in rejecting the *اتِم,* as *هذا أسامة مقبلة* where *اسماء* is diptote, has a *د.س.* after it, and has not the *اتِم,* for you do not say *هذا الأسامة* (IA). Some of these genera have both a generic name [3] and a [generic] proper name, like *الأسد* and *اسماء* (M); [generic names, however, like] *الأسد* and *اسماء* indicate the possessor of the quiddity not by means of themselves [like the generic proper name], but
by means of prefixion of the art. (Sh): and some have only a [generic] proper name, like *الثعلبة* _The woodlouse_. Some genera have received both a name and surname, like human beings; thus the lion is called اسمه *ابو الحصار* and _A. leo_, the fox اسمه *حسان* and _Vulpes_, the scorpion اسمه *شهدة* and _Scorpio_, and the hyena اسمه *حصاجر* and _Hyaena_, (M); AshShanfari AlAzdi says

لا تقتربوني إن قبرى محرم عليكم ولكن اسمى أم عامر

*Bury me not, when I am slain; verily the burial of me is forbidden unto you: but rejoice thou, hyena, at devouring me; or here اسمه *ابشرى الغ* is a prop., made a cognomen of the hyena, and imitated, like _Shura_, the sense being but leave me to her that is called اسمه *ابشرى الغ* (D, T): some have a name and no surname, like the male hyena, which is called اسمه *ابشرى الغ* and some have a surname but no name, like اسمه [a certain bird] (M).

§ 8. The generic proper name is concrete, as before mentioned [7], and abstract, as اسمه *بركة* _Goodness_ and اسمه *فجأ* _Wickedness_ (IA); [for] ideal are treated like real objects in that respect, so that اسمه _تسبيع* is named اسمه _سبحان* [41], _fate_ and اسمه _شعوب* and اسمه _كيسان* in the dial. of the Banu Fahm, as
Whenever they call treachery, their full-grown men are nearer to treachery than their beardless youth (T), and totality, as

And if a howler of Ma'add utter an ode, wherein is a blemish, it is imputed to me altogether. And in the case of periods of time they say

I met him early this morning (M);

[for] is generally made det. by the quality of proper name, as

I came to thee on Friday in the early morning and I have not seen anything like this early morning, seldom by , like the reading

XVIII. 27. In the early morning and the evening (BS): and in the case of numbers they say

Six is the double of three and

Four is the half of eight.

§ 9. Among proper names are the standard measures [of words], as

The measure

the feminine of which is

The measure is an epithet; it is not declined as a
triptote, and The measure of

and is اصلع and

§ 10. A common name sometimes becomes prevalently applied to one of the individuals so named, becoming a proper name for him through prevalence of application, as ابن مسعود، ابن عباسي، ابن عمر، which are prevalently applied to the ‘Abd Allâhs, to the exclusion of the other sons of their fathers (M) though properly applicable to them also; so that if ابن عمر be used without qualification it is understood to mean ‘Abd Allâh, and similarly with ابن مسعود and ابن عباسي (IA).

Similarly ابن الزبير is prevalently applied to ‘Abd Allâh, to the exclusion of AzZubair’s other sons; and ابن الصقلي، ابن راكان، ابن كرابع، and are prevalently applied to Yazid, Suwaid, and Jâbir respectively, so that conjecture does not pass away to any of their brothers.

§ 11. The art. is prefixed to some proper names, inseparably or separably (M). The art. (M, IA) is inseparably prefixed (M), [and] denotes prevalence of application (IA), in such as (M, IA) النجم properly the name of every asterism known to the speaker and person addressed, but (M) prevalently applied to the Pleiades (M, K) as

اذا طلع النجم عشاع * ابنغي الراعي كساء
When the Pleiades rise at nightfall, the pastor seeks for a wrapper (K, 1419); properly the name of every person known of those who have been struck by a thunder-bolt, but prevalently applied to Khuwailid Ibn Nufail Ibn 'Amr Ibn Kilāb (M), and properly applicable to every city and book, but prevalently applied to the city of the Apostle and the Book of Sibawaih (IA), and common [names] of prevalent application [10].

And similar are The Hyades and The Pleiades, because these [names] are prevalently applied to the stars particularised out of what is characterised by following behind and multitude; and such [names] of this sort as are not known by derivation, are co-ordinated with what is known. The art. in [such names as] and the prothesis in [such names as] [10] are alike irremovable (M): this art. is not suppressed, except in the voc., as, and in prothesis, as; This is the city of the Apostle, and sometimes anomalously in other cases, as, which has been heard, This is the star Capella rising, originally; and when what is a proper name by reason of prevalence of application is prothetic, this prothesis does not quit it in the voc. or elsewhere, as (IA). The separable (M) prefixion of
the art. denoting allusion to the ep. (IA) is found in proper names transferred from an ep., as ُدْلُحَرَفُ (M, IA) from ُدْلُحَرَفُ (IA), or inf. n., as لَفْضُ (M, IA) from لَفْضُ, and sometimes from a non-infinitival generic n. like *تَعْمَالُ from a name of the blood; the art. may be prefixed in these three from regard to the original signification of ep. or what is in the sense of an ep., as when you say ُدْلُحَرَفُ meaning, to indicate that he was so named as a prognostication that he would live and till the ground; or suppressed from regard to the actual state, as when you say لَفْضُ from regard to its being a proper name. Since the art., when thus prefixed, conveys a meaning not otherwise obtained, it is not red., nor is it immaterial whether it be retained or suppressed (IA).

§ 12. The proper name is sometimes interpreted to mean one of the class so named, and is therefore treated like [the indet. generic ns.] رجل and تَورَسُ, so that it may even be pre. or synarthrous, as

عَلَى زَيْدَنَا يُوْمَ الْمَنْتَأَ رَأْسَ زَيْدِ كُمْ بَلْ يَقْلُ مَضَیَ الشَفْرِيِّ يَعْبَأٰ (M), by a man of ِتَأْيْبِ, Our Zaid on the day of the combat at the sandhill smote the head of your Zaid with a sword, piercing in the two edges, forged in Al'Yaman (SM), and the saying of Abu -nNajm

ياَعَقوبُ أَمَامَ الْعَمُّرُ مِنْ أَسْبِهَا حَراَسَ أَبْرَّ أَلَى تَصُورَهَا
Guards of doors stationed upon her mansions kept Umm ‘Amr away from the captive of her love (Jsh), and the saying of the other (M), ArRammāh Ibn Abrad (SM)

And of them have been Hājib and the son of his mother, Abū Jandal, and the Zaid, the Zaid of the battlefields, where Zaid has the art. prefixed to it, because interpreted as indet., which is rare (N); and according to Mb when a number of persons, each named Zaid, is mentioned, one says This Zaid is more noble than that Zaid, which is rare.

§ 13. Every dualized or pluralized proper name, except such as اذرات, عزوات, and ابتاني, is made det. by means of the art. [171], as

Every dualized or pluralized proper name, except such as اذرات, عزوات, and ابتاني, is made det. by means of the art. [171], as
died the two Khālids, both of them, Khālid Ibn Naḍla, the pillar of the Banū Jahwān, and Khālid Ibn ʿĀis Ibn AlMuqalla, and

I am the son of Saʿd, the noblest of the Saʿids.

§ 14. and ًلا/ًلا are metes. for the names, and ًلا ًلا and ًلا/ًلا for the surnames, of human beings; ًلا/ًلا and ًلا with the art. are metes. for the proper names of brutes; and ًلا/ًلا and ًلا/ًلا for generic ns. (M), ًلا/ًلا (D, T) and ًلا/ًلا ًلا/ًلا (D), plurals of ًلا/ًلا (T), being, however, used as metes. only for things disapproved (D, T) and despised, [such as] molestation (T), bad habits, and foul acts (H), like the saying (D) of AlBurj Ibn Mushir ʿAtTaʿi (T)

(18) (D) Then, excellent is the tribe, Kalb, save that we have found in dwelling near them some disagreeables, never for what is good (T).
CHAPTER IV.

THE INFLEETED NOUN.

§ 15. The discussion of the infl., though properly falling under the Fourth Part, on account of the participation of the v. and n. in inflection, is introduced here because inflection is primarily the property of the n., and because knowledge of inflection is an indispensable preparation for the study of the other categories (M).

§ 16. The n., when not resembling the p. [159], is infl.; and is either sound, i.e. having a sound letter for its final, like ارضي, or unsound, i.e. having an unsound letter [697] for its final, like اسم a dial. var. of اسم (IA). Inflection is an apparent or assumed impression induced by the op. in the termination of the decl. n. and of the aor. of the v. (Sh). The cases of inflection in the n. are the nominative with Damma, the accusative with Fatha, and the genitive with Kasra (IA, Sh), as لولا يفع الله الناس II. 252. And were it not for God's repelling men (Sh); and all other modes of inflection are vicarious substitutes for these, as اخو بنى نمر The clansman of the Banu Namir, where the in. is a substitute for the Damma and the in. for the Kasra (IA). The
apparent impressions are exemplified in the Damma, Fatha, and Kasra in the termination of زائد in زائد came,
I saw Zaid, and I passed by Zaid, induced by the ops. ب, رأی، and the assumed impressions are exemplified in the Damma, Fatha, and Kasra assumed in the termination of فتی in هم رأیت الفتی، الفتی. The Damma on the هم، the Fatha on the ن، and the Kasra on the د in the readings XVII. 73. XXIII. 1., and I. 1. are not inflections, since they are not induced by the ops. The penultimate, which, as well as the final vowel, in اسم، and اسم، is Damma in the nom., as اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم، اسم，Every man of them will have on that day a case that will suffice him for occupation, is, according to the KK, a vowel of inflection, like the final vowel, but according to the BB a mere alliteration to the final vowel of inflection, (Sh). Ns. like طلبی، in which the [unsound letter] or is preceded by a quiescent, follow the
course of the sound [720] (MM). The six unsound ns. ٍ ٍ ٍ ٍ ٍ ٍ without the ُ, when pre. to other than the ى of the 1st pers., and َد when in the sense of صاحب (IA, Sh), in which case it is always pre., and not to a pron., but to an explicit generic substantive [130] (IA), not the تا in the sense of أَلْدَنِى [176], have the nom. with ٓ, the acc. with ٠, and the gen. with ى (IA, Sh), in the sing. (IA), these letters being substitutes for the ذamma, فاثا, and كاسرا (IA, Sh), or rather the inflection being by means of vowels assumed upon the ٓ, ٠, and ى, namely in the nom. a ذamma upon the ٓ, in the acc. a فاثا upon the ٠, and in the gen. a كاسرا upon the ى (IA), as ٌٍَٛ ٌٍَٛ لَذَوْ مَعْفَرًا XIII. 7. And verily thy Lord is an author of forgiveness, ان كان ذا مال LXVIII. 14. Because he hath become a possessor of riches, إلى طال ذي ثلث شعب LXXVII. 30. To a shade possessing three divisions, وابونا ٌٔ ٌٔ شَيْنَٕٓ كِبْرٕٓ XXVIII. 23. And our father is a very old man, ان ابنا لفي ضلال مببٕٓ XII. 8. Verily our father is in manifest error, إرجعوا إلى ابيكٕٓ XII. 81. Return ye unto your father, and similarly the rest (Sh). When not pre., these ns. are infl. with apparent vowels, as ٌٔ ٌٔ ٍٔ ٍٔ هُذَا أبٕٓ.
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fIJ

pre. to the

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per8. [130], they are infl. with vowels assumed (lA, Sh)
,.11

..s

of the 1st pers., as is done witb "s-U& [129]
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(Sh), not with these consonants (IA), and their finals are
,
pronounced with Kasr for affinity to the ..s (Bh), as ,";'li>

before the

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~, ~~J), &S-~ .::J»)A

(lA, Sh), so that they some,.,
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:Ai

&:J', Verily this is my brotlter; Ite hatl. 4"c.,

pred. of

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V. 28. My Lord, verily

1 am not master of augb t but myse,!; and my hI ,tIter is
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in like condition,

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being nom. as incl". of Dr suppressed
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munc., or but myself and -nlY brother,
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being ace.

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as coupled to ~, or but the self of me and my brothfJr,
~'

~, being gen. as coupled to the

,

..s

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in ~,
though
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tllis last construction is not allowed by most of the BB
(Sh); their dims. and [broken] plurals are in/I. with ap0,.

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S1,.,,.,.,

,.".11

f

parent vowels, as ~j ~"";'ib and ..:)'~.~)n s~ f sV:;.a>; and
?

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their dllals arc infl. like [ other] dllals (IA).
~,:

lure" dial. .'m's. of 'T" ~

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There arc

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best known they are *infl.* with *وَ، لَ،* and *يُ [as above mentioned] ; in the second, which is better known than the next, they have *ل* in all the cases, the sign of the case being a vowel assumed upon the *ل* as *أَلْهَٰلْفَةَ إِلَّا* [below] ; the third elides the *وَ، لَ،* and *يُ,* and inflects through vowels apparent upon the *بَ، خَ، لَ،* and *مَ,* as

(IA), by Ru'ba, 'Adi has emulated his father Hātim in generosity; and whoever resembles his father, does not wrong (J), which *dial.* is rare (IA). According to the chaster *dial.* *هَنَف* which is like *هَنَفَ، أَبَ، أَخْ،* and *حَمَ،* in being a defective biliteral when not *pre.* as *هَذَا هَنَفُ،* differs from them in remaining defective when *pre.,* as *هَذَا هَنَفُ،* whereas they then become [in the best *dial.*] complete triliterals ; but some Arabs use it as a complete [trilateral] when *pre.,* as *هَذَا هَنُوَكُ،* which is rare, for which reason Fr pretended that the *ns. infl.* by means of consonants were five not six, and is also less chaste in point of analogy, because what is defective when not *pre.* should be defective when *pre.,* like *يَدَ اللَّهُ نُوقُلْ* اْيِديمِهِمْ

XLVIII. 10. *The hand of God is above their hands* (Sh). The original form of *مُنَّة* is *نَوْقَة* on the measure of *سُوْط* : but the 8 having been elided for lightness, the 8...
is replaced by مُف مُم*; the form ُمُف مُم is used only when the word is not pre. (D), and is infl. with [apparent] vowels, as نُطْرُتِ ْلَيَأ مُف ، رُؤِيَ مُم* هَذَا مُف* (IA), though it has been heard in prothesis, [similarly infl.,] as

Like the fish, whom not a thing that he swallows satisfies, who becomes thirsty while his mouth is in the sea; when the word is pre., the original form is preferred, as ُنْطِقَ تُرَهُ He kissed his mouth, and 'Ali's saying

هَذَا جَنَّةٌ وَخُبْاَرَةٌ فِيهَا ذَلِكُ جَانِي يَدَهُ إِلَى نَيْهٍ

This is my gathering; and the best of it is in it, when every other gatherer has had his hand to his mouth (D). The unsound n. comprises [also] the abbreviated and the defective (IA). The abbreviated is the infl. n. that ends in an invariable ] (IA, Sh) preceded by a Fatha, like رَجِّي (IA); in it all the vowels of inflection are assumed (IA, Sh), [so that] you say رَجِّي , جاء الفتى مررت بالفتى , and the ] remaining quiescent in every case because of its inability to become mobile (Sh). The defective is the infl. n. that ends in an invariable ى preceded by a Kasra, like الدَّاعِي القاضى and ِالدَّاعِي القاضى; in it (IA, Sh) the signs of the nom. and gen. (IA), the Damma and
Kasra, (Sh), are assumed because of their heaviness (IA, Sh) upon the ی (IA), as مَرَتَ بِالقاضی یَاجاَرَ القاضی (IA, Sh) with quiescence (Sh), but the sign of the acc. (IA), the Fatha (Sh), appears (IA, Sh) because of the lightness (Sh), as راِیت القاضی (IA, Sh) with mobilisation, اَجَبِرواَ دَاوَی اَللّهَ XLVI. 30. Answer ye God's summoner, and

Then let him summon the people of his assembly to help him. In [the nom. and gen. of defective ns. when they have Tanwin, like] تَقَاضَی عَلَی and قَاضی, the ل of the word is elided [to avoid the concurrence of two quiescents, the ی and Tanwin], the Tanwin being spared in preference to the ل because it is significant, and an independent word, not a final, since the ی is the final, and sound, whereas the ی is unsound (Sh).

The du. [228], masc. or fem., is made nom. by an ین (IA, Sh), as a substitute for the ذامم (Sh), and gen. and acc. by a ی (IA, Sh), as a substitute for the کَسْرَا and فَاثَة (Sh), the ی being preceded by Fatha (IA, Sh) whereas the ی of the [perf. masc.] pl. is preceded by Kasra (IA), and [as well as the ین] followed by a letter [namely ن] pronounced with Kasra, as تَقَال ِ رَحْلٍ V. 26.

Two men said، لَوْلاَ نَزَلْتِ هَذَا الْقُرآنَ عَلَی رَجْلٍ مِّنَ الْقَرْبِييِّينَ عَلَیمٍ XLIII. 30. Wherefore was not this Kur'ān revealed unto a great man of one of the two cities Makka and
At'Tā'īfī and [a reading of] XX. 66. 

Verily these two are two enchanters. But BalHārith Ibn Ka'b and others use  in all three cases, as

\[ \text{زُرُودُ مَنَا بَيْنِ اِذْنَا طَعَنَةً} \]

He got from us between his two ears a stab, and

\[ \text{أَرَى أَبَاهَا وَأُبا أَبَاهَا} \quad \text{فَقَ بَلَغَهُ الْمَجْرَبُ غَيْتَاهَا} \]

(Sh), by Abu -nNajm, Verily her father and the father of her father have reached in glory its two extremities, i.e. starting-point and goal, the pron. being fem. because glory is a صَفَة or رَبِّية (J), and the reading [171] in XX. 66 (Sh). The  of the du. ought to be pronounced with Kasr; but Fath of it is a dial. var. (IA) in the acc. and gen. (IK), as

\[ \text{عَلَى أَحْرَنْيِنَّ أَسْتَقَلَتِ عَشِيْةً* نَمَا هِيَ الْأَمَسَةُ وَتَغِيبُ} \]

(IA), by Ḥumaid, Upon two active wings she has soared aloft at evening; and she, i.e. the interval of seeing her, is not aught but the extent of a glance, and she vanishes (J), though it is disputed whether Fath is confined to the or occurs with the  also, as in

\[ \text{أَعْرَفْ مِنْهَا الْجَبِّدَ وَالْعِينَانَا* وَمَنْخَزِرُ أَشْهَا طَبْيَانَا} \]

(IA), by one of the Banū Ḍabba, I recognise of her the neck and the two eyes and two nostrils that resembled the two nostrils of Zabyān (J), which is also an ex. of the  
in the acc. of the du. (IK), but this verse is said to be fictitious (IA). Five words are co-ordinated with the du., and follow its inflection, namely 

not duals because they have no sing., but infl. like duals unconditionally, as

V. 105. Testimony among you, when death presenteth itself to one of you, at the time of the will, shall be the testimony of two, and

XXXVI. 13. When We sent unto them two, and when pre. to a pron. [117] (Sh). The inflection of the du. and its co-ordinates is really by means of a vowel assumed upon the ً in the nom. and upon the ى in the acc. and gen. (IA). The perf. masc. pl. (IA, Sh) and its co-ordinates (IA) are inflected in the nom. with و (IA, Sh), as a substitute for Δamma (Sh), and in the acc. and gen. with ى (IA, Sh) preceded by Kasr and followed by a letter [ن] pronounced with Fath, as a substitute for Kasra and Fatha, as رايت الزيدین جه الزیدون [234] (Sh). This ى ought to have Fath, but is sometimes anomalously pronounced with Kasr, as

We recognised Ja'far and the sons of his father from their tallness; and we knew not short persons,
others, i. e. of another people (J), though this Kasr is not a dial. var. [236] (IA).

§ 17. The gen. and acc. are alike in the du. and pl. before mentioned, in the perf. pl. fem. [234] with the ی and ۸, and in the imperfectly decl. (MM) ; and in these two last cases a vowel acts as a substitute for a vowel (IA). Whatever is pluralized by means of the augmentatives ی and ۸ (IA, Sh), whether it be a pl. for a fem., as یندات, or for a masc., as حمامات, and whether perf., as in those words, or modified, like عرقات, ستادات, ۸سَرَات (Sh), has the nom. with دامما and gen. with Kasra (IA, Sh) according to general rule (Sh), and the acc. with Kasra (IA, Sh) contrary to general rule, as لا تتبعوا خطوات الشيطان.

XXIV. 21. Follow ye not the footsteps of the devil, An the good works put away evil works, and فاتروا ثواب تاب IV. 73. And go ye forth to war in separate bodies, in contrast to ركنتم أموانا II. 26. And ye were lifeless and رايت فضلة I saw judges (Sh), so that the Kasra in the acc. acts as a substitute for the Fatha. The term "augmentatives" excludes words like صisia, originally I قضية, the ی not being augmentative but converted from an original ی; and like ابيات [or آمرات], the ۸ of which
is radical (IA). ُولَت though not a pl., since it has no proper sing., but only a quasi-pl. n., is co-ordinated to this pl. in having its acc. with Kasra as a substitute for the Fatha, as لَوات كَي أَوْلَتِ حَمَل LXV. 6. And if they be with child (Sh). Such a pl. or co-ordinate when used as a name has its acc. with Kasra, as before, and its Tanwin is not elided, as رَايت أُذُرَعْتُه هذا أذُرَعْتُه، and مُزَرَعْتُ بِذُرُعَاتُه. This is the correct practice, though there are two others, (1) nom. with Damma, acc. and gen. with Kasra, and abolition of the Tanwin, as هذا أذُرَعْتُه &c., (2) nom. with Damma, acc. and gen. with Fatha, and elision of the Tauwin, as مُزَرَعْتُ بِذُرُعَاتُه &c.; and the saying (IA) of Imra al-Kais (J)

(IA) I described the region of her fire from Adhriyāt, while her people were in Yathrib; the view of the nearest part of her abode was a lofty view (J) is recited with Kasr of the ت and Tauwin (IA) from regard to the original form only, أذُرَعْتُ being originally pl. of أذُرَعَة، the sing. of which is أذُرَع. A cubit, but transferred and made a proper name for a district in Syria, no regard whatever being paid to the combination of the quality of proper name and feminization (J), and with Kasr without Tauwin
(IA) from regard to the quality of proper name and femininization as well as to the original form (J), and with Fath without Tanwin (IA), the Tanwin being refused from regard to the quality of proper name and femininization (J). The infl., i.e. decl., n. is of two kinds, perfectly decl. and imperfectly decl. The former, also called triptote, is what does not resemble the v. (IA); it receives the Tanwin (Sh, IA) of complete declension (Sh), which is neither for correspondence nor compensation, but indicates an idea by reason of which the n. is entitled to be termed perfectly decl., namely the idea of the absence of its similarity to the v., and has Kasra in the gen. with or without or prothesis, as أَنَالْ مَرْتِبُ عِلَامِ and أَنْعَلَامُ. The latter, also called diptote, is what resembles the v. (IA); it does not receive this Tanwin, and has its nom. with Damma (IA, Sh), as جَاءَ أَحْمَدَ (IA), its acc. with Fatha (IA, Sh), as رَأىَ أُحْمَدَ (IA), and its gen. with Fatha, as (IA, Sh), مَرْتِبُ أَحْمَد, the Fatha acting for the Kasra (IA), [and] بُلْحَمَد. يَفْحِيَ بِبَلْحَمَدِ مِنْهَا IV. 88. Salute ye with a salutation better than it, except when it is pre. or synarthrous, in which case it has Kasra in the gen. according to the general rule, as فَهْيُبُ لَبَسَىٰ نَفْسِي تَقْمِيٰمٌ XCV. 4. We have created man in a most goodly structure and
§ 18. The general rule is for \( ns \) to be triptote; but a \( n \) becomes excluded from the general rule, and debarred from being triptote, when it contains two out of nine causes, or one cause equivalent to two (Sh). These causes are contained (IA, Sh) in [the mnemonic lines]

\[ \text{موانع الصرف تسع كلمةاجتماعت} \]

When two of them are united, there is no approving triptote declension; namely, deviation, and qualification, and femininization, and determinateness, i.e. quality of proper name (J), [for] the determination requisite for preventing triptote declension is the determination of the quality of proper name or the like as in \( \\text{جمع مل} \), and foreignness, then pluralization, then composition, and the \( \text{n} \) as an augmentative preceded by an \( \text{\textasciitilde} \), and verbal measure; but this saying is only an approximation, because it does not define what is an independent preventive, and what is a preventive when combined with the quality of proper name or with the quality of ep. (J), [and also] in \( \\text{جمع ورئ ءاء لا إنس بمعرفة} \), by Ibn AnNaḥḥās (J), through their plain names or through derivation (Sh). To these nine causes IM adds the abbreviated \( \text{\textasciitilde} \) of co-ordination. The only ideal causes
are the quality of proper name and the quality of ep.,
the rest of them being literal (J). That which is equi-
valent to two causes is (1) the ٰ of femininization, whe-
ther abbreviated (IA, Sh), as زکریاء (Sh), or prolonged
(IA, Sh), as صحراء, which exs. are preferable to حبیلی
and حمراء in order that the preventive may not be fan-
cied to be qualification as well as the ٰ (Sh), and whe-
ther the n. be a proper name, like زکریاء Zachariah, or not
(IA), no other cause being needed: (2) the pl. on the
measure whereof there is no sing., i.e. the pl. on the
measure of مفاعِيل (Sh), [which means] every
pl. the ٰ whereof is followed by two letters or by three
with their middle one quiescent (IA, MM), as مسجد
and مصابِيع (IA, Sh), even though the initial be not a
ٰ, as فنادیک (IA), and ناتییر (Sh); if the
middle one be mobile, the n. is a triptote, like میلاق (MM); this pl., when unsound in the final (IA). [i.e.] when it has a ی for the second of the two letters after
its ٰ (MM), is treated like the defective in the nom. and
gen., its sign of case being assumed (IA). [and, when
anarthrous and aprotetic,] has its ی elided (MM), and
receives Tauwin (MM, IA) as a compensation for the
elided ی (IA), [so that] it is like فاضِی (M), but in the
acc. (IA, M) it is like ضوارِب (M), [for] the ی remains and is vocalised with Fath without Tanwin, as هوّلا جواری رايت جواری غواشی and مررت بجواری غواشی غواشی, originally جواری and غواشی in the nom. and جواری and غواشی in the gen.; سراویل having the form of this pl. (IA), being assumably pl. of سرألة (M) or سرال (H), is a diptote because of its resemblance to this pl., though some allow it to be triptote also; and when this pl., or what is co-ordinated with it, as being on its measure, like شراحیل, is used as a name, it is diptote as being a proper name and like a foreign word, since there is no word of such a measure among Arabic singualrs (IA), حصّجر [7] being assumably pl. of حصّجر (M). Each of the two foregoing causes is independently a preventive (Sh); [for] formation upon an inseparable p. of femininization (M), [i. e.] feminization by means of the ١, [which] is stronger, as being original in the word, than feminization by means of the ٨, which is affixed after the word has been used in the masc., as عئشة and عئشة (D), and the [plural] measure that has no sing. uniform with it, are treated as equivalent to a second feminization and second pluralization (M). Any other cause is effective only when combined with another cause; but
in the case of feminization, composition, or foreignness, the quality of proper name must be the second cause; while deviation, [verbal] measure, or augmentation is a preventive with the quality of proper name or with qualification (Sh). [Thus]

XXVII. 22. And have come to thee from the city, or the people, of Saba with sure tidings is read [with سُبَا] declined like a triptote, as being a name for the حَيْى or the most ancient progenitor, [and therefore masc.,] like

الوَارِدُونَ وَتَيِمُّ فِي نَزَى سُبَا * فَن عَضَ اعْتَافَهُمْ جَلَلَ الجَوْامِعِسِ (K), by Jarir (T), They that arrived and Taim were in the heights of the land of Saba, the collars made of the hide of the buffalos galling their necks (N), and [with سُبَا] like a diptote, as being a name for the قَبِيَّة، [and therefore fem.,] like

مِنْ سُبَا السَّحْضُرِيَّ مَارِبَ إِنَّ يَبْنِيَ مِنْ دُوْرِ سِبيَّةَ الْعَرْمَا (K) Of (the tribe of) Saba who were present at (the city of) Ma'rib, when they were building against its flood the dams (N): [and] thus you decline قَامَة, though fem. and an ep., as a triptote, because feminization is a preventive only with the quality of proper name; and أَنْبَسْيُجَانِ, which is a foreign composite augmented proper name, would be triptote if it were assumed devoid of the quality of proper name, because composition and
foreignness are effective only in a proper name, and the [augmentative] ٍ and َ are effective only in a proper name, like سَلَّمٌ, or an ep., like ُسَكَرَانٌ (Sh). Augmentation (IA, Sh) of ٍ and َ (IA) is a preventive with the ep. (IA, Sh), but only in [the measure] فَعَلْيًا, contrary to the preventive augmentation in the proper name (Sh), provided that the ep. do not take the ﺖ (IA, Sh) in the fem. (IA), like ُسَكَرَانٌ (IA, Sh) fem. ُسَكَرَانٌ not فَعَلْيًا, for if the fem. be triptote, like ُسَكَرَانٌ.

This is a tall man, the fem. being ُسَيْفَانَة (IA), and ُنَدْمَانَة fem. ُنَدْمَانَة, as

ٌنَدْمَانٌ يَزِيدُ الكَأس طِبْباً َسَقِيتُ إذا تَغُورُ الْنِجْوُ (Sh), by AlBurj Ibn Mushir at-Tabi', Many a boon companion increasing the cup in deliciousness have I plied with drink when the stars declined (T'), and that it be original, so that triptote declension is requisite in such as ُنَدْمَانَة This is a heart of stone, meaning hard (Sh). The ep., provided that it be original (IA, Sh), not accidental (IA), is a diptote when on the measure of انْعِل (IA, Sh), the measure preventive with the ep. being only انْعِل, contrary to the measure preventive with the proper name (Sh), and when it does not receive the ﺖ, like احْمَر (IA, Sh) as an ep. (Sh) fem. ُحَمْرَاءٌ.
and fem. خضراء; but if it receive the fem. ارملة, it is triptote, as fem. ارمل; and if it be accidental, like اربع, originally a numeral substantive, afterwards used as an ep., as I passed by four women, it is triptote (IA), so that triptote declension is requisite in This is a man like a hare, i.e. abject, feeble (Sh), the accidental use of a substantive on the measure of as an ep. not being accounted a preventive, like as accidental substantivity in what is originally an ep., as A fetter, originally an ep. of a thing wherein is blackness, is not accounted, so that it is treated as a diptote from regard to the original form: but افعالما The hawk, اخيل The green woodpecker, and انفعي The serpent, not being epithets are rightly triptotes, though by some used as diptotes because of a fancied qualification, namely strength in انفعي, variety of color in انفعي, and noxiousness in انفعي (IA). Deviation and qualification are preventives (IA, Sh) in the nums. formed upon فعل, مفعول, مرفوع, مثلث, مثلث, مثنى and مثلث, مثنى, مثلث, مثنى [325. A.], which are made to deviate from اثنان, اثنان, واحد and واحد, &c., as جعل الملكة رسلاً اولى اجنتحة مثنى وثلاً ورابع XXXV.
1. *Who maketh the angels to be messengers, possessors of wings, two each, and three each, and four each,* these words being in the gen. as epithets of ангелы and having as diptotes Фatha in the gen., not apparent in because it is abbreviated, but apparent in because their finals are sound; and, [secondly, in] اُخْرِي in such as لِعْدَة مِنِي اِيام اُخْرٍ in II. 180. Upon him shall be incumbent a fast of *a number of other days,* which is made to deviate from اُخْرٍ, because it is pl. of اُخْرَى fem. of اُخْرٍ, and according to analogy the اُفْعَلُ of اُفْعَلُ اُخْرٍ is used only when pre. to a det. or when synarthrous, and, where there is neither prothesis nor art., اُفْعَلُ اُخْرٍ is used, as Hind is more excellent and اَنْفَلُ اَنْفَلُ اَنْفَلُ اَخْرٍ not اَنْفَلُ اَنْفَلُ اَنْفَلُ اَخْرٍ, and therefore اُخْرٍ [in the text, being neither synarthrous, nor pre. to a det.,] is an ep. made to deviate [from the original form اُخْرٍ, on which account it has [as a diptote] Фatha in the gen. Synthetic (Sh) composition is a preventive with the quality of proper name, as مُعْدِيَكِرَبَ (IA, Sh), which you inflect as a diptote in the second member (IA). Augmentation (IA, Sh) of the 1 and (IA) is a preventive with the quality of proper name, as (IA, Sh) اَصِبْهَانُ, غُطَفَانُ (IA).
Femininization is a preventive with the quality of proper name, as زُنْبُ، نُعَجُّ، وَمَلْعَةُ، and زِينْبُ، نُعَجُّ، and مَلْعَةُ. Femininization is (1) in form and sense, (2) in form, but not sense, (3) in sense, but not form (Sh). If the proper name be fem. through the ء, it is diptote, whether denoting a male, like مُلْعَةُ, or a female, like نَفْصُ (IA, Sh), exceeding three letters, as exemplified, or not so, like جَبْرُ and قُلْةُ as proper names (IA); and therefore نَفْصُ in نَفْصُ. Cl. 6. is not a [proper] name of the fire [of Hell], His place of abode shall be the fire of Hell; for, if so, it would be diptote (Sh), [but] the text means, His mother shall fall from anguish, because he will have fallen and perished, or His brain shall fall into the bottom of Hell, because he will be cast into it headlong (K). If fem. (IA, Sh) without the ء (Sh), as proper name of something feminine (IA), it is diptote, (1) when exceeding three letters, as بُنْبُ and بَعُو, (2) when triliteral with the medial mobile, like سَقْرُ (IA, Sh) and سَقْرُ, as مَأْسُكُمْ ذَي سَقْرُ, LXXIV. 43.

What hath brought you into Hell?, and كَالَّا إنَّها لَتَلَى LXX. 15. Nay, verily the case will be this, Hell-fire (Sh), or quiescent, the word being foreign (IA, Sh), like حَمْصُ، جُوُرُ، and بُنْبُ, names of cities (Sh), or [Arabic, but (Sh)]
transferred from a male to a female, like زيد (IA, Sh), 
مر (Sh) as names of women (Sh); but when [triliteral,]
quiescent in the medial (IA), not transferred from the
masc. (IA, Sh) to the fem. (Sh), nor foreign (IA), it
admits of either mode (IA, Sh), diptote or triptote (IA),
like جمل, دعد, هند, both being contained in

(Sh) Da'd did not muffle her head with the end of her wrapper, but had another head-dress; nor was Da'd made to drink water in the milkpails, as is the custom of the poor (Jsh), but the diptote declension is better (Sh). The [monograms used as] names of the Chapters of the Kur'an are susceptible of inflection when single names, like قاف L. 1., or several names on the measure of a single name, like حاميم XL. 1., which is uniform in measure with Cain; and may be either imitated, or infl. as diptotes, because fem. and proper names; as says Shuraih Ibn Aufa Al'Absi slayer of Muhammad Ibn Taiha AsSajjad (K, 14), who was of the kindred of the Apostle of God (N), inflecting حاميم like a diptote,

(Sh) Reminding me of حا-ميم, while the spear was piercing him; why then did he not recite حا-ميم before the advance to the encounter?, for AsSajjad had said "I adjure
thee by Ḥā-Mīm," meaning حمّاس, because of the text XLII. 22. *I will not ask of you on account of it any recompense beside love for thee*, i.e. my, kindred (N); whereas the others do not admit of inflection, and must be imitated, like XIX. 1. (K). Foreignness (IA, M, Sh) with determination (IA), [i.e.] with the quality of proper name (M, Sh) exclusively (M), is a preventive (IA, M, Sh), provided that the ṇ. be a proper name in the foreign language, exceeding three letters, like ابراهیم (IA, Sh); so that such as لمجمى and نیروز, [foreign] proper names of males, are triptote (Sh), [for] foreign words not proper names in the foreign language but in Arabic, or indet. in both languages like لمجمى, a proper name and otherwise, are triptotes; and similarly triliteral foreign proper names are triptote, whether mobile in the medial, like شتر, or quiescent, like نوح and لوط (IA), [as] says the Kur'ān كذبت قوم نوح المرسلين XXVI. 105. *The people of Noah imputed falsehood to the Apostles* and نوح لوط راصحاب مدين XXII. 43. *And the people of Lot and the inhabitants of Midian*, and the assertion of Z that there are two modes [of declension] in نوح and the like (Sh) triliterals quiescent in the medial (M) is refuted by the fact that they have never been heard inf. as diptotes (Sh). The proper name is a diptote when of a measure either pecu-
liar to the v. (IA, Sh), i.e. ordinarily not found elsewhere, like ُتَعِنَّ َفَعُلَّ (IA), as َشَّمَرُ َضَرِّبٌ, [as] says the poet (Sh) Jamiil (T)

(Sh) Thy father is Ḥubāb, who steals from the guest his garment; but my grandsire, O Ḥajjāj, was the rider of the steed Shammar (T), or more appropriate to the v. than to the n. (Sh), [i.e.] more commonly found in the v. or containing an augment significant in the v. and not in the n., like اَشْمَد, اَشْعَع, for these formations are common in the v., like اَضْرِبِّ and اَشْعَع, as imperatives of triliteral vs., and not in the n., and (IA) like يَزِيدِ (IA, Sh), يَشْكُرِ, and اَحْمَرِ (IA), like اَلْكَلِّ (IA, Sh) as proper names (Sh), for (IA, Sh) this measure (Sh), the [aug.] Hamza or ى (IA), though common in n.s. as well as vs. (Sh), signifies speaking (IA, Sh) or absence (IA) in the v., and in the n. has no signification (IA, Sh). But if the measure be neither peculiar to, nor prevalent in, the v., the proper name is not diptote, like َضَرِّب as a man’s name, this measure being found in the n. like حَجَّرِ and v. like َضَرِّب. The quality of proper name with the abbreviated † of co-ordination is a preventive, as اِلْعِقَة, and اِلْعِقَة اَلْعِقَة, because this † bears thus much resemblance to the † of femininization that a proper name containing it does not receive
the of femininization and you do not say from حضرة حضرة as a name, like as you do not say حضر حضر ; but a word containing this ل، when not a proper name, like ارطى علقة علقة before they are used as names, and similarly a word containing the prolonged ل of co-ordination, whether a proper name or indet., like علباو علباو, are triptotes (IA). Deviation with the quality of proper name (IA, Sh) or its like (IA) is a preventive (IA, Sh) in (1) corroboratives on the measure of جامع النساء جمع, فعل في The women came, all of them, originally جمعات from sing. جمعات جمعات, made to deviate from جمع to جمع, and det. through assumed prothesis, i.e. جمعهم, so that it resembles the proper name in being det. though not containing an expressed determinative, (2) the proper name made to deviate to جمع (IA), like عمر, فعل (IA, Sh), جمع, زحل (IA), and دلف (Sh), made to deviate from جمع (MM) عامر, زائر (Sh, MM), &c., for since these names have been transmitted as diptotes, though not containing a [second] cause apparent besides the quality of proper name, it is necessary to invent the claim of deviation in them (Sh), (3) في the sense of a particular day, as جئتني يوم الجمعة في I came to thee on Friday at day-
break, because it resembles the proper name in being *det.* without an expressed determinative, being made to deviate from the original *det.* form [206]. When a *n.*, which is diptote because of the quality of proper name and another cause, ceases to be a proper name by being made *indet.*, it becomes triptote, because the remaining cause does not require it to be diptote; thus ٌعِمَرُ، عَلِىٍّ، أَحْمَدُ، إِبْرَاهِيمُ، فَاطِمَةُ، عَطْفَانٍ، مُعَدُّبُ،
diptotes when proper names, are triptote when made *indet.*, as *رب مَعْدِّبِ رَأِيْس* Scarce any *Ma'dīkarīb have I seen* (IA), except such as * أحْمَرُ (M, MM)*, as a man's name (MM), in which instance there is a disagreement between Akh and the Author of the Book (M). Every defective, whose counterpart sound in the final is diptote, is itself so, but is treated like جُوْار in having the compensatory *Tanwīn* in the *nom.* and *gen.* and *Fatha* without *Tanwīn* in the *acc.*, like ٌقَابِي ضَرَبٍ as a woman’s name, counterpart of the sound ٌمَرَبَتٍ Qābi as a woman’s name, both being diptotes as *fem.* proper names; so that you say ٌمَرَبَتٍ Qābi، مَرَبَتٍ يِبَيَّي، هَذَا قَابِي. The diptote is frequently declined as a triptote by poetic license [608], as

(IA), by Imra alKais, *Look thou, my friend, whether thou see any women borne in camel-litters defiling through a mountain-pass between the two rugged heights of Sha‘ab‘ab,*
where [properly] diptote from its form as a pl. is made triptote for the metre (J). It has also been transmitted thus declined for conformity, as لسلا وفاعللا وسیرا LXXVI. 4. *Chains and collars and flame* (IA), so read by Nafi', Ks, and Abu Bakr (B), with سلاسلا made triptote for conformity to what follows. Diptote declension of the triptote by poetic license, though disallowed by most of the BB, is allowed by some (IA), and correctly because actually heard (J), on the authority of

\[ \text{میمی وتدوا عامم در الوث ولد العرش} \] (IA), by Dhu-Isba' [al-Adwan (Dh, KF)], lamenting his people Kuraish [?]. And of those whom they begat was ‘Amir endowed with length and endowed with breadth, where علم, though containing only the quality of proper name, and therefore [properly] triptote, is made diptote for the metre (J).

§ 19. Each of the cases is a sign for a meaning [407]. The *nom.* is the sign of the quality of *ag.*: the *ag.* is single, not otherwise; while [the other varieties of *nom.*], such as the *incl.* and *enunc.*, the *pred.* of and its sisters and of the generic *neg.* ُلا, and the *sub.* of the ُما and ُلا assimilated to ُليس, are co-ordinated with the *ag.* in the way of assimilation and approximation. Similarly the *acc.* is the sign of the quality of *obj.*: the
obj. is of five kinds, the unrestricted obj., the direct obj.,
the adverbial obj., the concomitate obj., and the causative
obj.; while [the other varieties of acc., such as] the d. s.,
the sp., the excepted governed in the acc., the pred. in
the cat. of كَانَ, the sub. in the cat. of أَنْ, the acc.
governed by the generic neg. 
and the pred. of the مَنْ and يَسَ are co-ordinated with the obj.
And the gen. is the sign of prefixion [110]. And the
apposs. in respect of their cases are included under the
predicaments of the ants., the influence of the op. being
simultaneously discharged upon both classes [131] (M).
The noms. will be first discussed, because they are the
essentials of attribution; the accs. will come next, because
they are mostly complements; and the gens. will come
last, because they follow the pre. n., being essential if it
be essential, as in تَأَمَّ يَلَمْ زَيد, and complementary if it
be so, as in تَأَمَّ يَلَمْ زَيد (Sh). The complement is the
contrary of the essential, the essential being what is
indispensable [to attribution], like the ag.; and the com-
plement being what can be dispensed with, like the direct
obj. (IA).
§ 20. The nom. required by the att. v. [432] is the ag. or pro-ag. [436] (IA). The ag. is that [genuine n. or paraphrase of a n. (IA)] to which an [act. (IA)] v., or the like, [i. e. an act. part., assimilate ep., inf. n., verbal n., adv., prep. and gen., or انفعل denoting superiority (IA), placed before it (Sh),] is made attribute (IA, Sh) as subsisting in it or proceeding from it (Sh), as قام زيد Zaid stood, i. e. 天 at١ ثمک, That thou shouldst stand, i. e. Thy standing, pleases me, اتأت الزبى Zaid, 'Amr's, Zaid's, Zaid's, Zaid's! face. Zaid is handsome in face, عجبت من ضرب زيد عمرا [339] I wondered at Zaid's beating 'Amr, [187], في زيد عندك غلامة Zaid, his servant is beside thee or مرت بالابن زيد أخوك I passed by him whose father is the most excellent. In زيد is thy brother زيد is not an ag., the attribute being [a n.,] not a v. (IA); nor is it in زيد قام, زيد قام, because the attribute, though a v. or the like, does not precede; nor is زيدا, زيدا, زيدا, and ضرب زيدا, because the preceding v. or
the like is not its attribute; nor are نعماً زيد in علماً مضروب غامة, because, though they are preceded by a v. or the like as attribute, the attribute is made to befall them, not to subsist in them, as in علم زيد Zaid knew, or proceed from them, as in ضرب عمرro 'Amr struck (Sh), the subject of a pass. v. being not an ag., but a pro-ag.; nor is نعماً in نعماً زيد قام and because the attribute is a prop.; nor in نعماً زيد قام and زيد قام غامة and i.e. هو, because the attribute is equivalent to a prop. (IA). The v. or the like must precede the ag. (IA, Sh), this being the distinction between the ag. and the inch. (Sh): you do not say زيد قام هو or الزيدار قام and زيد قام غامة; and in زيد قام is not a prepos. ag., but an inch., the subsequent v. putting into the nom. a latent pron., in full زيد قام هو or الزيدار قام وزيد قام غامة, therefore you must say الزيدار قاموا الزيدار قام and the subsequent v. putting into the v. an l and which are the two ags., for the v. and its like must have a nom. [after them], either explicit, as زيد قام, or pronominal, as هو زيد قام (IA). Neither the ag. nor pro-ag. is a prop.: and in ثم بدا لهم من بعد ما رأوا الآيات ليستغذنة XII. 35. Then it suggested itself to them after they had seen the signs of Joseph’s innocence, assuredly they would imprison him and
And it became manifest unto you how We had dealt with them and

And when it is said unto them, Work ye not disorder in the earth the props.

And when it is said unto them, Work ye not disorder in the earth the props. and were not pro-ag. to begin and pro-ag. to begin; but in XII. 35. the ag. is a latent pron., relating either to the inf. n. of the v., i.e. (D) begin. as is actually expressed in

I. 10. And when it is said unto them, Work ye not disorder in the earth the props. and were not pro-ag. to begin and pro-ag. to begin; but in XII. 35. the ag. is a latent pron., relating either to the inf. n. of the v., i.e. (D) begin. as is actually expressed in

[by Muḥammad Ibn Bashir alKhārījī, May-be (but the engagement, it is right to meet it) a different idea has presented itself to thee concerning the disposal of that young she-camel, which thou didst promise me (SM)], or to

understood from , as is indicated by

[by Muḥammad Ibn Bashir alKhārījī, May-be (but the engagement, it is right to meet it) a different idea has presented itself to thee concerning the disposal of that young she-camel, which thou didst promise me (SM)], or to

understood from , as is indicated by

XII. 33. My Lord, imprisonment &c.,

[thus read as an inf. n. (B)]; and XIV. 47. is similar, i.e. meaning , the interrog. prop. being expos.; and in II. 10. the attribution is not in sense but form, i.e. And when this expression is said unto them, and formal attribution is allowable in all expressions, like

"They said" is the riding-beast, i.e. vehicle, of lying and

"There is no strength nor power but by means of
"God" is a treasure of the treasures of Paradise a tradition. The ag. is in the nom., in order to be distinguished from the obj., which is not the case with the inch. (Sh): what puts it in the nom. is its attribute (M), the op. of the ag., i.e. a v. or the like, being lit., whereas that of the inch., i.e. inchoation, is id. (Sh). The general rule is for the ag. to follow next to the v., because it is like a part thereof (M, IA), for which reason the final of the v. is made quiescent when the ag. is the pron. of the first or second pers., to avoid the succession of four mobiles, which is disliked only in one word; and for the obj. to be separated from the v. through being preceded by the ag.: but sometimes it precedes the ag., as ضرب زياد عمر. The obj. sometimes even precedes the v.: this is (1) necessary, when it is a cond. n., as ايا تضرب اضرب Whichever thou beatest, I will beat, or an interrog. n., as ايا رجل ضربت Which man didst thou beat?, or the enunciatory كم, as كم عالم ملكت How many a slave have I owned?, or a pron. detached, which would necessarily be attached if it followed [the v.], as اياك نعبد I. 4. Thee do we worship, which would have been in The dirham, I have given it to thee need not necessarily be prepos., since if it followed it might be attached or detached, as الدرهم اعطيتك or or [164] اعطيتك ايا؟; (2) optional, as ضرب زياد عمرا or
The *ag.* must precede the *obj.*, (1) when [otherwise] there is fear of confounding one with the other, as when their inflection is imperceptible, and the context contains no distinction, as *مَكَبَّرَ مَوْسَى عَبْسَى* Moses beat Jesus; but if the context supplies a distinction the *obj.* may precede or follow [the *ag.*], as *مَكَبَّرَ مَوْسَى الكَبْرَى* or *مَكَبَّرَ مَوْسَى* Moses ate the pears: (2) when the *ag.* is a *pron.* not circumscribed, as *مَكَبَّرَ زِيَدًا*; but when it is a circumscribed *pron.*, it must follow, as *مَكَبَّرَ زِيَدًا*.

Not any one has beaten Zaid but I. The *ag.* or *obj.*, when circumscribed by *أَلْلَٰٓا* or *إِنَّا* , must be *postpos.*, as *مَكَبَّرَ عُمْراً إِلَّا زَيْدًا* Not any one but, or *Only*, Zaid has beaten 'Amr, where the *ag.*, and *مَكَبَّرَ عُمْراً إِلَّا عَمْراً* Zaid has beaten only, or has not beaten any one but, 'Amr, where the *obj.* is circumscribed by *إِنَّا* , and *مَكَبَّرَ عُمْراً زِيدًا* 'Amr, where the *obj.* is circumscribed by *إِنَّا* [516]: but the circumscribed *ag.* or *obj.* sometimes precedes the [ *obj.* or *ag.* ] not circumscribed, when the circumscribed is obvious from something besides posteriority, as when circumscribed by *إِنَّا* , in which case it is recognizable from its occurring [immediately] after *إِنَّا* , as
Nor did any but God know that love which her tattooed embellishments stirred up for, i.e. in, us on the evening of the removal of the people of the dwellings to a distance, where the ag. restricted by َلا! precedes the uncircumscribed obj. (J), and

Nor did any but God know: (He knew) &c. (IA, J), not of the v. mentioned (J), so that the circumscribed ag. does not precede the obj., because this is not an obj. to the v. mentioned (IA), or as anomalous or a poetic license (J); but that an obj.
circumscribed may precede (IA, J), as ما ضَرِبَ إِلَى، because it is [still] meant to be understood as posterior (J): Ks [of the KK (J)] allows the circumscribed to precede, whether it be ag. [as in the former verse (J)], or obj. [as in the latter (J)]: some BB [and KK (J)] hold that it may not precede, whether it be ag. or obj. (IA, J), making لا to accord with إِنْ، which is the most correct [view], as AlFākīhī says, and explain the former verse like the majority, and in the latter supply كَالْمَهَا زَادْنِي before كَالْمَا زَنَى، which thus becomes ag. to the suppressed زَنَى، a latent pron. relating to تَكِيِّم being ag. of the expressed زَنَى، and it has not added &c. (What?) Her language (has added unto me)، كَالْمَا زَادْنِي occurring in reply to an assumed question, or [in their opinion] it is anomalous or a poetic license (J). When anything else is made to precede the ag., it is meant to be understood as posterior to the latter, on which account ضَرِبَ غُلَامَة زَيد (M). [For] the obj. containing a pron. relating to the posterior ag. may precede [the ag.], as عُمَار، خَافَ رَبَّهُ عُمَر, Umar feared his Lord, though the pron. thus relates to a word literally posterior; because the ag. is meant to be understood as preceding the obj., being orig. attached to the v., and is therefore prior in natural order though literally posterior. The obj. containing a pron. relating to what is
attached to the ag. may also precede, as हिंदुस् नेन्द्रिकर चार्य हैं जार हैं Hind's neighbour beat her manservant; because the pron's. relating to what is attached to that which precedes in natural order is like its relating to what precedes in natural order, since the attached to the preceding precedes. But it is anomalous for the pron. to relate from the prior ag. to the posterior obj., as in नाबालिका में अपनी ही सेज कृति Its flowers have ornamented the tree; because the pron. would thus relate to a word posterior both literally and in natural order. This is disallowed by most of the BB, who explain away the instances of it, as in

लक्ष्मी नाबालिका में मुल्ला में दर्पणा के कारण लोगों के दस्ते यौन निर्णय निर्देश
[by a companion of Muṣʿab Ibn AẓZubair Ibn Al'Awwām, When his pursuers saw Muṣʿab, they were affrighted at him; and he was on the point, had destiny aided him, of being victorious over them (J)] and

क्या हल्बा इत्यादितोहित अश्वति स्वद प्रर्क में नावा इत्यादितोहित निधि थी थोरे मजेद
[His gravity clad the possessor of gravity in the vestments of supremacy; and his liberality elevated the possessor of liberality among the pinnacles of glory (J)] and

लो अन मजेद भी खल दहर हो सिय और सिय में नामी अब्बासी मजेद दहर मतेह

12
[by Ḥassān Ibn Thābit, *And if it had come to pass that glory had for ever perpetuated one of men, his glory would for ever have preserved Muṭīm* (J)] and [160]

[by AnNābigha adhDhubyānī, *May his Lord requite 'Adī Ibn Ḥātim for me with the requital of the howling dogs; and He has done so* (J)] and

(by Salīt Ibn Sa'd, *His sons have requited Abu-lGhī­lan after old age and excellence of dealing with them, like as Sinimmār is, meaning was, requited, as poetic licen­ses, or anomalies, or otherwise explicable, as in جزى ربة أبا الخيلالي عن كبر * وحسن فعل كما يجزى سنمار* (IA), by Salīt Ibn Sa'd, *His sons have requited Abu-lGhīlan after old age and excellence of dealing with them, like as Sinimmār is, meaning was, requited, as poetic licenses, or anomalies, or otherwise explicable, as in جزى ربة أبا الخيلالي عن كبر* where they say that the pron. relates to understood from جزى ربة أبا الخيلالي عن كبر, *May its Lord, i.e. the Lord of requital, or to a person other than 'Adī; while some GG allow this [construction] in poetry though not in prose, which view AlAshmūnī says is the truth, because it only occurs in poetry from exigency (J). But the case in which a pron. attached to the preceding ag. would relate to what is attached to the subsequent obj., as ضرب بعلها صاحب هندي* Her, i.e. Hind's, husband beat the companion of Hind, is disallowed (IA).

§ 21. The pronominal is like the explicit ag. in being made the subject, as ضربت I beat and ضرب Zaid
beat; so that an ag., namely a pron. relating to ِزینَ, like the relating to ِانَّا ِضَرِبَ ِتَ فَا, is meant to be understood in ِضَرِبُ ِتَ. The ag. and pro-ag., being essentials and regarded as part of the v., are not suppressed; and when apparently suppressed, they are latent prons., as in the words of the Prophet ِلا ِيَدِریضُ ِزینَی حبیب یزینی وَهَوَ مؤَسِمَ وَلَا ِيَشَرِب ِشَارِبُ ِزینَی وَهَوَ مؤَسِمَ. The adulterer doth not commit adultery, when he committeth adultery, while he is a believer; nor doth he that drinketh drink wine, when he drinketh it, while he is a believer, so that the o. f. is not ِیَشَرِبُ ِشَارِبُ, but the ag. of ِیَشَرِبُ is a pron. latent in the v. and relating not to ِزینَی before mentioned, because that would be contrary to what is meant, but to the ِشَارِبُ necessitated by ِیَشَرِبُ ِشَارِبُ. The op. of the ag. and pro-ag. has usually no du. or pl. sign affixed to it (Sh); [for] when the v. is attribute of an explicit du. or pl., the majority of the Arabs divest it of du. or pl. sign, as if it were attribute of a sing. (IA), [so that] the v. is made sing.; as V. 26. [16].

LXIII. 1. When the hypocrites come unto thee (D), قَامْتِ, The Hinds stood (IA), نسوُتُكَ ِقَامُ ِخَرِتْكَ. Thy brothers, or Thy women, stood, like ِقَامُ ِخَرِتْكَ (Sh). قَامُوا ِزِيَادَی, قَامَوا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَادَی. ِقَامَا ِزِيَال
follows the v. is not made nom. by it, nor are the ل و ن and ps. showing that the ag. is du. or pl.; but the explicit n. is a postpos. inch., and what is attached to the preceding v. is a n. [i.e. pron.] in the position of a nom. through it, and the prop. [e.g. تَأْمَٰر] is in the position of a nom. as enunc. of the postpos. n.; or what is attached to the v. may be governed by it in the nom. [as its ag.], as before, while what follows is a subst. for the [attached] prons. ل و ن (IA): [thus] in XXI. 3. [1] is a subst. for the pron. in ل سو ل اسرو (D), [or] ل سو ل اسرو النجوى is an inch. and ل سو ل اسرو النجوى an enunc., which is the best analysis of this text (Sh); and in ل سو ل اسرو و صمو كثبر منهم V. 75. Afterwards they waxed blind and deaf, many of them كثبر is a subst. to the pron. in ل سو ل اسرو and ل سو ل اسرو (D), but should not be called inch. to the preceding prop., because the enunc. may not precede [the inch.] in such a case as this [28] (B). But the sign of the du. and pl. is affixed when the v. follows [the subject], as ل سو ل اسرو تَأْمَٰر and ل سو ل اسرو تَأْمَٰر, the ل و ن and ل سو ل اسرو being prons.; because the [former] ag. then becomes an inch. by reason of its precedence, and if the v. were made sing., as ل سو ل اسرو خرج, it might be supposed that a part [only] was meant, as ل سو ل اسرو خرج سبدهم The people, their chief went forth; whereas when the v. precedes, the sign of the du. and pl. in the
ag. makes a sign in the v. unnecessary (D). Some Arabs, however, [namely the Banu -lHārith Ibn Ka'b, as Aṣ-Ṣaffār says (IA),] affix such signs (IA, Sh) to a v. attributed to a du. or pl. explicit n. (IA), like as all affix a sign indicating the fem. (Sh), in which case the ۱, د, and ﺑً are [not prons., but] ps. indicating the du. and pl., like as the ٓ in قاتِم هنَد is a p. indicating the fem. [607], and the n. after the v. is its nom., as قاتِم هنَد is of قاتِم (IA); e.g.

"ولى قَتَلُ المَارِقِيَ بُنْسَةٍ وقد اسْلَامَ مَعَ وَحِيمٍ" (IA, Sh), by 'Abd Allāh Ibn Kāṣim, He conducted the fighting against the schismatics himself; stranger and relation having deserted him (J), the saying of the Prophet يَتَبَعَيْنِ فَيْكُمُ مَلاَكَةُ اللَّيْلِ وَمَلاَكَةُ النَّهَارِ Angels in the night and angels in the day relieve one another by turns among you, the saying of an Arab "اكُنَى الْبرَايِمُ"
The fleas have devoured me (Sh),

"يَلُومُونِي فِي اِشْتِرَاءِ النَّفْخِيـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~
(IA, Sh), by Abū 'Abd ArRahmān Muḥammad Ibn 'Abd Allāh al'Uthī, The women too fair to need ornaments saw hoariness, it having appeared in my side-face; wherefore they turned away from me with blooming cheeks (J), XXI. 3., as some say (Sh), al-dināni being ag. of اسراء, and the sign of the pl. [V. 75.,] āthārī being an ag. (B), and

(Sh) The spring-herbage was delivered of goodnesses which the white ones of the clouds made fruitful (Jsh). But that combination is rare when the v. is attribute of the explicit n. after it (IA), [and] has not been heard save in a weak dial. not found in the Kur'ān or the traditions of the Apostle [?] (D), though not rare when the v. is attribute of the l, r, and n, and the explicit n. is an inch. or a subst. for the pron. (IA). When the ag. or pro-ag. is fem., its op. is made fem., necessarily, or more correctly, or less correctly. The feminization is necessary (Sh), [so that] the quiescent of feminization is inseparable from the pret. v., (1) when the v. is attribute of an attached fem. pron. (IA), [i.e.] when the fem. ag. [or pro-ag.] is an attached pron. (Sh), no distinction being here made between properly and tropically fem., as هنذ كامّت, [i.e. هنذ, كامّت هي] being an inch., the ag. latent in the v., and the a necessary sign of the fem. (Sh),
and the saying of the poet

Verily munificence and manliness have been committed to a grave in Marv upon the clear road, instead of being a poetic license (Sh), not being taken as equivalent to (W); but when the pron. is detached, the is not put, as Hind, not any but she has stood (IA): (2) when the ag. is an explicit n., properly fem. (IA, Sh), not detached [from the v.], sing., du., or pluralized with the 1 and , as

When the wife of 'Imrān said, or the of women: for

[by Labid, My two daughters have wished that their father should live; and am I aught but a man of Rabi'a or Mūḍar? (N)] is a poetic license if the v. be supposed pret., but not if it be a contraction of the aor., wish; and in LX. 12. When the believing women come unto thee the obj. is interposed, or the ag. is really the conjunct quasi-pl. n. , as though
were said, or is a suppressed quasi-pl. n. qualified by the feminine, i.e. Feminization is more correct (Sh), [though] the is not inseparable (IA), (1) when the ag. [or pro-ag.] is an explicit n. tropically fem. [attached (to the v.) Sh], as and and the sun and the moon shall be brought together (Sh); (2) when it is an explicit n. (Sh) properly fem., but separated by means of something other than [from the v. (IA)], as or (IA, Sh), the latter being better (IA), and

And their prayer at the House has not been, and And the sun...together (Sh); (2) when it is [an explicit n. (Sh)] properly fem., but separated by means of something other than [from the v. (IA)], as or (IA, Sh), the latter being better (IA), and

[Verily a man that one of you has duped after me and after thee, an address to his beloved, in the world will indeed be duped, where the v. ought to be fem., i.e. (Jsh)], which [construction with the op. masc.] is confined by Mb to poetry. It is less correct (Sh), the may not be expressed according to the majority (IA), when the [fem. (IA)] ag. [or pro-ag.] is separated [from the v. (IA)] by means of as, as or (IA, Sh) and , not and
that the ag. is really masc. (Sh); but the is sometimes, though very rarely, rctained in poetry only, as

(IA), by Dhu-r-Rumma describing a she-camel, Goading and the lands bare of herbage have emaciated what was within her girths; so that not aught has remained but the bulging ribs (J), [or more accurately] the fem. is allowable from regard to the appearance of the expression, as

[Not any one has been clear from suspicion and blame in our strife but the daughters of the, i.e. our, paternal uncle (Jsh)], and even in prose, as is proved by the readings

XXXVI. 28. There was not aught but one shout andXLVI. 24. And they became in such a state that not aught was to be seen but their dwelling-places (Sh), [though] the reading with the is better, because you say that is sometimes, but very rarely, elided from the v. attributed
to a proper fem. without separation; and sometimes, but only in poetry, from the v. attributed to the tropically fem. pron., as

\( \text{لاَّ مَزَةَ وَدَفَا وَدَفَا * لَا أَرْضُ إِبْنُ إِبْنِهَا} \)

(IA), by 'Āmir Ibn Juwain at-Tā'i, with the first \( ل \) otiose and the second operative, This cloud is more beneficial than others, for not a cloud has rained with raining like its raining; and this land is so too, for there is not a land that has produced herbs with herb-producing like its herb-producing (J). If the v. be attribute of a perf. pl. masc., the \( ت \) may not be affixed to it, as قَامَ الزَّيدُوُّ. But when the v. is attribute of (IA), [i. e.] when the ag. [or pro-ag.] is (Sh), a broken pl. (IA, Sh) masc. or fem. (IA), or a quasi-pl. n., or [collective] generic n. (Sh), or perf. pl. fem. (IA), the ag. [or pro-ag.] belongs to the class of (Sh), [and therefore] the \( ت \) is like the \( ت \) with (IA), the tropically fem. explicit n. (IA, Sh), [so that] the \( ت \) may be expressed or suppressed, as قَامَ الْهَنْدَاتُ, قَامَ الْهَنْدُونُ, قَامَ الْرجُالُ and قَامَ الْأَعْرَاضُ, قَامَ النِّسَاءُ, قَامَ (IA), and Qāl. نَسَكَةٌ, (B), XLIX. 14. The Arabs of the desert said, \( وَقَالَ نَسَكَةٌ \) XII. 30. And certain women said, [where نَسَكَةٌ, being a quasi-pl. n. to امْرَأَةٌ and therefore not properly fem., has its v. denuded (of the \( ت \) (B),] and اورَقُ الشَّجْرَ.
The trees became leafy, all with the fem., because the جمع, or the masc., because the جمع is meant; for هنود and نساء are not properly fem., because the proper fem. is what has a فرج, and the فرج belongs to the individuals of the collection, not to the collection, whereas the v. is attributed to the collection, not to the individuals.

Of this cat. are نعم or فتح المرأة هند (Sh), [so that] the ت may be expressed or elided in نعم and its sisters, when the ag. is fem. (IA): the feminization is in conformity with the apparent [femininity of the ag.], and the masculinization is because المرأة is used in the sense of the genus not of one particular [woman], the genus being [first] eulogized generally, and the person whom it is intended to eulogize being then particularized (Sh); [so] the ag. is treated like the broken pl. as regards expression or elision of the ت, because it resembles the latter in denoting a multiplicity (IA): and similarly you say بُنْسَ المرأة بنَسَب or حِمَالَةَ المُحْتَلَب Most evil is the woman, the female carrier of firewood (Sh): elision [of the ت] in such cases is good, but expression [of it] is better (IA).

§ 22. An instance of the pronominal ag. is ضربت زيدا! He (Zaid) beat me and I beat Zaid, where you desire to make Zaid both ag. and obj. (M) Two
or more ops., of the species of the v. or of ns. similar to it, may contest one or more regs. posterior to them, as

\begin{equation}
\text{VIII. 95. Bring ye unto me, I will pour upon it, molten brass, where two ops.}
\end{equation}

claim one reg. 

\begin{equation}
\text{I beat and disgraced Zaid on Thursday, where two ops. contest more than one reg.,}
\end{equation}

\begin{equation}
\text{I hope, and dread, and supplicate God, earnestly seeking pardon and health in soul and body, where more than two ops. contest one reg.,}
\end{equation}

\begin{equation}
\text{words of the Prophet Ye shall pronounce the}
\end{equation}

\begin{equation}
\text{and the}
\end{equation}

\begin{equation}
\text{and the}
\end{equation}

\begin{equation}
\text{at the conclusion of every prayer three and thirty times, where more than two ops. contest more than one reg., namely the adv.}
\end{equation}

\begin{equation}
\text{and the unrestricted obj.}
\end{equation}

\begin{equation}
\text{Every debtor has satisfied and fully paid off his creditor; but 'Azza is so backward that her creditor is put off,}
\end{equation}

\begin{equation}
\text{wearied out, where two [pass. participial] ns. (Sh) contest [the (second) عريمه (BS)] as some say (Sh, BS), as likewise the two quals. contest in}
\end{equation}
by Ka'b, Su'ād has departed; and therefore my heart to-day is love-sick, enslaved, on her track, unransomed, shackled, provided that it be an adv. to متبول, dependent upon it, but not if it be a d. s. to its pron., dependent upon being suppressed, because in that case the quals. will claim the unrestricted being upon which it depends, this being the real d. s., whereas contest in the case of a suppressed word does not take place, and because when we make the first [qual.] govern we shall express [the real d. s. as] a pron. in the second, whereas the pron. does not govern, and the d. s. is not made a pron., since it is necessarily indet. (BS), and LXIX. 19. Take, read ye, my book, where a v. and [verbal] n. contest. There is no contest between ps., nor between a p. and another word; nor when the reg. precedes, or is intermediate, though some allow it in both cases (Sh), IX. 129. To the believers pitiful, merciful being assigned as an instance of the two posterior ops., and

طلت صواني بالرزابي صارية مهمنصب اتفا من براق تشم [by Sā'ida Ibn Juwayya (SM),] as an ex. of the intermediate reg., اتفا من red., and براق being an adv., تشم or تشم, one of which governs, while
the reg. of the other is suppressed (BS). They (wild cows oppressed by the heat) have passed the day standing with one foot raised, in the hard elevated places, parched with thirst; if, or whenever [181], they find in the border of the horizon, they watch to see where it will rain, a cloud charged with lightning, but ُمَهْمَا is obj. of ُتَصْبِ, and an exposition of ُمَهْمَا, whatever cloud &c. they find &c., they watch &c. (SM); nor is the saying of Imra al-Kais

[And if it were the case that my toiling were for the sake of a most ignoble livelihood, a small portion of the world's goods would suffice me, nor should I seek for grandeur (Jsh)] a case of contest (M, ML) at all, because of the difference of the [regs.] claimed by the two ops. (ML), since the second v. [of the second hemistich] is not directed to the same [reg.] as the first (M), for ُمَلْكُ ُکَفَانِی ُئَلْبُ ُقَلِیل ُمَن ُمُالِ suppressed because indicated, not ُقَلِیل ئَلْبُ ُکَفَانِی, lest the sense be vitiated. The two ops. in the process of contest must be connected together (a) by a con., as ُقَامَ وَتَقَدَّرْ اخْرُوك, (b) by the first's governing the second, as ُوَانَةُ ُکَانَ يَقُولُ سَفِهْنَا عَلَى ُاللَّهِ ُشَطَتَا LXXII. 4. And that our fool was wont to speak against God an extravagance and ُوَانَهُمُ ُظَنْنَا كَمَا ُظَنَّنَّنَاِ أَنَّ لَن يَبْعَثَ ُاللَّهُ ُأَحَدًا LXXII. 7.
And that they thought, like as ye thought, that God would not raise any from the dead, [which is loosely worded, because the first, namely طِنْبَةٍ كَانِي، does not govern the second v. itself, but only the inflectional place of the prop. that the second v. belongs to (MA), يَقُولُ سَفِيْهُ نَا being pred. of كَانِي، and كَانَ طِنْبَةٍ (DM), as likewise there is loose wording in the remainder of what he says here (MA)]: (c) by the second's being a reply to the first, either a correl. [419] of condition, as XVIII. 95.; or a reply to a question, as يستفْتَرُنَّكَ ُِلِّلَّهُ يَفْتِيكُمْ في الكَلْلَة IV. 175. [They consult thee (where كَانَ is suppressed because indicated by the reply): say thou God declareth unto you His ordinance concerning the man that leaveth neither child nor parent (B)]: or (d) by some similar mode of connection: while بَهِيْبَاتُ هُبْهُبَاتُ is not allowable (ML): but I have not seen it said that the two ops. must be connected together, except by IU; and others disagree with him, F allowing بَهِيْبَاتُ هُبْهُبَاتُ, to be an instance of contest (MA). Either of the two ops. may be made to govern (IA, Sh) the explicit n., while the other is withheld from governing it and governs its pron. (IA); but there is a dispute as to which is preferable [for governing the explicit n.]. The KK prefer the first to govern, because of its precedence: but the BB prefer the last, because of its proximity to the reg.; and this
mode is correct in analogy and more frequent in usage (Sh). The *pron.* governed by the neglected *op.* must be expressed, if it be such as must be mentioned, like the *ag.* or *pro-ag.*, whether the neglected be the 1st [*op.*], as in *

Thy two sons do good and do evil,* where the *ag.* is necessarily expressed as a *pron.* in the 1st v.; or the 2nd [*op.*], as in *

Thy two sons do good and do evil,* where the *ag.* is necessarily expressed as a *pron.* in the 2nd v. Similarly you say *

Thy two slaves acted oppressively and injuriously,* where the 2nd, and *

Thy two slaves acted oppressively and injuriously,* where the 1st governs [the explicit *n.*]. The *pron.* [in these neglected *ops.*] may not be discarded, because that would produce suppression of the *ag.* (IA): according to the two opinions [of the BB and KK] (M), you say *

Thy two slaves acted oppressively and injuriously,* and by common consent the *pron.* may not be suppressed when it is a *nom.* (Sh). A *non-nom.* [*pron.*] required by the neglected v. is either *orig.* an essential, i.e. the *obj.* of *

Thy two slaves acted oppressively and injuriously,* and its sisters, because *orig.* an *incl.* and *enunc.* [440], or not so (IA). If it be not (IA, Sh) *orig.* an essential (IA) [or otherwise] indispensable (Sh), and be required by the 1st [*op.*] (IA, Sh), when the 2nd is made to govern [the explicit *n.*], it must be suppressed (Sh); [and] it may not be expressed as a *pron.* (IA), because, being a complement, it need not be expressed as a *pron.* before being
mentioned [explicitly], since it may still be borne in mind, the relation of a pron. to a word posterior literally and in natural order being avoided only when the pron. is expressed (J), as not I beat him (Zaid) and Zaid beat me (IA, Sh) and not مرت بَيَّ (IA), except in poetry, as

(I.A, Sh) When thou art so circumstanced that thou satisfiest him and a friend satisfies thee in presence, then be thou in absence more careful of the compact of affection; and disregard the tales of the slanderers, for seldom is it that a slanderer devises aught else than estrangement of an affectionate friend, where صحب being required as an obj. by يرضي and ag. by يرضي is governed by the latter and expressed as a pron. with the former for the sake of the metre (J). If the non-nom. [pron.] be (IA, Sh) orig. an essential (IA) [or otherwise] indispensable (Sh), and be required by the 1st [op.], it must be placed last [in a pronominal form (IA)], as (IA, Sh)
He (Zaid) thought me to be it (standing),
and I thought Zaid to be standing (IA) [and]
I disliked them (the two Zaid) and
the two Zaid liked me (Sh). The non-nom. [essential
or otherwise (IA)] required by the 2nd [op.], [when
the 1st is made to govern (the explicit n.) (Sh)], is
expressed as a pron. [in the 2nd (op.) (Sh)], as (IA, Sh)
not I disliked them (IA), and he (Zaid) thought me to be it (standing),
Zaid to be standing (IA), and may not be suppressed except in poetry, as

\[ \text{...} \]

(IA, Sh), by 'Ātika Bint 'Abd AlMutṭalib, In 'Ukāz, the dazzling rays reflected from the weapons whereof blind the beholders, when they glance thereat (J), orig. لَمحَة (IA), the pron. (IA, J) relating to شَعَاعٍ, which is required as an ag. by يُعَشِّي and obj. by لِمَحَوا (J), [and] being suppressed by a license, which is anomalous, just as it is anomalous for the 1st [op.] when neglected to govern the pronominal obj. not orig. an essential
(IA); and therefore in XVIII. 95. the 2nd [op.] governs [the explicit n.], because otherwise would be said, and similarly in the rest of the texts of the Kur'ān belonging to this cat. [of contest] (Sh), being obj. of اَلْعَرْضَةَ ُهَلاَمَسْ, because, if it were obj. of اَلْعَرْضَةَ ُهَلاَمَسْ would be said (B). [In short] when the 1st [op.] is neglected, a pron. other than a nom., i.e. an acc. or gen., is not expressed with it, unless the obj. be orig. an enunc. [or otherwise indispensable], for this must be expressed [as a pron.] at the end; but with the 2nd [op., when neglected,] the pron. is expressed, whether nom., acc., or gen., and whether orig. an essential or not. The BB, however, hold that the obj. of the neglected v. must be expressed as an explicit n. when, if made a pron., it would not agree with its exponent [160], because of its being orig. an enunc. to what does not agree with the exponent, as when it is orig. an enunc. to a sin. while its exponent is du., as أَسْتَهَبَ رَبِّي نَزْلَتْ إِنْذَا زَيْدًا وَعُمْرَا أَخْرَيْيِنِ فَأَمَّلْيُنَّ اَنْفَعَانِ إِنِّي أَمْلَى لِي أَمْلَى أَخْرَيْيِنِ I think, and they two think me to be a brother to them, Zaid and 'Amr to be brothers to me, where, if you said أَيَا رَبِّي نَزْلَتْ إِنْذَا زَيْدًا وَعُمْرَا أَخْرَيْيِنِ which is the first obj. of رَبِّي نَزْلَتْ اَنْفَعَانِ أَخْرَيْيِنِ would not agree with أَيَا رَبِّي نَزْلَتْ اَنْفَعَانِ أَخْرَيْيِنِ to which it relates, and the agreement between the exponent and expounded would thus be lost, which is not allowable, while, if you said
though the exponent and expounded would then agree, the 2nd obj. לָיָהָ, orig. an enunc., would cease to agree with the first obj. the לָיָהָ, orig. its inch., whereas the enunc. must agree with its inch. Agreement being, therefore, impossible with a pron., the explicit n. is requisite, and then there is no contest, because each op. governs an explicit n. But the KK allow a pron. agreeing with the [original] inch., as אֲנִי וּבְיָדָא לָיָהָ, or suppression, as אֲנִי אֲנִי וּבְיָדָא לָיָהָ (IA). The ag. is also made a pron. in אַדָּא כַּאֲנִי גָּדוּלְאֵנִי When it shall be to-morrow, come thou to me, i.e. אַדָּא כַּאֲנִי מִאֵהֶל עֹליָא גָּדוּלְאֵנִי When our circumstance as to time shall be &c. (M).

§ 23. The op. of the ag. [or pro-ag. (Sh)] is sometimes (M, Sh) suppressed (Sh) [but] understood (M), because indicated by the context, (1) allowably, as זָיָד said in reply to "Who stood?" or "Who was beaten?", where you may also express the v., saying זָיָד or מָנָה זָיָד (Sh), a reading of XXIV. 36. 37., Wherein is His perfection extolled in the mornings and the evenings; men (extol His perfection), [ be being made nom. by what يִסְיָב
indicates (B),] i. e. يُسَمِّيُ لَهُ رِجَالِ، and

[by Dirar Ibn Nahshal (N) or Nahshal Ibn Harri (Jsh),
lamenting Yazid Ibn Nahshal, Let Yazid be bewailed: one
that succumbs because of hostility, and one that begs on
account of the destroying (مِمَّا being infinitival) of disasters
(shall bewail him) (N, Jsh), i. e. يَبَكيُّ ضَارِعٍ, a reply to an
assumed question (Jsh), as though it were said "Who
shall bewail him?" (N, Jsh), or] be made to weep: (let) one
&c. (make him weep), i. e. لَيْبِيكَة ضَارِعٍ (M): (2) necessarily
(AA, Sh), when a v. follows expos. of the op., as (Sh) in هَل
أَيْتُمْ نَزَدْ خَرْجَ (Has) Zaid (gone forth) has he gone forth?,
[where] the nom. is the ag. of an understood v. expounded
by the expressed [v.], and similarly (M) in وَأَيْنّ أُحَدّ مَمَى
المشركين استجارك IX. 6. And if any one of the poly-
theists (ask protection of thee, if) he ask protection of thee
(M, IA), in full إِذَا السَّمَاءُ رَأَيْتُ أَسْتَجاَرَكْ أَحْدَ أَيْنَ
انْشَقَّتْ وَأَنْزَلْتُ لَهُمْ وَحَقَّتْ وَأَنَا الأَرْضُ مَدْتِت
LXXXIV.

1—3. When the heaven (shall be riven in sunder, when) it
shall be riven in sunder, and shall give ear unto its Lord,
and be made meet for hearkening and obeying, and when the
earth (shall be stretched out flat, when) it shall be stretched
out flat (IA, Sh), where is ag. to suppress-
ed, like

\text{LV. 37. And when the heaven shall be riven in sunder, except that here the v. is mentioned (Sh), the full phrase being } \\
\text{إذا انشقت السماء } (IA), \text{ and [similarly] } \text{is pro-ag. to suppressed, and each of the two [suppressed] vs., being expounded by the v. mentioned, may not be expressed, because the v. mentioned is a compensation for it (Sh), and in }

\text{إذا قام بنصب معشر خشى عند الحفيدة أن ذو لؤنة لا ، (M), by Kurait Ibn Unaif, And had they made spoil of my camels, then, by God, a band fierce to resent injury on the occasion of indignation at aggression, though a feeble man (be yielding, though) he be yielding, would have charged themselves with aiding me, i.e. إن لأني ذو آخ (T), every n. in the nom. [similarly] situated after إن or إن being thus made nom. [as ag. or pro-ag.] by a v. necessarily suppressed (IA), and in the prov. لَو ذَات سْوَار لظْماتني If a braceleted, i.e. noble, woman (had slapped me, if) she had slapped me, it would have been endurable. In XLIX. 5. And if (it had come to pass) that they had been patient the meaning is لَو تَبَت (M), i.e. لَو تَبَت صبرها (K, B); for them صبروا is in the position of}
a nom. as ag. (K), [and] since  sàn, while indicating the inf. n. by means of its annexure, indicates  الثبوت by its own means, the v. [ثوبت] must be understood (B). The prov.  این لا تکن لک فی النسأ، means حظیة فانی غير الیة, If (thou have) not a favorite (among the women), (I will) not (be) backward in showing love for thee (M). When the case is such that either the suppressed is a v. and what remains is an ag., or what remains is an enunc. and what is suppressed is an inch., the latter is better, because the inch. is the enunc. itself, and therefore the suppressed is the expressed itself, so that it is a suppression like no suppression, whereas the v. is not the ag.; unless indeed the former [alternative] be supported (a) by another version in that position, like the reading of XXIV. 36-37. and لیبک اللین, in full  یسبحة رجال and  میکیه صاریع; [rather than  هم رجال and  هم رجال they, i.e. the extollers and the bewailers, &c. (DM),] these noms. not being construed to be inches. whose enuncs. [properly enuncs. whose inches. (MA, DM)] are suppressed, because these ns. are actually ags. in the versions with the v. in the act. voice, [یزید being then in the acc. as obj., Let one &c. bewail Yazid, while one (MA, DM) of the moderns (MA) says that there may be no suppression at all in the verse, یزید (MA, DM) with Damm in either version
(MA) being a voc., Let one &c. be made to weep or weep, O Yazid, for thy loss (MA, DM),] or (b) by another position resembling it or a position analogous to it, as

24. And assuredly, if thou ask them who hath created the heavens and the earth, they will say, God (hath created them), this being construed to be not الله خلقهم [or rather خلقهم الله (DM)], but خلقهم الله, because that occurs in the similar position

XLIII. 8. And assuredly, &c., The Mighty, the Wise hath created them, and in analogous positions, e.g. قالت مى إنباؤك هذا قاله النبي العليم الخبير LXVI. 3. She said, Who hath informed thee of this? He said, The Wise, the Omniscient hath informed me (ML).

§ 24. The inch. is that which, being made a subject of enunciation, or being a qual. governing in the nom. a sufficient substitute [for the enunc. (§. 25)], is denuded of lit. ops. The enunc. is that which together with an inch. other than the qual. before mentioned affords a complete sense (Sh). The inch., [therefore,] is of two sorts; (1) such as has an enunc. (IA, Sh), as Zaid is excusing, where زيد is inch. and عذر its enunc. (IA), which is the prevalent [sort] (Sh); (2) such as has (IA,
Sh) not an enunc., but a nom. (Sh), an ag. [or pro-ag.] (IA), that supplies the place of the enunc. (IA, Sh), as

Are these two travelling by night?, where the

Hamza is interrog., an inch., and an ag. supplying the place of the enunc. (IA) The two sorts have two matters in common: (1) both are denuded of lit. ops.; (2) both have an id. op., namely inchoation, i.e. their being thus denuded for the sake of attribution (Sh). If denuded not for the sake of attribution, the inch. and enunc. would be in the predicament of the ejes. [200], the property of which is to be cried out uninfl., because inflection is required only after construction [159] and composition (M). The inch. [of either sort, then], [according to the BB (IY, IA),] and the enunc. [according to some of them (IY, IA), and apparently to Z (IY),] are governed in the nom. by [inchoation (IY, IA), an id. op. (IA), i.e. (IY, IA)] the being denuded (M, IA) of lit. ops. (IY, IA) neither red., as in Thy sufficiency is a dirham [201, 503], where is an inch., the

being red., nor quasi-red., as in Scarce

any man is standing [498, 505], where is an inch., as is shown by the fact that the n. coupled to it is put into the nom., as (IA), [when this denudation is] for the sake of attribution (M); but according to (IY, IA) others (IY), [vid.] S and the majority of the BB (IA), the enunc. is governed [in the nom. (IA)] by the inch. (IY, IA), a lit. op., which is the
justest doctrine (IA). The two sorts of inch. differ
in two things: (1) that which has an enunc. is either a
plain n., as God is our Lord, and
Muhammad is our Prophet, or a paraphrase of a n., as
II. 180. [571] And that ye should
fast is better for you, i. e.
and similarly
[2]; whereas that which dispenses with an
enunc. is never a paraphrase of a n., and is not even every
n., but [only] an epithetic n.[3], as
and
: a paraphrase of a n.,
[2]:
the inch. that has an enunc. needs
no support; whereas the other must be supported upon
a neg. or interrog., as just exemplified, and as in
[My two friends, ye are not faithful to my covenant, when
ye are not for me against him that I break with (Jsh)] and

(Sb) Will the people of Salma abide at home, or have they
proposed journeying? If they journey, wonderful will be
the life of him that abides at home (Jsh). The qual.,
when not supported upon a neg. or interrog., is not an
inch., though Akh and the KK allow it to be so, as
[25]: an ex. of it is
for better are we in the estimation of men than ye, when the summoner, who waves his garment that he may be seen, says, Ho! such a one, come for me, orig. خیر (J) being an inch., and an ag. supplying the place of the enunc., [not respectively a prepos. enunc. and postpos. inch., lest the فعل of superiority be separated from its reg. عند الناس منكم by an extraneous (word); but this construction is anomalous, and خیر is held by the BB except Akh to be enunc. of a suppressed (inch.), i.e. نصي خیر, the expressed نصي being a corrob. of the pron. of the suppressed inch. (latent) in خیر; and (in Akh’s analysis) the verse contains another anomaly, namely that the فعل of superiority, خیر, governs an expressed (pronominal) n. in the nom. otherwise than in the case of the الكحول (360) (J): and

خیر بهو لهب فلا تك ملغيا* مقالة لهبي إذا الطير مرت
[by a man of Tayyi, Skilled in augury are the Banu Lihb; so be not thou neglectful of the saying of a Lihbi, when the birds pass (J)] is [also] pronounced to be an ex. thereof, خیر being an inch., and بهو لهب an ag. supplying
the place of the enunc.; [but the BB (except Akh) make it a case of hyst.-prot., خبير, (though sing.,) being enunc. of the pl. ب)، because it is on the measure of an inf. n., like براجع Braving, and the inf. n. is used as enunc. of sing., du., or pl., like LXVI. 4. (571) And the angels thereafter will be helpers (J)]. The qual. must govern in the nom. an explicit ag. [or pro-ag.] or a detached pron. [163], not a latent pron.; so that in ما زيد قائم ولا كاعن it is not said that is an inch., and the pron. latent in it an ag. supplying the place of the enunc., though this is disputed (IA). My saying "governing in the nom. a sufficient substitute [for an enunc.]" is general enough for that nom. to be an explicit n., like قوم سلما in the 2nd verse, or a detached pron., like إنتم in the 1st verse—which [verse] refutes the KK and Z and IH, who hold that the nom. must be explicit—and for that nom. to be an ag., as in the two verses, or a pro-ag., as in أمضروب الزيداني (Sh). The sentence must become complete by means of the ag. [or pro-ag.], otherwise the qual. is not an inch., as إثماً أبواه زيد (IA), which sort of phrase is excluded from "a sufficient substitute [for an enunc.]" (Sh); so that زيد is a [postpos. (IA)] inch., a prepos. enunc., and an ag. to قائم, which can-
not be an *inch.*, because the sentence does not become complete by means of (IA, Sl). The *interrog.* may be a *p.,* as exemplified, or *n.,* as ُکیف ُجاَس العرَابِیْ 

How are the two ‘Amrs sitting?*, and the neg. may be a *p.,* as exemplified, or *v.,* as ُلیِس قاَّئم الزیداَری, where ُلیِس is a *pret. v.,* ُقَاّئم its *sub.,* [orig. an *inch.,*] and ُقَاّئم الزیداَری an *ag. [to ُقَاّئم]* supplying the place of the *pred.* of ُلیِس, [orig. an *enunc.*], [or *n.,* for] you say ُعَیِرَ قاَّئم الزیداَری, where ُعَیِرَ is an *inch.,* ُقَاّئم governed in the *gen.* by prothesis, and ُقَاّئم الزیداَری an *ag.* supplying the place of the *enunc.,* because the meaning is ُمَا قاَّئم الزیداَری, so that ُعَیِرَ ُقَاّئم is treated like ُمَا ُقَاّئم, as

[Not playing are thy foes; wherefore discard thou play, nor be duped by a casual truce (J), ُعَیِرَ being *inch.,* ُلَا gen. by prothesis, and ُعَداَك ag. to ُلَا supplying the place of the *enunc.* of ُعَیِرَ, [since the *qual.* ُلَا is supported upon the *neg. n.* ُعَیِرَ, because the sense is ُلَا ُعَداَك, so that ُعَیِرَ is treated like ُلَا the objection that the *qual.* in this verse is not an *inch.,* but a *post. n.,* being met with the reply that it is really an *inch.,* though lite-
rally governed in the gen. by the pre. n., as though 

were said, or that, since the pre. and post. ns. are like one 

thing, it is as though the qual. were the inch. (J),] and 

[by Abū Nuwās (J),] a verse that IJ boggled in 

parsing to his son, [Unregretted is a time that passes 
in trouble and grief, which is like the preceding (J),] 

being a prep. and gen. in the position of a nom. 

through ماسوف َّلِيَ ُّلِمْ َيِنْقَضَى َبَلَىٰ َوَالْحُزُّرِ 

as pro-ag., and supplying the place of 

the enunc. of the inch. َّلِيَ ُّلِمْ َيِنْقَضَى َبَلَىٰ َوَالْحُزُّرِ. When the qual. and ag. 

[or pro-ag.] are both sing., as اَكَّلَمْ َزِيدْ, the qual. may be 
an inch., and what follows it an ag. [or pro-ag.] sup-

plying the place of the enunc., [the better analysis, as 

appears below, because of the absence of hyst.-prot.,] 
or the qual. may be a prepos. enunc., and what follows 
it a post-pos. inch.; e.g.

Art thou forsaking my gods?, where اَرَاغْبْ اَنتُ ُّلِمْ َيِنْقَضَى XIX. 47. 

may be an 

inch., and اَنتُ an ag. supplying the place of the enunc., 
or may be a prepos. enunc., and اَنتُ a post-pos. inch.; 

[(for) the verse خَلِيَّةٌ َّلِيَ ُّلِمْ َيِنْقَضَى َبَلَىٰ َوَالْحُزُّرِ refutes the assertion of 

the KK and Z and IH that hyst.-prot. is obligatory in 

XIX. 47., since in the verse it would be impossible, for 

the enunc. of the du. cannot be sing. (Sh);] and, َّلِيَ ُّلِمْ َيِنْقَضَى
being a reg. of ُ، the former [analysis] is more [especially] appropriate, since it does not involve separation of the op. and its reg. by an extraneous [word], for ُ as ag. to ُ is not extraneous to it, whereas in the second [analysis] ُ, being an inch., and therefore not governed by the enunc. ُ, is extraneous to it.

When both are du., as اقائكين المزدوار, or pl., as اقائكين المزدوار, the qual. is a prepos. enunc., and what follows it an inch., according to the ordinary dial.; but in the dial. of اكلوني البراغيت [21] the qual. may be an inch., and what follows it an ag. [or pro-ag.] supplying the place of the enunc. They may, however, disagree in number: this [construction] is of two kinds; (1) dis-allowed, as اقائه زيد اقائه زيد, which composition is [obviously] wrong; and (2) allowable, as اقائه المزدوار اقائه المزدوار, in which case the qual. must be an inch., and what follows it an ag. supplying the place of the enunc. (IA). The nom. in افكر الله شك XIV. 11. Is there concerning God any doubt? and ُ Not in the house is Zaid may be an inch. or an ag. [498], the latter being preferable, because the o f. is absence of hyst.-prot.: and like it are (a) the two
21. But they which have feared their Lord shall have pavilions above which shall be pavilions (DM), because the 1st adv. is supported upon what is predicated of, [i.e. لکھیُ الہی تہم ہم غریف میں فوجہا غریف (DM),] and the 2nd upon the qualified, the 1st Upon being qualified by what follows it; (b) the n. following the qual. in اقاتم زید and زید نائم ابوة, because of what we have mentioned, [that the o. f. is absence of hyst.-prot. (DM),] and because, when the اب is an ag., the enunc. of زید is a single term [26], the o. f. of enunc.; and (c) بیتم میں المسام ہوئی طلبات in II. 18., [(which is like the 2nd غریف,) Or like the similitude of men caught in a rain-storm from heaven, wherein are darknesses (B),] the ep. being orig. a single term: and, if you say اقاتم اننت, the case is similar, according to the BB; and the doctrine of the KK, with whom IH. agrees, that this [pron. (DM)] must be an inch. is conclusively falsified by XIX. 47. and خلیلَ آغم, the saying that the pron. is an inch., as Z asserts [and IA allows] in the text, leading [in the text] to separation of the ep. from the reg. by an extraneous [word], and in the verse to making the sing. the enunc. of the du. And
may be an ag. by means of the adv., the latter being supported upon the s. s., namely the pron. of Zaid assumed to be in ضرب، [Zaid was beaten, his brother being in the house (DM),] or pro-ag. of ضرب assumed to be void of the pron., [Zaid's brother was beaten in the house (DM),] or an inch. whose enunc. is the adv., the prop. being a d. s., [which (construction) reverts in sense to the 1st (DM):] Z and Fr, indeed, hold this last mode to be anomalous, because the circumstantial nominal prop. is void of the و، and declare the quality of ag. to be necessary in جاء زيد عليه حببة [80]; but it is not as they assert: and the three modes are allowable (DM) in لكمين من نبى قتل معه ربطون كثیر III. 140, being pro-ag. (? ag.) of the adv. occurring as a d. s. to the pro-ag. of قتل، read with the single ت، the pron. of نبى (DM), the sense being كاننا معه الله (K), or pro-ag. of قتل، or an inch. whose enunc. is the adv., the prop. being a d. s., And how many a Prophet hath been slain, with him being many devout men! or And how many a Prophet have many devout men been slain with! (DM). The 1st of the two ns. must be the inch., [and the 2nd the enunc.,] (1) when both are det., whether equal in degree [of determinateness (DM)], as الالله رَبِّنَا، [what is pre. to the pron. being graded with
the proper name (262) (DM),] or unequal, as زيد الفاضل and أُبا الفاضل زيد: this [30] is the ordinary [doctrine]; but the truth is that the inch. is (a), [if both be alike known or unknown (DM),] [the] more det., like زيد in the ex., [whether it be first or last, and, if one be not more det., the first (DM),] or (b), [if they differ as to being known and unknown (DM),] the one known to the person addressed, [whether it be first or last, more det. or not (DM),] as if he say Who is the stander?, and you then say زيد الفاضل The stander is Zaid, but (c), if he know them both, though not the relation [of one to the other], the first: (2) when both are indet., suitable for being made the inch. [25], as أفضل منك أفضل مني [28]: (3) when they differ as to determinateness and indeterminateness, and the 1st is the det., like زيد فاضل: but if the first be the indet., then, if it have not a permissive, it is. an enunc. by common consent, as خاز ثوبك Thy garment is silk: and if it have a permissive, it is still so, according to the majority, while S holds it to be the inch., as خيير منك زيد Zaid is a better than thou or A better than thou is Zaid, and in my opinion either mode is allowable, the latter on the evidence of the saying زيد مبسوط [above], the ب not being prefixed to the enunc. in affirmation, [(and) (indet.,)
This is a man sufficing thee, where it (K, B on III. 167.) does not import determinateness through being pre. (B), (but) is an ep. of the indet., because its prothesis is not real, since it is in the sense of the act. part. (111) (K),] and the former on that of the saying [448] with the nom., What has thy want become?, orig. ما حاجتكت, [ما being indet. (180), a prepos. enunc. (DM),] so that the annulling [v.] is introduced after the det. is assumed to be an inch., otherwise it would not be introduced, since an interrog. is not governed by what precedes it, [for, if ما were an inch., the annuller would be prefixed to it, so that the interrog. would be governed by what preceded it (DM),] whereas with the acc. the o. f. is ما, [ما, t. q. being a 1st inch., ما هي حاجتكت enunc. of the 2nd (DM),] then, the annuller being prefixed to the pron., the latter becomes latent in it, [so that ما is an inch., the sub. of a latent (pron.), حاجتكت a pred., and the prop. the enunc. of ما (DM)]. The last, however, must be the inch. in بُنُونَا آَلَهُم, أبو حنيفة *أبو يوسف* [28] from regard to the sense (ML), notwithstanding the equality in [degree of] determinateness (DM). The primary condition of the n. is inchoation; but that which
governs the nom. otherwise than in the case of inchoation or the acc. or gen. sometimes invades the inch., so that it becomes non-inchoative: e. g. 

becomes 

by prefixion of 

or 

or 

or 

Thus the ops. &c. rob the inch. and enunc. of stability upon the nom. (M). The annullers of inchoation are (1) vs., i.e. 

and its sisters [447], the vs. of app. [459], and 

and its sisters [440], (2) ps., i.e. 

and its sisters [38, 107], the generic neg. 

and its sisters [33, 97, 516] (IA). The inch. resembles the ag. [19] in being a subject of attribution; and the enunc. resembles it in being a second constituent of the prop. (M), [for] the v. cannot dispense with the n. [432], like as the first n. cannot dispense with the other in inchoation (S).

§ 25. The inch. is (1) det., which is the general rule, (2) indet. (M, IA, Sh), either qualified or unqualified (M), but only [on condition that (the predication made of) it import a material sense, which is realised (IA)] in particular cases extended by some moderns to upwards of 30 (IA, Sh), said to be [all] reducible to generality or particularity of the indet. (Sh). Those not here mentioned are either referable to what is mentioned, or not correct. [Of] these cases (IA), [i. e.
of] the permissives of inchoation by means of the \textit{indet.} (ML), instances of particularity (Sh) are (1) the \textit{indet.'s} being (a) qualified (IA, Sh, ML), (n) literally (IA, ML), [i.e.] by an ep. mentioned (Sh), as ولعب موسم خبر من مشرك II. 220. And assuredly a believing servant of God is better than a polytheist (ML, Sh), 

A man of the nobles is with us (IA), and ضعيف عان بتقلتة \textit{رجل من الكرام عندنا} (IA), and 

A feeble man takes refuge in a weak thornless tree of the kind termed قرمل, orig. ضعيف, the inch. being really the suppressed \textit{indet.}, which is qualified; but every ep. does not produce material sense, so that رجل من الناس جانئ is not allowable (ML), the man being known to be of mankind, so that the qualification imports nothing material (DM); (b) constructively (IA, ML), [i.e.] by an ep. supplied (Sh), as \textit{شر أكبر} (ML), [or] \textit{شر أكبر منه} (Sh, ML), [below] An evil, (being what an evil!), made &c., or A (great) evil, i.e. (IA, ML) [or] \textit{شر أكبر} (ML) [or] \textit{شر أعظم} (IA), and 

قدر احكم هذا المجاز وقد أرى *، إني ما لك ذو المجاز بدار

i.e. تقدر لا يغاليب, [A decree (that is not to be contested) has made thee to sojourn at Dhu lMajáz; and indeed I think, by my fathers (130), Dhu-lMajáz is not a home
for thee (DM, Jsh)]; (e) logically (ML), being a dim. (IA, Sh), as رجل صغير (Sh, ML) [or] حقير (IA), A small, or contemptible, man came to me, because the dim. formation qualifies in sense (IA, Sh) with smallness (Sh), or containing the sense of wonder (IA), as ما احسى زيدا [180, 478] (IA, ML), i. q. شيء عظيم احسى زيدا, though in these two sorts there is no supplied ep., so that they might be of the 2nd kind (ML); or (b) a relic of a qualified (IA, ML), as the GG say (ML), e. g. مؤمن خيير من كاثر A believing man is better than an unbelieving (IA), though the correct is what I have explained (ML), that the inch. is suppressed, and the permissive the qualification mentioned (DM): (2) its having a reg. [dependent upon it (Sh)] or being pre. (IA, Sh), [i. e.] its governing the nom., as فائد منف رأائي according to him that allows it [1, 24], or the acc. (ML), as أمر ببعرو صدقة رنهى عى منكر صدقة [words of the Prophet (Sh)] An enjoining of right is an alms, and a prohibiting from wrong is an alms and أفضل منف جارني A more excellent than thou came to me (Sh, ML), the adv. being in the place of an acc. through the inf. n. and qual., or the gen. (ML), as خمس صلوات كنتبهي الله على العباد [words of the Prophet (Sh)] Five prayers hath God prescribed unto men (Sh, ML), provided that the post. n. be
indet., as exemplified, or det. when the pre. n. is such as does not become det. through prothesis, like مَثْلٌ لا يَبْنِعُ. The like of, i.e. One like, thee is not niggardly [114], the pre. n. in other cases being det., not indet. (ML): an instance of generality is (Sh) (3) its being general (IA, Sh, ML), (a) itself (Sh, ML), like [كل] and the cond. and interrog. ns. (ML), as كل لَّهُ قَانُونٌ XXX. 25. All are continually obedient unto Him and من يَقُوم أَتَمْ معّه. Whoever stands, I shall stand with him (Sh); (b) through something else (ML), being preceded by a neg. (IA, Sh) or interrog. (IA), as مَرْجِلٌ في الدار. Not a man is in the house (Sh, ML), or inter. (IA), as هل رجل في الدار. Is any man in &c.?, and and الله معّه XXVII. 61. What! is any god fellow with God?: [and permissives not mentioned in Sh are] (4) syndesis, provided that the coupled or ant. be such as might be an inch. [if it stood alone (DM), (which includes the cases of) (a) the indet.'s being coupled to a det., as زيد ورجل قائم, and to (a n. qualified by) an ep. (IA)], as تول معروف ومغفرة خير من صدقة يتبعها أدنى A kind saying and forgiveness are better than an alms that injury follows, [(and) as تميُّي ورجل في الدار A Tamīmī and a man are in the house (IA),] and [(b) a qualified n.'s being coupled to it
Obedience and a right saying (are more exemplary than aught else); IM omits the proviso, citing

but this is not an ex. of the case, since the may be for the d. s., which [ of the d. s. (DM)] is a permissive, and, even if the syndesis be preserved, a supplied ep. 

required by the situation is there [as the permissive (DM)], while syndesis may not be the permissive, because the coupled in the verse is the prop., not the indet. (ML), I have patience, while, or but, she that kills me has (great) complaining: then has any man heard of a more marvellous matter than this? (Jsh): (5) the enunc.'s being an adv. or [prep. and (IA)] gen., [or, as IM says, prop., as L. 34. And We have an additional store, for every period is an ordinance, and (Such that) his young man repaired to thee was a man (ML)], provided that the enunc. be [particular (ML), which means that what the adv. is pre. to, or the gen., or the subject in the prop., should be such as might be an inch., like the det. in , the general , and the det. (DM),
so that 

is not allowable, because there must be at the time some man in some house, and therefore to predicate that imports nothing material, and (ML) prepos. (IA, ML), as they say, though the precedence is requisite only to preclude its being mistaken for an ep., [the indet. having more need of the ep. than of the enunc. (DM)]; [thus in the last verse] the enunc. is a particular adv. [عند قاتلتي], and this is by itself a permissive, its precedence not being necessary, because particularity [of the indet.] is attained through the supplied ep., [so that the indet. needs no (other) ep. (DM),] and therefore the adv. may be postpos., as in VI. 2. And a named period hath He [28]: (6) the indet.'s being intended to denote the possessor of the essential nature considered abstractedly, as A man is better than a woman: (7) its being in the sense of the v., which includes (a) its being meant to denote wonder, as I wonder at Zaid! (DM),] or invocation [28], as I invoke a blessing for them (DM),] and Woe unto them that give short measure!, [i.e. I invoke a curse upon them (DM),] and (b)
so that contains two permissives, [or rather three, the neg. and the two in , i.e. government (of the nom.) and verbal sense (DM),] the majority [of the BB] disallowing not because it contains no permissive, but either for want of the condition of government [346], i.e. support, or, more obviously, for want of the condition requisite for the enunc. [24], i.e. precedence of a neg. or interrog.: (8) that the appertaining of that enunc. to the indet. should be an infringement of the usual course [of nature], as A tree bowed down and A cow spoke, such an occurrence on the part of the individuals of this genus being abnormal, so that there is a material sense in predicating it thereof, [because of its being unknown (DM),] in contrast to : (9) occurrence of the indet. after denoting unexpectedness, as I went forth, and, lo, a lion was at the door!, since the ordinary course [of nature] does not necessitate your being surprised by a lion on your going out, [so that the predication has a material sense (DM)]: (10) for the same reason as the last (ML), its occurrence [at the beginning of a circumstantial prop. (ML),] after the of the d. s., as
(IA, ML) We journeyed by night, a star having given light; but after thy face appeared, its lustre hid the light of every shining star (J), or not after the

(ML) The wolf comes by night to them (the sheep) in the period of life one (single time); but every day they see me, a big knife in my hand (DM, Jsh). Other permissives mentioned are the indet.'s being (IA, ML) (11) circumscribed, as

Only a man is in the house (ML), [or] in the sense of the circumscribed, as

(Not aught but) an evil has made a possessor of a canine tooth to whine (IA), (12) distributive, as

(by Inra alKais, And I approached crawling upon the two knees, from fear of being tracked to her abode; and when I come forth, I walk boldly, a garment have I forgotten at her dwelling, and a garment I trail on the ground (J)], (13) after the ف of the apod., as

If an ass be gone away, an ass is fast in the tether (IA, ML), (14) after لولا, as

(IA) Had there not been patience, every lover would have
perished, when their riding-beasts arose for departure (J); these, however, require consideration, because in the 1st inchoation by means of the indet. is correct without

Only a man is standing (DM),] in the 2nd the two vs. may be eps., the enunc. being suppressed, i.e. and (of my garments is) a garment (that) I have forgotten, and (of them is) a garment (that) I trail, or enuncs., two supplied eps. being there, and a garment (of mine) have I forgotten, and a garment (of mine) I trail, in the 3rd the sense is another ass, the ep. being suppressed (ML), and in the 4th [also] the author holds the permissive to be a supplied ep. (DM); (15) a reply, as [intended to be (J)] vague, as

by Imra al-Kais, [O Hind, wed thou not a dolt, upon whom (so dirty is he) is still the hair that he was born with, red-haired, between whose wrists and ankles is some amulet, in whom is a dryness of the wrist-joint producing distortion of the hand, who seeks the ankle-bone of the hare as a charm against the evil eye and sorcery, no
being meant to the exclusion of another, for, while the vagueness of the *indet.* is what disqualifies it from being an *inch.*, when an *indet. inch.* with no (other) permissive is found in the speech of the eloquent, the intention of making (it) vague is held to be the permissive (J),] (17) subjoined to the ل of inception, as *ارجل قائم* Assuredly a man is standing, (18) after the enunciatory كم، as كم عمة الالغ كم [224] (IA), كم being enunciatory, in the position of an acc. as an adv., its sp. in the gen. being suppressed, i. e. كم وقت، and كم in the nom. being an inch., which has, however, another permissive, its being qualified by لئن (J).

§ 26. The *enunc.* is (1) a single term [24], either [prim., and then, according to the KK (and Z) and IM, absolutely (IA)] void of the pron. [relating to the inch.] (M, IA), as زيد غلامك Zaid is thy young man (M), though Ks and many others hold that it does assume the pron., زيد اخوك Zaid is a lion, i. e. شجاع brave, but not otherwise, as [before] exemplified (IA); or [deriv., and then (IA)] assuming the pron. (M, IA), as عمر مسْطَق Amr is departing (M), when not governing an explicit n. in the nom., and when
following the course of the v., like the act. and pass. parts., [the intensive paradigms (C),] the assimilate ep., and the فعل of superiority, as زيد منطلق، i.e. هو، but not when not following the course of the v., like the instrumental ns., as هذا مفتاح This is a key, where there is no pron., and likewise ns. on the mould of فعل denoting time and place, as هذا مرمى زيد This is Zaid's place or time, of shooting, where there is no pron., nor when following the course of the v., but making an explicit n. nom., as زيد كاذم علامة Zaid, his two young men are standing, where كاذم makes علامة nom., and therefore does not assume a pron. (IA); the deriv. [enunc.] when not governing an explicit n. in the nom., [and when following the course of the v.,] governs the pron. of the inch. in the nom., because the deriv. is like the v. in meaning, and therefore must have an ag. [or pro-ag.], either explicit, as زيد ضارب علامة Zaid's young man is striking, or pronominal, as زيد منطلق هو، in full منطلق هو (C); when the [deriv. (IA)] enunc. falls to the person [or thing] that [the attribute denoted by] it belongs to, the pron. is [necessarily (C)] latent [in it, as زيد كاذم، S (however) allowing في in زيد كاذم هو to be either a corrob. of the latent pron. or an ag. to كاذم (IA)]; but when it falls to a person [or thing] other than that which [the attribute
denoted by] it belongs to [and whose pron. it governs in the nom. (C)], the pron. must be expressed, according to the BB, whether ambiguity be [otherwise] precluded, as

\[ \text{Zaid is beating Hind (IA)} \]

[and] \[ \text{Hind is beating Zaid (C), or} \]

not precluded [without the pron. (IA)], as \[ \text{Zaid is beating 'Amr, [Zaid being an inch.]} \]

\[ \text{Zaid is beating 'Amr, [Zaid being an inch.]} \]

\[ \text{enunc. of the beating (C), while,} \]

according to the KK, the pron. [may be either expressed or latent, if ambiguity be precluded, as in \[ \text{Zaid is beating 'Amr, where 'Amr is imagined to be the ag. of the beating (C),] while,} \]

so that \[ \text{may be expressed or not, at will, and (IA) must be expressed [only (C)] when ambiguity is apprehended [(without it), as in \[ \text{Zaid is beating 'Amr, where without the pron. the ag. of the beating might be either Zaid or 'Amr, whereas with the pron. Zaid must be the ag. (IA)]; and the saying of the poet} \]

\[ \text{[My people are the builders of the pinnacles of glory: by God, 'Adnān and Kāhtān have known the truth of that (J), in full (IA),] is an ex. (IA, C) of the KK's doctrine} \]
(IA) that shows them to be right, [دَرُّى being an inch.,] a 2nd inch., forming with its enunc. بَانُوْهَا a prop. in the position of a nom. as enunc. of the 1st inch., and the cop. هُم suppressed (J),] since he does not say بَانُوْهَا هُم (C), there being no fear of ambiguity, as the pinnacles are known to be built, not builders; the BB, however, hold دُرُّى to be the reg. of a suppressed qual. indicated by the one mentioned, i.e. بَانُوْهَا بَانُوْهَا دُرُّى آخَن, though [denoting] past [time] and anarthrous [345], governing [the acc.], because it is meant to express continuance, so that it may govern as well as what is meant to denote the present or future, My people (have been building) the pinnacles of glory, have been the builders thereof (J): (2) a prop. (M, IA), which some say must be enunciatory, [but, correctly, may be originative, though the inch. may not have an annuller, like كَانَ and their sisters, prefixed to it, unless its pred. be enunciatory (DM),] so that there is a dispute as to زِيد اضْرِبَت زَيد كَيفْ هُوَ Zaid, beat thou him and how is he?, some saying that [كَيفْ هُوَ (DM) or] the [other] prop. after the inch. is in the place of a nom. as an enunc., which is correct, and some that it [is not, because it is originative (DM), but] is in the place of an acc. through an understood saying, [i.e. اَتْوَلَ نِيَة اضْرِبَة (DM),] which is the enunc. : the major [1] prop. is biform, i.e. nominal
in the former and verbal in the latter part, as زيد يقوم 
ابوة, or uniform, [i. e. nominal in both parts (DM),] as زيد ابيرة قائم (ML): the [enunciative] prop. is (a) verbal, 

as زيد ذهب اثروا. Zaid's brother went away; (b) nominal 
as عمر أبوة منطلق. Amr's father is departing; (c) cond., 
as بكر ان تعلوه يشكرك Bakr, if thou give unto him, will thank thee. [the cond. prop. being added by Z and others (ML), thus making four divisions of the prop. (DM), though correctly a branch of the verbal (ML)]; (d) adverbial, as, 

في الدار اسقرا. if thou give unto him, will thank thee. [the cond. prop. being added by Z and others (ML), thus making four divisions of the prop. (DM), though correctly a branch of the verbal (ML)]; (d) adverbial, as, 

في الدار Z's e.x. of the adverbial [1] prop., supposes the supplied استقرار to be not a n., but a v. [27], suppressed alone, the pron. being transported to the adv. after being governed by it (ML); for in زيد استقر في الدار there is a latent pron. in استقر governed by it; and, when the v. is suppressed, the pron., becoming devoid of op., is then governed by the adv., and consequently is transported to it, and becomes latent in it, because the pron. is attached only to its op. (DM): 

(3) an adv. or [prep. and] gen., as زيد عندك and زيد في الدار, dependent upon a word necessarily suppressed, 

according to some an act. part., in full زيد كاير إن. or مستقر, in which case the enunc. belongs to the class of the single term, but according to the majority of the BB
a v., in full زيد استقرُ Алغ

... :.,","§ ",

In full est القر أَلْغ

... , in which case the enunc. belongs to the class of the prop., and according to some, among them IM, either one or the other, while Abû Bakr Ibn AsSarrâj wrongly holds that the adv. or [prep. and] gen. is a distinct class: the suppressed [word] is anomalously expressed in

لِكِ الْعَزَّ أَنَّتُ مُولِيكَ عِزٌ وَأَيُّ حُيُّ

فَأَنْتَ لَدي بحبوحة الورى كافٍ

(IA) Thine will be might if thine ally be mighty; and if he be mean, thou wilt be at the centre of meanness, while IJ declares that it may be expressed, because it is original (J): the adv. assumes a pron. transported to it from the suppressed أِسْتَقْرَارُ, which [pron.] therefore is corroborated in

فَأَنْتَ يَكُنَّ لِجَمَّانِي بَرَضٍ فِي سَواكَمٍ َ فَاَنْ تَرَادِي عِنْدَكِ الْدُّهْرِ اجْمَعٌ

[498], by Kuthayyir [or Jamîl, For if my body be in a land other than the land of you, still verily my heart shall be beside thee ever all of it (Jsh)], whether the adv. precede or follow the inch., so that in

إِلَّا يَا نَخْلَةٌ مِنْ ذَاتٍ عَرْقٍ عَلِيِّكَ وَرَحْمَةَ اللّهِ الْسَّلَّامُ

[by AlAḥwas, Now O palm-tree, i.e. woman, from Dḥat 'Irk, peace, upon thee be it and the mercy of God! (Jsh),] the coupling may be to the pron. of سلم latent in عَلِيِّكَ,
like [158], whereas according to the assertion that the *adv.* does not assume a *pron.*, absolutely or with precedence, the verse must be a case of precedence of the coupled before the *ant.* [539], *upon thee be peace and the mercy of God!* (BS): the *adv.* of place is *enunc.* to a concrete *n.*, as *زيد عندَك* (IA); the [adverbial (IA)] *n.* of time [in the *acc.* or governed in the *gen.* by *في* (IA), though *enunc.* to an abstract *n.* (IA, Sh), as *التَّنِالَ عندَك* (IA),] is not *enunc.* to a concrete *n.*, as (IA, Sh, BS) *زيد في اليوم* (IA, Sh) [or] *زيد في اليوم* (BS), because all mankind are in a day (BS), but may be so (IA, BS), according to IM (IA), when qualified by a restrictive *ep.* (BS), [or] when [otherwise] affording a material sense, as (IA, BS), as (IA, Sh) *التَّنِالَ عندَك* The new moon will be to-night, * Associates* Fresh, ripe dates are in the two months of Rabī', and * We are in a pleasant day and في شهر كِنْذَا* in such a month, though most of the BB hold the prohibition to be absolute (IA), (Sh) [and other apparent] instances of it (IA) being paraphrased, as (IA, Sh) رُؤْيَةُ الهَلَلَ (IA) [or] طُلُوعُ الهَلَلَ (IA) [rising or] seeing being an accident, not a substance
(Sh), and similarly the prov. (IA), and similarly the prov. 

To-day is (drinking of) wine; and to-morrow will be (betiding of) business (Sh).

§ 27. The enunciative prop., [when not itself logically the inch. (IA),] must contain (M, IA, ML) a mention relating to the inch. (M), [i.e.] a cop. (IA, ML) connecting it with the inch. (IA), meaning in the context

[26] (M): hence the sayings that

لاً لا زيد لا كرمتك is the enunc., and that

والحق في الدار نيفاً is the enunc., and that

XXXVIII. 85. is the enunc. of the 1st

أول sentence, are refuted, [because there is no cop. (DM),] the enunc. being in both cases suppressed, i.e. لاً لا زيد موجود [29] and

أول لمعرك لانفعلي [29] (ML),

meaning (K), the pron. being suppressed (B), like:

كلة لم أصنع [1], Then the truth (is Mine oath)—and

the truth, I say (it)—I will surely fill (K, B). The cop. is (1) a pron. (IA, ML) relating to the inch. (IA): this, being the o. f., serves as a cop. when mentioned, as 

زيت ضربته, and when suppressed, [the rel. being sometimes known, so that it need not be mentioned (M),] in the nom.,
as XX. 66. [171], i.e. لَهُمَا سَلاْحَانٌ, *Verily these two* [16, 171], or *Verily (the case is this,) these two* [166], or *Yea, these two* [527, 556], assuredly (they are) &c., or acc., as السمي مَنْوَارِي بِدْرِهِمْ [1], or gen., as *Clarified butter is two mana weight for a dirham,* i.e. مَنْوَارِي منْة [25], the saying of a woman [in the presence of the Prophet (DM)] زوجی‌الاسْمِ مَسِ ارْنَب وَالرِّضْع رَیْمَ زَرْنَب [i.e. ارْنَب الامس منة, *My husband, the feel (of him) is a feel of a hare in softness; and the odour is an odour of saffron,* (DM),] unless ال which acts for the pron., *his feel,* and ال ولمَ صَبَرْ وَغَفْرَ اِن ذَلِكْ لِمَن عَزَّ الامَّر XLII. 41. *And assuredly he that hath suffered patiently under wrong, and forgiven, verily that (from him) is from the Divine ordering of affairs (K, B),* i.e. اِن ذَلِكْ مَنْة : in three instances, however, the pron. does not produce connection, [in which case the sentence is vitiated (DM),] (a) when coupled [to something in the *enunc.* (DM)] by some [con.] other than the وَ, as زِيدَ قَامَ عُمْرُ وَهُوَ, whereas with وَ the *ex.* is allowable (DM)]; (b) when the op. is repeated [with the con. وَ (DM)], as زِيدَ قَامَ عُمْرُ وَهُوَ ; (c) when the pron. is a *subst.* as حَسَنِي عُمْرَ وَقَامَ هُوَ الجَارِيَةُ الجَارِيَةُ اعْجِبْتُنِي هُوَ, where هُوَ, being a *subst.* of implication [150] for the latent pron. relating to the
young woman, is constructively as though it belonged to another prop. (ML), because with the subst. the op. is meant to be understood as repeated [152] (DM): (2) a dem. [to the inch. (IA)], as [in the reading (IA)] لِبَاسِ التَّقْوَى ذِلَّ خَير VII. 25. And the vesture of piety, that is better: (3) lit. repetition of the inch., generally in importing [awe and (ML)] solemnity, as LXIX. 1. 2. (IA, ML), orig. مَا هُي The certain hour, what is the certain hour? (K, B), التأْرِيْقَةَ مَا التَّأْرِيْقَةَ CI. 1. The catastrophe, what is the catastrophe? (IA), LVI. 26. [160], and [160] (ML), but sometimes in other cases, as زِيْدٌ مَا زِيْدٌ (IA): (4) logical repetition of it, as زِيْدٌ جَاوِنَي ابْو عِبَدِ اللَّهِ, when Abū 'Abd Allāh is a surname for him; this is allowed [only (DM)] by Abu-l-Hasan (ML): (5) a generality [in the prop. (DM)] such as includes the inch., as زِيْدٌ نَصِرٌ الرَّجُل (IA, ML), الَّذِي كَبَّرُ الْأَحْجَرُ in the ag. of نَصِرٌ being generic [469] (DM), and

![Image](image)

by ArRammāh Ibn Abrad, Now would that I knew whether there be a way to Umm Jahdar! for as for patience at separation from her, there is no patience (Jsh)]: but
in that case must be allowed, [which is absurd, because the sentence is incoherent (DM)]; and in the ex. the cop. is logical repetition of the inch., as allowed by Abu -lHasan, denoting knowledge, not the genus, and in the verse is lit. repetition of the inch., generality not being intended in it, since what is meant is that he has no patience at separation from her, not that he has no patience at separation from anything: (6) coupling by means of the illative ف a prop. having a pron. to a prop. void thereof, or the converse, as

And the image reflected in mine eye, the water clears away at one time, so that it (the image) appears; and at times it gathers, so that it is drowned, which, however, may be orig. [(similarly) (540) is allowable, because, the ف being illative, what follows and what precedes it are on the footing of the cond. and corre. props., which are in the predicament of a single prop., since Zaid, stand, 'Amr will be angry and Zaid if 'Amr journey, will abide are allowable (BS)]: (7) [the like (DM)] coupling by the و, allowed by Hishām alone, as Zaid قام و و and Zaid قام و و أكرمها, the
denoting union, so that the two props. are like one, as in the case of the ف: but the و denotes union only in the case of single terms, not in that of props., since is allowable, but not (8) a condition containing a pron., and having its correl. indicated by the enunc., as Zaid, 'Amr will stand, even if he (Zaid) stand, [the connection here being through a pron. in a cond. prop. exterior to the enunc. though a condition thereof (DM) ]: (9) اَل acting for the pron., according to the KK and some BB, as LXXIX. 40. 41. And as for him that hath feared the bar of his Lord, and refrained his soul from lust, verily Paradise, it shall be his abode, orig. مارا، but, according to the disallowers, in full لِهِيَ الْمَارِيَةِ لَهُ the abode (for him): (10) the prop.'s being logically the inch. itself, as in [The mid-day custom of Abu Bakr was to say "There is no god but God", which (ex.), however, is irrelevant, because the enunc., being the expression, is a single term, not a prop. (DM),] and in the enunc. of the pron. of the case [167], as CXII. 1. [160] (ML). But the [enunciative (IA)] prop., when logically the inch. [itself (ML)], needs no cop. (IA, ML) in addition to the prop. itself (DM), as نُطِقَی. .
My speech is "God is sufficient for me," where is itself what is meant by "There is etc." My saying is "There is etc."

§ 28. The inch. orig. precedes the enunc., because the latter is logically a qualification of it, and therefore ought to follow, like the ep. As regards preceding the inch., the enunc. is of 3 kinds, what may either precede or follow, what must follow, and what must precede (IA). The enunc. may precede [the inch. (M), when no such ambiguity or the like, as will be mentioned, is thereby produced: you say (a) قائم زيد (IA)], as مشروع تصبیح (M, IA), می یشتروک Hateful is he that hates thee! (M, IA), as ویاکی ا تعالی میکبایههم ومواتهم ana Tamimi am I, سواء متعبد وهمانهم XLV. 20 [(Or have they which have committed iniquities thought that We should make them to be like them which have believed, and wrought righteous works,) to be such that alike should be their time of life and their time of death in happiness and glory, as will be the case with the believers?, being a subst. for (the preceding) کالذین الیغ (M); (b) بعدهم [541] (M); II 5. Alike will it be to them whether thou have warned them, or have not warned them, i.e. سواء قام أبوة زيد (b), as
[by Hassan Ibn Thabit, He whose sole antagonist thou wast, bereft of him has been his mother, and he has passed the night stuck fast in the claw of the lion (J),] where 
قد تكُلَت أمة من كنت وحيدة * وبات منتشباً في برف الليل [a verbal prop. (J),] is the prepos. enunc. of the postpos. inch. من كنت وحيدة, [the cop. being the ِك in امة, which pron. may relate to من, as being prior in natural order though literally posterior (J)] ; (c) ابْوَة مِنْطَلِقُ زَيْد

[by AlFarazdak, the ك in ابْوَة تَصَاهِرَة relating to ابْوَة and تَصَاهِرَة (I will drive my riding-beast) towards a king, whose father is such that his mother is not of the tribe of Muḥārīb, nor has the tribe of Kulaib become connected with him by marriage, meaning that this king’s father did not take a wife from Kulaib, and was not the son of a woman of Muḥārīb (J),] where مَّا امة مِّن محارِب, [a nominal prop. (J),] is a prepos. enunc. to تَصَاهِرَة (e) كَانَتْ ابْوَة زَيْد (٤) ; ابْوَة زَيْد, and (f) عَندَكِ عُمُرُ فِي الدَّارِ زَيْد The enunc. must follow, (1) when the inch. and enunc. are both det. [30], or indet. but capable of being an inch. [24], and there is nothing to distinguish the inch. from the enunc., as زَيْد اخْرُوك
and A better than Zaid is &c., where the enun. may not precede, because, if so, they would become inches, whereas they are meant to be enun.; but the enunc. may precede when there is evidence to show that the first-comer is an enunc., so that in Abu Yusuf is like Abu Hanifa [100] the enunc. might be put first [24], because it is known that the object is to liken Abu Yusuf to Abu Hanifa, not Abu Hanifa to Abu Yusuf, whence the saying

[The children of our sons are our children; but our daughters, their children are the children of the most alien men (J)], the intention being to predicate of their sons' children that they are like their own children, not to predicate of their own children that they are like their sons' children: (2) when the enunc. is a v. governing in the nom. the latent pron. of the inch., as زيد قام زيد; for زيد is not admissible, if زيد is to be a postpos. inch., because it would be ag. of زيد; but when the v. governs in the nom. an explicit n., like زيد قام ابّة, or a prominent pron., like كامًا الزيد, the enunc. may precede, as كامًا الزيد, above and كامًا الزيد, though some, [e.g. B on V. 75. (21),] disallow that in the latter case: (3) when the
enunc. is circumscribed by Zaid is only standing, or Zaid is not aught but standing, though it anomalously precedes with in [by AlKumait, Then, O my Lord, is help to be hoped save through Thee against them, and is reliance save upon thee? (J)], orig. [while if be supposed the enunc. and a d. s. to theنصر يرتجى, there will be another ex. in the first hemistich (J)] : (4) when the ل of inception is prefixed to the inch., as because this ل requires the head of the sentence, though precedence [of the enunc.] occurs anomalously in [Assuredly thou art my maternal uncle; and whoever has Jarir for his maternal uncle will attain eminence and surpass the, i.e. his, maternal uncles in nobility (J)]: (5) when the inch. requires the head of the sentence, like the interrog. ns., as من لي منجدًا Who is for me, being a helper? (IA). The enunc. must precede (1) when the inch. is an indet. [with no permissive save precedence of the enunc. (IA)], and the enunc. is an adv. or prep. and gen. (M, IA), as فن الادار امرأة عندك رجل and but if
the *indet.* have a permissive, either order is admissible, as *عندى رجل طريف عندي* or *رجل طريف عندي*. *A witty man is by me* (IA); [thus] in VI. 2. [25] the *indet. inch.* may precede the adverbial *enunc.*, because, being particularized by the *ep.*, it approximates to the *det.*, like II. 220. [25], though the *current* idiom is *اتمَّت نَبَت جَدَّ* I *possess an excellent garment*, *لَي عبد كَبِيس* I *have a clever slave*, and the like (K): *سلام عليك*, however, *ويل لك* , and such like invocations [25] are left in the same condition as when they are in the *acc.* [41], made to occupy the place of the *v.* (M), *ويل* [e.g., *orig. an* *inf. n.* having no *v.*, being permissible as an *inch.*, while *indet.*, only because it is an invocation (B on II. 73): (2) when the *inch.* contains a *pron.* relating to something in the *enunc.*, as *في الدار صَلَبَها* *In the house is its owner*, in order that the *pron.* may not relate to a [word] posterior literally and in natural order, and similarly

*أهابك إجلالاً وما بك ترَدة* *على ولكن ملٍّ عبٍي حبيبها*

[by Nuṣaib Ibn Rabah, *I reverence thee to do thee honor, there not being in thee any power over me; but its beloved is what fills an eye* (J)], *ملٍّ عبٍي* being a [nece-
sarily (J)] *prepos. enunc.* and *حبيبها* an *inch.*, since, if [the *enunc.* were made posterior (J), and] you said
the pron. would relate to a [word] posterior literally and in natural order, [the pre. and post. being like one thing, so that it is as though the pron. related to the enunc. itself (J)]: (3) when the enunc. requires the head of the sentence, as (IA) in Where is Zaid? (M, IA), the interrog. requiring the head of the sentence (IA), كيف عمرك How is 'Amr?, and منى القتال When will be the fighting? (M): (4) when the inch. is circumscribed, as انا في الدار زيد Only Zaid is &c. and ما لنا إلا اتباع أحمد We have not any duty save the following of Ahmad.

§ 29. The inch. or enunc., when indicated, is allowably or necessarily suppressed (IA). The inch. is [allowably (M, IA)] suppressed (M, IA, ML), (1) frequently, (a) in reply to interrogation, as وما ادراؚك ما الحطامة نار الله CIV. 5. 6., i.e. And what hath made thee to know what the fire that breaketh in pieces is? (It is) the fire of God, ما أصحاب اليمين في سدر مختضود LVI. 26. 27., [i.e. هم في سدر (DM),] What shall the companions of the right hand be? (They shall be) among thornless lote-trees (ML), [and] as صحيح (He is) well, i.e. هو صحيح, which you may also say, in reply to "How is
Zaid?" (IA), (b) after the of the correl., as ف عمل صالحة فنفصة ومن أسر نفسيها XLI. 46. Whoso doeth righteously, (his doing shall be) for his own soul; and whoso doeth evil, (his evil-doing shall be) against it, i.e. فاسدانة عليها and فعملة لنفسه, (c) after saying, as XVIII. 21 [539] (ML), i.e. هم ثلثة (DM), [and] as ليبع الله التلبب والغارات إن قال الجميس نعم by AlMurakkish (M) the elder, God curse not the girding on of weapons and the forays when the army said, (These are) camels! (SM, DM), i.e. هنئة نعم (Jsh), and (d) after what the enunc. is logically an ep. of, as IX. 113. [(539), after IX. 112. (DM), i.e. هم التأكرون, meaning The believers mentioned (K, B),] and صم بكم عمي II. 17.,[after the الذين اشتروا الخ II. 15. (403) They which &c. (DM),] (They are like) men deaf, dumb, blind, [a hyperbolic com­parison (1) not a metaphor, the compared, i.e. the hypocrites, being (virtually) mentioned, since the inch., though suppressed, is in the predicament of what is spoken, as in أسد على زمن الحرب نامة * فتحاء تنفر مي صغير الصائر هنلا كبرت على غزالة في الوعي * بل كأن تلبك في جناحي طائر (K), by `Imrân Ibn Hitân, i.e. (Thou art) a lion against me, but in battles an ostrich having wide-
spread flabby toes, that takes fright at the whistling of the whistler. Wherefore didst thou not charge back upon Gha-
za'la in the fray? But thy heart was in the two wings of
a bird, i.e. was palpitating (N), whereas in the metaphor
the sentence is void of the compared, and, were it not for
the indication of circumstance or context, would admit
of signifying either that from which, or that to which, the
idea is transferred, like the saying of Zuhair

(This is) the chapter of such a subject (ML), (This is)
the new moon, by God!, (This is) musk &c., and (This is),
Abd Allah, by my Lord!, said on observing the new moon, smelling
an odour, and seeing a person (M), [and RB the heavens and
the earth and what is between them: therefore worship thou Him, i.e.}

وَمَاتۡلِيَ خَلۡوَةۡ هُمۡ نَاتِلُهُمۡ وَأَكۡرَمۡهُمۡ الۡحَبَّبِيۡ خَلۡوُ كَمَا هُيَّا
Many a woman (Jsh), tribe (N), is there saying, (These are), or (This is), the tribe Khoulán: therefore [538, 540] wed thou their damsel, while she that is noble in the two clans of her father and mother is unmated as she is (N, Jsh). The enunc. is [allowably (M, IA)] suppressed, as (M, IA, ML)เอกลักษณ์ ดาภิเษก ที่อยู่กับเธอ XIII. 35. Its fruit shall be eternal, and its shade (shall be eternal), i. e. Zaid (is with us), i. e. Zaid (is with us), which you may also say, in reply to “Who is with you?” (IA), خرجهت فادا السبع I went forth, and lo, the wild beast (was present)! (M, IA), in one opinion, i. e. حاضر,

[by Kais Ibn AlKhaṭîm alAusî, We (are satisfied) with what we have, and thou art satisfied with what thou hast; and opinion is various (J)], i. e. عدنا راضٍ (IA), the enunc. of being allowably suppressed because indicated by that of the 2nd inch., which is, however, rare, that of the 2nd [inch.] being generally suppressed because indicated by [that of] the 1st (J)—[for] in زيد وعمرو قائم the suppressed should rather be [the] 2nd [enunc.], though S holds the suppression to be from the 1st [inch.], separation being thus avoided, and the enunc. [mentioned
(DM)] given to the neighbouring [inch.], and IH says that §, if enunc. to the 1st, would occur in the position thereof, while some say that each of the two inches governs the enunc. [in the way of contest (DM)], in which case the 2nd [according to the BB (DM)] should be made to govern because of its proximity, the dispute, however, being only in case of perplexity, where-as the suppression is clearly from the 1st in لغريب, (ML), 161 and from the 2nd being pred. of فثار, not enunc. of فثار, because the enunc. is not conjoined with the ل (DM)—[or ولهم (B)], And (therein, or for them, shall be) spouses dark-eyed large-eyed (K, B), like بات وغبر ايهذا مع البلي * إلا رواك جوعى هبهاء ومشجعُ أمَّا سواء قدآله * فبدأ وغير سرارة المعارب (K), i.e. ونيها مشجع، They perished, and their marks were altered together with becoming worn away, except stones used as supports for the cooking-pot, the live coals whereof were ashes mingled with dust floating in the air; and (among them was) a battered-headed wooden tent-peg, as for the middle of its neck it showed itself, but the stony ground altered the rest of it (N), and
Then, O doe-gazelle of the soft sandy ground between Julājil and the sand-hill, (art) thou (better), or Umm Sālim? (Jsh). Either case is admissible, [frequently after the ف (of the correl.), as IV. 94. (141) and II. 180. (18), i.e. 

or فعْلِيَة, and occasionally in other cases (ML),] as Fُصِّر جَمِيل ٧, [an enunc. (K),] i.e. فُصِّر جَمِيل, But (my business is) seemly patience (M, ML), or [an inch., because qualified (K),] Fُصِِّر جَمِيل أَجْمَل But seemly patience (is more seemly) (M) or اِمْثَل (is more exemplary), and طَعَّة رَفْوُ مَعْرُوف [25], i.e. اِمْثَل or اِمْثَل, the former being indicated by the saying [of 'Amr Ibn ʿAbī Rabīʿa al-Makhzūmī (Jsh)]

Then she said, In God's name, thy business is obedience,

[(or) thy bidding is obeyed, طَعَّة (DM, Jsh), i.e. طَعَّة (DM), being i. q. طَعَّة (DM, Jsh),] even though it [167] be that thou hast been tasked with what thou hast not been accustomed to: the suppressed should rather be the inch.

according to AlWāṣiṭī, because the point of the predi-
cation lies in the enunc.; but the enunc. according to Al'Abdi, because defectiveness in the endings of the prop. is easier (ML) than in its beginning (DM). The two terms, inch. and enunc., are said to be sometimes [allowably] suppressed, because indicated, as

And such of your wives as have become hopeless of menstruating by reason of their advanced age, if ye doubt concerning their period, i. e. be ignorant, their period shall be three months (B): and such as have not menstruated, i. e. the young, (their period shall be three months) (K), the inch. and enunc., being suppressed, because indicated by what is [mentioned (K)] before it: but [here] they are suppressed only because they occur in the place of a single term, and apparently the suppressed is a single term [1], [and they that have not menstruated (shall be in like case) (B)]; and the best ex. is Yes, (Zaid is standing), i. e. نعم زيد قائمٌ, in reply to "Is Zaid standing?" The inch. is necessarily suppressed (1) with the anacoluthic nom. ep. [146] in praise, blame, or pity, as مررت بزيت المسكين or مرت بزيت الكرم or مررت بزيت الحبيب or مررت بزيت الكرم or مررت بزيت الكرم: (2)
when the enunc. is particularized by or , as the eulogized, is) Zaid and the man; (he, i. e. the censured, is) 'Amr [472], i. e. and

Most excellent is the man; (he, i. e. the eulogized, is) Zaid and the man; (he, i. e. the censured, is) 'Amr [472], i. e. and

most excellent is the man; (he, i. e. the eulogized, is) Zaid and the man; (he, i. e. the censured, is) 'Amr [472], i. e. and

Most evil is the man; (he, i. e. the censured, is) 'Amr [472], i. e. and

in my responsibility (is an oath), i. e. I am responsible for an oath, assuredly I will do, i. e. and similarly in what resembles it: (4) when the enunc. is an inf. n. a subst. for the v., as i. e. صبر جميل (IA); [thus] in حَطَّةٌ II. 55. وَتَوَلَتا حَطَّةٌ [337] from حَطَّةٌ like جَلِسَةٌ [and رَكِبَةٌ, and is enunc. of a (necessarily) suppressed inch. (K)], i. e. امرک حَطَّةٌ or مَسْتَلَتْنَا حَطَّةٌ, And say ye, (Our petition, or Thine affair, is) a putting down [our sins from us]; it is orig. in the acc., which is also read here, [through subaudition of its v. (41) (K),] meaning حَطَّةٌ ذَنوُبُنا حَطَّةٌ, (Put Thou down from us our sins) with putting down (K, B), and is put into the nom. only to import the sense of permanence, like

شَكَّا إِلَى جَمِيلٍ طُولَ السَّرِىَ صبر جميل عَلَانَا مبْتَیَلٍ

[My he-camel complained to me of the length of the
night-journey. *(Thy patience is) goodly patience!*, i.e. is less than any other, for each of us is tried *(N)*, or *(Thine affair is) goodly &c., orig. صبرًا صبراً, i.e. (Be thou patient) with goodly patience *(K)*. The enunc. is necessarily suppressed *(M, IA)*, because something else supplies its place, *(1)* in لولا زيد لكان ُكذا (M), [i.e.] when enunc. of an inch. after لولا زيد لا تنتِك, i.e. لولا زيد موجود [27] (IA), because [the enunc. is known, and *(J)*] the correl. supplies its place *(M)*; but with some rare exceptions, as IM here mentions, like

لولا أبواي ولولا قبالة عمر * ألقته إليك معد بالمالِين

*[by Aflah Ibn Yasir, If thy father (had) not (oppressed the people in his government), and if before him thy grandsire 'Umar (had) not (oppressed the people in his government also), the tribe of Ma'add would have thrown to thee the keys, i.e. submitted unto thee, the enunc.]*

قُدِّمَ ظُلمُ الناس في ولِّيتك, necessarily suppressed after the 1st لولا, being anomalously mentioned after the 2nd through the mention of its reg. قبالة *(J)*: this is the method of some GG; the 2nd method is that suppression is obligatory, apparent instances without it being otherwise explicable, [e.g. قبالة depending upon a suppressed d.s. not enunc. *(J)*]; and the 3rd is that it is obligatory, if the enunc. be unrestricted being, as لولا زيد لكان ُكذا, i.e.
And if God’s repelling men, some of them by means of some (were) not (existing), the earth would become corrupt, i.e. (J), but that, if it be restricted being, then, if not indicated, it must be mentioned, as Had not Zaid been a benefactor to me, I should not have come, and, if indicated, it may be suppressed or expressed, as where the enunc. may also be expressed, in reply to “Is Zaid a benefactor to thee?”, whence the saying of Abu-l’Alá alMa’arrí [describing a sword (Sh)]

[Terror thereat dissolves every trenchant blade, so that, if the scabbard withheld it not, it would flow away, the enunc. being indicated by the inch, since the business of the scabbard is to withhold the sword (J)], which method is elsewhere preferred by IM: (2) when the inch. is a prescriptive sign of the oath [650, 651], as [27] Assuredly, thy life (is mine oath), I will surely do, [only with Fath being used in the oath (H),] i.e. [or (is what I swear by) (H),] and similarly, as some say.
The oath of God (is mine oath), &c., i.e. يَمِينُ اللَّهِ قَسَمِي, though here the suppressed may be an inch., i.e. لَعَمَرُ ک, whereas with it must be an enunc., because the ل of inception ought to be prefixed to the inch.; if, however, the inch. be not a prescriptive sign of the oath, as in عَهَدُ اللَّهِ لَعَلَّيْنَا, i.e. عَهَدُ اللَّهِ لَعَلَّيْنَا, God's covenant (is upon me), &c., the enunc. may be expressed or suppressed: (3) when the inch. is followed by a that is a prescriptive sign of association, as (IA) in كل رجل وضيعته Every man to his trade (M, IA), i.e. كل رجل وضيعته مقترن with Every man and his trade are joined together, being coupled to كل, and the enunc. supplied after the of association, though some say that there is no need to supply the enunc., because the sense is كل رجل مع ضيتعته Every man is with &c., a complete sentence; if however, the be not a prescriptive sign of association, the enunc. is not necessarily suppressed, as زيد وعمرو فانما (IA) : [thus] in خَيَّامِي فَاتَّكِمَ وَأَمَامَيْنَيْنِ إِنَّمَا أَنتَ عَلَيْهِ بِفَاتِنَيْنِ XXXVII. 161. 162., [(where, however, این is prefixed,) the may be (a) in the sense of مع, as in كل رجل آخ الغ, so that pause is allowable after این كل رجل آخ الغ, as after كل رجل آخ الغ and تبئدون,
because (K) [وَمَا نَعْبَدُونَ] supplies the place of the pred., [on account of the sense of conjunction in it (B),] the sense being [For verily ye and what ye worship (are ٱلخِيْاَل) (B), (or) For verily ye are with what ye worship, i.e. are their yoke-fellows (K), i.e.] ye cease not to worship your deities: ye seduce not unto it, i.e. unto what ye worship, [any save him that is the brand of Hell-fire] (K, B); or (b) [intended to couple to the sub. of اِئَنَّ (N),] as in

نَفَّذَ وَالَّذِينَ يَتَّبَعُونَ عَلَيْهِ كَدَابِعَةً وَقَدْ حَلَلَ النُّدُوْمَ [by Al-Walid Ibn 'Ukba, For verily thou and the writing to 'Ali are, i.e. with thy writing to 'Ali art, like a woman tanning when the hide has become worm-eaten (N),] For verily ye and what ye worship, ye seduce not into rebellion against Him, i.e. God, [any save &c.] (K), where انتم belongs to them and their deities, the 2nd pers. prevailing over the 3rd [170. A] (B): (4) when the inch. is (a) an inf. n. followed by a d. s. supplying the place of the enunc., but incapable of being an enunc., [such inf. n. governing the exponent of the s. s. (CA),] as in

ضَرَّبَ الْعَبْدَ مَسْيِنًا [160] (CA), i.e. if you mean the future, or if you mean the past, My beating the slave (will be, or was, when he exists, or existed,) while doing wrong, ضَرَّبَ الْعَبْدَ the exponent being an inch., [an inf. n. governing the exponent (160) of the pron. latent in the suppressed att. كَانَ (CA),]
a reg. of it, a d. s. to the latent pron. in expounded by, supplying the place of the enunc., but incapable of being an enunc. to the preceding inch., so that you do not say, because beating is not describable as doing wrong, and or an adv. of time, a subst. for the enunc., which [is the استقرار it in the suppressed (or اذ), i. c. ضرئي of the enunc. (CA), and] is supplied before the d. s. that supplies its place (IA), [and similarly] in ضرئي زياداً قائماً (M); (b) [an فعل of superiority (CA)] pre. to such an inf. n., as in اتم تبيني الحق منوطاً بالحكم The most perfect of my explaining the truth (will be, or was, when it occurs, or occurred,) while made dependent upon the sciences, being [an فعل of superiority (CA),] an inch. [pre. to تبيني obj. of الحق, تبيني post., تبيني obj. منوطاً تبيني a d. s. [to the pron. latent in the supplied (CA),] supplying the place of the enunc. of اتم, i. e. اتم تبيني الحق إذا كان منوطاً [similarly] in The most orato- rical of the governor's being [571] (is, or was, when he exists, or existed,) standing (M): the is held to be
att., the acc. being a d.s., not non-att., the acc. being its pred., (a) because only indet. ns. derived from inf. ns. have been seen used by the Arabs in this position, whereas preds. might be det. or indet., deriv. or non-deriv., (b) because the nominal prop. conjoined with the occurs in place of this acc., as

[1] words of the Prophet The nearest of the servant's being to his Lord (is) when he is bowing down and

The best of my drawing near to the friend (is when he exists) constantly satisfied; and the worst of my being far from him (is) when he is angry (A): (5) in

§ 30. Sometimes the inch. and enunc. are both det. together, as Zaid is the departer, Allah al'hamma Zayd al-man'talq God is our God, and Muhammad is our Prophet, Ant Amma Thou art he, [i.e. art the person specified (H),] and

by Abu -nNajm, [I am Abu -nNajm, i.e. am the person celebrated for perfection of chasteness in language (N); and my poetry is my poetry, i.e. is unaltered in chasteness
(Jsh), (or) is excellent (H): to God be ascribed my genius, how supernaturally inspired is my bosom! (Jsh)]. Here the enunc. may not precede [28]; but whichever precedes is the inch. (M). [See, however, §. 24.]

§ 31. According to some GG, among them [Z and] IM (IA), the [single (IA)] inch. may have two or more enuncs. [without a con., whether they be in the sense of a single enunc. (IA), as This is sweet, sour, [i. e. مً مز combining sweetness and sourness, or be not so, as (IA)] وهو الغفور الودود ذو العرش السعيد فعال لمً يزيد LXXXV. 14-16. And He is the forgiving, the loving, the master of the throne, the glorious, a mighty doer of what He willeth (M, IA). Others allow plurality of enuncs. only when they are in the sense of a single enunc.; and hold that otherwise a con. is requisite, and that, if there be no con., another inch. is to be supplied, as

[by Ru'ba, where the plurality is both in word and sense, Whoever is possessor of a cloak, I am like unto him; for this is my cloak, (and I) summer, (and I) pass the spring, (and I) winter, an inch. لتأها being supplied to each (enunc. after بتى), but most correctly this is my cloak, is sufficient for me through summer, is sufficient for me through
spring, is sufficient for me through winter, being enuncs. of دَا (J),] and

[properly هاجج, by Humaid Ibn Thaur describing the wolf, where the plurality is also in word and sense according to the assertion of the Arabs that the wolf sleeps with one eye and wakes with the other, but merely in word if the sense be that he is partly asleep and partly awake, He sleeps with one of his two eye-balls, and keeps guard with another against the fates; so that he is wakeful, (and he is) sleeping, an inch. being supplied, or is sleeping, نائم being a 2nd enunc. (J)]. Others allow plurality only when the enuncs. are homogeneous, e. g. when they are single terms, as زيد قائم ضاربك, or props., as زيد قائم ضاربك, and not when one is a single term and the other a prop., so that you do not say زيد قائم ضاربك: that is, however, frequently allowed by inflectionists in the Kur′ān and elsewhere, as فاذأ هي حية تسعي

XX. 21. And behold, it was a serpent, was running, being parsed as a 2nd enunc., though it may be a d. s. (IA). The most correct [opinion] is that additional inches should not be supplied, whether the enuncs. be in the sense of a single enunc. or not, or have a con. or not, or
be plural in word and sense or in word alone, and whether they be homogeneous or not: because the *enunc.* serves to predicate, and two or more predications may be made of one thing; and because it is like the *ep.* of which there may be plurality, as *الذين يأتينى نلة درهم* The learned, erudite, intellectual, perceptive, sagacious Zaid came (J).

§ 32. When the *inj.* implies the sense of condition, the *ف* may be prefixed to its *enunc.* (M); [for] like as the *ف* connects the *correl.* with its condition [419], so does it connect the *quasi-correl.* with the quasi-condition in such as *الذين ينقّون أمرائهم بالليل والنهار سراً وفٍّانًا* He that comes to me shall have a dirham, the speaker's intention, that the gift of the dirham should be consequent upon the *coming,* being understood by means of its prefixion, whereas, were it not prefixed, that would be admissible, or anything else (ML). Such [an *inj.*] is either a conjunct *n.* or a qualified *indet. *, when the *conj.* or *ep.* is a *v.* or *adv. *, as

*الذين ينقّون أمرائهم بالليل والنهار سراً وفٍّانًا* فلهم أجرهم على رحم II. 275. *They that expend their goods in beneficence by night and day secretly and openly shall have their reward with their Lord,* [being *enunc.* of *وَما بِمِن نعمةٍ*] and the *illative* (B), [180] And such prosperity as is with
you is from God, [ماً being conjunct, implying the sense of condition (B),] and 
Every man that comes to me, or that is in the house, shall have a dirham (M). The text

 XLII. 29. And such adversity as befall
v

in such as
Verily Zaid is thy brother and
Perhaps Bishr is thy companion. According to our school it is in the nom. through the p,
because this resembles the v. [516] in inseparability from ns., and the pret. of it in being uninfl. upon Fath, so that its acc. is coordinated with the obj., and its nom. with the ag.,

It is as though
'Amr were the lion to *The lion rent 'Amr; but according to the KK it is in the nom. through the same [op.] as [the enunc.] in زيد اخوك, the p. having no government in it (M).

§ 34. The pred. may in no case precede the p. (Sh). It may not precede [the sub. (IA, Sh), because ps., being made to accord with vs. in being made op., are subordinate in government, and consequently the liberty of transposing their regs. should not be taken (Sh)], unless the pred. be an adv. or prep. and gen. [498] (M, IA, Sh), in which case it may intervene between the p. and sub. (Sh), as

LXXXVIII. 25. 26. Verily unto Us will be their returning; then verily upon Us will depend their reckoning (M),

LXXIII. 12. Verily with Us are heavy fetters, and in tradition

Verily in prayer there is occupation; and verily from poetry there is wisdom (Sh). Such precedence is (1) allowable, as لیبت هنّا or لیبت فيها غير البندی Would that in it, or here, were other than the foul-mouthed, where فيها or هنّا may either precede or follow. (2) necessary, as لیبت فيها الدار صاحبّها Would that in the house were its owner, where

may not be postpos., lest the pron. relate to a word posterior literally and in natural order [160]. The
Verily Zaid is eating thy food, not and similarly, [according to the majority (J),] when the
or or Verily Zaid is trusting in thee or sitting by thee, not or, though some allow it, and assign as an instance of it

(IA) Then censure thou me not for the love of her; for verily through love of her thy brother is stricken at heart, many are his troubles on account of her, the reg. of the pred. مصاسب القلب, preceding the sub. لأخاك (J). All else that has been mentioned respecting the sorts, states, and conditions of the enunc. stands good in the case of the pred. (M). In

He lowers the eye from deceit and craft, as though in him (but it is not in him) were humility the parenthetic prop. is prettily interposed between the [prepos.] pred. of and its sub. (BS). In

XXVIII. 26. Verily a most excellent person that thou hast
hired is the strong, the trustworthy [in] (B) 

(K) is made sub. (K, B) and the trustworthiest pred., [so that the pred., being synarthrous, is more det. than the sub., which is (only approximately det., being) pre. to an indet. (qualified by estājīrīt), i.e. (182) (N)]; the precedence [of] being caused by the stress [laid upon what is made sub. (N)], as in

[by Abu-shShaghb al'Absi, Now verily the best of men, living and perishing, is the captive of Thakīf beside them in chains (T), the pred., as pre. to a proper name, being more det. than the sub., which is pre. to the synarthrous (262)], so that what is more fit to be pred. is made sub. (K). The prop. occurring as pred. must be enunciatory, instances transmitted to the contrary being paraphrased [and reduced to the enunciatory (DM)], as

[Verily they whose chief ye slew yesterday, reckon ye not, orig. ye shall not reckon, their night to be such that it has, i.e. its people have, slept foregoing vengeance upon your night (DM)] and

[إن الذي قتلتم اسمه سوده لا تحسبوا ليله عن ليكم ناما

صلى يما القوم كانوا انجببة واضطراب القوم اضطراب الأمرية

وشد فوق بعضهم بالآرتية هناك اوصيني ولا توصي ببيه]
Verily I, whenever the people are communing of quieting secrets, and the people are restless with the restlessness of well-ropes, and cords are bound over some of them from fear of falling when overcome by sleep, there or then (T) do thou trust me over others, and not trust others over (the being i.q. me, i.e. I am worthy of being trustee over others (DM)], except the pred. of the contracted \( \text{An} \), which may be precatory, as in the reading of XXIV. 9. [525] (ML).

§ 35. The pred. is [sometimes (M) allowably] suppressed, as [i.e. \( \text{An} \) لَامَّا وَأَنَّ مَالَاءَ ولدا] (M),] Verily (they have cattle, and verily (they have) children

by AlAs'ha, (M, ML), i.e. \( \text{An} \) للنا الخ, Verily (we have) a sojourning in the world, and verily (we have) a departing from it; [and verily in the travellers, since they have gone to the next world before us, (we have) a respite (Jsh).]

إذا تبدل سيروا أن ليلي لعلها

خرى دون ليلي مائل القرن أعضب

i.e. لعلها قريبة (ML), When it is said, “Journey ye;
verily Lailà, perchance she (is nigh),” a watcher hideous as a wry-horned, broken-horned bull [(or) ram (DM)] runs in front of Lailà, the prop. of Verily Zaid (is for us), i.e. Lailà, said in reply to “Is any one for you? Verily the people are against you,” Lailà. Verily (we have) others, camels and sheep, i.e. Lailà.

أَنْ لَيْبَ لَّنَا [by Al‘Ajjāj (SM, Jsh) or, as Ibn Ya‘ish says, Ru‘ba (SM), When I was in the vale of Al‘Akkîk revelling in plenty — O would that (ours were) the days of youthful folly returning! (Jsh)], i.e. Lailà [533], and the saying of ‘Umar Ibn ‘Abd Al‘Azîz to a man of Kûraîsh that claimed kindred with him Well, surely that (is admitted), then, on his mentioning his need, Lailà. Perhaps that, i.e. thy desire, (will be realised), i.e. Lailà and لَعَلْ مَطْلَوبُكَ حَاصِلٌ. It is necessarily suppressed in لَيْبُ شَرْعَيْ, لَيْبُ شَرْعَيْ being able to dispense with its pred. through the two objs. of its sub. شَرْعَي, which needs two objs. because it is in the sense of علمي, and the full phrase being لَيْبُ شَرْعَيْ رَأِعٌ, i.e. لَيْبُ شَرْعَيْ رَأِعٌ علمي or علمي (T)].
§ 36. The pred. of not as a generic neg. is [the nom.] in the saying of the Hijazis \( \text{لا رجل} \) أفضل منك Not a man is more excellent than thou: and Hatim in the [37] either forsakes his dial. of Tawyi for that of AlHijaz or makes not a pred., but an ep. made to accord [in case] with the place of \( \text{لا} \) together with the [sub.] denied [102]. It also is in the nom. through the p., because \( \text{لا} \) is treated like \( \text{لا} \), as being its opp. [in sense] and like it inseparable from ns. (M).

§ 37. When indicated (IA), [and therefore] known (Sh, ML), it is suppressed, frequently [by the Hijazis (M, IA), and necessarily by the Taminis (IA, Sh, ML) and Ta’is (IA)], as (M, IA, Sh, ML) XXXIV. 50., i.e. And (they shall have) no escape, \( \text{لا صبر} \) XXVI. 50., i.e. علينا No hurt (shall be upon us) (Sh, ML), \( \text{لا فتى} \) \( \text{لا} \) على و لا سييف إلا ذو الفقار There is no champion but ائت and no sword but Dhu-l-Fakar, the dogma of the creed, i.e. \( \text{لا} \) في الزوج إلا الله No god (is in existence) save God (M), [and] \( \text{لا} \) رجل No man (is standing) said in reply to “Is any man standing?”, the pred. \( \text{لا} \) being suppressed, necessarily according to the Taminis and Ta’is, and allowably according to the Hijazis; this holds
good whether the *pred.* be or be not an *adv.* or a *prep. and gen.* (IA); and [hence some even say that (ML)] it is not mentioned (M, ML) at all by the Tamīmīs [and Tā'īs] (M). But when not indicated (IA), [and therefore] unknown (Sh), its suppression is not allowable according to any, [much less necessary (Sh),] as َلا أَحَد أَعْيَرَ مِنَ اللَّهِ [words of the Prophet (IA)] *Not any is more jealous than God* (IA, Sh) and

[36] (IA) *When the milk camels become so dry of milk that the strings used to fasten their widders in order that their little ones may not suck them are cast away as useless, and not a noble boy of the children is given a morning-draught of their milk, where the pred. مصبوح is necessarily mentioned, because, if suppressed, it would not be known, since there is nothing to indicate it (J).*

§ 38. The *sub.* of َلا، ُلَّا، َلَّاُ، [ٌٰٰ, ٌٰٰ] and َالْثَّ] (107)) assimilated to َليسُ is [the *nom.*] in [such phrases as] َلا رَجُلٌ أَفْضُلُ َمَا زِيدُ مَنَتْلَا Zaid is not departing and َلا يُبِينُ منْكَ No man is more excellent than thou. Their resemblance to َليسُ is in negation and prefixion to the *infl.* and *enunc.*; but َلا [like َالْثَّ] resembles it more closely, as being confined to negation of the present [546, 550],
for which reason it is prefixed [like إن] both to the *det.*
and *indet.,* as ما أحد أنصل منك and ما زيد منطلقًا, whereas ل [like لات] is prefixed only to the *indet. The use of ل in the sense of ليس is rare, e.g.

Ma صد عن نيرانها فانا ابن قيس لا براح

[547] (M), by Sa’d Ibn Malik Ibn Ḍubai’a Ibn Ṭais, *Whoever turns away from its fires, I am the descendant of Kais; no quitting of place (is with me in war), where ل, being like ليس, governs the *indet.* in the *nom.,* and the *pred.* is understood, i.e. لا براح عندي في الحرب: some, however, make براح an *inch.,* and the *enunc.* understood; that is *good* only when ل is repeated, as لا عدن لي ولا أمية I have neither *male slave nor female slave* [104]; but the *poet* may put an *indet.* into the *nom.* after ل when not repeated, because the *o. f.* of what is denied by ل is the *nom.,* so that it is like a recurrence to the *o. f.;* the *nom.* is [accordingly] used here by poetic license instead of the *acc.* (T).
§ 39. The unrestricted obj. is the [complementary (Sh), (i.e.) acc. (IA),] inf. n. [331] (M, IA, Sh) corrob. of its op. or explanatory of its mode or number, [as ضربت or ضربتی or ضرب التمیر or ضربا I struck with striking or with the striking of the governor or two strokes Sh)]. It is named unrestricted [obj. (IA)] because the name مفعول applies to it without restriction (IA, Sh) by a prep. or the like, whereas it applies to the other objs. only when it is restricted, as لث فیة or مفعول or في or في (IA): thus ضربت ضربا in ضربت ضربا is مفعول, because it is the thing itself that you have done; whereas زیدا in ضربت زیدا is not the thing that you have done, but the person that you have done an act, namely beating, to, and is therefore named مفعول ; and similarly with the rest of the objs. For this reason Z and IH mention the unrestricted obj. before the others, as being really the obj. [The 2nd inf. n. in Zaid's lowering of the head in prayer is a fine lowering &c. is excluded by the definition, because, though explanatory of mode, it is not a complement; and the 2nd [ in ] I abhorred debauch-
chery, debauchery, though a corrob. complementary inf. n., is excluded, because the corroborated is not the op. of the corrob. (Sh). The unrestricted obj. is (1) corrob., [as وَكَلَمَ اللَّهُ مُوسَى تَكْلِيماً IV. 162. And God spake with Moses with speaking and وَيَسَّرْنَا تَسَلِيماً IV. 68. And submit themselves with submission (Sh)]; (2) explanatory of mode, [as فَلَعَنُّاهُمُ الَّذِينَ اخْتَبَأُوا عَزْيَ مُقْتَدِرٍ LIV. 42. And We chastised them with the chastising of One mighty, omnipotent and جَلَّسَ جَلَّسُ النَّافَارِي I sat with the sitting of the judge, i.e. as the judge sits (Sh)]; (3) explanatory of number (IA, Sh), as فَذَكَّرَنَا دَكْتَرًةً وَاحِدَةً LXIX. 14. And they shall be beaten together with one single beating and ضربت ضرًّبًّي or ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربت ضربة I journeyed with Zaid’s two journeys, the fair and the foul, according to the ordinary (doctrine), though S appears to say that it may not be so treated regularly, but only in what has been received by hearsay (IA)]; and when explanatory of num-
number, it may be dualized or pluralized (IH, IA) without dispute. It is put into the acc. [432] by the inf. n., as

\[ \text{ضربت زيدا ضربا،} \]
or v., as

\[ \text{فني ضربك زيدا ضربا شديدًا} \]
or qual., as

\[ \text{إذا ضربت زيدا ضربًا (IA).} \]

§ 40. It is sometimes [not the inf. n. of the v. (mentioned), but (M)] in the sense of the inf. n. (M, IA, Sh):

i.e. (1) an inf. n. (M, IA), (a) coinciding with the v. in derivation, as

\[ \text{والله أنبتكم من الأرض} \]

LXXI. 16. [And God hath made you to grow out of the earth, with growing, نباتاً being governed in the acc. by

\[ \text{إنبتكم} \]

because it implies the sense of

\[ \text{نبتتم (K),} \]

and

\[ \text{نبتهل إلية} \]

TBTILA

LXXIII. 8. [And devote thyself unto God with devotion, a syllepsis for

\[ \text{بتل نفسه} \]

(K)]; (b) not coinciding with it therein (M), [but] syn. with the inf. n. of the v. mentioned (IA), as

\[ \text{قعدت جلوسا} \]

(M, IA) and

\[ \text{انرج الجنال} \]

Be thou joyful with gladness (IA):

(2) not an inf. n. (M), (a) or pre. to the inf. n.

\[ \text{كل} \]

as

\[ \text{نلا تميلوا كل الميل} \]

IV. 128. Wherefore be ye not partial with entire partiality; (b) the dem., qualified by the

\[ \text{ضربت ذلك الضرب} \]

or not qualified by it, as

\[ \text{ذاك الظلي} \]

[443], i.e. 

\[ \text{ذاك الذي} \]

; (c) the pron. of the
inf. n. [43], as with I will not chastise any one of the classes of created beings, the pron. relating to the inf. n. (K, B), i.e. فاَجِلَدُو هُمْ ثُمَّانِينَ جَلَدَةٍ (d) its num., as of the punishment.

XXIV. 4. Scourge ye them with fourscore stripes; (e) the instrument, as I beat him with a whip, orig. ضربتwa سوطا, the pre. n. being suppressed, and the post. n. put into its place (IA); (f) like (M, Sh) ولا تضربوا شياً IX. 39. Nor shall ye harm Him in any wise (Sh), انوااعاً من الضرب I struck him with divers modes of striking and اياً ضرب and with what a striking!, [He wrapped himself up in his garment, and then threw the left side over the right (H)], and [He squatted upon his buttocks, making his thighs touch his belly and holding in his legs by clasping his hands round them, with the acc. as inf. ns. (H),] because they are modes of wrapping oneself up and sitting (M), as though you said He wrapped himself up with the known by this name (H).

§ 41. The op. of the corrob. inf. n. may not be suppressed [1], because suppression is incompatible with repetition and strengthening of the op.: and ضربًا زيداً,
where, as will be seen, the op. is necessarily suppressed, it not corrob., but a command, devoid of corroboration, equivalent to اضرب زيداً, because it occurs in its place; for the two may not be combined, whereas any corrob. may be combined with the corroborated; and moreover the corrob. inf. n. does not govern, whereas زيداً is governed in the acc. by ضرباً, which is thus a subst. for اضرب in sense and government (IA). The op. of the inf. n. [not corrob. (IA) of its op.] is suppressed, [because indicated (IA),] (1) allowably, [as خير مقدم (Thou hast arrived) with a most excellent arrival, مواعيد عروتوب (Thou promisest) with the promises of 'UrkJib, and غصب الخيل على الضعيف (Thou chafest) with the chafing of the horses against the bridles, said to him that arrives from his journey, or falls short in his promises, or is irate, whence the saying أوفرك خيراً من حبٍ, i.e. أيها أوفرك خيراً (Thou hast arrived), and (shall I fear thee) with fear better than love? (M), (and) as ضربتي Two strokes said in reply to “How many (strokes) struckest thou Zaid?” (IA)]: (2) necessarily, when the inf. n. is (M, IA) (a) a subst. for the v., which is regular in command and prohibition, as قياما لا تعودا, i.e. قياما ولا تعودا (Stand thou) with standing,
(and sit) not with sitting, and in invocation, as سَقِيَّةَ لَكَ، i.e. سَقَائَ الْلَّهَ, God send thee rain!, and similarly after interrogation signifying reproof, as.

أَطَّرَى وَقَدْ عَلَّكَ الْمُشِيبُ

[for أَطَّرَى (720),] i.e. أَطَّرَى, What! delayest thou when hoariness has mounted upon thee?, but rare in the case of the enunciatory v., as كَرَامَةٌ [كَرَمَةٌ, i.e. كَرِيمَكَ, انْعَلُ وَكَرَامَةٌ, being a simple substantive from كَرَامَةٌ (H),] Do thou whilst I honor thee, the inf. n. in such exs. being governed in the acc. by a necessarily suppressed v., and being a subst. for it in indicating its sense: as regards the imp., however, the inf. n. is a subst. for only the 2nd pers., as ضَرْبًا زِيدًا, i.e. أَضْرِب، e.g.

يمرون بالذنوب نَفَاقًا عَبَّأَهُم
ویرجعى من دَارِينِ بِجَرِ الحَقَائِبِ
على حَيَى الْحَيَى النَّاس جَلَ امْرِهِم
فَنَذَا زَرَقُ الْمَال نَذَلَ النَّحلِ

[by AlA'shâ (J),] نَذَا being a subst. for نَذَلَ, not for لَنَذَلِ. and زَرَقُ a voc., not a nom. to لَنَذَا, because the 2nd pers. of the imp. does not govern an explicit n. in
the nom. [165], and therefore its subst. does not do so, [They (certain robbers) pass by AdDahna light as to their saddle-bags, and return from Darin swollen as to the sacks. At the time that the principal part of their affairs has diverted the attention of the people they say, Snatch thou, Zuraik, the goods, with the snatching of the foxes, the age of being made fem. because the are renderable as the جماعة (21), or because they are graded with women on account of their ignobleness, or because the of females is tropically used for males, and the being red. (J)]: (b) distributive of the result of what precedes it, as XLVII. 4. So, when ye have made great slaughter among them, make fast the bond; then either ye shall grant grace afterwards, or ye shall take ransom, i. e. (c) a subst. for a v. that is made enunc. to a concrete n., when the inf. n. is repeated or circumscribed, as زيد سيرا سيرا, i. e. زيد يسير سيرا, Zaid journeys incessantly, being necessarily suppressed, because the repetition stands in its place, and انا زيد سيرا and ما زيد الا سيرا, i. e. انا يسير سيرا and انا زيد يسير سيرا being necessarily suppressed, because the corroboration in the circumscription stands in the place of repetition; whereas when the
inf. n. is neither repeated nor circumscribed, suppression is not necessary, as (IA) 

corrob. of (a) itself (M, IA), i. e. occurs after a prop. that does not admit of being [indicative of] anything else than [what is signified by] the inf. n. (IA), as

I owe him a thousand, I acknowledge (M, IA), the full phrase being 

being named "corrob. of itself" because it corroborates the preceding prop., which is [indicative of what is signified by] the inf. n. itself, in the sense that it does not admit of being [indicative of] anything else [than an acknowledgment] (IA), and as

by AlAhwas, Verily I give thee avoidance, while verily I, I swear, towards thee notwithstanding the avoidance am inclined, صنع الله XXVII. 90. God shall do that, [an inf. n. corrob. of itself, i. e. of the purport of the preceding prop. (B),] [in الله] X. 4. Unto Him shall be your returning, all together, God hath promised, of a truth, i. e. (K), an inf. n. corrob. of itself, because is a promise from God, while is an inf. n. corrob. of other than itself, i. e. of what is indicated by (B), كتاب الله عليكم, IV. 28.
God hath prescribed (that) unto you, [i.e. كَانَ اللَّهُ ذَٰلِكَ كَتِبًا عَلَيْكُمُ الْيَدَ (K),] and صبُّخَةَ اللَّهِ صَبْعَةً كتابًا (K). II. 132. With God's baptism (M), an inf. n. corrob. of أَنْ تَصِبُّخُ صَبْعَةً II. 130. We have believed [in God &c.] (K, B): God hath baptized (us with belief, nor have we been baptized with your baptism), i. e. صبَّغَنا اللَّهُ بِالإِيمَانِ صَبْعَةً ولم نَصِبُ صَبِيعَتَكُمْ (K), [or] God hath baptized (us with His baptism), i. e. صبَّغَنا اللَّهُ صَبِيعَتَكُمْ (B); (b) something else (M, IA), i. e. occurs after a prop. that admits of being [indicative of what is signified by] the inf. n. or of being [indicative of] something else, but becomes through the mention of the inf. n. an unequivocal indication of [what is signified by] the inf. n., as أنتُ ابني حقًا Thou art my son, truly, the full phrase being أَحْقَةً أَحْقَةً أَحْقَةً I verify (it), and حقًا being named "corrob. of something else" than itself because the preceding prop. may be [indicative of what is signified by] حَقًا, or may be [indicative of] something else, since Thou art my son may be a proper phrase, or a trope in the sense of Thou art in respect of affection on the same footing as my son in mine estimation, whereas, when حقًا is said, the prop. becomes an unequivocal indication that what is meant is sonship in reality, so that the prop. is modified by the inf. n., which is therefore corrob. of something else than itself, since the modified must be different from the modifier (IA), [and] as هذا عبد الله الحق لا الباطل This
is 'Abd Allah, truly not falsely, and I find not

What I seriously wilt thou not do such a thing? (M): (e) meant to denote comparison after a prop. containing the logical ag. of the inf. n., as لَزِيد صوت صوت حمار, where is a comparative inf. n. governed in the acc. by a v. necessarily suppressed, i. e. يصوت صوت حمار, and the preceding prop. لَزِيد صوت contains the logical ag., i. e. لَزِيد, Zaid has a producing of sound, (he produces sound) like an ass' producing of sound; and as يَبْكُي بَكَاء النَّكَاذَي, i. e. يَبْكُي بَكَاء النَّكَاذَي, He has a weeping, (he weeps) like the weeping of the bereaved mother: but the nom. is necessary if no prop. precedes, as صوت حمار; or if the preceding prop. does not contain the logical ag., as هذا بَكَاء بِكَاء النَّكَاذَي (IA): (f) transmitted dualized, as يَبْكُي [115]: (g) aplastic, as سَبِطان

I extol the absolute immunity of God from all imperfections, [being (K, B) an inf. n., like غَفْرَان, in the sense of يَتِيْبُ, hardly ever used except pre., but sometimes (B) a (generic) proper name (K, B) for عُفْوَان, like عُفْوَان for a man (K), in the sense of عُفْوَان, anomalously, and then cut off from prefixion and declined as a diptote, as
I saying when his bragging came to me, I marvel at 'Alkama the braggart (B), and being governed in the acc. by subaudition of its v., which is never expressed (K, B, on II. 30., XVII. 1.), in full معان الله, and then treated as a v., supplying the place thereof (K),]"لعلم الله" معان الله، اعوذ بالله معاذا (K, B, on XII. 23), while معان الله ان تأخن معان الله بالله معاذا من ان تأخن We seek refuge with God, [i. e. اعوذ بالله معادا (K, B, on XII. 79. means نَعْرُنَ معان الله ان تأخن معان الله بالله معاذا من ان تأخن I pray God to prolong thy life, [as in the saying of 'Umar Ibn Abi Rab'a al-Makhzumi.

أيها المنكَنُ الأربا سهلا دمَعَوك الله كيف يلتقِيّ بي

O thou that weddest AthThurayyâ to Suhail, I pray God &c., how shall they meet together ? (H)]. Some inf. ns. governed in the acc. by vs. understood have no v. of their own, like [لك] Mayst thou stink !, [لك] Mayst thou stumble and fall !, [ات] Mercy on thee !, [ويبك، ويسك] Woe to thee!, [ويلك] and ويلك, ويبك, ويسك, and ويلك, when pre. (T, H) without the ل (T), being governed in the acc. by a v. understood (T, H), i. e. صُدُّ قدْرِ الله ويعا God make mercy to cleave to him !
§ 42. Sometimes ns. not inf. ns. are made to follow that course: (1) concrete substantives, as تَربَّى (لَهَا) وَجَنَّدَلا
(God make) dust (to cleave) to him and stones! and فَأَهَا لفیک Her mouth to thy mouth; (2) eps. [76,333], as هَنیًّا كَلَّا راَشِرْبَا هَنیًّا بِما كُنْتُم تَعْمَلُونَ in هَنیًّا, مَرِیَّا LII. 19. being an ep. used in the same way as the inf. n. that stands in the place of the v., as in

(К) by Kuthayyir, And I was like one having two legs, a sound leg, and a leg that fortune had smitten so that it withered away. Wholesome, salutary, not an infecting distemper, for 'Azza of our honours be what she has desecreted! (N), where مَ is governed in the nom. by it, as it would be by the v., as though he said هَنَا عَرَةٌ المَسْتَحِلَّ
EAT ye and drink: may the recompense of what ye were wont to do be wholesome for you!, and the ب being red., as in XIII. 43. (503) (K),] and َأَنْتَمَا وَقَدْ فَعَدَ النَّاس What! standing, i. e. standest thou, when the people have sat down?.

§ 43. A case of pronominal [40] inf. n. is عبدآ اللَّهُ ُ، the ِ being the pron. of thinking, as though you said 'Abd Allāh, I think it, is departing (M).

§ 44. The direct obj. is what the action of the ag. َبَعْت ُ أَرْدَت I intended the journey, whereas the unrestricted obj. is the befalling action itself, the adverbial obj. is what the action befalls in, the causative obj. is what the action befalls on account of, and the concomitant obj. is what the action befalls together with. By befalling is meant ideal dependence, not actual contact, which would exclude َكَبَعْت ُ أَرْدَت السُّفر I. e. the dependence of the direct obj. upon what is not intelligible without it, for which reason it belongs only to the trans. v. (Sh). It is what distinguishes the trans. from the intrans. v.; and it ranges from 1 to 3 [432] (M). It is more in need of inflection than the unrestricted obj., being liable to be confounded with the ag. (Sh). Such confusion is common when one
is an incomplete n., [i.e., incomplete without a conj. or ep. (DM)], and the other a complete n.; [and uncommon, when both are complete, but one denotes a rational being, and the other an abstract idea, as in (a) below (DM)].

To know the ag. from the obj., put in the place of the complete, if it be in the nom., the nom. pron. of the 1st pers., and, if in the acc., the acc. pron. thereof, substituting for the incomplete a n. syn. with it in rationality or irrationality: thus اعجّب زيد ما كرّه عمرٍ is not allowable, because اعجّب التروب is not; while the acc. [of زيد (DM)] is allowable, What 'Amr disliked pleased Zaid, because اعجّب التروب is: but if ما be applied to rational beings, the nom. is allowable, because اعجّب النساء I pleased the women is allowable; and if the incomplete n. be مَيْ مَلْكٍ or النَّبِيّ, either construction is allowable.

You say (a) The journey was possible for the traveller, because you say امكِن المسيرة السفر, not ما دعا زيدا إلى الخروج (b): امكِن السفر What led Zaid to going forth?, and ما كرّه زيد من الخروج What did Zaid dislike of the going forth?, with زيد in the 1st in the acc. as obj., the ag. being the pron. of ما latent, and in the 2nd in the nom. as ag., the obj. being the pron. of ما suppressed, [ما in either case being an inch., and its
pron. the cop. of the enunciative prop. (DM),] not the converse, because you say 
ما دعاى إلى الخرجٌ, not دعوى الثوب إلى الخرجٌ, not this being substituted for the latent acc. pron. relating to كرهى ملة (DM),] and كرهى من الخرجٌ, [or rather كرهى الثوب إلى الخرجٌ (DM),] with the of the 1st pers. in place of زيداً (DM). And you say زيداً في رزق عشرون ديناراً.

Twenty dinars were added to the allowance of 'Amr with عشرون in the nom., not otherwise, [because it is the direct obj. (438) in the o. f. زاد السلطان في رزق عمر عشرون The sovereign added to &c. twenty (DM)]: but عمر عشرون may be in the nom., the v. being void of the pron., so that it must be made sing. with the du. or pl., and the mention of the prep. and gen. is necessary for the sake of the pron. relating to the inch.; or in the acc., the v. [here doubly trans. (DM)] assuming the pron., so that the latter becomes prominent in the du. or pl., [e. g. الزيدرون or الرُّبْدُادُ الزيداً في رزقهم عشرون The two Zoids, or The Zaid, they had twenty added to their allowance (DM),] and the mention of the prep. and gen. is not necessary. When there is no fear of ambiguity, the ag. is given the inflection of the obj., and the converse, [but not regularly (DM),] like
The stone broke the glass, and

They are like hedgehogs, tottering in their gait: their shameful deeds have reached the people of Najrān, nay, or being i.q. بل, have reached the people of Hajar (Jsh): the acc. of both has also been heard, like

The serpents have made peace with the foot of him, the male viper and the strong serpent, the bold serpent (Jsh),] in the version with the acc. of both, though is said to be a du. [nom.], The two feet of him have made peace with the serpents, with its ن suppressed by poetic license, like

They are two plights: either bondage and taunting, or else blood—and slaughter is more meet for the free (T)]; and the nom. of both, like

(ML) Verily he that has snared a magpie is unlucky. How shall he that has snared two magpies and an owl?
The direct obj. is governed in the acc. by one of 4 [ops.], the trans. v., its qual., its inf. n., and its verbal n., as XXVII. 16. And Solomon succeeded David. LXV. 3. Verily God attaineth His purpose, II. 252. [16], and V. 104. [Keep ye to the correction of your souls, the prep. and gen. being made a (verbal imp.) n. (187) for الزموا, and therefore governing أنفسكم in the acc. (B)], generally mentioned, as in these exs. (Sh).

§ 45. The op. is allowably understood [when indicated (IA, Sh), (1) verbally (Sh),] as (M, IA, Sh) ما دا إنزل ربا خيرا What hath your Lord vouchsafed? They will say, (Our Lord hath vouchsafed) good (Sh), (I beat) Zaid, i. e. ضربت زيدا in reply to “Whom didst thou beat?” (IA), زيدا (Beat thou) Zaid addressed to him that says “I will beat the worst of men,” by subaudition of اضرب (M); (2) circumstantially, as مكة (Thou seekest) Makka and القرطاس (Thou wilt hit) the mark said by subaudition of ترید and تصيب to him that has equipped himself for a journey or aimed an arrow (Sh), زيدا (Beat thou) Zaid, حديثتك (Give thou) thy story, and اكل هذا بختلا (Doest thou) all of this...
from niggardliness, said by subaudition of [47], and to him that betakes himself to beating the people, or breaks off his story, or that the actions of niggards have proceeded from.

§ 46. Hence too (They have seen) the new moon, by God said when the observers of the new moon utter the Takbīr, خَيْرًا لَّنا وَشَرًا لِعَزْوًا (Thou hast seen) good for us and evil for our foes!, said to him that sees a vision, and أهْلَ ذَاكَ (Thou hast commended) the man worthy of that and thereof said to him that commends a man, i.e. ذَكَرْتُ رَأىَتْ، and ابصروا; and hence

أَنْ تَرَاها وَلَوْ تَأْمَلْتِ إِلَّآ وَلَهَا فِي مَقَارِنِ الرَّأِسِ طَيِّبًا

i.e. [by ‘Ubaid Allāh Ibn Kāsī ar-Ruṣayyāt Thūb, thou wilt not see her, even though thou look intently, but (thou wilt see) belonging to her in the partings of the head perfume (Jsh),] and their saying كالِبَمْ رَجُلاً by subaudition of أَمْ أَرُ (I have not seen) a man like to-day, [as] says Aus, [suppressing أَمْ أَرُ (K, 1445),]

حَتَّى أَيْنَ الَّذِيْنَ قَالُوا أَمْ أَرُ كَالِبَمْ مَطْلُوبًا وَلَا طَلِبًا

So that when the dog-keeper said to them, (I have not seen) like to-day a pursued nor pursuers (M).
§ 47. These are proofs, [says S (M),] that I have heard from the Arabs [or from trustworthy persons who asserted that they had heard them from the Arabs (S)]:—

the saying اللهم ضِبِئَا وَذَنْئَا [an imprecation upon a man's flocks (S),] O God, (unite, or place, Thou among them) a hyena and a wolf, i.e. أَجِعِل فِيْهَا ضِبِئَا أو أَجِعِل فِيْهَا the saying, what is meant being easily expounded, because the understood (word) is sometimes expressed (S)]; (Blame thou) the boys, by my father, i.e. لَمْ آَلْحَم, heard by Abu -l-Khaṭṭāb from an Arab in reply to "Why have ye spoiled your place?"; and

بَلَى وَجَانَا Yea; (I know therein) places holding water, i.e. أَعْرِفَ بَيْنَّهَا وَجَانَا, said by an Arab in reply to "Is there not in such a situation a place holding water?" (S, M). Hence too the saying of Miskīn [ad-Dirīmī (Jsh)]

إِخْاَكَ إِخْاَكَ إِنَّ مِنْ لَا إِخْاَكَ # كَسَعَ إِلَى الْهُجْمِ بِفِيْرٍ سَلَّمٍ [(Cleave thou to) thy brother, thy brother; verily he that has no brother is like one running to the fray without a weapon (Jsh),] i.e. الزَّمَ وَبَدَا زَيْدًا [61]; and

أَضْرِبَ اللَّغْ # وَعُمْراً (Beat thou) Zaid and 'Amr, like as you say زِيدًا وَعُمْراً رَأِيْتَ; and the sayings أمر مَكْبِكَانَب# لا أَمَر مُضْحِكَانَ# (Keep thou to) the bidding of
them that make thee weep, not the bidding of them that make thee laugh, i.e. 

彼らが目の涙を誘う者を、かえって、笑わせ、

i.e. \(\text{Leave thou the gazelles (alone) with the wild cows, [meaning that one should not mingle with a people, of whom the one party agrees best with the other (P), (or) اختارت (I have, or He has, preferred) the gazelles to the cows, quoted on the occasion of rupture of relationship and friendship, and of divorce in the time of heathenism, }}\) being a met. for wives (Md)]. But you may not say زيدا، meaning لیضرب زید عمرأ زیدا، meaning لیضرب عمرأ و زیدا، when you address not Zaid, but me, and mean me to convey to him from you that you have ordered him to beat ‘Amr; Zaid [here] and ‘Amr [above] being absent: for the [imp.] v. of the absent [ag.] is not understood [when unindicated (23)]; because, when you understand it, the hearer present thinks, on your saying زیدا، that you are giving him an order about [doing something to] Zaid; so that they dislike the ambiguity here, when you do not address the person ordered, like as in the case of what is not derived from the v., as علیك، they dislike to say علیه زیدا، lest what is not derived from a verbal paradigm be assimilated to the v. [in receiving variations of person]. And in زیدا، meaning لیضرب زیدا [45], where
you do address [the person ordered], you [may] understand the v., only because you do not assign to the person addressed another v., as though you had said "قل لَهُ أُصرِبْ زياداً" (Say thou to him, Beat thou) Zaid, the ambiguity imported from understanding in one command two vs. for two [different] subjects being disapproved (S).

§ 48. The op. is necessarily understood in the voc. (M, IH), which is [the n. denoting] the person whose attention is besought by means of a p., expressed or supplied [56], acting as a [quasi—] subst. for (IH). The voc. is [logically (IA) a direct obj. (IA, Sh),] governed in the acc. (M, IA, Sh, ML), literally or constructively (M), by [a v. (IA)] أدعو, [necessarily (ML)] suppressed (IA, ML), not by يا and its sisters [554] as ps., nor as [verbal (DM)] ns. for assuming the pron. of the ag. (ML). For يا ادعو عبد الله is orig. يا ادعو عبد الله أبض E (I call) "Abd Allah, يا being a premonitory p., أدعو an originative, not enunciatory, v., its ag. latent, and عبد الله an obj. and post. n.; but from frequency of usage the v. is necessarily suppressed, يا and its sisters being made a quasi-subst. for it (Sh). If the voc. p. were absolutely a subst. for the v. of calling, its suppression would not be allowable [1] (ML). The voc. is (1) aprothetic,
(161)

(a) det.; (b) indet., specifically intended or not: (2) pre. or quasi-pre. (IA). It is [literally (M, Sh, KN)] in the acc. [as an obj. (Sh)], (1) when pre., [as

وَلأَرَادُونَ اللَّهُ تَلَّيًا مَتَّىٗ بِحَسُسِي مِّنْ صَلَّى رَأِيَتُهُمْ نَعْلًا

(KN) Now, O servants of God, my heart is enthralled by the fairest of them that have prayed, and the foulest of them in deed (Jsh)]; (2) when quasi-pre., [i. e. having some complement of its sense attached to it (Sh, KN), namely a n., (a) governed by it in the nom., as

وَلأَلَمْ يُمْكَنُ وَلأَدَّ أَنْ يُنْفِعَنَّكُمْ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُонَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُونَ أَنْنتُن...
will be no meeting between me and them (J, Jsh). It is
constructively in the acc., (1) when an aprothetic det.,
like َياً عِنَامًا َياً زيد [51] (M): [for]
when [resembling the pron. by being (Sh)] aprothetic,
[i.e. neither pre. nor quasi-pre. (Sh, KN),] and det. [or
indet. specifically intended (IA), i.e. meant to signify
some one specified (Sh, KN), whether a proper name or
not (Sh),] it is uninfl. (IA, Sh, KN) upon what it would
be made nom. with (IA, KN), if it were infl. (KN), [i.e.]
upon ِدامما, (a) when neither a du. nor perf. pl. masc.,
as َياً زيد O Zaid and َياً رجل O thou man, (b) when a
broken pl., as XXXIV. 10. [49], or upon its subst. [16]
the ِ, if a du., as َياً رجلَي َياً زيدَي and
َياً مسلمَي َياً زيدَونِ O ye two men,
or ِ, if a perf. pl. masc., as َياً مسلمَي َياً زيدَونِ
O ye Muslims (Sh); and is in the place of an acc. as an
obj. (IA): the voc. that ought to have ِدامم may, how-
ever, be put into the acc., when its Tanwîn is necessary
[to a poet (IA)], as

[by Muhalhil, She smote her bosom marvelling at me, i.e.
at mine escape, and said, O 'Adî, assuredly the preservers
(683) have preserved thee!, i.e. being i.q. منى (J)], or
be pronounced with ِدامم [and Tanwîn (IA)], as

صلِّ ٍ اللَّهُ يَا مَطْرُ عَلَيْهَا ﻷَلَا يَفُضْ ٍ مَطْرُ الْسَّلَامُ
(IA, Sh), by Muhammad Ibn 'Abd Allah al-Ahwas, concerning Matar, whom he hated, but whose wife he loved, The peace of God, O Matar, be upon her! And not upon thee, O Matar, is the salutation (J): (2) when the ل of the call for help or of wondering is prefixed to it (M): (a) one says يا لَزْبَدْ لَا مُحَرَّر O (I call) Zaid, (come thou, or I call thee, or called,) for 'Amr; so that [the n. denoting] the person invoked to help, [its ل being a red. (504) prep., (not dependent upon any thing), is a voc. uninf. upon دَأَم supplied upon its final, prevented from appearing by the preoccupation of the place with the vowel of the red. prep.; but, according to IM, its ل being an essential prep. (J), with the sense of making trans. (DM), dependent upon يا as (quasi—) subst. for دَأَم (J),] is governed in the gen. by a ل pronounced with Fath, because the voc. occurs in the situation of the pron. [504], with which the ل has Fath, as لَكِ and لَّكُ; and [the n. denoting] the person that help is invoked for, [not a direct obj., its ل (504) being causative (DM)], is governed in the gen. by a ل pronounced with Kasr (IA), dependent upon a suppressed [word], a v. of an independent prop., i.e. [ذَعَنْا لَعْمَرَ (J) or ذَعَنْا لَعْمَرَ, or a n., a d. s. to the voc., i.e. مَدَعْوْا لَعْمَرَ (ML): when another [n. denoting a] person invoked to help is coupled to the first, Fath [of the ل] is necessary, if يا be repeated, as يا لَزْبَدْ وَيَا لَعْمَرَ وَيَا لَبَكْرَ; and Kasr, if it be not
repeated, as (IA): in یَا ُلْزِيدُ َلاَمَرُ ُلْبِكُرُ, with Fath of the یَلْتْبَنَّ لِلْمَرْدِرَ وَلِبَكُرُ he is invoked to help; but with Kasr help is invoked for him, [the n. denoting] the person invoked to help being suppressed: while یَا ُلْتْبَنَّ یَا ُلْبِكُرُ and admit of the two modes, both allowed by IJ in

And, O my longing, how lasting thou art! and, O people, help ye me from the distance of the friend! and, O my tears, how streaming ye are! and, O my heart, how fond thou art! (Jsh), i.e. I call myself for safety, or I call (my people) to save me, from &c. (DM): (b) [the n. denoting] what is wondered at is like [that denoting] the person invoked to help, as یَا ُلْدَاهِیَةَ Oh! the calamity! and یَا ُلْلَعْجَبَ, being governed in the gen. by a یَلْتْبَنَّ [504] pronounced with Fath (IA), because like the یَلْتْبَنَّ of the call for help (J): یَا ُلْلَعْجَبَ with Fath of the یَلْتْبَنَّ means O thou wonder, (come thou and present thyself); but with Kasr of the یَلْتْبَنَّ the voc. is suppressed, and the wonder is summoned to (H): [and] in یَا ُلْتْبَنَّ the یَا is a voc. p., the voc. being suppressed, or a premonitory p., i. q. یَلْتْبَنَّ, the
In either case depending upon a suppressed 

الَّا أَعْجَبْتُ لَهَا or يَا تُقَومِ أَعْجَبْتُ لَهَا O (people), or Now, (marvel ye) at her; but the pron. is not a voc. with the ل of wonder prefixed to it, as in

[by Imra alKais (EM)], orig. يَا إِيَّاكَ or 

O thou, the detached acc. or nom. pron. becoming converted into an attached gen. pron. when the prep. ل is prefixed, [For, O marvel of a night, it is as though its, an enallage from the 2nd to the 3rd pers., stars with every firmly twisted cord were made fast to mount Yadhbul (EM)], because the pron. of the 3rd pers. is not made a voc. (BS): (3) when it is lamented [55], like يا زيدا (M).

§ 49. The appos. of the voc., (1) when a subst. or anarthrous [synd.] serial, [whether the voc. be infl. or uninfl. (Sh, KN),] is treated as though it were itself a voc.: you say (M, IA, Sh, KN) in the case of the subst. (Sh, KN) يا سعيد كرز O Sa'id, "Wallet," with Damm without Tanwin, like يا عبد الله كرز (Sh), (KN), يا كرز (Sh),

and يا ابا عبد الله يا عبد الله (KN); and in the case of the serial (Sh, KN) يا زيد ومورر

O Zaid and 'Amr [or or 'Amr or not 'Amr]
with Դամ (M, KN), یَا عِبَّادِ اللَّهِ وَخَالِدُ (Sh), and
یَا زَيَدُ وَابْنِي عَبَّادِ اللَّهِ (IA, KN) with the acc. (KN), like
یَا ابَا عَبَّادِ اللَّهِ (IA): (2) when not a subst. or anarthrous
[synd.] serial (Sh), [i. e.] when an ep., corrob., [synd.] expl.,
or synarthrous [synd.] serial (IA, KN), (a) if the voc. be
uninf., (a) when ep. [51] of یَا ایها ِّالناسُ [184], must be in the nom.
[according to the form (KN), because it is (significant
of) the person intended by the call (IA), as یَا ایها ِّالنَّبِی
II. 19. O ye men and یَا ایها ِّالنَّبِی VIII. 65. O thou Pro-
phet (KN), though AlMāzīnī allows it to be in the acc.
(IA, Sh) by analogy with یَا زَيَدٌ الْطَرِیقُ in the nom. or acc. (IA), and cites a reading
CIX. 1. O ye unbelievers, which, if authentic, is a solitary
anomaly (Sh)]; (b) when pre. and anarthrous, must be
in the acc. [according to the place, as
یَا زَيَدُ صَاحِبٌ عَمْرُ یَا تَسَیِّمُ كُلَّکُمْ
O Zaid, the companion of ْاَمْرُ، یَا تَسَیِّمُ كُلَّکُمْ
O Tamīm, all of you or them, یَا زَيَدُ ابَا عَبَّادِ اللَّهِ O Zaid,
Abū ‘Abd Allāh, and یَا زَيَدُ وَابْنِي عَبَّادِ اللَّهِ O Zaid, and
Abū ‘Abd Allāh (KN)]; (c) when aprothetic [or pre. and
synarthrous (IA, KN)], may be in the nom [according to
the form of the voc. (KN)], or acc. (IA, Sh, KN) accord-
ing to its place, as یَا زَيَدٌ الْطَرِیقُ O witty Zaid, یَا تَسَیِّمُ
or O Tamim, all of you, or O Sa'îd, "Wallet," and the poets Khl, S, and IM prefer the nom.; the voc., when uninf. before being a voc., is assumed to be uninf. upon Damm after being a voc., and the appos. is in the nom. from regard to the supplied Damm, or acc. from regard to the place, as O thou intelligent man (IA); the poet [Ru'ba Ibn Al‘Ajjâj (Jsh)] says

[O Hakam, inheriting from ‘Abd ‘AlMalik, shine thou brightly upon men by reason of thy munificence with the bright shining of the fair-faced woman in the darkness of sunset (Jsh)], related with the nom. and acc.; another [Jarîr (Jsh)] says

(KN) So that not Ka'b Ibn Mâma and Ibn Su'dâ are more generous than thou, O munificent ‘Umar (Jsh); Dhu-rRumma [(or) Ru'ba Ibn Al‘Ajjâj (Jsh)] says

[156] (Sh) Verily I, by lines that have been writ with writing, i.e. the lines of the Kur‘ân, am saying, O Naṣr, Naṣr, Naṣr! (Jsh); another says
[Now, O Zaid and Abd Dahhak, journey ye: for ye have passed the hollow of the road (Jsh)]; and the text ُيا جَبَال=اَيُّ مَعَ الطَّيْر

XXXIV. 10. [O ye mountains, re-echo ye the praises of God with him, and birds (B)] is occasionally read ُيا جَبَال , [as coupled to the form of جَبَال, by assimilation of the accidental vowel of uninfluencedness to the vowel of inflection (B)]; these are the exs. of the aprotethic, and the synarthrous pre. is similar, as ُيا زِيد

O Zaid the handsome in face and

ُيا صَلِّ يَا ذَا الصَّامِرِ العَنْسِي، بِالرَّحْلِ وَالإِنْتَابِ وَالنُّحْلِ

[by Khuzaz Ibn Laudhân, O companion, O thou lean in respect of the sturdy she-camel by reason of the baggage and the pack-saddles and the saddle-cloth (Jsh)] related with the nom. [51] and acc. (KN): (b) if the voc. be infl. must be in the acc., as ُيا عِبَدُ اللَّهِ صَاحِبُ عِمْرُ ُيا ‘Abd Allâh, companion of ‘Amr, and since the pre., when an appos. to the uninfl., must be in the acc., a fortiori ought it to be in the acc. when an appos. to an infl.; the text says ُقُلُ اللَّهُ فَاعْلَِ الْسَّمَوَاتِ وَالْأَرْضِXXXIX. 47. Say thou, O God, Creator of the heavens and the earth, being a ep. of the name of God, though S asserts that
it is a 2nd voc. (O) Creator with the voc. p. suppressed, 
because, according to him, the voc. that is always used as 
a voc. may not be qualified, and اللهم [52] is not used 
except as a voc. (Sh).

§ 50. When ابنت [or ابنتة (M)] does not occur between 
two proper names (M, IA), qualification by it is like qua-
lication by anything else (M), [so that] the voc. must 
have Damm, not Fath, and the ] of ابنت must be expressed 
(M, IA), as يا زيد ابنة خليفة (M, IA), 
يا زيد الطريف ابن عمر (IA). When 
it does [so] occur (M), [i. e.] when the voc. is [aprosthetic 
(IA),] a proper name, qualified by ابنت [or ابنتة (IH)] 
pre. to a proper name (IH, IA, Sh) and not separated from 
the voc. (IA, Sh), the vowel of the first is [generally] 
assimilated to the vowel of the second, as in ابنة امرأة 
[16] (M), [so that] the voc. has Fath (IH, IA, Sh) by 
alliteration (IA, Sh), preferably (IH, Sh), according to the 
majority, while Mb prefers the Damm to remain (Sh), as 
(M, IA, Sh),

يا طلحة بن عبيد الله كي وجبت 
kف الجنان وبروت الهدا العينان
O Talha, the son of 'Ubaid Allah, the gardens of Paradise have become due to thee; and thou hast espoused the large-eyed beauties (Sh), and یَا هَنَدَ ابْنِهَ عَاصِمَ (M), or ھَمَم, as یَا زَيْدَ بْنُ عَمَرٍ, and the ھَلْفَ الْبَلْدَةَ must be elided in writing (IA). [Thus] in یَا عِيْسَى ابْنِ مَرْيَمَ V. 112.

[below] O Jesus, the son of Mary the vowel of عِيْسَى is [assumed to be] assimilated to the vowel of the ابن, like یَا زَيْدَ بْنُ عَمَرٍ, which is the ordinary dial.; or عِيْسَى may [be assumed to] have ھَمَم, like یَا زَيْدَ بْنُ عَمَرٍ, as is proved by the saying [of Imra al-Kais]

أَحَلَّ بِنِ عَمَرٍ عُنْفًى خَمْرَ وَعُدِّدَ عَلَى الْمَرَّةِ مَا يَانَمُّ

[O Harith Ibn 'Amr, it is as though I were suffering from the effects of drunkenness: and his complying, or what he complies with of the bidding of his soul, injures the man, orig. یَا حَارِثَ (N)], because curtailment [58] occurs only in the [voc.] pronounced with ھَمَم (K). The ھَلْفَ الْبَلْدَةَ is elided from ابن only when it occurs as an ep. between two proper names—names, surnames, or cognomens—to make known that it with the name before it becomes equivalent to a single name, because of the closeness of the attachment of the ep. to the qualified, and that it occupies the place of an element thereof, for which reason the Tanwin [609] is elided from the name before it, as یَا عِيْسَى وَعِيْسَى, like as it is elided from the compounded names in
and in every other case the he must be expressed, namely when ابن is (1) pre. to a pron., as هذا زيد ابنك. This is Zaid thy son, (2) pre. to any but [the name of] his father, as المعتصم بالله ابن أخي المعتصم على الله. AlMu'tadid bi-llah the son of the brother of Al-Mu'tamid 'ala-llah [and V. 112 above], (3) affiliated to the higher ancestor, as أبو الحسين ابن المهتدي بالله. Abu l-Hasan, the descendant of AlMuhtadi bi-llah, (4) made to deviate from the ep. to the enunc. or pred., as ابن زكريا Verily Ka'b was the son of Lu'ayy, (5) made to deviate from the ep. to interrogation, as هل تليم ابن مر. Verily Ka'b was etc. and Tamim, was (he) &c.?, so that the he is expressed in it as when the sentence begins with it (D). In the non-voc., also, they say when they qualify هذا زيد ابنا. This is Zaid the son of our brother and Hind the daughter of our paternal uncle, but هذا زيد بن عمر. and [609], and similarly in the acc. and gen.;
whereas when they do not qualify, the Tanwin is invariably used: the Tanwin, however, is allowed by poetic license in the case of the ep., as

[A damsel of the tribe of Kais Ibn Tha'labah, noble as regards her maternal uncles and the paternal kindred (Jsh)].

§ 51. The vague voc. is (1) [57,184] (M): you say يا أيها الرجل O thou man, يا أيها ذا O thou, this man,

(IA),] being [an prothetic voc. uninfl. upon Danum (48) (IA),] qualified by a synarthrous [generic (IA)] n., or a dem. [599] (M, IA), [as] says Dhu-r Rumma

(M) Now, O thou, this man, whose soul passion is destroying, because of a thing that the decrees of God have diverted from his hands (Jsh), or a synarthrous conjunct; and يا زيد the subsequent n. being its ep. [49], like يا زيد الطريف, save that يا, not being independent like يا زيد, may not be dissevered from the ep. (K on II. 19.); and the premonitory word is interpolated between them (M, K), as a corrob. of the sense of the voc. p., and subst. for the prefixion
required by (K): (2) a dem.: this is qualified only by
the synarthrous n. (M): you say يَا هَذَا الرَّجُل O thou
man (M, IA), being necessarily in the nom., if be
made a connective for calling him, like as the ep. of
is necessarily in the nom. [48] (IA), and
O ye men, and S cites [49] (M); whereas, if the dem. be not made a connective for calling
what follows it, its ep. need not be in the nom., but may
be in the nom. or acc. (IA): and you say in the case of
[an appos.] other than the ep., زِيدًا يَا هَذَا زِيد O thou
Zaid and يَا هَذَا وَعِمْرًا O ye two, Zaid
and 'Amr, [as a synd. expl.,] and يَا هَذَا دَا الجَمِيعه O thou
long-haired one as a subst.

§ 52. The synarthrous is not made a voc. [599] (M),
[since] the voc. p. and اللَّهُ may not be combined [184]
(IA); except in اللَّهُ (1) (M, IA), because the art. does
not quit it, like as it does not quit The Pleiades
[11], being a subst. for the Hamza of اللَّهُ (M), اللَّهُ being
orig. اللَّهُ, as

[by Al Ba’dh Ibn Huraith, God forefend that in beauty
she should be only like a doe-gazelle or a decorated image or a noble cow of a herd of wild cattle! (T), like \( \text{ناس } \) orig. \( \text{ناس } \), as

Verily the fates come unawares upon the men free from fear (N), the Hamza being suppressed and the art. made a subst. for it, for which reason (K, 6) you say \( \text{ي الله } \) with the disj. Hamza (K, IA), like \( \text{ي الله } \) (K), as well as \( \text{ي الله } \) with the conj. Hamza; though the commonest voc. is \( \text{ع الل } \) [49], [meaning O God (H), being a voc. uninfl. upon Damm (J),] with a doubled [aug. (J)] \( \text{م } \) substituted for the voc. p., [which is suppressed (56) (ZN), to avoid prefixing \( \text{يا } \) to \( \text{ال } \), the \( \text{م } \) being selected because of the affinity between them, \( \text{يا } \) being determinative and the \( \text{م } \) a subst. for the \( \text{ل } \) of determination in the dial. of \( \text{هيمار } \) (599, 687), doubled in order to be biliteral like \( \text{يا } \), and put last to secure a blessing through beginning with the name of God, and because the subst. need not be in the place of the original, like the \( \text{ي } \) of \( \text{ع } \) and the \( \text{ي } \) of \( \text{ابن } \) (J), and the 2nd \( \text{م } \) being vocalized with Fath, preferred on account of its lightness, because of the concurrence of two quiescents (H)]; (2) the imitated prop. used as a name, as \( \text{ي الرجل منطلقي } \)
in the case of him whose name is 

The saying

\[\text{Then, O ye two young men, who have fled, I warn you against your causing us evil by your flight} (J)\] is a poetic license (IA); [and]

\[\text{On thine account, O thou that hast enslaved my heart, while thou art grudgingly withholding union from me} (Jsh)\], like \('yā lālā\), is anomalous.

§ 53. When the voc. is repeated in the state of prefixion (M), [e. g.] in \(\text{yā tāmim tāmim ālāḫ} [\text{below}] (IA) (1) both ns. may be in the acc. (M, IA), as

\(\text{yā tāmim tāmim ālāḫ lā yā lam} m * lā yā lam * lā yā lam \) 

by Jarir, [\text{O Taim, Taim of 'Adž, (may ye have no father!)}], let not 'Umar cast you into evil (Jsh)], and

\(\text{yā zīd zīd al-īāmułāt al-dālah} * \text{tāwar lālīl 'alīk} \text{ qānāl} (M)\), by \('\text{Abd Allah Ibn Rawāḥa al-Ansārī, O Zaid, Zaid of the lean-bellied powerful she-camels, the night has lengthened over thee: wherefore alight thou} (Jsh)\): the 1st being, according to S, pre. to what follows the 2nd n. [125], which is [red. (J),] interpolated [101] between the pre. and post. ns., [in the acc. as a corrob., without Tanwîn}
for conformity to the 1st (J)]; but, according to Mḥ, pre. to a suppressed [word] like what the 2nd is pre. to, orig. یَا تِمُّ عَدِيٍّ تِمُّ عَدِيٍّ, the 1st عَدِيّ being suppressed because indicated by the 2nd (IA), and the 2nd تِمّ, pre. to عَدِيّ, being in the acc. according to the modes mentioned [below] (J): (2) the 1st may have Damm (M, IA), the 2nd being in the acc. as a [lit. (J)] corrob., or by subaudition of أَتَمَّ O Taim, (I mean) Taim of ‘Adī, or as a [total (J)] subst., or synd. expl., or [2nd (J)] voc. (IA) with the یّ suppressed, and being, in all these modes of parsing, pre. to عَدِيّ (J).

§ 54. When the voc. is pre. to the ی of the 1st pers., [its predicament, if it be unsound, is like its predicament, when not a voc. (129): but if it be sound (IA), like ُعَلِّمَي (KN).] the following dial. vars. are allowable, (1) elision of the [quiescent (KN)] ی, [because it occupies the place of the Tanwin, which is elided in this cat. (T, 129),] and retention of the Kasra [as an indication of it (KN), which is the commonest (var.) (IA), as یَا عِبَادُ ْعَلِّمُوّ XXXIX.

18. O My servants, fear ye then Me (KN)]: (2) retention of the ی quiescent, [which is less common than the 1st (IA), as یَا عِبَادِيّ لا َخُرِفْ عَلَيْكُمْ الْيَوم XLIII. 68. O My servants, there shall be no fear for you to-day: (3) (elision of the ی, and) Damm of the letter that was pronounced
with Kasr on account of the ى، which is a weak dial.: they have transmitted َيَا َأَمَّ َلَا َتَفْعَلِي َO my mother, do thou not; and ِقَالُ رَبِّ أَحْكَمُ بَيْنَنَا XXI. 112. He said, َمَلَكَ َرَبِّ أَسْتَعْبَدُونَكُمُ َعَلَى أَنفُسِهِمْ [as َيَا عَبَادِيَ الَّذِينَ أَسْتَعْبَدُونَكُمُ َعَلَى أَنفُسِهِمْ] XXXIX. 54. َO my servants, who have been extravagant in sinning against your own souls (KN): (5) conversion of the Kasra [before the ى pronounced with Fath (KN)] into Fatha, and [consequently (KN)] of the ى into ٍ (IA, KN), because it is mobile and preceded by Fath, as َيَا َحَسَّرُتْ َأَن، َأَنَّى َوَلَى مَا َفُرِطَتْ َنَشَبْ َاللَّهَ XXXIX. 57. َO my remorse for that I have been remiss in respect of the due of God! and َيَا َعَسَّافًا َعَلَى َيُوسُفَ XII. 84. َO mine anguish for Joseph! (KN): one says َيَا َرَبًا َتَجَارَزْ ُعَلَى صُدُّ َّيَا َغُلَامًا (M); (6) elision of the ٍ and retention of the Fatha (IA, KN) as an indication of it, as

[Nor am I recovering what has escaped from me because of my saying "O my regret!", nor because of my saying "Would that!", nor because of my saying "If I" (Jsh)], i.e. َيَا َلَهْفَ (Jsh)]. When the voc. pre. to the ى is َأَبُ or َأَمِ, 10 dial. vars. are allowed, the
6. mentioned and (7) change of the َّ into ت pronounced with Kasr, as the Seven except Ibn ʿĀmir read in يَا ʾabd. XII. 4. &c. O my father (KN): the ت is a ة of femininization, since it is converted into َّ in pause [646]; substituted for the ُ (M, K on XII. 4.) of prothesis, because [the signs of] femininization and prothesis are related in that each is an augment to the n. at its end; and allowed to be affixed to the masc., as in حُسْمَةُ ْذِكَرُ. A male pigeon and ُرَجَلٌ رَبَعتُهُ. A middle-sized man: and the Kasra is that which was before the ُ in يَا ʾabd, relegated to the ت, because the ة of femininization must be preceded by Fath, while the ت may not remain quiescent, the Kasra dropping off because of the Fatha required by the ة, since it is a n., and ns. ought to be vocalized because orig. infl., the ُ, orig. vocalized, being made quiescent only for lightness, because it is a soft letter, whereas the ت is a sound letter, like the ك of the pron., so that it must be vocalized (K): (8) change of the ُ into ت pronounced with Fath, as Ibn ʿĀmir reads [in the whole of the Kurʾān (B), because this is the vowel of the original ُ in يَا ʾabd, or because the ُ is elided from يَا ʾابنًا, and the Fatha before it preserved, as is done (with the Kasra) when the ُ is elided in يَا ُعَلَّمُ (K)]: (9) with the ت and ُ, as read anomalously: يَا ʾابنًا (10) with the ت and ُ: these [last] two vars.
are bad; the last worse than the preceding, and allowable only by poetic license (KN): one says  يَا ابْطَ (D, IA), as  يَا ابْطَ َلا تَعْبِدُ الشیطان XIX. 45. O my father, worship thou not the Devil and َلا يَسْمَعُ وَلا يَبِرِصُ XIX. 43. O my father, wherefore worshippest thou what heareth not nor seeth? (D); َلا يَسْمَعُ and َلا يَبِرِصُ (IA); and َلا يَسْمَعُ, [that not being reckoned a combination of the subst. and original (K); but rarely, because the ْلِ is (also) a subst. for the َيِ (K on XIX. 43.);] and in pause َلا يَسْمَعُ and َلا يَبِرِصُ (D); but not َلا يَسْمَعُ and َلا يَبِرِصُ (D, IA), by analogy to َلا يَعْتُمِي (D), the subst. and original not being combinable (IA): and (11) َلا يَسْمَعُ َلا يَبِرِصُ with Damm is read, treated as a n. made fem. by means of the ء, [like يَا بْنَةَ (K).] without regard to the fact that the َلِ is a subst. (K, B) for the َيِ of prothesis (K). When the voc. is pre. to a n. pre. to the َيِ, [like يَا عَلَّامُ عَلَّامِي (KN),] the َيِ must be expressed, [pronounced with Fath or quiescent (KN),] except in َبْنِ امْلِي and َبْنِ عُمَيْيِ, where (IA, KN) the َيِ is [generally] elided [for lightening, as in the voc. pre. to the َيِ (B on VII. 149.),] from frequency of usage (IA), [and] four dial. vars. are allowable, (1) Fath and (2) Kasr of the َمِ, both read by the Seven in َمِ
VII. 149. He said, Son of my mother, verily the people deemed me weak and
XX. 95. He said, O son of my mother, seize thou not my beard, (3) expression of the ی, as
[by Abū Zubaid at-Ta'ī, O son of my mother, and O little brother of my soul, thou hast left me behind thee to a grievous fate (Jsh)], and (4) conversion of the ی into 1, as
[after (1), Because she has seen my head like the head of the man bald in the fore part of the head. O daughter of my paternal uncle, upbraid thou not, and sleep (N, Jsh)], which [last] two vars. are rarely used (KN): they say (M, IA), and and Abu-nNajm says [because] they make the two یس, like one n. (M).
§ 55. The lamented is [the word denoting] what is grieved over [because of its loss, really (J),] like و ُزِبَدَاء̣ Ah Zaid!, or figuratively, like the saying of 'Umar اَعْمَارًا و أَعْمَارًا ' أَعْمَارًا 'Umar! 'Umar! when informed of a dearth that had befallen some of the Arabs (J), or
suffered from, [whether the cause of pain, like

Ah mine affliction!, or the seat of it (J),] like

Ah my back! (IA). The lamented is always (M, IA)
known,  وَا مِنَ حَفْرٍ بِئْرٍ زَمِّمَلَا  Alas for him that dug the
well of Zamzam! not being disapproved because equiva-
 lent to  وَا عَبْدُ المَطْلُبَةُ  Alas for 'Abd AlMu'ttalib! (M),
[and] det., not indet., as  وَا رَجُلَةُ ; but not vague, like
the dem., as  وَا هَدَاةُ ; nor conjunct, unless anarthrous
and notorious through the conj., like  وَا مِنَ حَفْرٍ آخَرِ (IA).

It must have  يا or  وَا prefixed to it (M): and it is [option-
ally (M)] affixed to its final, as (M, IA)

Wَا زيَدٌ! لَا تَبْعَد  Ah Zaid, perish not! (IA),  وَا زيَدٌ, or  وَا زيَدَةٌ ; and to
the [n.] post. [to it], as  وَا أمَيرُ المَمْيَزِئَةُ Ah the Com-
mander of the Believers! [and to its conj. or corrob.]; but
not to the ep., as  وَا زيَدُ الْطَفِيفَةُ, according to Khl, while
according to Y it is affixed thereto (M): and the 8 [of
pause (IA)] is affixed to it after the 1 in pause, [as  وَا زيَدٌ ; or one pauses upon the 1, as  وَا زيَدٌ (IA)]; not
in continuous speech (M, IA), except by poetic license,
like

لا  يا عمرو عمراة * وعمرو بن الزبيراء

[Now, Oh 'Amr, 'Amr, and 'Amr the son of AzZubair!}
in the last foot of the 1st hemistich, that of the 2nd being
a place of pause (J). The ٠ in حمارة and الزبيدة is voca-
lized (J, Jsh) anomalously (Jsh) for the sake of the metre:
٠ حمارة a corrob. is in the nom. (49), the sign of which is a
ذمما supplied upon its final, prevented from appearing
by the preoccupation of the place with the accidental
fatḥa for affinity to the ٠ of lamentation; or in the acc.,
the sign of which is a fatḥa apparent in its final: and
٠ الزبيدة a post. n. is in the gen., the sign of which is a
kasra supplied upon its final, prevented &c. (J)]. What
precedes the ٠ is elided, if an ٠, as وَا موسى, the ٠ of
موسى being elided, or a tanwīn at the end of a conj., as
يا عَلَٰمَ زِيدَةٰ, or of anything else, as وَا عَلَٰمَ زِيدَةٰ. When
the final is fatḥa, the ٠ is affixed unaltered, as وَا عَلَٰمَ زِيدَةٰ:
حَمَدةٌ but otherwise the final consonant must be
pronounced with fatḥa as وَا عَلَٰمَ زِيدَةٰ and وَا عَلَٰمَ زِيدَةٰ;
unless ambiguity would be thus produced, as وَا غَلَامُهْرَةٰ and
وَا غَلَامُكْبَةٰ, orig. وَا غَلَامَةٰ and وَا غَلَامَةٰ, where the
٠ must be converted into ٠ after the دمما and ٠ after
the kasra, because, if you elided the دمما and kasra,
pronouncing with fatḥa, and added the ٠, saying وَا غَلَامَهْاٰ
and وَا غَلَامَكْاٰ, the lamented pre. to the pron. of the 3rd
pers. sing. masc. and 2nd pers. sing. fem. would be con-
founded with that pre. to the pron. of the 3rd pers. sing. fem. and 2nd pers. sing. masc. When the lamented is pre. to the ی of the 1st pers., one says, in the dial. that makes the ی quiescent [54], pronouncing the ی with Fath or eliding it, and affixing the ی; in the dial. that elides the ی, contenting itself with the Kasra, or converts the ی into ی and the Kasra into Fatha, eliding the ی and contenting itself with the Fatha, or retaining the ی, only ی عبیدا; and in the dial. that pronounces the ی with Fath, only ی عبیدا. The ل of the person invoked to help or of what is wondered at is [sometimes] suppressed, and an ی put at the end as a subst. for it, as 

یا عجببا یزیدا لزیدا لعمر (IA). The ی is to prolong the sound of the voc. invoked to help, wondered at, or lamented, like

یا یزیدا لاامل نیبل عزر وغنتی بعد دافع ویوایی

[ O Yazid, help thou one that hopes for acquisition of honor and wealth after destitution and contempt (Jsh)],

یا عجببا لهنهُ القیقغهُ هُل تندهبی القرباء الريقة

[ O wonder, (be thou present) for this calamity! Will spittle take away the itch? (Jsh)], and

حملت امرأة عطیبا فاصطبرت لة * وقعت نیبة بامر الله یا عمرا

(ML), by Jurír, Thou wast charged with a great matter,
i.e. the خَالِفَةٍ, and hadst patience thereat, and fulfilledst in it the command of God, O ‘Umar (Jsh).

§ 56. Suppression of the voc. p. is (1) disallowed with (a) the lamented; (b) the person invoked to help; [(c) the pron., as يَاً إِيَّاكَ O thou (IA);] and (d) the dem. or generic n. (M, IA), according to most of the GG, [the BB (J)]: some, however, [the KK (J, DM),] allow it here; and IM follows them, because it has been heard, as [النفسيمُنْ] ثم أنتُمُ هُوَلُوا تقتلُونَ انفسكم II. 79. Nevertheless ye, (O) ye breakers of the covenant, slay yourselves, i.e. يَا هُوَلُوا [554],

ذَا أَرْعَاءَ, فَلَيْسَ بعِدَ اشْتَعَالِ الْمُرَاسِي شِيْبًا إِلَى الصَّبْيِ مِنْ سِبْيلِ [(O) thou, refrain thou (41) from doing evil; for there is not after the glistening of the head with hoariness any way to youth (J)], and أصِبْ لِبِل Become thou morning,

(O) night (IA): [but] هُوَلُوا is the enunc. of تقتلُونَ, أنتُمُ هُوَلُوا انفسكم, becoming expos., ye are these breakers &c., ye slay &c. (B); such suppression [in verse] is attributed by the BB to poetic license (J); [أَفْتَدُ مَخْفَقٌ Aftad مخفق] أصِبْ لِبِل (M, ML), Ransom thyself, (O) strangled, [58] Lower thy neck, (O) partridge (M), and

إِذَا هُمْلَتِ عَينِي لَهَا قَالَ صَاحِبِي بَعْضُكَ هَذَا لُوَعَةٌ رَّجَاءٌ
(ML.), by Dhu -r-Rumma, *When mine eye overflows for her, my comrade says, In the like of thee, (O) this, i. e. (O) man, are heart-burn and desire (Jsh) are anomalous (M, ML); and AlMutabnabbi is charged with a solecism in

هذى بَرَزَت لَنَا هْجَبَت رَسِيْسَا
ثَمَّ أَنْصَرَتَ رَمَا شَفِيَتْ نَسِيْسَا

[(O) thou, thou hast appeared to us, and stirred a love settled in our hearts; then turned away, nor restored to health a remnant of spirit (W)], though it is replied that هذى is an unrestricted obj., i. e. هذى البِرْزَةَ, [With this (single appearance) hast thou appeared &c (W),] IM's objection, that the dem. to the inf. n. is always qualified by that inf. n. [40], being refuted by a verse [of AlMutabnabbi (?) (Jsh)] cited by himself

يا عَمَّرْ أَتْكَ قد مَلْلَت صُحَابِتَي
وَصُحَابِتِيكَ إِخَالٌ ذَاكَ قَلِيلٌ

(ML) O 'Amr, verily thou hast wearied of thy consorting with me and my consorting with thee, as I fancy; and that wearying is rare among comrades, or but my consorting with thee, I fancy, that consorting is rare (DM): (2) allowable (M, IA), as يَوْسف أَعِوضَ عَن هَذَا XII. 29. Joseph, turn thou away from this matter, رَبَ أَوْنِي أَنْظِرُ الْيَك VII. 139. My Lord, show thou me Thyself: I shall behold Thee,
Thou that ceasest not to be doing good, do Thou good unto me: (3) necessary in اللهم, because the م is a subst. for it [52] (M): [and] the combination of the م and voc. p. in

أذكَّر يا الله يا اللهما

[by Abū Khirāsh alHudhalī, Verily I, whenever a calamity befalls me, say, O God, O God (J)] is anomalous [according to the BB; but allowable according to the KK, because they hold the م to be part of a suppressed prop., i.e. يَا الله اعْفِىَهُمْ يا اللهما O God, bring us good (J), by suppression of the voc. p., the dependents of the v., and its Hamza (B on III. 25)].

§ 56.A. Ns. used only as vocals are (1) such as يَا فل, i.e. يَا نَوَّامِي, يَا رَجُل for the very mean, and يَا نَوَّامِي, يَا رَجُل for the great sleeper; which [sort] is [confined to what has been] heard: (2) نَفَّل [193], uninfl. upon Kasra, used as a term of blame and reviling for the fem.; which is regular from every tril. [att.] v., as يا فَسَقَيْ, يا خَبَائِث, and يا فَسَقَيْ for the masc., as [i.e. يا اِيْها الفَسَقُ, يا فَسَق] يا فَسَقَيْ, يا فَسَقَيْ الحَبِيبُ O thou abominable profligate with the ep. synarthrous (H), [i.e. يا عُذْرَ, يا كَعْبُ O thou traitor, and يا لَعُجُ O thou vile one; which is frequent, though not regular. Some
ns. confined to the voc. are sometimes otherwise used in poetry, like

\[ \text{فَيْ لِغَةُ اَمْسِكُ، قَانُةً عَنْ نُفْلَٰث} \]

(IA), by Abu-nNajm, My camels stray from the path because of it, i.e. the dust, in the desert: they have jostled together with the jostling together of the white-haired men while they have not slain any one in a mingling of many shouts in battle, wherein it is said [144], A ep thou such a one off from such a one: Ibn Hishām, however, objects that the mets. for Zaid and Hind are \[ فَلَانُ، فَلَانُ، فَلَانُ]\, not \[ فَلُّ، فَلُّ، فَلُّ]\, which are mets., as S says, for man and woman, and are the ones confined to the voc.; so that \[ نُفْلَٰث] \, which is not confined to the voc., the \[ نُفْلَٰث] \, and \[ نُفْلَٰث] \, being elided from it by poetic license (J).

§ 57. The acc. of particularization is one of the [direct] obs. that the op. is necessarily suppressed with. It is an expression different from the requirement of the apparent [form], being an enunciation in the form of a voc. (Sh.). It is like the voc. literally; but differs from it in being (1) unaccompanied by a voc. p., (2) necessarily preceded by something, (3) [sometimes] synarthrous (IA). It is a det. explicit \[ نُفْلَٰث] \, intended to be particularized by the predicament of a preceding \[ نُفْلَٰث] \, generally of the
1st pers., seldom of the 2nd, never of the 3rd; the occasion of this particularization being (a) glorying, as

* لَنَا مَعْشَرُ الْأَنْصَارِ مَجَدٌ مَّوْئِلٌ إِلاَّ خَيْرَ الْبَرَاءِ أُحَمَّدَ

We, (I particularize) the company of the Helpers, have a deep-rooted glory through our pleasing the best of mankind, Almad, (b) self-abasement, as

* جَذَبْ بِعَفوٍ فَاتَنِى إِيَهَا العَبْدُ إِلَى الْعَفْوِ يَا الْقَيِّبُ

Be Thou bountiful with forgiveness; for verily I, thou servant, of forgiveness, O my God, am in need, (c) explanation, as

* إِنَّى بِنَى نَهْشٍ لَا نَدْعُي لَأَبٍ عَنَةً وَلَا هِوْ بِالْإِبْنَاءِ يَشرِيناَ

[by Bashâma Ibn ʿHaṣn anNahshâlî, Verily we, (I mention) the Banû Nahshal, disclaim not him for a father, nor sells he us for other sons (T)]. It is (1) synarthrous, as

نَصْحُ الْعَرَبِ أَقْرَى النَّاسِ لِلْضِفِّ We, (I particularize) the Arabs, are the most hospitable of men to the guest, i. e. (2) pre., as

نَصْحُ بَنُى ضَبَةٍ اسْحَابِ الجَمْل

نَعْنَى ابْنِ عَفَانِ بِأَطْرَافِ الأَسْلِ

[by AlAʿraj alMaʿnî, We, (I mention) the Banû ʿDabba, are the companions of “The He-camel:” we announce the death of Ibn ʿAffân with the tips of the spears (T)]
and the sayings of the Prophet. 

Verily we, (I particularize) the family of Muhammad, the poor-rate is not lawful for us and We, (I particularize) the companies of the Prophets, are not inherited from: what we have left is alms: (3) which is here, as in the voc. [51], uninf. upon Ḍamma, made fem. with the fem., always sing., aprotthetic literally and constructively, followed by the premonitory ḫ, and qualified by a synarthrous n. in the nom., as

אֲנָהּ אֶפְעַל כְּזֶה אֶינָהּ הַרְגָּלִים אַף-לְמַה אֵגֶר לְנָה אֶינָהּ עַשָּׁבָּה O God, forgive Thou us, thou band (Sh): they make אֲלָלָה אֵגֶר לְנָה אֶינָהּ עַשָּׁבָּה with its ep. an indication of particularization and explanation, meaning by the man and band only themselves and what they denominate by אֲנָהּ and the pron. in אֲנָהּ, as though it were said I will do, particularized by that from among men and forgive Thou us, particularized from among the bands (M): אֲנָהָ and its ep. ought both to be in the acc., [אֲנָהָ being reg. of a suppressed אֲנָהָ (DM),] like נָהָ עַשָּׁבָּה; but, being literally like that used in the voc., it is given the predicament of the latter, though the cause of the uninflectedness,
[the occurrence of the voc. in the place of the ك of allo-
cution (DM),] is non-existent; whereas the occurrence of the 'ooc.
in the place of the IS of a1lo-
cation (DM); while must be in the acc., [being pre.
(DM),] whether its own condition [as reg. of a suppressed
(v.) (DM)] be regarded, or that of the voc., which it
resembles (ML): (4) seldom a proper name, so that in
Through Thee, (we particularize)
God, do we hope for grace there are two anomalies, its
following a pron. of the 2nd pers. and its being a proper
name (Sh). And hence the saying
Praise be to God, (I extol) the Praiseworthy!, the reading
ٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌـٌٌ~
And his wife, (I revile) the female carrier of firewood, and
I passed by him, (I commiserate) the poor, the
distressed (M). Though the acc. of praise [&c.] ought to
be det. (K on III. 16.), it occurs indet. in the saying of
the Hudhali

(M, K) And he repairs to women bare of ornaments, and (I
compassionate) dishevelled females, giving suck, haggard
like the ogresses, where the is inserted to strengthen the
affixion of the ep. to the qualified (N). And this is what
is called acc. of praise, reviling, or commiseration [146] (M).

§ 58. Curtailment, i.e. elision of the ending [for lightness (IH, KN)], is allowable in the [det. (KN)] voc., [as ُيا سَعَدُ (IA), and elsewhere by poetic license (M, IH, IA), provided that the word be suitable for being a voc., as

لا نَعْمَ الْفَتْيَةَ تَشْعُو إِلَى ضُرْورَةِ نَارٍ
ٌأَفْرِفْ بِهِ مَالِ لِيْلَةِ الْجُرُّوِّ وَالْخَصْرَ

i.e. مَالِكُ (IA), by Imra al Kais, (By God,) most excellent is the youth, when thou journeyest in the darkness toward the light of his fire, Tarīf Ibn Mālik, in the night of hunger and bitter cold (J)]. The voc. must be [not pre. (M, IH, IA) or quasi-pre. (R, Jm), nor a prop. (IH, IA), nor lamented (M), nor invoked to help (M, IH);] either a proper name exceeding three letters, [like عَشْمَانُ and جَعْفَرُ (IA), and pronounced with Damma (KN),] or made fem. with the ئ (M, IH, IA, KN), like جَارِيَةٌ, قَاطِمَةٌ, and

يَا مُعْدِنَى, يَا جَعْفَرُ, يَا عَثِيمَ [below]; and

يَا شَأْنُ أَدْجِنُي يَا شَا, يَا جَارِيَ, يَا قَاطِمُ—whence the saying

O sheep, abide thou by the tent—with elision of the ئ but of nothing more: whereas قَانُمُ, شَابُ قُرْنَا, عبدٌ شَمْسٍ.
and زيد are not curtailed (IA); while ي صلب [orig.
اطری کرا (J),] and صاحبی or صاحب (J) [56] are anom-
alous. The curtailed is simple or comp. In the simple one
letter is elided, or two letters (M): if there be [at the
end (IH)] two augs. in the predicament of a single aug.,
as in طالبیٰ, عثمان [M], or a sound
[rad. (Jm)] letter and preceding [aug. (R, Jm)] letter of
prolongation, [when the n. is of more than four letters (IH),
as in مسكیٰ, عمر, منصور (M),] they are elided (M, IH);
otherwise one letter [is elided] (IH): the penultimate,
if an aug., soft, quiescent letter, fourth or upwards, as in
مسکیٰ, منصور, عثمان,
must be elided with the final, as
ما مسک, يا منص, يا عثم;
but if not aug., as in
not soft, as in قنور, not quiescent, as in مجد,
or not
fourth [or upwards], as in مجد, it may not be elided,
as
يا مجد, يا قنور, يا مختا;
though such words as have
their [penultimate] or preceded by Fatha, like
منصور, are treated by Fr and Jr like غربیٰ
and ي فرعو, as مسکیٰ and
يا غرب, while other GG
disallow that, as ي فرعو (IA). In the
[synthetic (IA)] comp. the last n. is [completely (M)]
suppressed, as (M, IA) (IA).
A, SI, A, \textit{from} مَدِيِّكَرَبُ مُعَدِّي. The prothetic or \textit{att. comp.} is not curtailed; though IM mentions that the latter is curtailed rarely [by elision of its latter member (WN)], as يَا تابِتَ تابِت شرا. Two \textit{dials} are allowable in the curtailed (IA): (1) the elided is [generally (IH)] understood as expressed, [which is termed the \textit{dial} of him that awaits the (elided) letter, and the remainder is then left with its own vowel or quiescence (IA),] as يَا نَمَوُّ, يَا حَارُ (IH), from يَا كُرُّ (IA), يَا قَمْطُ, يَا جَعْفُ, وَ, كَرَّان (IA), كَمْطُر, جَعْفُر, ثُمُود, حَارِث (Jm): (2) [it is not understood as expressed, which is termed the \textit{dial} of him that does not await the (elided) letter, but (IA),] the remainder is treated as a complete \textit{n.}, [being made \textit{uninfl. upon} ؤَمَم (IA),] as يَا شَيْيَ, يَا حَارُ (IH, IA), the \textit{being converted into} يَ, and the ؤَمَم into Kasra, because there is no \textit{infl.} \textit{n.} ending in \textit{y} preceded by ؤَمَم, but the \textit{y} must be converted into يَ, and the ؤَمَم into Kasra [721], [719] (IH). What contains the ؤَي of feminization to distinguish the \textit{fem.} from the \textit{masc.} [265], like مُسَلَّمَة, must be curtailed according to the \textit{dial} of him that awaits the [elided] letter, as يَا مُسَلَّمُ, not according to the other \textit{dial}, يَا مُسَلَّمُ, lest it be confounded with the \textit{voc.} of the
masc.; whereas what contains the َة not to distinguish [the fem. from the masc.] is curtailed according to either dial., as ُا مَسْلمُ ُة مُسْلمةُ a proper name (IA). In XLIII. 77. [59] ُا مَالُ is read, [like

He will quicken the crumbled particles of the bones when decayed; and the truth, O Malik, is not what thou describest (K),] and ُا مَالُ (K, B). [And in the former verse] ُا مَالُ has Tanwin according to the dial. of him that does not await the elided letter; whereas according to the other dial. it would not have Tanwin (J).

§ 59. The voc. is sometimes suppressed, as XXVII. 25. [2] (M, IH), ُا مَالُ being voc., and its voc. suppressed, [i.e. ُا كَوْمُ (B).] as in (K, B)

(K), by Dhu -r-Rumma, i.e. ُا هَنَةُ, Now, O (thou), be thou safe, O dwelling of Moyy, from being worn away, and may the rain cease not [454] to be pouring in thy barren sandy land!, ُي being gen. of ُمٰي, diptote because a
logically *fem.* proper name, not curtailed from مَيْبَةٌ, as is sometimes imagined, and ُعَلَى i. q. (J), [and]

وَتاَتْ أَلْيَا أَسْمَعُ نَعْطَكَ بَخَطَةٍ
فَقْلَتْ سُبُعَا فَنَافَقَتْ وَأَصْبَبَ

And she said, Now, O (thou), hearken; we will exhort thee with an argument. Then I said, I hearken: therefore speak thou, and say well (B), and

يا لعنة الله والآمم كلهم ★ والصالحوُن على سمعى من جارٍ (M), i.e. يَا قَوْمُ, O (people), the curse of God, and the curse of the peoples, all of them, and the righteous, be upon Sim‘ān as a neighbour! (SM). When followed immediately by what is not a voc., like the v. in XXVII. 25. and [551], the p. in IV. 75. [411] and يَا رَبَ كَاسِبَةُ آلهَ [2], or the nominal prop., as in يَا, يا لعنة آله★ is said to be voc., the voc. being suppressed; and to be merely premonitory, [corrob. of the inceptive يَا لَعْنَةُ آلهَ (J) in اللَا يَا أَسْلِمْيَ آلهَ and the like,] lest catachresis ensue through the suppression of the whole prop., [if يَا be made voc. (DM)]: while IM says that, if followed immediately by prayer, as in يَا لعنة آله★, or command, as in XXVII. 25., it is voc., because the voc. frequently
occurs before them, as II. 33. [158] and يَا مَالِكُ لِيَقْفِي الآخ
XLIII. 77. O Malik, let &c. [419]; but that otherwise it is premonitory (ML), as in VI. 27. [2] (DM).

§ 60. The op. [of the direct obj.] is necessarily understood in (1) cautioning (M, IH, IA), as ياُ الَّذِي وَلَدَتْ لَهُ الْآخِرَةُ (M, IH), i.e. إنكِ نَفْسٌ أَن تَتَّعَرَضَ لِلْآخِرَةِ وَالْأَسْبَاطُ أَن يَهْلَكْ (Guard thou) thyself (from exposing thyself to the lion), and the lion (from destroying thee), the saying [of Umar (R)] [61] (IH)—which is properly for the 2nd pers., anomalously for the 1st in إذا بَلَغَ الرَجُلُ "غَ", and more anomalously for the 3rd in [162]—provided it be by means of (a) ياَكِ, ياَكِ, &c., whether there be coupling, as ياَكِ أَحْذِرُ, i.e. ياَكِ أَحْذِرُ (I caution) thee against the evil, or not, as ياَكِ أَحْذِرُ مِنِّي أَنَّ آخَى, i.e. كَذَا. (I caution) thee (against)
doing thus (IA): they say أيَّاكِ اللَّهُ, whereas the idiom is to prefix the to الكذاب, as said the Prophet أيَّاكِ ومصاحبة الكذاب قَاتِلَ عَلَيْكَ البعيد ويبعد عليك القريب Beware of the company of the habitual liar; for verily he will declare unto thee the far to be near, and will declare unto thee the near to be far, and the poet [Muḥarris Ibn Rib‘î (N)]

ْفاياكُ والامر الذي ان توسعت

مِوارِدة ضَربِ عَليِكَ المصادر

[Then beware of the affair, of which if the inlets be wide, the outlets will be too narrow for thee (N)], because أيَّاكُ is governed in the acc. by subaudition of a v. أو أنتِ or بعَد trans. to only one obj., so that, when another n. is afterwards uttered, the con. must be prefixed thereto, as if you said أنتِ الشر والأسد, though the , may be omitted on repetition of أيَّاكُ, as the v. is with repetition of the n. {in الطرِيقُ الطِريق}, as says the poet, [Faḍl Ibn ʿAbd ArRahmān alKurashi (CD)].]

ْفاياكِ أياكِ المراء قائنةِ إلَى الشر دعاء وللشر جالب

[Then (remove) thyself, thyself, a corrob., far from (497) disputation; for verily it is wont to incite to evil and an
attractor of evil (Jsh)]; and, if you say "ياك ان تقرب الآسد", it is better to prefix the و, because "ان" and the v. are equivalent to the inf. n., so that it is like "ياك من الآسد", though the و may be omitted, "ان" and the v. after it being explanatory of the cause of the cautioning, so that it is as though you said "احذرك لجل ان تقرب الآسد" (1 caution) thee (on account of) thine approaching the lion, as says the poet

Then divulge thou secrets among them that are worthy thereof; and (1 caution) thee among others (on account of) thy divulging (L): and you say "من ياك من الآسد" and "ان تخفف (I caution) thee against the lion and against throwing; and "ياك ان تخفف" by supplying "من ياك الآسد" because "من" may not be supplied (IH):

(b) something else, but with coupling, as "ماز راسك يا مازين قي راسك واحذر السيف", i.e. (O) Mazin, (guard) thy head, and (beaware of) the sword, or repetition, as "احذر الصباغم; الضيغم الصباغم" i.e. (Beware thou of) the lion, the lion (IA): (2) "امرا ونفسه (M, IH), i.e. دعك مع (Leave thou) a man with himself.
i.e. (Keep thou to) thy business with pilgrimage (M), [i.e. (Betake thyself early to) thy family, and (beware of) the night (and its darkness) (H), meaning Betake thyself early to them before the night (M),] عذَّرَكَ [من فَلَّى], said when a person has done evil to the person addressed (R),] i.e. or عذَّرَكَ, (Present thou) thine excuse or excuser [on account of (doing evil to) such a one, i.e. Thou hast an excuse for thine ill-treatment of him (R), (as) says 'Amr Ibn Ma'dikarib

I desire his life, and he desires my slaughter. Thou hast an excuse for (ill-treating) thy friend of Murād! (H), وَلا أتَوَهُم, i.e. This [(is the truth) (R)]; and (I think) not thine assertions, i.e. أعْطَنِي, كُلِّيْهَا وَنُرَها, i.e. أعْطَنِي.

(Give thou me) both of them and dried dates, جَالُ شَيْءٍ وَلا, i.e. ابتَ جَالُ شَيْءٍ وَلا تَورَّكَ الْجَنْحُ (M),] (Do thou) everything; but (perpetrate) not defamation of a free-born man, وَافِتَ امْرَا تَمِدا, (M, R), i.e. Abstain thou (from this, and engage in) a moderate matter (R), انتَهُوا خِيْرًا لَكُم IV. 169. (M, IH) Abstain ye (from asserting the dogma of the Trinity, and engage in) a matter better
for you (R), حسبك خيرا لك Sufficient for thee (be what thou hast done of this matter: and engage in) a better for thee, ورأوک أوعس لك Retire thou to a distance, (and repair to) a (place) wider for thee, من أنت زيدا i.e. or ذاكرًا or Who art thou (mentioning) Zaid؟، i.e.  أصبب رحبًا لا ضيقة واتبت مرحبًا وأهلا وسهلا (Thou hast lighted upon) spaciousness, (not straitness,) and (come to) kinsfolk, (not strangers,) and (trodden) a smooth (region, not a rugged one) (M),] and إن تأتي فاهل الليل وأهل عيال (M, R), i.e. If thou come to me, (verily thou wilt come to) kinsfolk (of thine) by night and kinsfolk (of thine) by day (M), which are confined to hearsay (IH); the suppression being necessary because they are prov., or like the prov. in frequency of usage (R).

§ 61. They say The lion! The lion!, The wall! The wall!, The boy! The boy!, when they caution him against the lion, the cracked wall, and causing the boy to be trodden upon, and The path! The path!, i.e. خلخ (M). But, [if there be not (إيک، &c.,
nor) coupling, nor repetition ([IA],) the op. may be understood or ([IA]) expressed, as ([S, IA]) or ([IA]) the Opinion, (IA) and (IA), and (IA), or repetition, ([IA]) the Opinion, (IA) the Opinion. Jarir says

خُلِ الطَّرِيقَ لَسَ يَبْنِي المنارُ بِهِ

وَابْرَزْ بِبِرَةٍ حِيْثَ اضْطَرَّ الْقَدَر

(S) Leave thou the path clear for him that builds the land-mark therein; and come forth with Barza where destiny has constrained thee (N). The op. is necessarily understood in [the acc. of the الزَّمِّ, named (Sh)] instigation, [i.e. calling the attention of the person addressed to a laudable matter in order that he may cleave to it, as (47) (Sh),] if there be coupling, [as (47) (Sh),] or repetition, [as in the verse (Sh)]; but, if not, may be mentioned or suppressed ([IA, Sh], as (Cleave thou to) thy brother and doing good to him ([IA]), or repetition, [as in the verse (Sh)]; but, if not, may be mentioned or suppressed ([IA, Sh], as (Be ye present at) prayer when congregational, being governed in the acc. by [IPA] supplied, and

أَخَاكُ الَّذِي اِنْ تَدْعَهُ لَمْ يَجِبَكُ كَمَا تَبْنِى وَيَكْفِفُ مِنْ يَبْغِي
by supplying (Cleave thou to) thy brother, who, if thou summon him because of a calamity, will answer thee as thou desirest, and suffice thee against him that acts injuriously, though may be an inch. in the dial. of him that uses with the in every case, like A coerced man is thy brother, not a man of valour (Sh): and is not used in it (IA).

§ 62. The op. is necessarily understood (M, IH, IA, Sh) when expounded (M, IH) by what follows it (Jm), [i.e.] in distraction, [as وکل انناسی الزمانة XVII. 14. And (We have fastened upon) every man, We have fastened upon him (Sh)]. Distraction is that a n. should precede, and be followed by a v. or [op. (IA)] qual., [i.e. an act. or pass. part. (IA),] capable of governing what precedes it, the said v. or qual. being distracted from [governing (Sh)] it by governing (a) its pron., literally, like زیدا انا ضلیئة الآئان، زیدا ضریبتة or غدا، [and the dirham, thou art given it (IA),] or constructively, like زیدا مررت بة، [both and being distracted by the pron. of زیدا، but reaching the pron. by its own means, and by means of a prep., so that the pron. is literally in the gen., but constructively in the acc., while, if
not distracted by the pron., they would govern زيداً ضربت, as they do the pron., so that you would say زيداً ضربت and (IA),] or (b) what is pre. to its pron., like زيداً دَهْبَ (IA, Sh) or مرت بغامة زيداً ضربت غامة and َن دَهْبَ or ضارب غامة الآن (Sh). The acc. [by distraction (Sh)] is not allowable in (M, IH, IA, Sh) (a) زيد دَهْبَ (M, IH), because دَهْبَ زيد, was he taken away? (M, IH), because دَهْبَ زيد and its syn. do not govern the acc. (Jm); (b) زيد دَهْبَ (IA, Sh), because the act. part., when in the sense of the past, does not govern (IA); (c) زيد دَرَأَكَةَ Zaid, over-take him [or إِنْ تَعْلِمْ (IA, Sh)], because the verbal n. [or p. (Sh)] does not govern what precedes it, and what does not govern does not expound an op.; (d) زيد آنَ (IA, Sh), because آنَ is conjunct, so that the reg. of its conj. does not precede it (Sh); (e) زِيدُ شَيْ ُفُخِّلْةُ (Sh) or زِدَ مَا أَحْسَنَهُ ُفُخِّلْةٌ. LIV. 52. And everything that they have done is recorded in the volumes (Sh) or زيد ما أحسنة, because ُفُخِّلْةٌ is an ep., and the ep. does not govern the qualified, while the v. of wonder, being aplastic, is like the p., so that it does not govern what is before it, especially when the ما of wonder, to which the head of the prop. belongs, is
between them (Sh): and in

XXIV. 2. the is by reason of the sense of condition, according to [Fr and (R)] Mb, [being i.q. , She that hath committed adultery, and he that &c., scourge ye each one of them with an hundred stripes (K), and what is after this does not govern what is before it (Jm)]; and it is two props., according to [Khl and (K)] S, [(Among what hath been ordained unto you is the scourging of) the adulteress and the adulterer. Wherefore scourge ye &c. (K), and part of. one prop. does not govern part of another (Jm)]: but, if not, the acc. [which is read (K, B)] is preferable (IH). F says that LVII. 27. [And (they originated) asceticism, they originated it (K, B)] belongs to the cat. of : but ISh objects that the acc. in this cat. must be particular [25], in order that putting it into the nom. by inchoation may be correct; and the ordinary opinion is that it is coupled to what is before it, being an ep, and a pre. n. being necessarily supplied, i.e. And (the love of) asceticism that they originated: while the saying of BD that [below] belongs to the cat. of distraction is like the saying of F about the text; and apparently it is an acc. of praise [57] (ML) (I praise) a horseman that they left
to be &c. (Jsh): the reply, however, is that ما, though red., stands in the place of an ep., i.e. فاِرْسَةَ اَلْفَرْسُ (J). The [preceding (IA)] n. may [generally (Sh)] be in the [nom. as an inch., in which case the prop. after it is in the place of a nom. as enunc.: or (Sh)] acc. by reason of an op. necessarily understood, because the exponent and expounded may not be combined (IA, Sh), in which case the prop. after it has no place, because expos. (Sh); the understood agreeing with the expressed in sense and letter, as ضربت زيداً ضربتة, i.e. ضربت زيداً ضربتة, or sense not letter, as جازوت زيدة مررت به, i.e. جازوت زيدة مررت به (IA). Some read وَاَمَا نَمَوْنَ فَهْدِيُّنَاهم XLI. 16. And, whatever be the case, (We guided) Thamūd (aright), We guided them aright; and they recite the verse of Bishr Ibn Abi Ḥāzim

Gamam نَمَيْمَ تَمِيمَ بَيْنَ مَرْ وَ فَالْفَأْمَاتُ الْقُومُ رَوْىَ نِيَامًا

with the nom., And, whatever be the case, Tamīm, Tamīm Ibn Murr, or acc., And, &c., (the people found) Tamīm, &c., the people found them heavy with drowsiness, slumbering (S); [and] Dhu -r-Rumma says

اذَا ابِي اَبِي مُوسَى بَلاَّ بَلَغَتِهِ قَامَ بَقَاسِ بَيْنِي وَصَلِيكَ جَازَرُ [When (thou reachest) the grandson of Abū Mūsā, Bilāl, when thou reachest him, and a slaughterer stands up with an axe that will be cutting between thy two joints (Jsh)].
And hence (I became concerned with)

'Amr, I met his brother and (I insulted)

Bishr, I beat his young man by subaudition of and (M). The acc. is common, [says S (M)]; but the nom. is better (S, M), because, when he means to make govern, it is nearer to that to say ضربت زيداً or زيداً ضربت, and not make the v. govern a pron. (S).
The acc. is (1) preferable, (a) [for the sake of affinity (IH) between the coupled and ant. props. (Jm),] after a con. preceded by a verbal prop. (M, IH, IA, Sh) not constructed upon an inch. (Sh), when the con. and n. are not separated (IA), as خلق الإنسان من نطفة نادًا هو خصيم مبين والانعام خلقها لكم XVI. 4. 5. He hath created man from a drop of sperm—and, lo, he is a fluent adversary!—and (created) the beasts, created them for you (Sh); the Kur'an says يدخل من يشاء في رحمته والطالبين أعد لهم عذاباً إلإما LXXVI. 31. [He maketh whom He willeth to enter into His mercy; and (hath threatened or required) the evil-doers, hath prepared for them a grievous chastisement, the الطالبين being governed in the acc. by a v. expounded by كافاً and اعد الله (K, B), in order to be uniform with the prop. that it is coupled to وعادي وشورى واصحاب الرسٍ وقرئنا بين ذلك كثيراً (B),}
XXV. 40. 41. (S) And 'Ad, and Thamûd, and the fellows of the uncased well, and many generations between them. And (We warned) all, We propounded unto them parables, being governed in the acc. by what indicates, i.e. انخرَتْنا العْلُو (K, B) or فرِيقَتَا هَدَى وَفَرِيقَتَا حَقًّا حَقِّ عَلَيْهِمُ الضَّلَالَةَ (K)], and we (K) VII. 28. (S, M) A party hath He guided, and (abandoned) a party, error hath necessarily befallen them, i.e. وَخَذَلَ فَرِيقَتَا (K, B), which [construction] is common in the Kur'ân; and ArRabi' Ibn Ḍabu' alFazârî says

[I have become so decrepit that I bear not arms, nor turn back the head of the he-camel if he take fright, and (dread) the wolf, dread him, if I pass by him alone, and dread the winds and the rain (N)]; whereas in

III. 148. That overcame a band of you, while a band, their own souls disquieted them the is not copulative, but is the of inception [80] (S): but if the con. and n. be separated, the n. is as it would be if not preceded by anything, as ْقَامُ
Second, where the *nom.* is preferable and *Emma* عمرو فاکرمتة, where the *acc.* is preferable (IA); the Revelation has راما تعود اللى XLI. 16. *And, &c., Thamūd, We &c.,* [where the *nom.* is chaster, because of its occurring after the inceptive *p.* (K),] though it is read with the *acc.* (M): (b) in a place more appropriate for the *v.* (M, IH), (a) before command or prohibition (M, IH, IA, Sh) or prayer (M, IA, Sh), as زيداً أضربة (Beat thou) Zaid, beat thou him, زيداً لا تضربة (Beat thou not) Zaid, beat thou not him, and زيداً رحمة الله (God have mercy upon) Zaid, God have mercy upon him! (IA); (b) after an instrument generally prefixed to the *v.* (IA, Sh), [i.e.] after an interrog. *p.* (M, IH), as إبصاً منا زادةاً (Sh), or a neg. *p.*, [ما، ل، or اني (Jm), as I have not (beaten) Zaid, I have not beaten him (M),] or [the cond. (IH)] إذا ub ad الله تلقاة فاكرمة What (thou meetest) ʿAbd Allāh, when thou meetest him, honor thou him and حيث زبدة تجدة فاكرمة Where (thou findest) Zaid, where thou findest him, &c. (M): (c) when it is feared that the exponent may be mistaken for an ep.
as LIV. 49. [1] (IH): (2) necessary, after (M, IH, IA, Sh) what must be followed by the v. (M, IA, Sh), (a) the cond. instruments (IH, IA), as اين زيدا أكرمتة اكركم If (thou honor) Zaid, if thou honor him, I shall honor thee and حيثما زيدا تلقه فاكريمة Wherever (thou meetest) Zaid, wherever thou meetest him, honor thou him, though according to some, who allow the n. after these instruments, the nom. as an inch. is not disallowed, as in the saying [of AuNamir Ibn Taulab (SM)]

لا تجزعي إن نفس أهلكتة * وإذا هلكت تعود ذلك فاجرعي (IA) Repine thou not, if valuable property, I consume it; but when I perish, then at that do thou repine, generally related with the acc., if (I consume) valuable property, if I consume it (SM); (b) لوزأ لا لا لأ لوما (M, IH), as اين زيدا ضربته Wherefore (didst thou) not (beat) Zaid, didst thou not beat him? (IH), because they require the v., and are not followed by inches. [573] (M). The nom. [by inchoation (Sh)] is (1) preferable, when the n. is not preceded by what makes the acc. necessary or preferable, [or the nom. necessary, or the two cases equally allowable (IA),] as زيد ضربته, because the absence of subaudition is preferable to subaudition, for which reason some GG disallow the acc. : this, however, is refuted by [the readings (Sh)] جنات عدبي يدخلونها XXXV. 30. (They shall enter) gardens of everlasting abode, they shall enter them
(IA, Sh) and سورة انزلناها XXIV. I. (We have revealed) a chapter, We have revealed it (Sh); S and other masters of Arabic have transmitted the acc. from the Arabs, and it is common; and ISh cites the saying [of 'Alkama (J, Jsh) Ibn 'Abada (Jsh), or a woman of the Banu-l'Hārith (T, Jsh)]

فارسا ما غادروا ملحة غير زميل ولا تكسو رك

with the acc. (IA) (They left) a horseman—what a horseman!—they left him to be [meat for the wild beasts (T, Jsh)], not cowardly, nor impotent, committing his affair to another, م being red., not neg., otherwise distraction would be disallowed (J): (2) necessary, (a) after what is peculiar to the nominal prop., like إذا denoting unexpec- tedness, as خرجت فإذا زيد يضرب عمره I went forth; and, 

lo, Zaid, 'Amr was beating him! (IA, Sh), because this إذا is not followed by the v. expressed or supplied; (b) when the v. comes next to an instrument such that what is after it does not govern what is before it (IA), [i. e.] when any of the instruments that are put at the head of the sentence intervenes between the n. and v. (Sh), like the cond. and interrog. instruments and the neg. ما, as زيد ابن لقيته زيد ما لقيته زيد هل ضربته فاكرمئة (IA). The two cases are equally allowable after a con. preceded by a [biform (IA)] prop. nominal in the former, verbal in the
latter part, as زيد قام و عمرا أكرمك (IA) being allowable from regard to the former, and acc. from regard to the latter part (IA, Sh), affinity being attained in either case: the Revelation gives the acc. in الرحمى علم القرآن خلق الإنسان علمة البيان الشمس والقمر بحسب النجم والشجر يسجدان والسماء رفعها LV. 1-6. The Compassionate hath made known the Kur'ān, hath created man, hath taught him the clear expression of his thought—the sun and the moon run their courses according to a certain reckoning, and the stem-less plant and the tree bow down unto Him—and (hath reared) the heaven, hath reared it, والسماء الآخ و علم القرآن (Sh); and the nom. as an incl. is also read (B). In the five preceding cases there is no distinction between the pron.'s being attached to the v. distracted by it, as زيد ضربته, or separated from it by a prep., as زيد ضربته عالم or جمع زيد ضربت عامة or جمع مرت به or جمع مرت بعامة صاحبة: so that the acc. is preferable in the nom. is preferable in زيدا مرت بك أكرمك, and necessary in خرجت فإذا زيد مر بك عمر: and both cases are equally allowable in زيد قام و عمرا أكرمك: and the case is similar
with زيدا ضربت غلامه. And when the v. governs an extraneous [n.] followed by an appos. comprising the pron. of the preceding n.—an ep., as زيدا ضربت رجلاً يحبة (I insulted) Zaid, I beat a man that loves him, synd. expl., as زيدا ضربت عمراً ابأة (I insulted) Zaid, I beat 'Amr his father, or n. coupled by the ° exclusively, as زيدا ضربت عمراً وأخلا (I insulted) Zaid, I beat 'Amr and his brother—the extraneous n. follows the course of the n. pre. to the pron. of the preceding n. (IA). The expos. prop. needs a cop., as زيدا ضربت اخلا or زيدا ضربته عمرا اخلا or زيدا ضربته عمرا اخلا when you construe the الب to be an expl. But if you construe it to be a subst., the [pre­ceding] n. may not be governed in the acc. by distraction, [because the expos. prop. does not contain the pron. of the n. (DM)]; nor in the nom. as an inch., [because the enunc. prop. does not contain a cop. (DM)]: and similarly if you couple by anything but the °. And in XLVII. 9. And they which have dis­believed, God make them to stumble and fall! السُّبِيلُ is an inch., and فَتَحْسَأ تُحَسَّأ لِهم a suppressed v., [i. e. فَتَحْسَأ] which is the enunc., [the ف being prefixed to the enunc. of the conjunct because it resembles con­dition (DM)]; not an acc. to a suppressed [inf. n.]
expounded by the exponent being distracted by the pron. of the preceding n., whereas does not depend upon the inf. n. (DM): and similarly and are not allowable. For the depends upon a suppressed word, [i.e. and which is an inceptive (prop.), a reply to " Whom meanest thou by the and the ?" (DM),] not upon the inf. n., because it is not trans. by means of the p.; and is not the of strengthening, because it is inseparable, whereas the is inseparable. But in if you construe to be red., may be an inch., [Ask thou the children of Israel how many multitudes We have vouchsafed a sign unto (DM),] or obj. to supplied after it, [how many multitudes (We have vouchsafed), We have vouchsafed them a sign (DM)]: whereas, if you construe it to be expl. of neither construction is allowable from want of the rel. to which is only a prepos. 2nd obj., how many a sign We have vouchsafed them (ML).

§ 63. Suppression of (IA, ML) the direct obj. (IA), [or] the two objs. of [443], or the 2nd or 1st only
(ML), is allowable, [if not detrimental (IA),] as [ضربت ضربت (IA)] XCII. 5., XCIII. 5., and IX. 29. [4:34] (IA, ML), i.e. حتى يعطوكم الجزية; but not if detrimental, as when the direct obj. occurs in reply to a question, as ضربت زيدا in reply to "Whom didst thou beat?", or occurs circumscribed, as ما ضربت الؤ زيدا, in neither of which may ضربت زيدا be suppressed, since in the 1st the reply would not be attained, while in the 2nd the sentence would remain indicative of negation of beating unrestrictedly, whereas what is intended is negation of it in respect of others than Zaid (IA). Suppression of the direct obj. (1) is frequent (M, ML) (a) after ادعت (K, B on II. 19., DM) or اخترت or the like, since the v. of the correl. indicates the suppressed obj. (DM),] as قالوا شاء هداكم أجمعين VI. 150. Wherefore, if He had willed (the guiding of you), He would have guided you all, i.e. قال شاء هداكم; [it being almost not mentioned, save in the case of the thing deemed extraordinary, as

(K, B), by Ishāk Ibn Ḥassān alKhuzaimi (N), And did I wish that I should weep blood, I should weep it over him: but the court of patience is wider than weeping
and repining (Jsh), and
XXXIX. 6. Had God desired that He should get offspring (K)]; (b) after negation of knowledge and the like, as 
II. 12. Now surely they are the light-witted. But they know not (that they are light-witted), i.e. 
LVI. 84. [And We are nearer unto him than ye—but ye see not (the nearness) (DM)]; (c) when it is a rel. to the conjunct, as 
XXV. 43. Is this he (that) [177] God hath sent as an Apostle?; (d) when it is a rel. to the qualified, though this suppression is less frequent than the last, as 
[by Jarîr, Thou prohibitedst the prohibited place of Tihâma after Najd: and not a thing (that) (144) thou prohibitedst is taken as lawful (Jsh)]; (e) when it is a rel. to the subject, though this is less frequent than 
either, as [25] [نَّبَتَتْ نَسْبَتْ ﺃُخْ] and [1] [كَلِّهِ ﺃَصْلُ] ; (f) in the terminations of the versicles, as 
XCVIII. 3. [Nor hated (thee) (B)] and XX. 80. [423]: (2) occurs in other cases, as 
LVIII. 5. And whoso is not able (to keep the fast), upon 
him shall be incumbent the feeding of sixty poor, i.e.
a strange case of which is the suppression of the said while the say remains, as

Moses said, Say ye of the truth when it hath come unto you, ("It is sorcery")? What! Is this sorcery? (ML). In that case it is (1) suppressed literally, but meant logically and constructively, as

[God enlargeth subsistence for whom He willeth, and narroweth (it)] (K, B), because the like of what you see in

He that the devil prostrateth must relate to this conjunct from its conj., and a reading of

And what their hands have wrought: (2) clean forgotten after the suppression, as though its v. were intrans., like as the ag. is forgotten when the v. is made pass., as in the saying

Such a one gives and withholds, and joins and dissevers, XLVI. 14. [And bestow
prosperity for me among mine offspring (K), or bless or prosper for me mine &c. (432)], and the saying of Dhu-r-Rumma

وَانْ تَعتَذَرُ بِالمَحْلِ مِنْ ذَنِي ضَرْعَهَا
إِلَى الضَّمِّ يَجْرِحُ فِي عْرَاقِبِهَا نَصْلَى

[And if they (the camels) make excuse to the guest because of the drought for the contents of their dugs, my sword shall make a wound in their hock-tendons (Jsh), or shall work mischief (432) in &c.].

§ 64. The adverbial obj. is the adv. of time or place (M). It is a [n. of] time without restriction, or [n. of] place vague, or importing quantity, or whose crude form is the crude form of its op., mentioned as a complement on account of a matter befalling in it, as يوم الخُمِيسِ or صُمْتُ يوماً I fasted a day or on Thursday, جلستَ أمامك I sat before thee, جلستَ مَجِلَسِك I sat in thy place of sitting. Sometimes a n. is not mentioned on account of a matter befalling in it, and is not a [n. of] time or place, like ضَرَّبَ زِيداً Zīda; or is mentioned on account of a matter befalling in it, but is not a [n. of] time or place, as رَنْتِخَرَانِن أَنْ تَنْكَحَوهُنِّ IV. 26., [i.e. (B),] And whom ye desire that ye should marry,
according to one interpretation; or is the converse, as

أتناحاف من ربنا يومًا LXXVI. 10. *Verily we fear from our Lord the chastisement of a day and...* يجعل رسالتة VI. 124. *God is most wise: (He knoweth)*

where [202] *He will bestow His Apostolates: which sorts are not conventionally named adv.; but each of them is a direct obj., which, not in which, the action befalls [44]. Sometimes, however, it is mentioned on account of a matter befalling in it, and is a [n. of] time or place; and then it is governed in the *acc. with the sense of في: which sort exclusively is conventionally named adv. (Sh). It is disputed whether a n. of time or place governed in the *gen., as جلست في الدار and سرت في يوم الجمعة, is conventionally named adv. The predicament of the n. of time or place that implies the sense of في is to be governed in the *acc. by what occurs in it, i.e. the *inf. n., as عجبت من ضرب زيدا يوم الجمعة عند الأمير I wondered at thy beating Zaid on Friday in the presence of the governor, or by the v., as ضربت زيدا يوم الجمعة, or *qual., as أنا ضرب زيدا اليوم عندكم (IA). The adv. of (Sh) time is (1) vague, [i.e. unlimited, whether det. or indet., like زمني, حبي, الزمان, الحبيب (R)]; (2) particular (R, Sh), i.e. limited, whether det. or indet., like ليلة, يوم, كيلة القدر, يوم الجمعة (R), as...
XXXIV. 17. Journey ye among them nights and days, the fire, they shall be exposed to it morning and evening (Sh). The adv. of place is (1) vague (IA, Sh, ML), i.e. not confined to a particular place (Sh), but applicable to every plot of ground, like جَانِبُ جَهَةُ نَاحِيةٍ مَكَانُ خَلْفٍ، أَمَامُ (ML), namely (a) [the names of (Sh)] the six relative locations، أمَامُ، شَمَالُ، يَمِينُ، نَحْتُ، فَوْقُ، خَلْفُ (IA, Sh), and the like (IA), as وَكَانَ وَراَهُمْ مَلِكٌ إِنَّا مُنْتَهَىٰهمُ إِبِلْدَاشَاهَا مَنْ نُتْبِهَا XVI. 78., where is also read, And before them was a king, وَفَوْقُ كُلٍّ ذِي عَلَمٍ عَلَيْهِ XII. 76. And above every possessor of knowledge is One that knoweth, the reading فَنَادِهَا مَنْ نُتْبِهَا XIX. 24. Then he that was below her called to her، وَنَزِعَ الشَّمْسُ إِذَا طَلَعَت تَزَاوَرَ عَلَى كُفُفِهِمْ ذَاتِ الْيَمِينِ، وَإِذَا غَرَبَ تتَزَاوَرَ ذات الشَّمَالٍ XVIII. 16., orig. And thou wouldst see the sun, when it rose, turning aside from their cave in the direction of the right hand, and, when it set, diverging from them in the direction of the left hand, properly in the (direction) possessed of (the name of) the right hand (B).]

[by 'Amr Ibn Kulthum atTaghlabi, Thou hast turned
away the goblet from us, Umm 'Amr: and the goblet, its course was on the right (EM)], and

وَقَدْ عَلَيْ الضِّفَاءِ وَالضَّجَّاءِ. أُذِى أُفِرْ أَقِمْ هَبِيتُ شَمَالًا (Sh), by 'Amra sister of 'Amr Dhu -I-Kalb, And the guest and the askers have known, when a quarter of the horizon is dust-colored, and it blows northerly (DH); (b) not a name of a relative location, but like it in vagueness, as أَوْ أَبْرَاحُ أَرْضًا XII. 9. [Or drive him away into a land unknown, remote from the inhabited region (K, B),] and

وَإِذَا الْقُرُونُ مِنْهَا مَكَانًا ضَيِّقًا XXV. 14. (Sh) And when they shall be cast into a strait place, namely it (B); (c) the quantities, as بَرِيدٌ, فَرْسَخٌ, مِيْلٌ [below], held by the majority to be vague advs., because, though known in quantity, unknown in description (IA): and لَنِسِيُ, عَنُدُ, and the like, [as سُوَى, دُوَى (Jm),] are made to accord with the vague because of their vagueness; and مَكَانٌ, [even if definite, as جَلَّسْتُ مَکَانِكَ I sat in thy place (Jm),] because of its frequency; and what is after نَخَلَتٌ, [even if definite, as نَخَلَتُ الدَّارُ, because of its frequency (Jm),] according to the correctest (IH) doctrine, though this requires consideration (Jm): (2) indicative of a known land-measure, as سَرْتُ فَرْسَخًا and بَرِيدًا I journeyed a parasang and a mile
and a stage of two or four parasangs, vague as not being confined to a particular plot of ground, and particular as indicating a definite quantity (Sh): (3) derived from the inf. n., provided that its op. be of its [crude- (Sh)] form (IA, Sh), as لاتًا كنا نتعد منها مقاعد للسمع LXXII.

9. And verily we were wont to sit in sitting-places thereof for hearing (Sh); whereas, if its op. be not of its form, it is governed in the gen. by جلست في موضع زبيد I sat in Zaid's place of shooting, except anomalously, as in the sayings مناط الأنايب and هو من مأجر الكلب He is in relation to me in the chiding place of the dog and at the distance of the Pleiades: what is formed from the inf. n. is vague, as جلست مجلسا, or particular, as جلست مجلس زبيد (IA). Other sorts of ns. of place may not be put into the acc. as advs.: you do not say جلست الطريق, nor أقمت السوق, nor صليت المسجد, because these places are particular, since every place is not named mosque or market or road; but you express the adverbial p. في (Sh). Although the particular [n. of] place, i.e. what has tracts that contain it, is not put into the acc. as an adv., the acc. of every particular [n. of] place has been heard with دَهَبْ سَكَى, دَخَلْ, دَخَلَتْ البَيْتِ I entered the tent, سكنت الدار I dwelt in the house, and دَهَبْتُ الشَّامِ I went to Syria, as advs.
anomalously, or by ellipse of the prep., or by assimilation to the direct obj. (IA). The poet, a man of the Jinn, whose voice they heard at Makka, but saw not his form, said, mentioning the Prophet and Abû Bakr when they expatriated themselves,

جَزَى الَّذِي رَبُّ النَّاسِ خَيرًا جَزَاءً
زَيَّينُي قَالَ خَيْمَتِي إِمَّ مَعْبِرٍ

[God, the Lord of men, recompense with the best of His recompensing two companions that slept at noontide in the two tabernacles of Umm Ma'bad (N)]: he ought to have said فَي خَيْمَتِي ا لِّهِ; but, being constrained, dropped the في, and made the v. self-trans.: and thus they do in دُخُلتُ الْدَارِ and the like, save that extension with دُخُلتُ is universal, because of the frequency of their using it (Sh). Z [and B] on رَفَضُوا الْصَّرَاطَ XXXVI. 66. And they would hasten (in) or (to) the road and سُبِعَهَا سَبِيلَهَا XX. 22. We will restore it (to) its former state, IT on كَمَا عَسَلَ الْإِنْفُ [433], many on دُخُلتُ الْدَارِ or the السوق, and Zj on IX. 5. [433], are mistaken in saying that these accs. are advs.; a prep., إلى in XX. 22., في in the verse, على in IX. 5., and في or إلى in the remainder, being dropped by extension (ML). The
of time or place is (1) plastic, i.e. used adverbially and otherwise, like: مکان and یوم; (2) aplastic, i.e. not used except adverbially or quasi-adverbially, like سكر when you mean it of a particular day—whereas, if not so meant, it is plastic, as لوط نجین‌ها بسکر

34. Save the family of Lot. We saved them a little before daybreak—an adv. only, and عند, not excluded from adverbiality except by being used governed in the gen. by خرجت من عند زيد. I went forth from the presence of Zaid (IA). Plurality of advs. is allowable when they are of (1) two sorts, as صليت يوم الجمعة أمام زيد من يوم الجمعة I prayed on Friday before the pulpit: (2) one sort, (a) if the 2nd be an appos. to the 1st; (b) if the op. be a n. denoting superiority, because equivalent to two ops., as زيد يوم الجمعة خير منه يوم الخميسي Zaid on Friday is better than he is on Thursday, the sense being that his goodness on this day exceeds his goodness on that day; (c) when the 1st time is more general than the 2nd, as لقيت يوم الجمعة عدوة I met him on Friday in the early morning, according to S, who cites

When thou comest one day to the well Safüri, thou wilt find thereat Udalhim Ibn Mirdas casting
stones at the rebuffed petitioner for water (SM, Jsh)], ترجمةً، since the former includes the latter because of its generality and not being governed by تجدُ, because is governed by تجدُ, so that the [latter] op. would be separated from its reg. by the extraneous (BS) يوماً (Jsh).

§ 65. The inf. n. is made [a subst. for (IA)] an adv. of (1) time, as (M, IA) أتيبُ طلوع الشمس I will come to thee at (the time of) the rising of the sun, orig. وقتَ طلوع الشمس, the pre. n. being suppressed, and the post. n. inflected with its inflection (IA), كأن ذلك مقدمة الحادي Dod and حَلَّة النجم and خفوق النجم. That took place at the arrival of the pilgrims and at the setting of the Pleiades and in the Khalifa of such a one and Wdادر النجوم LII. 49. And during the setting of the stars (M); which is regular in every inf. n. (IA): 'Antara says

عهدى به شهد النهار كانما خصب اللبان و                                                      رقت ارتفاع النهار, My meeting with him was at the time of the day's becoming high, the case being as though the breast and his head were dyed with the عظم.
(BS): (2) place, rarely, as جَلَسَتْ قَرْبَ زَيد I sat in (the place of) the proximity of Zaid, i.e. مَكَانَ قَرْبَ زَيد which is not regular (IA).

§ 66. Sometimes by extension the [plastic (R)] adv. is [made to depart from (the rule) that the sense of فِي should be supplied in it, and is therefore (M)] made a direct obj.; [so that it may then be a pron. without فِي (R), as the النَّيْنِي سَرَتَهُ يَوْمُ الْجَمِيعَة What I journeyed on was Friday and

وُيْمَ شَهِدَتْ سَلِيمَة وَعَمِراً * قَلِيلٌ سَوَى الْطَغْيِّ النَّهَالِ نُوَلَةً (M), by a man of the Banū ʿĀmir (Jsh), Many a day that we witnessed the tribes of Sulaim and ʿĀmir on, whereof few were the gifts save the thirsty thrusts (N), or post. [to the inf. n. or cp. derived therefrom (R), as

يَا سَارِقُ اللَّيْلِةِ أُهِلَ الدَاэрِ * يَا أَخْذَا مَالِي وَمَالٌ جَارِيٍّ [O stealer of the night, (beware of) the people of the house, i.e. أَحْذِرَ أَهْلُ ُبُلْ مُكَرَ اللَّيْلِ وَالْدَاэрِ ُ O taker of my goods and the goods of my neighbour (Jsh)] and XXXIV. 32. Nay, but the beguiling of night and day (M, R). Were it not for the extension, سَرَتُ فِيه وُهَا شَهِدْنا فِيْهُ would be said (M): [and] مَكَرَ اللَّيْلِ وَالْدَاэрِ is read (K, B). Extension is allowed in the adv. of the
doubly trans. by the majority, as of the trebly trans. by Akh only; and of the non-att., as 

§ 67. The op. is understood (M, IH, IA), (1) allowably (R, IA), as (I journeyed) on Friday, [i.e. (R),] in reply to "When journeyedst thou?", [the prov.

What! the rest of the day when noon has passed? (M),] and (That took place) then: (hear thou) now, i.e. and (M, R), said to him that has mentioned a matter of bygone time (M): (2) necessarily (R, IA), (a) when expounded (M, IH), with the same detail (R, Jm) as in the case of the direct obj. [62] (M, R, Jm), as (I journeyed) to-day, I journeyed on it and the congregation will depart on Friday, will 'Abd Allah depart on it?, i.e. the congregation and the congregation (M); (b) when the adv. occurs as an ep. [498], as جَاءَ الَّذِي عَندَكَ, or conj., as زَيَّدَ عَندَكَ, or d. s., as زَيَّدَ عَندَكَ, or enunc. actually, as زَيَّدَ عَندَكَ.
or orig., as I thought Zaid to be with thee, the supplied op. being in other than the conj. or استقر, and in the conj. استقر, because the conj. is only a prop., which the v. with its ag. is, but the act. part. with its ag. is not (IA).

§ 68. The concomitate obj. is the (M, IA, Sh) complementary (Sh) n. (IA, Sh) put into the (IA) acc. after the i.q. مع (M, IA), following the of <accompaniment> preceded by a v. or what contains its sense and letters, as

I journeyed with the Nile and the Nile

I am journeying with the Nile (Sh). It is put into the acc. only when the sentence contains (1) a v. [or the like], as

What didst thou with thy father?

[And be ye, ye with the sons of your father, in the relation of the two kidneys to the spleen, i.e. agreeing together and attached (Jsh)], and

X. 72. [Then resolve ye upon your affair with your companions (K, B)]: (2) what is in the sense thereof, as

ما لمك وزيداء What dost thou with Zaid? and

ما شانك وعبرا What art thou concerned in with 'Amr?, because the sense is

What dost thou with Zaid? and ما تلبست ما تصنف [69]; and similar are
Then what hast thou to do with loitering round Najd, when Tihāma has become choked with men? and whereof hast thou the [below] (M). Zaid in shares he shares with the speaker in journeying in one time, i.e. their journeying happened together; whereas in the two journeys were not necessarily in one time (R). The following are not cases of concomitate obj. [411], because, though after a i.q., i.e. مع إليه ، بتاتي is not a n.: I sold thee the house with its furniture, and they having gone out therewith, and Zaid came with 'Amr; for these ns., though accompanying what precedes them, are not after the I mixed honey and water, I gave her for fodder straw, and (gave her for drink)
cold water, so that the tears of her eyes became copiously flowing (J)], and

[by ArRāf, When the women content with their beauty shall go forth one day, and lengthen the eyebrows, and (touch) the eyes (with collyrium) (Jsh)], because the \( \sqrt[3]{
\) is not i.q. \( \sqrt[3]{
\) : in the 1st ex. it couples a single term to a single term, the association being imported from the op. \( \sqrt[3]{
\) مُرْجِبُتُ : and in the last two exs. it couples a prop. to a prop., i.e. \( \sqrt[3]{
\) وَكَتَلَّى العِيْبُونَا وَسَقِيتَهَا مَاءٍ ; and may not couple a single term to a single term, because what is before and what is after it do not share together in the op., since \( \sqrt[3]{
\) عَلَفْت cannot govern \( \sqrt[3]{
\) مَاءٍ \( \sqrt[3]{
\) and \( \sqrt[3]{
\) يَوْمًا \( \sqrt[3]{
\) زَجَجْنِيِّيُّهَا العَبَاءِ, nor denote \( \sqrt[3]{
\) عَلَفْت, because there is none in \( \sqrt[3]{
\) عَلَفْت أَلْغِيٌّ, [since \( \sqrt[3]{
\) مَاءٍ does not accompany \( \sqrt[3]{
\) تَوْمَا in \( \sqrt[3]{
\) عَلَفْت, nor denote \( \sqrt[3]{
\) عَلَفْت, because there is none in \( \sqrt[3]{
\) عَلَفْت أَلْغِيٌّ] and because of its immateriality in \( \sqrt[3]{
\) عَلَفْت, since it is known to every one that \( \sqrt[3]{
\) يَوْمًا accompanies \( \sqrt[3]{
\) مَاءٍ \( \sqrt[3]{
\) and \( \sqrt[3]{
\) عَلَفْت, though it is a n. occurring after a \( \sqrt[3]{
\) عَلَفْت, the \( \sqrt[3]{
\) مَاءٍ is not preceded by a v. or what is in the sense thereof: (4) [29], because, though it is a n. occurring after a \( \sqrt[3]{
\) مَاءٍ and \( \sqrt[3]{
\) عَلَفْت, the \( \sqrt[3]{
\) مَاءٍ is not preceded by a v. or what is in the sense thereof: (5) \( \sqrt[3]{
\) لَكَ وَأَبَاكُ (5) and the like, on the ground that \( \sqrt[3]{
\) أَبَاكُ is governed in the acc. by the sense of \( \sqrt[3]{
\) أَبَاكُ, because \( \sqrt[3]{
\) لَكَ, \( \sqrt[3]{
\) ذُكَّ وَأَبَاكُ contain the sense, but
not the letters, of the v. (Sh). In 

I honored thee and, or with, Zaid may be coupled to the direct obj., or be a concomitate obj.; while admits of both [constructions], and of its being coupled to the ag., because separation is realized by means of the obj. [158]: and in 

A dirham suffices thee with Zaid, or A sufficer of thee, and (it suffices) Zaid, is a dirham, is allowed to be a concomitate obj. [by Z, saying that is a verbal n. i.q. , so that the Damma is uninflectional, the a direct obj., and an ag. (DM)]; or to be a direct obj. by subaudition of [i.q. being an act. part. i.q. , so that the Damma is inflectional, an inch., the in the place of a gen. as post. to it, , which is meant to be understood as preceding, the enune., and the ag. of a prom. relating to it because of its precedence in natural order (DM)], which is correct, because the concomitate obj. is governed only by what is homogeneous with what governs the direct obj., [i.e. the v. and what follows its course (DM)]; and it may be governed in the gen. by coupling, A sufficer of thee and Zaid, as some say, or by subaudition of another , and (a sufficer) of Zaid, as others say, which is right; or in the nom. by
supplying حسب، which is suppressed and replaced by the post. n., and (a sufferer of) Zaid: and they relate with the three cases

(ML) When battle betides, and the staff is riven (a met. for discord), a sword forged of the iron of India will suffice thee with AdDahhāk, or a sufferer of thee, and (it will suffice) AdDahkāk, will be a sword &c.; or a sufferer of thee and AdDahhāk, or and (a sufferer) of AdDahhāk, will be &c.; or a sufferer of thee and (a sufferer of) Ad-

Dahhāk will be &c. (DM). In حسب الله ومن أتبعك VIII. 65. is in [the position of (B)] the acc. [as a concomitate obj. (B)], like إذا كأنه الله, God suffice thee with them that have followed thee of the believers, [i.e. suffice thee and suffice thy followers (K); or gen. as coupled to the pron., according to the KK (158), A sufferer of thee and them that &c. is God (B); or nom. [as coupled to الله (B)], i.e. God suffice thee, and the believers (K, B) suffice [thee] (K). The op. of the concomitate obj., [according to most GG (R),] is the [preceding (IA)] v. (R, IA) or the like, as سيرى i.e., Journey thou with the road, making haste, زيد سائر والطريق, and سيرك والطريق (IA), or its sense [69] (R); though some
assert that it is the ٥ which is incorrect, because every ٦ peculiar to the ٦, and not like a part of it, governs only the ِن., like the ِپپ. (IA): but the ِو. reaches it only (Sh) through the medium of [an expressed ِع., i. e. (Sh)] the ٥ (R, Sh) i. q. ٦ (R), contrary to the rest of the ِبج. (Sh). It does not precede the ِو. [of its companion (R)] by common consent, [as the rest of the ِبج. precede their ِو. (R)]; nor its companion, though (R, IA) this is disputed (IA), [for] IJ allows it, relying upon

Thou hast combined with ribaldly defamation and calumny, three vices that thou art not an abstainer from, a poetic license (R). Coupling of the ِن. after this ٥ to what is before it is either possible [158] or not; and, if possible, is either with weak authority or not (IA). When the ِع., [or act. or pass. part., assimilate ِع., &c. (Jm),] is lit., then, (a) if coupling be possible, both constructions (IH), coupling and the ِبج., are allowable (Jm): [but,] if coupling be possible [without weak authority (IA)], it is more proper (IA, Sh) than the ِبج. (IA), because it is the ِع. (IA, Sh), as ٦ and ٦; and, if with weak authority, the ِبج. is better, as ٦ (IA): (b) if coupling be impossible, the ِبج. is necessary (II, IA), as a concomitate ِع. or by subaudition of a ِع.,
as is governed in the acc. as a concomitate obj. or by subaudition of a v befitting it, i.e.
not being possible, since may not be said,
but so that is governed in the acc. as a concomitate obj., i.e. with your companions, or by a v. befitting it, i.e. and (assemble) your companions (IA).

§ 69. When the v. is id., [and the expression contains a strong notifier of it; as, because the prep. is dependent upon the v. or what contains the sense there-of; and, because is i.q. the inf. n. and, because and i.q. and, because is i.q. the helak perdition; and similarly and and (60), if we make the i.q. because the acc. before it is indicative of the supplied v. (R);] (1) if coupling be possible [without difficulty (R)], it is, [as IH says (R),] necessary, as [and others say, preferable, while the acc. is allowable; but rather, if designation of accompaniment be intended, the acc. is necessary, and otherwise not (R)]:
(2) if not, the acc. is necessary, as ما لَكُمْ زِيَادًا and ما صَنعْتُ وَزَيْدًا, [with the pron. in place of the explicit n. in the gen.; but rather, coupling is allowable with weak authority, if designation of *accompaniment* be not intended (R)].

For the sense is ما تَصَنَّعْتُ وَزَيْدًا (IH) and the like; so that the sense of ما تَصَنَّعْتُ وَزِيَادًا and ما صَنَعْتُ وَزَيْدًا is ما صَنَعْتُ وَزِيَادًا and of ما يَصَنَعْ زِيَادًا وَوَمَرُروُما is ما يَصَنَعْ زِيَادًا وَوَمَرُروُما (Jm).

§ 70. But, when the expression does not contain a strong notifier of the op., as ما أَنتِ وَزِيَادًا and ما أَنتِ وَزِيَادًا, coupling is better without dispute, from want of the [word] governing the acc., and weakness of its indicator the *interrog*: ما أَنتِ وَزِيَادًا and ما أَنتِ وَزِيَادًا, because they frequently enter the non-verbal [prop.] (R). The acc., however, has been heard after the *interrog*: ما أَنتِ وَزِيَادًا and without a v., as ما أَنتِ وَزِيَادًا What (will) thou (be) with Zaid? and ما أَنتِ وَزِيَادًا How (will) thou (be) with a platter of crumbled bread moistened with broth?, explained by the GG as governed by an understood v. derived from and ما تَكُونْ وَقَصَةَ مَنْ زِيَادًا and ما تَكُونْ وَقَصَةَ مَنْ زِيَادًا, i.e. ما تَكُونْ وَقَصَةَ مَنْ زِيَادًا and ما تَكُونْ وَقَصَةَ مَنْ زِيَادًا (IA). Says S, "Because زِيَادًا and زِيَادًا often occur here" (M). And the saying of ArRā'ī
In times wherein my people (were), with the multitude, like him that forbade the saddle make of skins to incline to one side with inclining, i.e. أَزْمَانٍ كَانَ تَوْمِيُّ، and the saying أَوَآيَةُ نَيْ لُحَافُ I (was) with him in a wrapper, i.e. كُنْتُ أَوَآيَةٍ، are more extraordinary than مَا أَلَعُ and كِيْفُ أَلَعُ with the acc., because مَا وَكِيْفُ and مَا أَلَعُ notify the v. through the verbal sense in them together with the frequent occurrence of كَانُ أَلَعُ after them (R). The con-comitaten obj. is regular (M, IA), according to some (M), in the case of every n. occurring after a جَعْبَةٍ and preceded by a v. or the like (IA); but confined to hearsay according to others (M). They do not dispute that the other obeys are regular (Sh).

§ 71. The causative obj. is the incentive to the act, whether its existence precede the existence of the act, as in قَعْدَتْ عَيْنِ الْحَرْبِ جَبَنَأ I stayed behind [from the war] out of cowardice, or follow it, as in جَنَّتْكَ أَسْلَحَا لِحَالَكَ I came to thee to redress thy state (R). It is the reply to "Wherefore?" (M).

§ 72. It is the complementary inf. n. causing an accident that shares with it in time and ag., as يَجَعَلَوْنَ أَصَابُهُمْ فِي أَذَاعِمِ مِنَ الْصَّرَاعِ حَذَرَ الْمُوْرِ II. 18. They
put their fingers into their ears on account of the thunder-claps from fear of death (Sh). It may be governed in the acc. if there be found in it these three conditions, infinitivity, explanation of causation, and unity with its op. in time and ag. (IA). When [the word indicates causation, but (Sh)] one of the [remaining (Sh)] conditions is wanting, [it is not a causative obj.; and then (Sh)] it must be governed in the gen. by the causative p. (IA, Sh), the ل, فی, or the ب (IA): thus infinitivity is wanting in

II. 27. He is the One that hath created for you what is in the earth, all of it and [22]; unity in time in

by Imra al-Kais, [Then I came, when she had stripped off her garments for sleeping, beside the curtain, save the attire of the wearer of a single garment (EM),] the time of sleeping being posterior to the time of undressing; and unity in ag. in

[by Abū Šakhr al-Hudhalī, And verily I, a liveliness overcomes me because of my remembering thee, like as the sparrow shakes when the rain has wetted him (Jsh)], the ag.
of ِذَكَرْي ِهِضْرَةْ، and that of ِذَكَرْي ِهِضْرَةْ ِتَعُوْرُي ِةِبَلْكِ ِأَيُبْكُ (Sh). And the gen. by means of the ِبَنَةِ is لِذَكَرْي ِهِضْرَةْ ِلَبَّكُ (Sh). This man was content because of abstinence. But some assert that no condition is required for governing it in the acc. except its being an inf. ِنَ، and that its unity with its ِعِر. in time or ِأَمَر. is not required.

§ 73. The causative ِبَنَةِ fulfilling the preceding conditions is (1) anarthrous and aprothetic, in which the acc. is more frequent, as ضربت ابنُي ِتَأْبِيْبَ، but the gen. allowable, as ضربت ابنُي ِتَأْبِيْبَ; (2) synarthrous, in which the gen. is more frequent, but the acc. allowable, as ضربت ابنُي ِتَأْبِيْبَ [by Kurait Ibn Unaif, Then would that I had instead of them a people that, when they rode, would scatter themselves for making the sudden attack from all quarters, riding on horses and riding on camels, i.e. ِلِأَجْلِ ِالْإِغْرَةِ (J)]; (3) ِبَلْغ. in which the acc. and gen. are equally allowable, as II. 18. [72] and ِدَنْفِر ِعُورِاءِ ِالْكَرَمِ ِإِبْخَارَةٌ * ِعَرَضْنَ ِعَنْ ِشَتَّمِ ِالْلَّيْمِ ِتَكْرِمْا.
(IA), by Ḥātim aṭṬa'ī, And I forgive the unseemly word of the noble for the sake of preparing him for myself against a time of need, and turn aside from the reviling of the base because of mine own dignity (J). There is no harm in plurality of causative obj.; for the act may be caused by several causes (N).

§ 74. The d. s. resembles the obj., as being a complement, like it, coming after the passage of the prop.; and has a special resemblance to the adv., as being done in (M). It is a complementary qual. (Sh, KN), occurring in reply to "How?" (KN), carried on for explanation of the condition of its subject, or corroboration of its subject or op. or of the purport of the prop. before it. Qual. is a genus including d. s., enunc., and ep.: "complementary" excludes the enunc.: "carried on for explanation of the condition" of what it belongs to excludes (1) the ep. of the complement, as رابع رجلا طويلا, for, though a complementary qual., it is not carried on for explanation of condition, but only for restriction of the qualified, and explanation of condition comes by implication; and (2) some exs. of the sp., as لله درك فارسا [85], for, though a complementary qual., it is not carried on for explanation of condition, but for explanation of the genus of the wondered at, and explanation of condition comes by implication: and "or corroboration &c." completes the mention of the sorts of d. s. [79] (Sh). In بكم ناويك مصوبًا For how much was thy garment bought
dyed? the question is as to the price of the garment when dyed; whereas in *For how much was thy garment dyed?* the question is as to the cost of dyeing (D). The d. s. is what the condition of the ag. or obj., lit. or id., [in the state of the act (R), ] is explained by (IH). This includes the d. s. to the concomitate obj., unrestricted obj., and post. n., when the pre. n. is an ag. or obj. either suppressible and replaceable by the post. n., so that the latter is as it were the ag. or obj., or part of the post. n., so that the d. s. to the post. is as it were d. s. to the pre. n. (Jm). It excludes the prop. void of a pron. of a s. s., as وَقَدْ أَلَّهَا [80] and وَقَدْ أَلَّهَ [81] (R).

The d. s. is to (1) the ag., [as خَابَتْ مَنْهَا خَابٍة,] XXVII. 20. *Then he went forth from it fearing (Sh)*: (2) the obj. (R, Sh), as وَأَرْسَلْنَا لِلنَّاسِ رَسُولًا IV. 81. *And We have sent thee for mankind an Apostle (Sh)*: (3) either (R, ML), as وَقَاتِلُوا الْمُشْرِكِينَ كَانَتْ IX. 36. *And wage war with the polytheists wholly* (ML), if there be a circumstantial or oral context explanatory of the s. s.; but, if not, the d. s., if to the ag., must precede beside its subject, to remove ambiguity, as أَلْتَبَتْ رَكَباً زِيدًا I, *riding, met Zaid*, and, if not preceding, is to the obj. (R): (4) both (M, Sh), with union or separation, as

".."
by 'Antara, [Whenever thou meetest me, both being alone, the nether extremities of thy two buttocks will quake, and thou wilt assuredly be scared, orig. (N),] and I met him, he going up country, I going down country (M): when there are two ds. s. to the ag. and obj., (a) if identical, it is better, since shorter, to unite them, as لَقَيْتُ زِيدًا رَاكِبًا, though separation is not forbidden, as لَقَيْتُ زِيدًا لَقَيْتُ رَاكِبًا زِيدًا رَاكِبًا; (b) if different, then, if there be a context whereby each s. s is known, they may occur anyhow, as لَقَيْتُ هَنَّاءا لَقَيْتُ زِيدًا رَاكِبًا مَصَعِدا مَنْصِدْرًا, but, if not, each d. s. should be placed beside its subject, as لَقَيْتُ مَصَعِدا زِيدًا مَصَعِدا مَنْصِدْرًا, though the d. s. of the obj. may, with weak authority, be placed beside it, and the d. s. of the ag. put last, as لَقَيْتُ زِيدًا مَصَعِدا مَنْصِدْرًا, when the is Zaid; (c) one may be coupled to the other, as

و إِنا سَوْفَ تَدْرِكْنَا الْمَنَايَا مَقْدَرَةً لَنَا وَمُقْدَرًَُّا

(R), by 'Amr Ibn Kulthûm, And verily we, the fates will overtake us, they destined to us, and we destined to them (EM): (5) the post. n., provided that the pre. n. be (a) [suitable for (IA)] op. of the d. s., [like the act. part., inf.
n., and the like, which imply the sense of the v. (IA), in order that their rule that the op. of the d. s. and s. s. should be one may not be infringed (J),] as X. 4. [(41) and

(I) by Mālik at-Tamīmī, My daughter says, Verily thy departing alone to battle one day will be leaving me futherless (J)]; (b) part of the post. n., as وَنْزَعُنَا مَا فِي صُدُورِهِم مِنْ غَيْرِ اخْرَاطِائِنا XV. 47. And We will draw forth what is in their breasts of rancour, they being brethren [and اِحْمَبْ أَحْدَكُمْ إِنْ يَأَكُلُّونَ نَخْمًا إِخْبَاءً XLIX. 12. Doth any of you wish that he should devour the flesh of his brother dead? (Sh)]; (c) like part of the post. n. in its [suppressibility and (Sh)] replaceability by the post. n. (IA, Sh), as بِلْ مَلَةَ اِبْرَهِيمَ حَنِيفًا II. 129. Nay rather follow the religion of Abraham orthodox, the مَلَة not being part of اِبْرَهِيمَ; but like part of it in suppressibility and replaceability by it, since بِلْ أَتَبَعُوا اِبْرَهِيمَ would be correct, like as وَنْزَعُنَا مَا فِيهم إِنْ يَأَكُلُّوا إِخْلَاءً and would be (Sh). The pre., when part, or like part, of the post. n., being suppressible, the post. is then as it were a reg. to the op. of the pre. n.; and therefore the d. s. may be to the post. n. in these two cases, because the op.
of the d. s. and op. of its subject are constructively one: accordingly the prop. קאָה מַנְהֵל may be a d. s. to the [suppressed] in
נִבְגָלְוּ עֶוָרָ֑סְנָ֑י נַֽקְוִֽלְּמָ בָּדוֹ אֶזְאָ יָבְתֶּסְמָ אָֽדָא מַנְהֵל מַֽנְהֵל בְּנַרְאֶֽה מַעֲלוֹל

[by Ka'ab,] i.e. since the עוָרָ֑סְנָ֑י נַֽקְוִֽלְּמָ is a part of the מַנְהֵל, She displays side-teeth of (a set of teeth) possessing lustre, when she smiles, as though it were drenched the first draught with wine, drenched the second draught (therewith), like XLIX. 12. and XV. 47. (BS): but, if the pre. n. be not suitable for op. of the d. s., nor part, nor like part, of the post. n., the d. s. may not occur to it, so that you do not say יָגָאָ עָלִֽם הָהָֽנְדֶֽסְכָּהָ, contrary to the opinion of F (IA); [thus,] if the עוָרָ֑סְנָ֑י be interpreted by the whole of the teeth, as some say, the construction of the d. s. is not allowable, because it would then be like יָגָאָ עָלִֽים הָהָֽנְדֶֽסְכָּהָ, since the pre. n. is not part, as in the two texts, nor like part, as in II. 129., nor op. of the d. s., as in X. 4. (BS). Several ds. s. may occur to a single s. s. (R. IA), whether they be contradictory, as אֶשְׁאָרְיָיָא יָרֶֽמָא הָלוֹֽא הָֽמְלֹֽא I bought the pomegranates, sweet, sour, or not, as they be contradicted VII. 17. Go thou forth from it, blamed, banished (R); or to several ss. s., as לָֽכְּי אֶבֶֽנְאָא אָֽכְּוְיָאָא מַנָֽעְדָּאָא מַצְּאְֽבָּאָא מַגְּנְנָֽא
(243)

(IA) *My son met his two brothers, he fearing the foe, they twain succouring him; and they won booty.* (J). The *d. s.* must be repeated after (1), because *اما* must be repeated, as *اضرب اما قاعدًا و اما قاعدًا* Strike thou, either standing or sitting; (2) *لا* because it is generally repeated, as *جاونى زيد لا راكبا ولا مashiya* Zaid came to me, not riding nor walking, rarely single, as *جاونى زيد لا راكبا* (R).

Some *ds. s.* admit of multiplicity or intermixture, as *جااه زيد راكبا ضاحكا* the multiplicity being on the supposition that their *op.* is *جااه,* and subject *زيد*; and intermixture on the supposition that the 1st [*d. s.*] is to *زيد,* its *op.* being *جااه,* and the 2nd to the *pron.* of the 1st, which is the *op.* The latter [*construction*] is necessary according to him that disallows multiplicity of the *d. s.*: whereas *لقيتة مصعدًا منتحرة* is a case of multiplicity, but with difference of subject, intermixture being absurd, [from the impossibility of restricting the 1st *d. s.* by the 2nd, because of the absurdity of combining them (DM)]; and the 1st must be to the *obj.,* and the 2nd to the *ag.,* to lessen the separation, as in

*عهدت سعاد ذات هوى معنى* *زردت وعاد سلوانا هواها* [I knew Su'ad, she possessed of inclination, I lovelorn: then I increased in love, but her inclination became oblivion (DM)], not the converse, save because of indication, as in
(ML), by Imra al-Kais, I took her forth, I walking, she dragging behind us on our traces the skirt of a silken wrapper embroidered with the figures of camels' saddles (EM). The d. s. is intended [for its own sake (DM)], mostly; and subsidiary [to something else (DM)], which is the qualified prim. [77], as ُشرا سوية XIX. 17. And he appeared unto her a man perfect in form, being mentioned only because subsidiary to the mention of ُشرا سوية. It is conjoined [with its op. in time (DM)], mostly, as XI. 75. [75]; and presumptive, which is the future, as ُشرا سوية XXXIX. 73. Wherefore enter ye it, about to abide everlastingly and ُشرا سوية XLVIII. 27. Assuredly ye shall enter the Sacred Mosque, if God will, believing, about to shave your heads and shorten your hair; and historical, which is the past (ML), as ُشرا سوية Zaid came to-day, having killed Bakr yesterday (DM).

§ 75. Its op. is (1) a v. or its like, [that which governs with the government of the v., and is of its composition, like the act. and pass. parts., assimilate ep., and inf. n. (R)]: (2) the sense of a v. (M, IH) [in] that which the sense of the v. emanates from, but which is not of its
form, like the *adv., prep. and gen., premonitory* *p., dem., voc. p.,* *p.* of comparison, sense of comparison without a
word indicative of it, *rel. n.*, and verbal *n.* (R), as
فيهاً *ما شانك قانياً* and *ما باداً* لَمْ وَأَقْتَا and
عِنْ التذكرة معرضين LXXIV. 50. *Then what aileth them*
turning away from the admonition? (HM): *ما شانك قانياً*
is because البسshan is in the sense of the *inf. n.*, as
mentioned in the concomitate *obj.* [69] (R). And لِبَسُتُ, لعل, and كان also govern it, because of the sense of the
v. in them (M): [thus] in Ka'b's saying
كَانَ أَوْبَ ذِرَاعِهَا أَذَا عَرِقَتُ *وَقَد تَلَفَّ بِالْقُورِ العَساَبِلُ As though the rapid shifting of her forelegs when she
sweats, the mirage having become enveloped with the little
hills, an inversion, orig. the little hills having become
enveloped with the mirage, the op. of the *d. s.* is the
sense of *أَشْبَهُ in كان, like
كَانَ قَلُوبُ الطَّيْرِ رَطْبًا وَيَبَسًا
لِدَى وَكْرُهَا العَنَابِ وَالْحُشُفُ البَالِي (BS), by *Imra al-Kais, As though the hearts of the birds,* *moist and dry, beside her nest were jujubes and rotten dates*
(Jsh). The sense of the interrog. and neg. ps. does not
govern the d. s.; nor [that of] ان ان (R). They
say that the op. of the d. s. must be the op. of its subject:
but it is not necessary according to S, which is attested
by (1) أعيضبي وجه زييد متبسما ومنتهبا قارتو The face
of Zaid when smiling pleased me, and his voice when
reading, for the s. s. is a reg. to the pre. n. or to a supplied
prep., while the d. s. is governed by the v.; (2) لمبیة للع
[78], for the s. s. is, according to S, the indet., which,
according to him, is governed in the nom. by inchoation,
and is not an ag. as Akh and the KK say, [because the
adv. is unsupported (BS).] while the d. s. is governed
by the استقرار that the adv. depends upon; (3) رأي هنئة
انتمك امة واحدة XXIII. 54. And verily this is your reli-
gion, one religion, for امة is a d. s. to the reg. of ان, i. e.
انتمك, while the op. of the d. s. is the premonitory p. or
the dem.; (4) ها بيننا النغ [below], for the op. [of the
d. s. (1)M]] is the premonitory p.; [while the op. of the
s. s. صريع of ذا is the inch. (DM)]. You may,
however, say that the s. s. is not طلل, but its pron.
latent in the adv., because the a. s. is then to the det.
and in the remainder unity of op. exists constructively;
since the sense is توبة صريعاً النصي اشير الى انتمك
while in the two cases of post n. the suppressibility of the pre. makes the post n. like a reg. to the v.; and accordingly the condition of the question is unity of op. really or constructively (MH). The 1st [class of op.] governs when preceding and when following; but the 2nd only when preceding (M). The d. s. may precede its op. when it is a plastic v., or [ep. resembling the plastic v., i.e. containing the sense and letters of the v. and receiving femininization, dualization, and pluralization, like the (IA)] act. or pass. part. [or assimilate ep. (IA)]: but not [when the d. s. is a prop. headed by the ], from regard to the original usage of the ], i.e. coupling; nor (R]) when the op. is (1) [weak, because (R)] an aplastic v., [so that its reg. does not precede it, as in the v. of wonder; (2) an assimilate ep., its reg. not preceding it, because of the weakness of its resemblance to the v., though Z in the M appears to notify that the d. s. may precede it (R)]; (3) an [ep. not resembling the plastic v., like the (IA)] انعل of superiority, [it being weaker in government than the assimilate ep. (R), because, not being dualized, pluralized, or femininized, it is aplastic; except when a thing in one state is pronounced superior to itself or something else in another state, for then it governs two ds. s., one preceding and one following it (77), as Zaid standing is handsomer than he is sitting and زيد مفرداً أتقف من عمره معاً Zaid singly is more useful than 'Amr assisted, though Sf asserts
that they are *preds.* governed by ٰكاف ف*suppressed, i. e.* زيد إذا كان قائماً ـ احسن منه إذا كان قائماً Zaid (when he is) standing is handsomer than he is (when he is) sitting (IA); (4) an *inf. n., because it is renderable by the conjunct ان، and the reg. of the conj. does not precede the conjunct; (5) a *conj. to ٰال or to an infinitival p. like ماعن ان، because the *d. s. may not precede these conjuncts, nor precede their *conjs. while following the conjuncts, since the infinitival p. and conjunct ٰال are not separable from their *conjs., whereas in the rest of the conjuncts, as الالي راكباً جاً زيد* He that riding came was Zaid, separation is allowable (R)]; (6) *id., [i. e. containing the sense, but not the letters of the v. (IA),] though Akh allows the *d. s. to precede the *adv. or prep. and *gen. (R, IA). if the *incli. precede, but not if it follow, the *d. s. as قائماً زيد في الدار،* not قائماً زيد في الدار زيد, and IB declares that, when the *d. s. also is an *adv. or prep. and *gen., it may precede its *op. an *adv. or prep. and *gen. (R); many say that the dispute is only as to the intervention [of the *d. s.] between the *postpos. adv. and the *incl., which the majority disallow because of the weakness of the *op., and Akh and his followers allow on the authority of AlHasan’s reading *والسموات مطوية بِبيمنه* XXXIX. 67. *And the heavens folded up*
shall be in His right hand and the reading of these beasts is exclusively for our males, [being made fem. because is i. q. the embryos (K, B)]; but some say that there is no unanimity in the question, because of Akh's saying that Thing be my father, a ransom!, and IB's that in the sulla in the true God, is a d. s. (BS). The op. of the d. s. in this is mine husband, an old man may be the sense of premonition, [i. e. of the v. in the (DM),] or of demonstration, [i. e. of the v. in the dem. (DM)]: in the 1st case is allowable, as [Mark, manifestly this is pure good counsel; wherefore give ear unto it, and obey; for obedience to one that sends his good counsel to thee is right procedure (Jsh)], but in the 2nd not; while precedence [of the d. s.] before them both is not allowable on either assumption (ML). When the op. is headed by the of inception or the of the
oath, the d. s. may precede it, as and III. 152. Assuredly unto God shall ye be gathered, but not precede the l s. According to the BB (R), the d. s. may precede its subject when governed in the nom. or acc. (R, IA); [thus] in

فسقى ديارك غير مفسدها صرب الربيع وديمة تهمي

[by Tarafa, Wherefore the rain of spring, and still rain pouring, water thine abodes not injuring them! (Jsh)] غير is in the acc. as d. s. to the postpos. ag. (BS): but not when governed in the gen. [by prothesis, by common consent, because the d. s. is sequent and subordinate to the s. s., and the post. does not precede the pre. n., so that its sequent also does not; or (R) ] by a p., according to [S and (R)] the majority, [for the reason mentioned (R), because precedence of the d. s. before the gen. is as impossible as precedence of the gen. before the prep. (K on XXXIV 27.),] while IK, F, and IB allow it, [citing وما ارسلناك الا كاتب للناس XXXIV. 27. Nor have We sent thee save for mankind wholly, the difference between the prep. and prothesis being perhaps that the prep., making the v. trans., like the Hamza and reduplication, is as it were a complement of the v and part of its letters, so that is like (R), and IM follows them, because it has been heard (IA),] e. g.

لني كان بردى الألاه هميان صدایًا إلى حبيبًا أنها تحبب
(R, IA), by Kuthayyir, By God, if the cool of water when thirsty, parched, to me be dear, verily she is dear (J), and

[R] When the man, manliness eludes him while growing up, the quest of it when middle-aged for him will be too hard (Jsh), and

[by Tulaiha Ibn Khuwailid alAsadi, And if small numbers of camels have been captured, and women, ye shall not go away with the slaughter of Hibal unavenged (J)].

§ 76. The d. s. ought to be a qual., i.e. what indicates a meaning and its subject, like مصروبة حسنا قائم; so that its occurrence as an inf. n. is contrary to the o. f., since it contains no indication of the subject of the meaning (IA). The [indet. (IA)] inf. n. occurs as a d. s. [frequently (IA)], though not regularly (M, R, IA), according to S (M, IA) and the majority (IA), as قتلتته صبرا I slew him bound, لقيته فجأة I met him unexpectedly, كلمته مشاهدة I spoke to him mouth to mouth, and similarly the rest (M), the inf. n. occurring as an ep. (R),] like as the ep. occurs as an inf. n. [42,333] in قائم, [according to one opinion (79) (R), and
Al-Farazdak, sawest thou me not covenant with my Lord, while verily I was between a door, i.e. the door of the Ka'ba, standing, and a station, i.e. the station of Abraham, with an oath, I would not revile ever a Muslim, nor should there proceed out of my mouth a lie of speech? (SM, Jsh); but [regularly (R)], according to Mb (M, R), in the case of all [inf. ns.] that the v. indicates (M), [i.e.] when the inf. n. is a mode of its op., as إننا سرعة رجالة. He came to us walking and hastening, but not بکاد ظهناك (R). Akh and Mb, however, hold it to be in the acc. as an inf. n., [not as a d.s. (R),] the op. being suppressed (R, IA), زيد طلع بغتة Zaid came up suddenly being constructively طلع بغتة, so that بغتة is the d.s., not بغتة (IA), as F holds in أرسلها العراق [78]: but, if so, it might be made det. (R). The KK likewise hold it to be in the acc. as an inf. n., but the op. to be the v. mentioned, because renderable by a v. of the form of the inf. n., زيد أتَهُ بغتة زيد بغتة بغتة (IA). And it may be [in the acc.] by suppression of the pre. n., i.e. اتيتَ دا ركض (R).
§ 77. The d. s. is (1) mostly transient (IA, Sh, ML), i.e. not a permanent, inseparable qual., as Zaid came laughing: (2) permanent (Sh), inseparable (IA, ML), as [RH. 114. This is thy property, gold, contrary to I sold to him, hand (joined) with hand (DM)], i. q. mented; (b) the corrob., as XXVII. 10. [79]; (c) the d. s. whose op. indicates novation of its subject, as IV. 32. And man was created weak, and, says BD, VI. 114.: (b) occasionally in other cases, as III. 16. Establishing equity (ML). The d. s. is (1) mostly deriv., [i. e. a qual. derived from an inf. n. (ih): (2) a prim. (R, IA, Sh)
substantive, as IV. 73. [17] (Sh): (a) regularly, (a) when subsidiary [74], i.e. a prim. substantive qualified by an ep. really the d. s., as حَيَاةً عَرِبَيْاَ إِلَّا اِنْ تَلْئِبْ فِرْقَةٌ XII. 2. Verily We have revealed it an Arabic كُرَّانٍ; (b) when comparison is intended by it, as

فَمَا بَالَنا إِسْمِي أَسْدِ الْعَرَبِيِّ وَمَا بَالَنا الْيَوْمٍ شَارِعَ النَّجِفٍ

Then what was our condition yesterday when lions of the forest? And what is our condition today when sheep of the ridge? and

فِي مَرَا زَمَالتُ خَوْطَ بَابِيَ وَقَلَّتُ عَنْبِرًا وَرَنَتْ غَزَالٍ

by AlMutanaabbi, [She appeared, resembling a moon in her beauty; and swayed, resembling a branch of bentree in her bending and the beauty of her gait; and exhaled perfume, resembling ambergris in the fragrance of her odour; and gazed, resembling a gazelle in the blackness of the pupil of her eye (W)], explainable by supplying a pre. n., i.e. مَثَلُ قَمَرٍ أَمِثالِ أَسْدِ الْعَرَبِيِّ, or by rendering the acc. by what may be a condition of what precedes, i.e. مَنْبِرَةٌ ضَعَانَّا, and the like; (c) when you intend equal apportionment, and assign to each one of divided parts a portion, governing that portion in the acc. as a d. s., and putting after it that part, with the con.

فِي مَرَا زَمَالتُ خَوْطَ بَابِيَ وَقَلَّتُ عَنْبِرًا وَرَنَتْ غَزَالٍ

I sold the sheep, a sheep with [78] u dirham. or prep., as بِبَعْتُ الْبَرَّاءَ بِبَعْتِهَا I sold the sheep, a sheep
I sold the wheat two measures for a dirham, or something else, as

I placed beside you the dinars, a dinar beside each one, each of which d.s. s. is [orig.] the 1st term of an inch. prop.; (d) when coming after the mention of the whole, for distribution by means of its part repeated, as

I classified it class by class, or for explanation of order by means of its part coupled to by the ف or ثم، as

They entered, a man then a man and

They passed, a troop afterwards a troop; (e) when an original material, product, or sort, of its subject, as

The signet-ring when silver, or Silver, or Jewelry, when a signet-ring, pleases me; (f) when you pronounce the thing to be superior to itself or something else with respect to two states, as

This when full-grown unripe dates is
closer than it, or anything else, is when fresh ripe dates, or liken a thing to itself or something else with or without the instrument of comparison, as

This when full-grown unripe dates is
closer than it, or anything else, is when fresh ripe dates, or liken a thing to itself or something else with or without the instrument of comparison, as
for the افعل لفظ of superiority indicates two specified accidents, those of the superior and inferior, by its form, because زيد اسم حسن من عمر means Zaid the superior has goodliness, and 'Amr the inferior has goodliness; while the instrument of comparison indicates two unrestricted accidents by its meaning, because زيد كعمر means There is a state that they two share in, so that they have two similar states, though that state is not declared literally; and therefore زيد يوم الجمعة مثل يوم السبت means Zaid's state, and wollen, on Friday resemble his state, and wollen, on Saturday, the two advs. being governed in the acc. by the meaning of state and wollen, since they express every accident, inseparable, like goodliness, or separable, like striking, as the prep. and adv. in

[by Imra al'Kais. Thy wollen in the love of 'Unaiza is like thy willen in the love of Umm AlHuwa'irith before her, and of her neighbour Un n ArRahab in mount Ma'sal (EM)] depend upon دابك as i.q. تمتلك thine enjoyment [of Umm &c.]; which being established, you place the dependent of the accident of the [things] pronounced superior and likened beside them, and the dependent of the accident of the [things] pronounced inferior and likened to beside them, to avert ambiguity and from eagerness for explanation; (g) as MK says, when an inf. n. coming after a substantive whereby consummationess is
meant, as Thou art the man in knowledge, i.e. He is a Zuhair in versifying; Khl's opinion being that it is a d. s.; but Th says it is an inf. n., i.e. I think it is a sp., because an ag. in sense, i.e. and for you say He is a Korah in treasure and a Sibawaih in syntax, and these are not ds. s., nor inf. ns.: (b) by hearsay, as Clemente Fala to ارسلها العراق and بتها يدا بيد, [78] في جاء البر قفيعي The wheat became two measures, the acc. is pred. of [448], not a d. s. (R).

§ 78. According to the majority of GG (IA), the d. s. is [only (IA)] indet. (M, IH, IA, Sh), because the indet. is original, and the object, i.e. restriction of the accident relating to its subject, is realized by it, determination being red. to the object (Jm); and whatever occurs det. in letter is indet. in sense (IA). It sometimes occurs literally made det. by (1) [below],

\[ \text{by Labîd, And he, the wild he-ass, let them, the she-asses, loose to drink, jostling one another; and repelled them not,} \]
nor feared the discomfort of the mingling together (J)], and i.e. جمعاً, i.e. جُمِّهاً being in all such cases red.; (2) prothesis, as منفردًا, i.e. منفردًا, and جمعًا, i.e. جُمِّهاً; (3) the quality of proper name, as جارات الخيل بدأ The horses came dispersed, i.e. بدأ, متبتدة being orig. a proper name for the genus of dispersedness like نجاح for wickedness [8] (Sh). The d. s. apparently made det. is (1) an inf. n., made det. by ال, جُرِّها السعداء; or by prothesis, as: (a) S says they are det. put in the place of indets., i.e. عائدة, منفردة, مبتعدًا, ملتبركة strenuously, singly, and and revertıng, though may be an unrestricted obj. to, i.e. رجّع, i.e. He returned to his beginning with his known revertıng; but F says they are unrestricted objs. to the supplied d. s., i.e. مبتعدًا جهدًا, ملتبركة السعداء, منفردة جهدًا, وحدًا, i.e. عائدة عودة, and: (b) in the inf. n. is i. q. the act. part., i.e. their breaker with their broken, because with crowding and congregating are breaker and broken: قضهم is orig. an
inch., and its enunc., like وَقِيَضُهُم; then the sense of prop. and sentence becomes obliterated from and when the sense of the single term is understood from them, because their meaning is كَانَتْ وَقِيَضُهُم and مشابهاً; so that, since the prop. stands in the place of the single term, and discharges its function, what is susceptible of inflection, i.e. the 1st term, is inf. like the single term that it stands in the place of, as in [42]: (c) similar are (a) يَدُ يُبِيدُ, i.e. ذُو يَدِ بنى يَدُ, by suppression of the pre. n., i.e. cash with [77] cash; (b) بعثتْ إِلَى الشَّاةُ بُدرَهُمْ I sold the sheep, a sheep for a dirham i.e. بعثتْ إِلَى الشَّاةُ بُدرَهُمْ; (c) كُلُّ شَاةٍ بُدرَهُمْ [77], the being i.q. مع, as in [29], i.e. كُلُّ شَاةٍ وَأَرْضِهَا both terms being here put into the acc., because susceptible of inflection: (2) not an inf. n., made det. by ال, as مورّبُهُمْ, i.e. the numerous (multitude), covering (by reason of their number the face of the earth), and دَخَلُوا جَانِيَ الرِّجَالِ, i.e. مُترِتبِيَّنِ الرِّجَالِ; or by prothesis, as الْأَوْلِيَاتِ يَأْتُهُمْ and to ten, these 8 ns., when pre. to the pron. of what precedes, being governed in the acc., according to the people of AlHijāz, as ds. s., because occurring in
the place of the *indet.*, i.e., while the Banū Tamīm put them in apposition as *corrobs.*, وَمَا بَلَّامُهَا آلِلَّهَ [77,114] (R). The Bdd and Y assert that the *d. s.* may be made *det.* unrestrictedly without paraphrase; while the KK say that, if the *d. s.* imply the sense of condition, it may be made *det.*, but, if not, not, as زَيْدَ إِذَا زَيْدُ الزَّارِكُ أَحَسُّ مَنْهُ اِضْمَى جَارُ زَيْدُ الزَّارِكُ أَحَسُّ مَنْهُ اِضْمَى, but not جَارُ زَيْدُ الزَّارِكُ أَحَسُّ مَنْهُ اِضْمَى since it is not right (IA). The *s. s.* is (1, [mostly (IH)] *det.* (M, IH, IA, Sh), because predicated of in sense (Jun): (2) *indet.*, [(a) mostly only (IA, Sh)] when (a) particular (R, IA, Sh) by means of qualification (R, IA), as نِّيَاهَا يَفْرِقُ كَلِّ أَمَرٍ حَكِيمٍ أَمْرًا مِنْ عِنْدِنَا XLIV. 3. 4. In it is every wise matter distinguished, being a matter from Us (IA, Sh), ولَمْ جَاعَهُمْ كَتَابَ مِنْ عِنْدِ اللَّهِ مَصْدَاقًا II. 83. And when there came unto them a Scripture from God verifying as read with the *acc.*, which Z makes a *d. s.* to كَتَابً because qualified by the *adv.* (Sh), and

لا يَدُّ رَبُّ نَواحيَة وَاسْتَجِبَتْلا
في فِئِكَ مَا خَرَ في الْيَمِ مَشَحُونًا
وَعَادُ يَدُ دعُوَرَ بَيَات مُبِينَة
في قَوْمٍ إِلى غَمَعُ غَيْرِ خَيْسينًا
(IA) Thou savedst, O my Lord, Noah from drowning in the deluge, and answeredst him his prayer against his people, Kur. LXXI. 27., in an ark cleaving the water with a sound in the deep, when laden; and he lived, summoning his people to believe by means of signs manifested, among his people, a thousand years save fifty (J), or prothesis (R, IA), as

XLI. 9. In four days complete for the askers (IA); (b) general (Sh), preceded by a neg. (R, IA), as

ما حم من موت حمى واتبيا ولا ترى من أحد باتيا

[Not any stronghold has been appointed, preserving from death; nor shalt thou see any one remaining on the face of the earth (J)]

XV. 4. Nor have We destroyed any city but it had a known record, being a prop. in the position of a d. s. to a q. (IA), [and] as (IA), [and] as

وما اهلكنا من قرية الا لا لها كتاب معلوم

XXVI. 208. Nor have We destroyed any city but it had preachers (Sh), or the like, as

قلما جاءنا رجل راكيبا

(R), or an interrog., [as

يا صام هل حمي عيش باتيا نخرى

لنفسك العذر في إبعادها الأملا

(IA) O companion, has any life been appointed lasting, that thou shouldst see excuse for thy soul in its making hope far-reaching? (J, Jsh),] or prohib. (R, IA), as

38
by Kalari Ibn AlFujaa' (IA) alKhariji, Let not any one incline to drawing back on the day of battle, terrified at death (J); (c) shared with in the d. s. by a det., as جاوني رجل وزيد راكبي (R); (d) preceded by the d. s. (R, IA, Sh), because there is then no fear of the d. s.'s being confounded with the qual. (R), as

وَبِالجِسَمِ مني بينا لو علّمته

[And in the body of me conspicuous—if thou knewest it, thou wouldst pity me—is haggardness; and if thou ask the eye to bear witness of that, it will bear witness thereof (J)] and

وَمَا لَامْ نَفْسِي مِثلَهَا لِي لَأَمَْرَ وَلَا سَدَّ ثَقْرُ مِثلَ مَا مَلْكَتْ يَدَٰي

(IA) Nor has any upbraider of mine upbraided my soul like itself; nor stayed my poverty like what my hand has possessed (J), [and] as

لِمَيَّةٌ مُوحِّشَةٌ طَالِبَةٌ يَلِى خَالِ * يَلْوَحُ كَانَةَ خَالّ

[75] (Sh), by Kuthayyir, Mayya's is, desolate, a ruin. gleaming as though it were gold-bedizened coverings for scabbards (SM, Jsh); the citation, however, of يّة آخ as evidence of the d. s.'s being made to precede its indet
subject is not correct, according to him that requires unity of op. in the d. s. and its subject, save according to Akh's doctrine that in the basma the may be in the nom. as an ag. [498], while according to S the pron. in must be the s. s.; whereas he that allows difference of op. allows to be op. of the d. s., and to be s. s. though governed in the nom. by inchoation (R): in these positions and the like occurrence of the d. s. to the indet. is regular, as inchoation with the indet. in their counterparts [25] is regular (Sh): (b) seldom (IA, Sh) pure (Sh), without one of the permissives mentioned (IA), as in tradition The Apostle of God (God bless and save him!) prayed sitting, and certain men prayed behind him standing (IA, Sh) and

by 'Antara al'Absî, Among them are two and forty milch camels, black like the short wing-feather of the sable raven, being a d. s. to the num., or, with syllepsis, a d. s. or ep. to , because i. q. , and the 1st construction being best (Sh).

§ 79. The d. s. is [(1) mostly (ML) non-corrob. (IA), expl. (Sh, ML) of condition, which is that whose sense is not imported without the mention of it, as XXVIII. 20. (74) (Sh): (2) corrob. (IA, ML), which is that whose sense
is imported without it (ML);] (n) corrob. of its op. (IA, Sh, ML), which is that whose sense is imported from the mere letter of its op. (Sh), i.e. every qual. indicating the sense of its op. and, more often, differing from it in letter (IA), as

And do not mischief in the earth, working corruption (IA, Sh),

Then ye turned your backs retreating (IA),

And Paradise shall be brought near to the pious, not distant,

And Paradise shall be brought near to the pious, not distant,

He smiled, laughing,

He hath subjected unto you the night and the day and the sun and the moon and the stars, subjected by His command (IA); apparently [therefore] the corrob. comes after the verbal [prop.] also, as II. 57., IX. 25., and XVI. 12., but it is better to hazard that these acc. eps., all stand in the place of the inf. n. [42], as is S's opinion on [82] What! sittest thou when
the riders have journeyed? (R): (b) corrob. of its subject, as لَأَنَّمُنَاَِّيُّ الْأَرْضِ كُلَّهَا جَمِيعًا X. 99. They which are in the earth, all of them, all together, would believe [and طَلَّةٌ َّكَانَتْ جَاءَ النَّاسَ قَاطِبةً (Sh)], which division is neglected by [all (Sh)] the GG, IM [and his son (ML.)] inadvertently giving the text as an ex. of the d. s. corrob. of its op. (Sh, ML); (c) corrob. of the purport of the prop. (IA, Sh, ML), which is the one coming after a prop. constructed of two prim. det. substantives, being indicative of a permanent quality imported from that prop. (Sh), as أَنَا أَبِي دَارَةٍ مَّعْرُوفَ بِهَا نَسْبًا َّوَهَلْ بِدارَةٍ يَا للّانَّاسَ مِنْ عُلَيِّ (IA, Sh), by Sālim Ibn Dāra alYarbūṭi, I am the son of Dāra, known by reason of her my lineage; and is there in Dāra (Oh! the people!) any shame? (J, Jsh). Dubious is the saying on جاء زيد والشمس طالعةً [80] Zaid came when the sun was rising that the nominal prop. is a d. s., though not analyzable to a single term, nor expl. of a condition of an ag. or obj., nor corrob.: but LJ says it is rend- erable by طَالِعَةُ الشَّمْسِ عِنْدَ مَجِييْتَهُ, meaning that it is like the connected d. s., as مَرَّتُ بِالدَّارِ قَاتِئَ سَكَانُهَا I passed by the house when its inhabitants were standing; and Z says on والبحيرة ضِمُّ بُعْدَةٍ سَبْعَةَ أَبْحَرَ XXXI. 26. While the ocean, seven oceans were supplying it with ink after it "It is like [81] and similar ds. s. whose
predicament is that of *adv.s.*" (ML), so that he renders the nominal *prop.* by an *adv.*, i.e. *

i.e. *mā'ta nā lṭalūwa* (DM). The *corrob.* is not a restriction of its *op.* like the transient. After the nominal [*prop.*] it occurs for confirmation and corroboration of the purport of the enunciation, or for adducement of an argument in support of it, the purport being (1) glorifying, as *āna abī aḥma* 

*ānt alrāq, *dārā mashhurā la’llah* al-’māla; (2) magnifying another, as *āna abī al’lāh *ākāla kama yākāl* al-’ubbīd. 

I am the servant of God, eating as the servants eat; 

(4) belittling another, as *hārūsī maḥmu* He is the needy, pitiable; (5) terrifying, as 

*āna al-JaJa’ī, al-mīiqī shādir al-dimm* 

*I am AlHājjāj, the mighty shedder of blood*; (6) something else, as *Zaid is thy father, affectionate,* 

*Zayd ābyrūq, ṭawṭā* VII. 71. *This is the she-camel of God for you, a sign,* and *wāhī al-ḥaq, maṣdīnā* II. 85. *When it is the truth,* verifying: *marshūma, ākāla,* and *maṣdīnā,* being for adducement of an argument in support of the purport of the enunciation; *ṣafak al-dimm, kāmalā, mashhūrā bīya nissī,* and *āya, for confirmation and corroboration of the purport*
of the *prop.*; and for both: and all named *corrob.*
d. s. (though what is for adducement of an argument in
support of the purport of the enunciation is not *corrob.,
since its being truth does not contain the sense of *verifying,
so that it should be corroborated by مصداقا, because
the purport of the d. s., being mostly inseparable from
the purport of the *prop.* (for *verifying* is inseparable from
the *trueness* of the Kur'ān, and likewise *pitiableness* in
most cases from *neediness*), becomes as though it were it
(R). It would be absurd to say زيد أبوك منطلقا or
افترى, except when you meant *adoption* or *friendship
(M).* S says (R) the op. is [ أَحْقَهُ or أَثْبَتُهُ (M)] under-
stood (M, R) after the *prop.*, i.e. زيد أبوك أَحْقَة عِطْرًا
to اثيِّته عطرًا (I am sure of him) and أَثْبَتُهُ عِطْرًا (I know him cer-
tainly); which requires consideration, since there is no
meaning to *I was certain of the father, and knew him, in
the state of his being affectionate,* while, if he mean that
the sense is *I know him to be affectionate,* it is a 2nd obj.,
not a d. s. In my opinion the op. is rather the sense of
the *prop.,* as in the inf. n. *corrob.* of itself or something
else, as though he said تعطَّف عليك أبوك عطرًا and
عَلِّمَ مَرْحَما ; because, even if the
two terms of a *prop.* be purely *prim.,* a verbal sense
undoubtedly accrues from the attribution of one to the
other. Accordingly the *corrob.* [d. s.] does not precede
the two terms of the prop., nor one of them, because of their weakness in government, from the obscurity of the verbal sense in the prop. (R).

§ 80. The d. s., enunc., and ep. are orig. single terms: but the prop. occurs in the place of the d. s., as in that of the enunc. and ep. (IA). The prop. d. s. must be enunciatory, instances transmitted to the contrary being paraphrased [34]: and mistaken are the sayings (a) that in انظر إلى العظام كيف ننشرها II. 261. And look at the bones, how We quicken them the interrog. prop. is a d. s. to العظام، [i. c. مسحية (B),] whereas كيف alone is a d. s. to the obj. of نشر، the prop. being a subst. for العظام:

(b) that in عرعت زيدا أبو مي هفو the interrog. prop. is a d. s., [whereas it is a subst. for the acc.]; (c) that in

أطلب ولا تضجر من مطلب، * كلامة الطالب أن يضجرا

Seek thou, while not disheartened at seeking; for the bane of the seeker is that he should be disheartened the prop. after the is a d. s. and ل prohib., whereas the is synd. (ML) and ل neg. (DM). It must contain a cop. [to the s. s. (DM)], a pron., [as ترى الدينو كُبْرُوا على الله وجوهم مسومة XXXIX. 61. Thou shalt see them that have lied against God, their faces black (ML)]; or و, [named the of the d. s. and the of inception, the sign of which is its replaceability by إذ (IA), as ذُنُفَ أكلاه الذئب ونحصى.
XII. 14. Surely, if the wolf devour him, when we are a band of men and

(IA, ML) together (IA), as

IV. 46. Draw not near to prayer when ye are drunken:

but is sometimes literally void of both, the pron. being then supplied, as

[ML]; or the

(ML), by AlMusayyab Ibn Mālik aDhūhai or AlMusayyab Ibn ‘Alas, The day reached the middle, (while) the water was covering him and his companion knew not the invisible (Jsh). It is nominal or verbal (M, IA), the v. being an aor. or pret.; and each is aff. or neg. (IA). Among the 6 ps. [516] there is none that with its reg. is a d. s. except and as

καὶ ἀφετέρῳ ἐκ τῶν πιστῶν καθάρθων

VIII. 5. Like as thy Lord brought thee forth from thy house with right, when verily a party of the believers were loth and [a medley of II. 95. and III. 184.] They cast it behind their backs as though they knew not:

because is renderable by a det. inf. n., whereas the d. s. is indet.; and are requisite, whereas the prop. d. s. is enunciatory; and requires a sentence before
it, so that its prop. does not occur as an ep., conj., enunc., or d. s. (BS). The nominal, [aff. or neg. (IA),] is connected by the , and pron., or by the , [alone (IA), with nearly equal frequency, though the combination is better (R)]; or by the pron. (IH, IA) alone (IA), with weak authority (IH). [Thus] خشع أبصارهم يخرجون LIV. 7.

[83] Their eyes cast down shall they come forth is read; [the place of (K)] the prop. being [the acc. as (K)] a d. s. (K, B), like

Verily he the bounty of whose munificence I was wont to hope for, I found him, his two attendants liberality and generosity (K). If the incl. be the pron. of the s. s., [as in IV. 46.] the , also is necessary: if not, then the pron., if in what the prop. is headed by, whether incl., [as in XXXIX. 61.,] or enunc., [as in below,] is not of weak authority when denuded of the , the cop. being in the beginning of the prop., but is rarer than the , and pron. combined or the , alone; but, if in the end of the prop., as in نصف النهار الَّأخ He reached the middle of the day &c., is doubtless of weak authority and rare. Z, however, says, "As for لقيته عليه جبة رشي مَستَنقَرة عليه [24]," meaning that it is not a prop., but
constructively a single term, and therefore void of the \( 
\): which, if meaning that it must be so, requires consideration, because of

\[
\text{فَالحقّنَا بِاللهُدْيَاتِ وُدْنَةً } * \text{ جَواهرًا } \text{ فِي سَرَّةٍ } \text{ لَمْ تَزِبَلِ}
\]

[by Imra alKais, *And he made us to overtake the leaders of the wild animals, while near him were their laggards in a herd not scattered (EM)*], whereas, if it were a single term, the \( \) would not be allowable, and also of \( لَقَيْتُ وَأَيُّهَا } \text{ عَلَى جَبَةٍ } \text{ رَشُيٍّ} \), whereas, if it were not a \( \text{ prop.} \), \( \) would not be prefixed to it; but, if meaning that it may be, is admitted. The \( \text{ prop.} \) headed by \( لَيْسَ \), though verbal, is like the nominal in that the \( \) and \( \text{ pron.} \) combined and the \( \) alone are more frequent than the \( \text{ pron.} \) alone; because \( لَيْسَ \), denoting mere negation, and not indicating time, is like a \( \text{ neg.} \) \text{ p.} \) prefixed to the nominal (R). The [\( \text{ prop.} \) headed by an (IA)] \text{ aff} aor. is [not conjoined with the \( \), but (IA)] connected by the \( \text{ pron.} \) alone, [because the aor. is on the measure and in the sense of the \( \text{ act. part.} \) (R); any apparent instance of the \( \) being explained by subaudition of an \( \text{ inch.} \) after it, to which the aor. is enunc., as

\[
\text{قَلَما } خَشِيتَ } \text{ أطَائِيرِهِمُ } ] * \text{ نَجَوتُ } \text{ وَأَرْشِنِهِم } \text{ مَالِكًا}
\]

i.e. \( \) (IA), by ‘Abd Allâh Ibn Hammâm asSa-lûlî, *And when I dreaded their talons, i.e. weapons, I escaped while I left Malik with them as a pledge* (Jsh).
The aor. occurring as a d. s. must be devoid of the p. of futurity, like the لى (R). Everything else, [i. e. the neg. aor. and aff. or neg. pret. (R, IA),] is connected by the و and pron. or the و or pron. alone (IH, IA). The aor., when made neg., (R, IA, BS) (1) by عَلَى is, [as IM elsewhere mentions (IA), mostly (R)] denuded of the و, like the aff (R, IA) aor., apparent instances of the و being explained by subaudition of an inch., like Ibn Dhakwan's reading X. 89. Be ye therefore upright, while ye follow not, i.e. وَانْتَمَا (IA); (2) by مّ, must be denuded of the و (R, BS), like the aff aor., as

(1) معْذَثُك مَا تَصْبُرْ وَفِيَكُ شَيْبَة
(2) ثُمَّا لَكُ بَعدَ الشَّيْبِ صِبَاءَ مَتْيَة

(BS) I knew thee not dallying when in thee was youthfulness. Then what aileth thee after hoariness, amorous, enslaved? (Jsh); (3) by لَمّ, must have the و, with the pron. or not (R). According to [Fr and (R)] the BB except Akh (R, ML), the [aff. (II)] pret. must have قَدّ, [to approximate the past to the present (B on V. 66.),] expressed, [as وما لَنَا إِلاّ نَقَاتَلُ فِي سَبِيلِ اللَّهِ وَقَدّ اخْرِجْنَا مِنْ دِيَارِنَا] II. 247. And what aileth us that we should not do battle in the cause of God when we have been driven forth from our homes and our children? (ML); or supplied (M,
Or have come unto you, their bosoms straitened (ML): while Akh and the KK [except Fr (R)] hold that to be unnecessary (R, ML), because it often occurs as a d. s. without (ML), as [72] and IV. 92. (R). The and قَدْ are (1) necessary, if the pret. be aff., and there be no pron. with it (R, BS), as

I will assuredly beat him, go he or stay; (b) after لا، as قَدْ [1]. The كَمَة is (1) necessary, but disallowed, when the v. is neg., and there is no pron., as جَاءَ زَيْدٌ وَمَا طَلَّعَتُ الشَّمْسُ (2) allowable, but قَدْ disallowed, when the v. is (a) neg., and the pron. present, as ولا تَيَمَّمْنا، ليس (b); جَاءَ زِيْدٌ وَمَا دَرَى كَيْفَ جَاءَ الحَبِيبَةُ منَةْ تَنْقَقِرُ وَلَسْتُ بِالخَذْيَةِ II. 269.270. Nor have recourse to the bad thereof when about to expend, while ye are not acceptors of it and

إِذَا جَرَّى فِي كَفَّةِ الْرِّباوَةِ جَرَّةٌ الْلِّبْبِ ليسْ فِيمَلِهِ مَارٌ
When the rope runs in his hand, the well flows, no water being in it. In other cases you may (1) put both, as رُقَد فَصْل لَكُم VI. 119. When He hath distinguished for you: (2) omit both, as IV. 92.

This is our money returned unto us, وَلَا عَلَى الْدِّينِ اذَا ما أَتْوَك لِتَحْمِيلْهُمْ قَلْتَ لَا أَجْدَ ما أَحْمِلْكُمْ عَلَيْهِ تُولَوا IX. 93.

Nor upon them that, when they came unto thee that thou mightest mount them, thou saying, I find not whereon I shall mount you, turned back, [قَلْتُ الْمَرْأَةُ فِي الْكَ] being a d. s. to the ك in أَتُوُكُ (K, B), i.e. قَاتَلَ (K).] and [449]

(3) restrict yourself to (a) the ک and و، as إنْبُونَ لَكَ وَاتَابَعُوكَ الْآثَارُون XXVI. 111. Shall we believe on thee when the basest have followed thee? and كيف تُكْفِرُونَ إِلَّا وَكُنتُمْ امْرَأَتَانَ فَحِيَاكُم II. 26. How shall ye disbelieve in God when ye were lifeless and He made you alive?; (b) قَدْ، as وَقَطَتْ بَيْنَ الْدِّارِ الْأَوْفَى غَيْرِ الْبَيْلِي مَعَارِفِهَا وَالسَّارِيَاتِ الْهَوَاطِلَ [by AnNabigha adhDhubyānī,] I stood in the dwelling of the mansion, when wear and the pouring clouds that rain at night had altered its features: nor is it necessary in (2) and (3. a) that رُقَد should be understood, contrary to the opinion of Mb, F, Fr, and most of the moderns (BS).
§ 81. This prop. may be made void of the rel. to the s. s., because treated like the adv., on account of the resemblance between the d. s. and adv. as

(M), by Imra al-Kais, And sometimes I sally forth in the early morning, when the birds are in their nests, with a horse having short and little hair, like the shackle of the wild animals, long and large in the body (EM).

§ 81. A. Some ns. are inseparably d. s., as كافئة, which are not pre. (R). Z's allowing [one of] the two constructions, [that should be a d. s. to كافئة (K)], in إدخلوا في السلم كافية II. 204. Enter into submission wholly is a mistake, because كافئة is peculiar to rational beings: his mistake in XXXIV. 27. [75], when he construes كافئة to be ep. to a suppressed inf. n., i.e. تزالة كافئة, is worse, because in addition to employing it for what is not rational he excludes it from the quality of d. s. inseparable from it: and his mistake in the preface of the M, when he says محيط بكافئة للأبواب Comprehending the whole of the categories, is worse and worse, because he excludes it from the acc. altogether (ML).

§ 82. Suppression of the op. [of the d. s. (IA)] is (1) allowable, [because of a context, circumstantial (Jm), as
in ٌسِرُ رَاشِدًا مهديًا, said to the traveller (IH), i.e. سِرُ رَاشِدًا مهديًا (Journey thou,) following the right way, directed aright; or 
أيُحَسَبُ الْأَنْسَانِ إِنْ أَنْ نَجْعِمُ عُظَامَهُ بَلِيَّ تَدْرِيْنَ LXXV. 3. 4. Doth man think that (the case will be this,) We shall not collect his bones? Yea, (We will collect them,) being able, i.e. بَلِيَّ نَجْعِمُهَا قَادرِيْنَ (IA, Jm)]: (2) necessary, when the d. s. is [(a) a subst. for an enunc., 
as in (2) ضَرَبَ يَزُّدَا قَانِمًا (IA, Jm)]: (b) expl. of increase little by little, when conjoined with the ف or ُثُمَّ, as in
مَذْهَبُ النَّسَمَ صَادِعَا ُثُمَّ زَانِدا, i.e. مَذْهَبُ النَّسَمَ صَادِعَا ُثُمَّ زَانِدا, I sold it for a dirham and upwards or then more, said of a thing having parts, whereof some were sold for a dirham and the remainder for more (R); (or decrease,) as in
لَمْ تَصْدَقَتْ بِدِينَارٍ فَسَافَا I gave alms of a dinār and downwards, i.e. فِنْذَهَبُ المَتَصَدِقَ بِهِ فَسَفَا (IA): 
(c) according to Sf and Z, a prim. substantive implying rebuke for improper change in state, with or without the interrog. Hamza, as in
إِنِّي الْسُلْمُ أُبَيَّنَ جِفَاءٍ وَغَلَطَةٌ وَإِنِّي الْحَرُبُ إِشْبَاهُ النَّاسِ العَوارِيٌّ

What! in peace (do ye change into) wild asses in :udeness and coarseness, and in war (into) the likes of menstruating
women, i.e. اشیاء النساء, and انتقلنون أعيارا (Thou turnest) Tamimi, God knows, at one time, and Kais at another; but according to S these substantives are in the acc. as inf. ns., which is the truth, because, says IH, the meaning is not Thou turnest in the state of thy being Tamimi, but Thou turnest with this particular turning: (d) according to Sf, an ep. implying rebuke for what is improper in state, as انقول قاؤنا, so that it is a corrob. d. s.; but according to S, Mb, and Z, the ep. stands in the place of the inf. n., i.e. انقول قياما, the cause of the necessity for suppressing the op. in all these ds. s. being frequency of usage (R):] (e) corrob. (IH, IA) of the purport of the prop. (IA). Suppression of the d. s. (R, ML) is allowable with context (R), [and] occurs most often when it is a saying that the said supplies the place of, as بالملاكين يدخلون عليهم مي كل باب سلام عليكم XIII. 23. 24., i.e. And the angels shall come in unto them from every door, (saying), Peace be upon you! (ML): but is not allowable when it is a subst. for something else, as in ضریئ زیدة قآینا, nor when the meaning rests upon the mention of it, as in لا تأتيني لا راکبًا. Suppression of the s. s. is allowable with indi-
§ 83. Specification, explanation, or exposition, is the removal of vagueness in a prop., as

\[ \text{ Specifications, explanations, or expositions, -} \]

\[ \text{ are the removal of vagueness in a prop., as} \]

\[ \text{ by Al'A'shā (R),] My daughter says, when the departure has proved to be real, Thou hast done egregiously as a master, and done egregiously as a neighbour!}, \]

XIX. 3., and LIV. 12. [85], or single [n.], as \[ \text{ رطل زيتا A pound} \]

[85], or pint, of olive-oil, \[ \text{ مثنوين سمنا Two mand of clarified butter,} \]

\[ \text{ عشرون درهما} \]

\[ \text{ محلها زيدا Upon the dried date the like of it in fresh butter,} \]

by the designation of one of its possible senses. The resemblance of the sp. to the obj. is that its situation in these \textit{exas.} is like that of the obj. [84] in \[ \text{ ضرب زيد عمرا} \]

\[ \text{ and in} \]

\[ \text{ ضربب زيدا} \]

\[ \text{ ضاربب زيدا} \]

\[ \text{ ضرب زيدا} \]

\[ \text{ زيد عمرا} \]

(M). The sp. is what removes the inherent vagueness from a concrete substantive, mentioned, [as \[ \text{ رطل زيتا} \]

\[ \text{ (Jm)} \]

\[ \text{ or supplied, [as} \]

\[ \text{ Zaid was glad in soul, for it is equivalent to} \]

\[ \text{ طاب شى منتسبا} \]

\[ \text{ طاب زيد نفسا} \]

\[ \text{ إلى زيد} \]

\[ \text{ (A thing relating to) Zaid was glad, and} \]

\[ \text{ نفسا壓} \]

\[ \text{ ينسي supplied in it (Jm).} \]
The 1st is from a single [n.]: and the 2nd from a relation in a prop. or what resembles it, [act. or pass. part., فعل] of superiority, or assimilate ep. (R, Jm), each with its nom. (R), or inf. n., and similarly all that contains the sense of the v. (R, Jm),] as زيد طيب طلب زيد نفسه ابا and đaara and علما Zaid is nice as, or as to father, and as to paternity, and house and knowledge, حسبك زيد رجلا

A sufficer of thee is Zaid as a man, يا زيد فارسا Woe to Zaid as a man!, and زيد رجلا O (marvel ye) at Zaid as a horseman! (R)]; or in a prefixion, as علما and دارا and ابرة يعجبني طيبة ابا His niceness as, &c, pleases me and لله درة فارسا [85] (IH). "From" imports that what is after it is a source and cause of what is before it: so that the sp. proceeds from the single [n.], i.e. the single [n.] because of its vagueness is a cause of it; or from a relation in a prop. or the like, i.e. the relation is a cause of it, because you apparently declare [the accident] to relate to one thing, while the [thing] really related to is another: and similarly "what it is put into the acc. from" [85] means the n. that its being put into the acc. proceeds from, like زيد in طلب因为他, if you did not attribute طلب to it, نفسها would be in the nom., being orig. an ag., i.e. طلب نفسها, so that زيد is a cause of نفسها's being put into
the acc.; and "it is put into the acc. from the completeness of the n." [86] and "of the sentence" mean that their completeness is a cause of the sp.'s being put into the acc., by assimilation to the obj., which comes after the completion of the sentence by means of the ag. Or in these positions may mean after; but the first is better (R). The sp., exponent, or expl., is an indet. complementary n. that removes the vagueness of a simple substantive or the indiscriminateness of a relation (Sh). The d. s. and sp. agree in being ns., indet., complementary, governed in the acc., removing vagueness (ML). They differ in that (1) the d. s. is only a qual., either actually or potentially; but the sp. a prim. substantive often, as رَتَبْ زَيْتًا, a deriv. ep. seldom, as للهُ آٓؤ (Sh): (2) the d. s. is a prop., adv., or prep. and gen.; but the sp. only a n.: (3) the sense of the sentence sometimes rests upon the d. s., as لا تَشْرُ في الأرض مَرَحا XVII. 39. And walk thou not in the earth haughtily, IV. 46. (80), and

"لا يَلَتْ مِن يَتْعَشُ كَبِيْراً كَاسْفًا بَالْدَّمِ قَلِيْلَ الإِجَارَ (ML), by 'Adi alGhassānī, The dead is only he that lives broken with grief, evil in his plight, little of hope (Jsh); contrary to the sp. (ML):] (4) the d. s. is expl. of conditions; but the sp. [now (Sh)] of substances (Sh, ML), now of direction of relation (Sh): (5) the d. s. is multiple, as
by the Majnūn of Laila, Incumbent upon me, whenever I visit Laila in secrecy, is the visiting of the House of God afoot, barefooted (Jsh)]; contrary to the sp., for which reason the saying that in

[by AshShāṭihī (Jsh).] they are two sps. is an error, I have begun with the Bismillāh in my [599] poem first. Blessed be He, (I particularize or laud) the Compassionate, merciful and a refuge!: (6) the d. s. precedes its op. when a plastic v. or qual. resembling it, as

LIV. 7. [80] and

[by Yazīd Ibn Ziyād Ibn Rabī‘a Ibn Mufarrigh alḤimyarī, Mule, ‘Ubbād has not command over thee. Thou hast become safe; and this man, thou carrying him, is freed (Jsh)], i.e. طَلِيبٍ مَحْمُورٍ لَكَ; but the sp. may not, IM’s citation of

[by Rabī‘a Ibn Mākrūm alDabīḥ, Many a herd of horses have I kept back from myself by means of a steed like the wolf, large-bodied, long-legged, swift when his two sides (flow) with water, when they flow (Jsh)] and

لا حاذاَ ابصارُهُم
الْعَلَى

لَا حَدِيثَ بَرْنَالْسَبْيَةِ نَحْدَةٌ مُقَلَّصُ كَمِيشَيْ أَذَا عَطْفَةُ مَاءٍ تَحَلْبَيهَا

إِذَا المَرْءُ عِيناهُ تَرَى بَالْعِيْشِ مُثْرِيًا
وَلَمْ يُعْيِنُ بالأَحْسَانِ كَانَ مَدْحُوٰا.
When the man (is cheered) in eye, when he is cheered by life, when wealthy, and cares not for doing good, he is censured (Jsh) as evidence of its allowableness being an inadvertence, because the op. of the sp. is the suppressed [v.]; while

زماً أزعفت الغن

أنفساً تطيب بنيل المنى، ودعى المنى يلادى جهاراً

[In soul art thou glad because of the obtainment of desires, when the summoner of death is calling aloud? (Jsh)] are poetic licenses: (7) the d. s. is properly deriv., and the sp. prim.; though sometimes the d. s. is prim., as وتنصتون الجبال بيرتاً [77] هذا مالك ذهب

And hew the mountains into houses, and the sp. deriv., as

كرم زبد ضيافاً لله

[below]: (8) the d. s. is corrob. of its op., as XXVII. 10. 19. and II. 57. [79]: but not the sp., إن عدة الشهور عند الله أثنا عشر شهراً [77] شهراً VII. 72.

And hew the mountains into houses, and the sp. deriv., as

And hew the mountains into houses, and the sp. deriv., as

And hew the mountains into houses, and the sp. deriv., as

IX. 36. Verily the number of the months with God is twelve months being expl. in relation to its op. أثنا عشر;

and which in زاداً [470] a reg. to تزود الغن, an unrestricted obj. if making provision, or a direct obj. if the thing that he makes provision of, namely deeds of virtue, be meant by it; and

فَتْتَـٰۚا

[Most excellent would be the damsel, being a damsel, Hind, if she gave freely the return of the salutation articu-
lately or by signing! (Jsh)] a corrob. d. s. The d. s. and sp. are both admissible in (a) How noble is Zaid as to, or when, or as, guest! being, if the guest be other than Zaid, a sp. transmuted from the ag., that may not be prefixed to; but, if he be [Zaid (DM)] himself, a d. s. or sp., though, when the sp. is intended, it is better to prefix (b) This is a signet-ring when, or of, iron, the sp. being preferable, because it avoids primitiveness and inseparability of the d. s. and its occurrence to an indet.; while the gen. by prothesis is better [85] than either (ML). The sp. is orig. indet., because the object, removal of vagueness, is realized by the indet., an o. f., so that determination would be wasted: but the KK allow its being det., as بطر غبي راية, سفة نفسة زيد الح심 الوجه, and بطلنة, عيشة; while according to the BB نفسة نفسة is i. q. سفها made himself, or his mind, witless or سفة في نفسة became witless (in) his mind, الزن is made to imply the sense of complained of his belly, بطر عيشة exulted (in) his life is i. q. في الصارب الرجل عيشة, and الحم الوجه is assimilated to (R). In II. 124. But he that hath held himself in light esteem [433] the نفس is said to be in
the acc. as a sp., hath become witless as to his mind, like 
was imbecile in his judgment and had pain in his head (K, B); whereas determination of the 
sp. is allowable in an anomaly, as

[by Ḥārith Ibn Zālim alMurri, Then my people are not Tha'ilaba Ibn Sa'd, nor Fazāra the hairy in the necks (N) and اَجْبَيِ الْظُّهْرِ اللَّهَ (425) (K), not in the Kur'ān (N).

§ 84. The sp. is not put into the acc. from a single [n.] unless complete (M). The single n. becomes com-
plete, [i.e. in a state that its prefixion is not possible with (R),] by means of 4 things, Ta'unān, [expressed,
as in رَئْطَلُ خَمْسَةٌ عُشْرُ (R)]; the of dualization. [as in مَنْوَيٍّ (R)]; the of [quasi-
(R)] pluralization, [as in عَشْرُونَ (R)]; and prothesis (M, R),
as in مَثَلَهَا. The n., when complete by means of these 
things, resembles the v., when complete by means of the 
ag.: so that the sp. coming after it resembles the obj., 
which ought to be after the comprodiion of the sentence;
and is therefore governed in the acc. by that complete n., 
because of its resemblance to the v. complete by means 
of its ag. These things stand in the place of the ag. 
only because they are at the end of the n., as the ag. is 
after the v.; for, although the n. becomes complete by
means of عَلَيْهِ, the sp. is not put into the acc. from it, so that عَلَيْهِ is not said (R). Completeness by means of Tanwīn or the n of dualization is separable, because you say مَنْوَاء سِمِّي and رَطْلُ زَبَّيّ; but completeness by means of the n of pluralization or prothesis is inseparable, because you do not say مَثِّل عَشْرَ وَدُرْهِمْ حَسَنُ وَجَهْ زَبِيد (M). In the sp. is from a relation; and so in 말 Arabian and XVIII. 32. [85]. Sometimes the n. is complete in itself, (1) the pron., as يَا لَهِ رَجْلَا نَعْم رَجْلَا وَبِحْشَةَ رَجْلَا, اللَّهُ دَرْهُ رَجْلَا, أَحِيسْنَهَا مَقْلَةً; and رَبَّ رَجْلَا سَاء مَثَالُ, يَتَس عَبْدًا: the sp. in نَعْم and what follows it being undoubtedly from the single [n.], i.e. the pron.: and in what precedes it also, if the pron. be vague, what is intended from it not being known, as in [48] and Dhu -Runma's saying

Woe to it as a journey at evening when the wind is blowing hard, and the rain is accompanied by thunder, and the night is drawing near! ; whereas, if what is intended from the pron. be known by its relating to a definite ant. or by address to a definite person, the sp. is from the relation, as it is when the n. is explicit, as in يَا لَزِيدَ رَجْلَا وَبَلْ دِينَالآخِرِ
To God be ascribed the excellence of Anūshirwan as a man! How well acquainted he was with the low and mean!:

(2) the dem., as مَا ذَا ارَادَ اللَّهُ هَذَا مِثْلًا II. 24. What hath God meant by this as a parable? and and [476]. The op. of the sp. [from the single n.] in the two divisions is the pron. or dem., because of their completeness and resemblance to the v. complete by means of its ag. (R).

§ 85. The sp. expl. of substances occurs after (1)

nouns., (a) pure, i.e. 11 to 99, as XII. 4. [442] وَبَعْثَنَا مِنْهُمْ V. 15. And We raised up out of them twelve judges, وَعَدْنَا مُوسَى مَوْسِي ثَلَثِينَ لَيْلَةً وَاتِمَّنَا هَا بِعُشْرٍ قُمْ مُيَقَاتٌ رَبِّهِ ارْبَعِينَ لَيْلَةً VII. 138. And We appointed unto Moses thirty nights, and completed them with ten; so the appointed time of his Lord became complete, forty nights, لَبِثَ فِيهِمْ أَفْسَنَةً اللَا تَخْمِسِينَ عَامًا XXIX. 13. And he abode among them a thousand years save fifty years, LVIII. 5. [63] فَبَعْدَهَا سَبَعَ عَشَراً LXIX. 32. Whose measure is seventy cubits, XXIV. 4. [40], and XXXVIII. 22. [16]; (b) a met., the interrog. كَمْ [217]: (2) quantities, i.e. what denotes (a) weight, as رَطْلٌ زِيتَةٌ and مِنْوَابٌ
(287)

(8) a span of land and a measure, as (c) a span of palm-trees; (c) a jar of palms; (e) a measure, as (a) the like of these things, as (b) a weight of a small ant of good, like weight, but not really it, because the measure is not a name for anything weighed with in our technical language; (b) a handsbreadth of cloud, like dimension; (c) a skin of clarified butter, like measure, but not really it, because the skin is not what clarified butter is measured with and its quantity known by, but a name for its receptacle, so that it is small and big, and similarly a skin of milk, A skin of water, A jar of vinegar; (d) being like weight or dimension (Sh): by quantities are meant things quantified, because by [83] [83] a product of it, as the iron being the original material, and the signet-ring a product of it, and similarly A door of teak, a coat of silk, and the like (Sh). The
sp. from the concrete substantive mentioned, (1) from a num., must be sing., whether generic, which must be, if sorts be intened by it, void of the of unity, as or Twenty sorts of beatings or dried dates, and, if not, with the of unity, as or Twenty blows or dried dates, the 1st expl. of the number of sorts, and the 2nd of the number of units; or not generic, as Twenty men: (2) from something else, (a) if generic, is, if sorts be intended, sing., du., or pl., as or or The like of it in dried dates or two sorts, or sorts, of dried dates, and, if not, sing., as ; (b) if not generic, agrees with what is intended, sing., du., or pl., as or or or the "generic" here meaning whose bare of the of unity applies to the few and the many (R). The expl. of direction of relation is (1) transmuted from (a) the ag., as XIX. 3. And the head hath glistened with hoariness, orig., and 4 IV. 3. But if they be pleased in soul to forego aught thereof unto you, orig., the attribution being transferred from the pre. and to the post. and pron. of females, and that pre. n. afterwards put as a complement
and sp., the نفس being made sing., because in the sp. only explanation of genus is sought, which is accomplished by means of the sing.; (b) the obj., as

And made the earth to flow with springs, said to be constructively عبَّن الأرض، as is said of عربة الأرض شجرا I planted the land with trees, [orig. شجر الأرض (IA),] and the like; (c) something else, as

And made the earth to flow with

(Ill. 12. I am more abundant than thou in wealth, orig مالي أكثر than مال, the pre. مال being suppressed, and the post. pron put into its place, and the suppressed afterwards put as a sp., and similarly زيد and the like, constructively رجاء زيد الحسنى

(2) not transmuted, as To God be ascribed

his excellence as a horseman! حسبك رأ فأصرا A sufficer of thee is he as a helper!, and

يا جارتا ما أنت جارة

[by AlA’shà (J),] جارة being a sp., O my female neighbour, what art thou as a female neighbour?, as is shown by

يا سيدا ما أنت من سيد موطا الأكناف رحب الذراع

[O my chief, what art thou as a chief, whose regions are much trodden by guests, wide in the arm? (Jsh)], not being prefixed to the d. s., but only to the sp. (Sh).
The *sp.* occurs after all that indicates wonder, as

ما أحسى حسبك زيد، لله درك عالما، أكرم بايي بكر أبا، زيدا رجلا

(1A). The *sp.* from the relation is (1) suitable for being what it is put into the *acc.* from; (a) suitable for being its belonging also, as

كفى زيد رجلا

Zaid suffices as a man: (2) suitable for being its quality; (a) suitable for being the quality of its belonging also, as

طاب زيد ابوة Zaid was nice in, or as to, paternity; (b) not, as

طاب زيد علمًا Zaid was nice in, or as to, knowledge: (3) not suitable for being it, or its quality, but only a belonging of it. as

طاب زيد دارًا Zaid was nice in, or as to, house. To express the concrete substantive supplied here, we say

طاب شى, كفى شى زيد رجلا or علمًا زيد نفسا or دارًا: the supplied concrete substantive being the that and كفى subst. and relate to; and

طاب اللى كفى آله زيد in becoming a subst. for it, and in post. to it. And to restore the *sp.* to its a. f., and the n. that the *sp.* is put into the *acc.* from to its original place, we make this n., if the *sv.* be it, a subst. or *synd. expl.* for the *sp.*, saying

طاب أب زيد كفى رجل زيد; and, if the *sp.* be a belonging of it, whether a quality of it or not, prefix the *sp.* to it, as

علم أب زيد طاب ابوة زيد and
and طلب زيد and طلب زيد, making the نفسها like the belonging of it, so that it becomes prefixable to it (R). The sp. from a relation, (1) if a substantive, (a) [if] assignable to what it is put into the acc. from, [i.e. suitable for being it, like يا, or its quality, like إبورة (R),] may denote it or its belonging, [like يا, for it may be Zaid or Zaid's father, and إبورة, for you may mean by it Zaid's paternity to his children or his father's paternity to him; but this looseness is improper, for دجالا may not denote, nor علما be a quality of, the belonging of what it is put into the acc. from (R)]; (b) if not, denotes its belonging [exclusively. like دارا (Jm)]: and in either case agrees [in number (R)] with what is intended, [as أباد الزيدون إبراهيم and طلاب زيد إبراهيم]

Zaid was, and The two Zaidbs, and The Zaidbs, were, nice as, or as to, father and two fathers and fathers, طلب أباد زيد إبراهيم or طلب أباد إبراهيم Zaid was nice as to parents or forefathers and أباد الزيدون إبراهيم or أباد إبراهيم or أباد إبراهيم Aباد الزيدون إبراهيم or Aباد إبراهيم or Aباد إبراهيم Aباد الزيدون إبراهيم or Aباد إبراهيم or Aباد إبراهيم

and طلاب زيد دارا and طلاب زيد دارا and طلاب زيد دارا and طلاب زيد دارا Zaid was nice as to house and two houses and houses: so says IH; but rather, if not ambiguous, it is better made sing., as IV. 3., and, when ambiguous, must agree, as LIV. 12.; though the du. may be pluralized when not ambiguous, as
(R) Wherefore reveal thou thy command: there shall not be upon thee any harm. And rejoice at the tidings of that, and be cheerful in eyes of thee (N)]: unless it be generic, [applicable to the few and the many, for it is sing. (Jm), as طَلَبَ زِيدَ عَلَمًا (R, Jm), notwithstanding the multitude of his sciences (R), and طَلَبَ الزِّيدَانِ (Jm), طَلَبَ زِيدَ ابْوَةٍ, whether you mean the paternity of himself or his father only, or of his parents or fore-fathers, and similarly طَلَبَ الزِّيدَانِ ابْوَةٍ or طَلَبَ الزِّيدَانِ ابْوَةٍ, meaning the paternities mentioned (R)]; unless [again] sorts be intended, [in which case you say طَلَبَ زِيدَ عَلَمًا or طَلَبَ زِيدَ عَلَمًا according to what you intend, as البَلِّ بَلِّ ابْوَةٍ XVIII. 103. With the greatest losers in works (R)]: (2) if an ep., denotes it [only (R)], and agrees with it [in number and gender (Jm), as دَرَ زِيْدُ للهُ ذَرْكَ قَارِسَا (R)]; and admits of being a d.s. (IH), though the expression of in ذَرْكَ مَنْ ذَرْسَيْ مِنْ يَدُوْرَ (R) indicates that it is a sp. (R). The sp. expl. of indiscriminateness of substance is governed in the acc. by what it expounds, i.e. عَشَرَوْنِ تَفْقِيْزَ شَبِيرْ مُنْذَوَارِ; and the one expl. of indiscriminate-
ness of relation by the op. before it [432]. The sp. may be governed in the gen. by (1) prothesis after things quantified not pre. to anything else, as منوا عسل وتمر شبر الأرض تقييز ب ر.; but, if the indicator of quantity be pre. to something else, must be governed in the acc., as فلن يقبل من أهدهم مل الأرض ذهبا III. 85. The fulness of the earth in gold shall not be accepted from one of them (IA); [and] in the مثب سجنا خاتم حيدا, and the gen. is more frequent than in the case of quantities (R): (2) من, if not an ag. in sense, nor a sp. to a num., as شبر من ارض من عسل وتمر, طاب عرست الأرض من شجر, but not تقييز من بر عشرون من دهم زيد من نفس (IA). And you may put زيت into the nom. as a subst. for رطل (HM). The sp. after the انفعل of superiority must be governed in the acc. if an ag. in sense, the sign of which is that it should be suitable for being made an ag. after the انفعل is made a v., as أنت أعلى منزلا وأكثر مالا, since you say أنت علا منزلك وكثر مالك; and in the gen. by prothesis if not so, as زبد انفعل رجل, except when انفعل.
is *pre.* to something else, for then it is governed in the *acc.*, as انت أفضل الناس رجلاَ (IA).

§ 86. The *sp.*, when it is [put into the *acc.*] from the completeness of the *n.*, may not be separated from its *op.;* the saying [of Al‘Abbās Ibn Mirdās as-Sulami (SM)]

على انتنِ بعد ما قد مضى * تثونى للهجج حولاً كِيَلاَ

يذكِرنيك حنْيَن العِجول * ونوح الحمامة تدعو هِيَلِاَ

[Notwithstanding that, after thirty complete years have passed from the forsaking, the moan of the she-camel distraught for the loss of her little one, and the lament of the pigeon calling Hadīl, remind me of thee (SM)] being a poetic license (R). S holds that the *sp.* may not precede its *op.*, plastic or aplastic, [because the *sp.* is like the *ep.* in explaining (J)]. But Ks, Mz, and Mb allow it to precede its plastic *op.*, whence the saying [of Al-Mukhābbal as-Saadī (Jsh)]

اتهجر سُلَى بالفرَّاقتِ حِيبيَّها * وما كان نفَّسًا بالفرِّاقتِ تطِيبِ

[What! does Salmā forsake her lover by parting, when she is not. كَانَ being red., glad in spirit at the parting? (J)] and

ضَيعت حَزْمِي في ابْعادِي الأَلِامَ

وما أرَوْعَيت وشَبياً رَأسِي اشْتَعِلَا

[I have wasted my foresight because of my setting hope afar, nor refrained when my head has become glistening
with hauriness (J)]; and 1M elsewhere agrees with them [83]: while, if the op. be aplastic, they disallow precedence, whether it be a v., as ما أحسى زيداً رجلاً, or something else, as عشرون درهماً. And sometimes the op., though plastic, may not be preceded by the sp. according to all, as كفي يزيد رجلاً; because كفي is i.e. an aplastic v., the v. of wonder, i.e. ما اكتفاه رجلاً (IA).

§ 87. The sps., [whether from a single n. or relation (R),] are orig. qualified by what they are put into the acc. from: the o. f. being [زبد رطل (M),] سمى منزه (Z), (M, R), and دواهم عشرون (M), and similarly لزيد نفس طابت; from which they vary firstly for the sake of making it vague, in order that it may be more interesting, because the mind longs for knowledge of what is made vague to it, and also [for the sake of corroboration, because], when you expound it after making it vague, you have mentioned it [twice,] indiscriminately and discriminately (R). The sp. is suppressed, as عليها نسعة عشر LXXIV. 30. [Over it are nineteen angels) (K, B)]; which is anomalous in the cat. of نعم [473], as من توضاً, i.e. Whoso, &c., (hath adhered) to it, i.e. the ordinance of indulgence, and most excellent is it (as an ordinance of indulgence)! (ML).
§ 88. The excepted [is the n. mentioned after ل و. &c. contrary to what is before them in negation and affirmation; and (R)] is conj. or disj. The conj. is the n. excluded from a multiple, expressed or supplied, by [the non-epithetic (Jm) ل و. &c.; and the disj. is the n. mentioned after them, when not excluded (IH) from a multiple (Jm). The excepted, then, not included in the multiple before exc., is disj., whether homogeneous with the multiple or not (R). In وان اعتزلتومهم وما يجدون إلا الله فاروا إلى الكهف XVIII. 15. the exc. is conj., if those people used to worship God and others, And since ye have quitted them and what they worship, except God, betake yourselves for refuge to the cave; and disj., if they used to worship others exclusively, but not God: and similarly in كال أثرايتكم ما كنتم تعبدون أنتم واباركم الأقدام فانهم عبد لائرب العالميين XXVI. 75-77. He said, What! have ye then considered what ye were wont to worship, ye and your oldest forefathers? For verily they are foes to me, except, or but not, the Lord of the worlds (Sh). Inclusion of the excepted in the g. t., and then exclusion of it by ل و. &c., precede attribution of the v. or its like to the g. t.; so that no contradiction is involved in لة على عشرة إلا درهمًا جارئي النور إلا زيدا, because i. q. The people exclusive of Zaid came to me and Ten
[dirhams] exclusive of one [dirham] are due to him from me (R). Of the words used as i. q. لبس in indicating exc. some are vs., i. e. غير and سواء or جم; some vs., i. e. عدا, خلا, and لا يكون ليس; and some vs. and ps., i. e. حاشا (IA). The excepted is (1) in the acc., when excepted by (a) لبس (a) [whether it be conj. or disj. (IA),] after an aff. sentence, [complete (IA, Sh), i. e. containing the g. t., as نشروا منه إلا شيئا منهم II. 250. And they drank of it, except a few of them and فسجد الملائكة كلهم اجتمعون إلا إبليس XV. 30. 31. And the angels did obeis- sance, all of them, all together, except, or but not, Iblis (Sh), its op. being لبس (R, IA), as Mb and Zj say (R), (and) as IM elsewhere prefers, asserting that it is S's opinion (IA)]; (b) when preceding [the g. t. (IH, IA, Sh), if the sentence be aff., as قام إلا زيدا القوم; and prefer- ably if it be non-aff. (IA), as

وما لي إلا أن أحمد شيعة وما لي إلا منثوب الحقيق منثوب (M, IA, Sh), by AlKumait (Sh), Nor have I, save the family of Ahmad, a partisan; nor have I, save the way of truth, a way (J), which is also related with the nom., while S says he was told by Y that a people of trustworthy Arabic say ما لي إلا ناصر ناصر, inflecting the 2nd as a subst. for the 1st by transposition, whence
For verily they hope for intercession from him, when there will not be, save the Prophets, an intercessor, orig. Sh. when disj. (M, IH, IA, Sh), after a non-aff., i.e. neg., prohib., or interrog., sentence, complete (IA, Sh), according to most (IH, IA) of the Arabs (IA), i.e. (Jm) in the dial. of AlHijāz (M, R, Sh, Jm), the highest dial., for which reason the Seven agree upon the acc. in ma'llum bēka mī sa'īlū.'ta al-tubūt al-āthār IV. 156. They have not any knowledge thereof, but following of opinion and ma'llum lā hikma 'an 'a'mūhā 'a'samā'āt 'alā 'a'būtār 'a'sāfe 'alā 'a'būtār XcH. 19. 20. And with whom there is not for any one any bounty that is repaid, but the seeking of the face of his Lord the Most High (Sh), and Bishr Ibn Abī Ḥāzim's saying is recited

اضحكت خلاٰل قفارا لا نبّس بها
الآ الجانرب والطلمان تختلف

(K) They became waste, deserts, having no familiar friend in them, but the young of wild cows and the male ostriches going to and fro (N), whence XI. 45. [63] (M) But he that He hath had mercy upon (shall be the one preserved), like IV. 156. (K); while, according to the Banū Tamīm, [if preceded by a suppressible n., multiple or not, as
ma javanne zad ilh umara (R),] it may be (R, IA, Sh) put in apposition (IA) [as] a subst. (R, Sh), whence

[by Jiran al'Aud, Many a region that not a familiar friend was in, but the gazelles and but the tawny camels (N), though they prefer the acc. (Sh), and is either tropically included in that suppressible n., as َمَّا فِي الدَّارِ أَحَد ِالْحَمَارَةَ, in which case S has two explanations of the subst., firstly that the disj. is made like the conj., because the subst. may be included in the ant., and secondly that the o.f. in َمَّا فِيْهَا ِالْحَمَارَةَ is َلا أَحَدُ فِيْهَا ِالْحَمَارَةَ, i.e. َمَّا فِيْهَا ِالْحَمَارَةَ, but that out of the aggregate of the suppressed multiple g. t. the one whose inclusion, it is supposed, will be deemed strange by the person addressed is particularized by mention, the excepted being still kept upon its original inflection to give notice of the o.f., and made a subst. for the [n.] mentioned, or not tropically included, in which case only the 2nd of S's explanations holds good, as َمَّا جَاَوَّنَى ِزَيْدٍ ِالْعَمِّرَ, whence

الحرب لا يبقى لجأ حيفة التخيل والمرام

* إلا الفتى الصبر في السندباد والفرس الوقاح
by Sa‘d Ibn Malik, And war, vanity and gaiety last not because of the blazing thereof, but the hero very patient in hardships and the hardy steed (T),] and

[At the time when the spears avail not in their place, nor the arrows, but the penetrating trenchant sword (N)]; but, if not preceded by a suppressible n., it must be in the acc., as XI. 45. (R): 

ла َيْكُونُ ليس، ما عدا، ما خالاً (M, IH, IA, Sh), whether affirmation, or negation or its like, precede (Sh), as

by Labid (M, Sh); Now surely every thing except God is vain; and every delight is inevitably fleeting (Jsh),

[The boon companions grow sated except me, for I am keen for all that my boon companion loves (Jsh)], قاموا، ليس زيداً and the Prophet’s saying ما انهر الدم وذكر اسم الله عليه نكلوا ليس الس م والطففر Whatever makes the blood to flow, while the name of God is pronounced over it, eat ye what is slaughtered therewith, except the tooth and the nail, and خالاً قاموا لا َيْكُونُ زيداً (Sh); and خالاً and جَارَئ ٍ عَدَا (M, IH), mostly (IH), after every sentence, as
And not the dealing that thou hast discarded, nor the rage, has left of me aught save skin and bones, nor in the
pros. (R): the sub. of pros. and age. of pros. and la', a pron. (R, IA), necessarily latent (IA, Sh), to the rels. [in pros. and age. of pros.]
and la', the excepted being their pred. (Sh), and in il', the excepted being their pred. (Sh), and in il', the
infinitival (R, IA, Sh), and the pre. suppressed, i.e. at the time of
their coming's being destitute of Zaid (R): i.e. is infinitival (R,
IA, Sh), and the pre. suppressed, i.e. at the time of
their coming's being destitute of Zaid (R): i.e. is infinitival (R,
IA, Sh), and the pre. suppressed, i.e. at the time of
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their coming's being destitute of Zaid (R): i.e. is infinitival (R,
IA, Sh), and the pre. suppressed, i.e. at the time of
their coming's being destitute of Zaid (R): i.e. is infinitival (R,
They would not have done it, save a few of them (M, IH, Sh), read by the Seven except Ibn ‘Amir (Sh), and قُلُبَتْ (IH, Sh), read by Ibn ‘Amir alone, ولم يكن لههم شهداء إلا أنفسهم

Not having witnesses except themselves, agreed upon by the Seven, ولا يلتفت منكم أحد إلا إمراتك

And let not one of you look back, except thy wife, read with the nom. and acc., and ولم يقتنط من رحمة ربي إلا الصالون

And who despaireth of the mercy of his Lord, save the erring?, agreed upon by the Seven (Sh):

Ubayy and AlA‘mash read قُلُبَتْ in II. 250., by syllepsis, as though we were said, like AlFarazdak’s saying

وَعَضُّ زِمَارِي إِبْنِ مَرْوَانِ لَمْ يَدْعَ

And the biting of a time, O Ibn Marwān, that has not left of the cattle save such as are destroyed or have only a remnant surviving, as though were said (K); the excepted may be made a subst. for the pron. [of the g. t., when] relating before exc. to the real or original inch., as ما طننت أحدا يقول ذلك إلا ما أحد ضربته إلا زيدا

because i. q. and زيد
so that the negation comprises this pron. as to the sense, and similarly or to something else, when the negation comprises the op. of that pron., whence

[by Uhaiha Ibn AlJulah alAusi, In a night wherein we should not see one that would blab of us, save its stars (Jsh)], the blabbing being denied in sense (R): (3) in the acc. or gen., when excepted by عدَا and خلَا, [not pre- ceded by ما (IA),] and, [as IM says (IA),] [511] (IA, Sh), which is not preceded by ما, except rarely, as in the Apostle's saying

Usama is the dearest of mankind unto me, except Fatima and

(IA), by AlAkhtal, I knew mankind, except Kuraish, to be below us; for verily we, we are the most excellent of them in nobleness (J): these words governing the acc. as vs., whose ag. is latent, the excepted being an obj.; and the gen. as preps. (Sh), whence

[Except God, I hope not from any but thee; and I account my household to be only an offshoot of thy household (J)] and
We left in the low ground mares daughters of horses of the breed of [6], keeping to it, stooping their crests to the vultures. We gave up their tribe to slaughter and bondage, except the grizzled woman and the young child (J): (4) in the gen. when excepted by and (M, IH, IA, Sh) or (M, IH, IA), because they are pre. to it (IA, Sh); and by حاشا (M, IH), mostly (IH): (5) the gen. or nom. when excepted by لَا مِسْمَا، as

by Imra al-Kais, Now many a day was there, that was from them, good, and especially a day at Dāra Juliul, sometimes related with the acc. [89] (M): (6) infl. (M, IH, IA) according to the ops. (IH), [i. e.] as [required by what precedes فِي (IA)] before the entry of the exceptive (M, IA), [being] governed by what precedes فِي, which has no government (Sh), when what precedes فِي is at leisure for what is after it (IA), [i. e.] when the g. t. is suppressed, the sentence being non-aff. (IH, Sh), in order that it may impo... a correct sense (Jm), as
§

being an ag. governed in the nom. by [an obj.] governed in the acc. by dependent upon as though were not mentioned (IA); though Fr allows the acc. as an exc., citing

Mine uncle demands of me eighty she-camels, when I have not, O 'Afrá, save eight (R): this is the void exc. (R, IA, Sh); and does not occur in an aff. sentence (IA), unless the sense [of the void exc., generality of the g. t. (R),] be correct [in affirmation (R)], as (IH) I recited on all days, except on such a day, which mostly occurs in complements, like the adv., prep. and gen., and d. s. (R). The void exc. occurs in II. 42. And verily it is burdensome, except upon the lowly and (ML). The excepted, when preceding the g. t., must follow the predicament; and, when preceding the predicament, must follow the g. t.; the saying

And God refuseth but that He should complete His light, because i. q. and (ML). The excepted, when preceding the g. t., must follow the predicament; and, when preceding the predicament, must follow the g. t.; the saying
Many a region that not anybody was in, and that not, save the Jinn, a human being was in being a poetic license: and in the void exc. must follow its op. (R). The excepted assimilated to the obj. [19] is the 1st and the 2nd in one of its two constructions, because it comes as a complement (M).

§ 89. غый (Sh), in exc. (IH, ML),] is in the same case as the n. excepted by لا (M, IH, IA, Sh, ML), as لا يسنَّي القاعدون من المؤمنين غير أولوي الشر. IV. 97. The stayers at home of the believers, except the hurt, [and the warrers in the cause of God] shall not be equal, like IV. 69. [88] (ML): غّي being put into the acc. in exc., according to some, by assimilation to the [vague (R)] adv. (R, ML) of place (ML), by reason of its vagueness (R); but, according to F, as a d. s., which IM prefers (ML). i. q. غّي or مكان or سوأEP and غّي according to different opinions, an ep. and exceptive, like غّي (ML),] is, [according to S and the majority, always (IA, ML)] in the acc. as an adv. (IH, IA, ML) of place (ML), except in poetic license: but, according to IM, like غّي in [sense and (ML)] plasticity (IA, ML), being used in the gen., as I have prayed my Lord that He make not an enemy to have the mastery over my people of others
than themselves and

Ye are not among others than you of the peoples save like the single white hair in the black bull or like the single black hair in the white bull, sayings of the Prophet, and

[by Marrār Ibn Salāmat al'Ijī, And he that is of them, whenever they sit, pronounces not foul speech about us, nor about others than us (J)]; and nom., as

[by Muhammad Ibn 'Abd Allāh Ibn Muslim alMadanī, And when a noble quality is sold and bought, another than thou is its seller, and thou art the buyer (J),] and

[by AlFind azZimmānī, Nor remained aught save outrage, we dealt with them as they dealt with us (T)]; and acc. otherwise than as an adv., as

(IA) With thee an expectant has a surety for desires: but verily another than thou, he that expects from him is hapless and (J). [88]
precedes it, as being worthier of the preceding predicament (R). Doubling of the ی, and prefixion of ٠ to ی, and of the ی to ی, as in [88], says Th, are necessary; but others mention that the ی is sometimes single, and the ی suppressed, as

**Fulfil thou covenants and oaths, especially a covenant fulfilment whereof is one of the greatest approaches to God (Jsh).** ی, and ی or ی with suppression of the ی, and sometimes ی are said (R).

ی, i. q. مثْل, is sub. of ی, [the pred. being suppressed (R)]: and the n. after it is in the gen., [preferably (ML),] by prefixion [of ی to it (R)], ی being red.; or nom., as enunc. of a suppressed [inch. (R) pron. (ML), ی being (R, ML) a conjunct (ML), i. q. الدّی (R), or an indet., qualified by the [nominal (R)] prop., [i. e. ی. مثْل

لا مثْل شی; هّو یوم or یوم الّین هّو یوم; so that the Fathā of ی is infusional, because it is pre. (ML)]; or acc., as a sp., when indet. (R, ML), like the sp. after مثْل, as وّلّو چّئننا بیمّثلة مّدّا XVIII.109. **Even though We brought the like thereof as a help, ی restraining [سّید (DM)] from prefixion, and the Fathā being uninflectional, as in ی (ML).**
§ 90 is (1) [orig. (M, R, ML)] an ep. [of an indet., as عَبْرَةُ نَعْمَلُ صَالِحًا عِبْرَةً ﷺ كَانَ نَعْمَلُ XXXV. 34. We will work righteous work, not what we were wont to work; or det. approximate thereto, as I. 6. 7. (498) (ML): affected by the inflection of what is before it (M); meaning difference (M, R) of its gen. from its qualified (R), and dissimilarity (M), in substance or quality (M, R)]: (2) an exceptive (M, IH, ML), occurring in all the positions of لَفَ، except prefixed to the prop. (R). When pre. [to an uninfl. (ML), (c. g.) to أن or أن (R)], it may be uninfl. upon Fath, as

لم يمنع الشرب منها عَيْبَ أن نُنْقَطْ

[by Abù Kais Ibn Rifa‘a al-Ansâri, Not aught but that a female pigeon uttered a sound in branches of a tree growing in stony ground withheld drinking from her (Jsh), and

غير ائل قد استعيين على الهم إذا خف بالثوبي النجاة

(R), by Al-Harîth Ibn Hilliza al-Yashkuri (EM), where, however, it may be in the acc., because a disj. exc. (R), But I sometimes seek against care, when hurrying quickens the terrier, the aid (EM), and

لَفَ سِيِّي جَبَّةٌ يَلَى غَيْرَةٍ تَلْفَةٌ بَحْرًا مِفْيَضًا خِيَرَةٌ
Betake thyself to Kais, when another than he refuses. Thou wilt find him an ocean pouring forth his bounty (Jsh).

I am the chastest speaker of them that pronounce the ض, [i.e. the Arabs (DM),] because I am of Kuraish and have had a foster-mother sought for me among the Banu Sa’d Ibn Bakr and

Purposely have I done that, because I fear, if I perish, that thou shouldst wait (ML).
XXI. 22. If there had been in them
gods other than God, assuredly they would have gone to
ruin (M, ML), or its like, as

(ML), by Dhu-rRumma, She was made to kneel down,
and threw a breast upon ground wherein few were sounds
other than her most piteous cry (Jsh), and

(R, ML), by Labīd, Had another than I. Sulaimā, other than
the trenchant sword of steel, been present in the time,
the befalling of disasters would have altered him (Jsh),
whence

(M), by Abū Ishāk alKhidrīmī, And every brother, his
brother is a forsaker of him, by the life of thy father,
other than the two stars Farkadān (Jsh), unrestricted,
[the restricted being the total genus, or a part of it
known in number (R),] exc. being then impossible, as

XXI. 22. (IH): ἢ may be used as an ep. (R, BS, ML),
according to S, even when exc. would be correct, which
most of the moderns hold on the strength of

and the Prophet's saying
Mankind, all of them, are perishing, other than the wise; and the wise, all of them, are perishing, other than the workers; and the workers, all of them are perishing, other than the sincere; and the sincere are in great jeopardy (R); [but,] according to IH (ML), only when exc. is impossible (BS, ML), as in XXI. 22., exc. from the indet. being allowable only when it is a num., or is qualified by a definitive ep., or is in non-affirmation (BS): and the inflection that it would require, were it not orig. a p., is put upon what is after it (R): (3) a con., i. q. the in associating in letter and sense, as لَاتَا يَكُونُ اللَّاتِي عَلَيْكمُ حَجَةٌ الَّاتِي ظَلَّلَلَهُمْ II. 145. That men and they which have done wrongfully of them may not have an allegation against you and لَا يَخافُ لَسْيُ الَّذِينَ عَلَى الَّذِينَ ظَلَّلَلَهُمْ نَاسٍ بَعْدَ حَسَنَاءٍ XXVII. 10. 11. The Apostles and he that hath done wrongfully, then substituted good after evil, shall not fear before Me, according to Akh, Fr, and AU: (4) red., as خَرَّاجُهُمُ الْغَ [454], according to As and IJ, and

[I see time to be a water-wheel in relation to its people:

nor is the fellow of wants aught but tormented (Jsh),]
according to IM. That which is in IX. 40. If ye help him not, God hath holpen him, is not this َلا; but is two words, the cond. ِإن and neg. ِلا (ML). What follows does not govern what precedes َلا; nor does what precedes it govern what follows the excepted, unless it be a g. t. or appos. of the excepted (R).

§ 91. The subst., [when impossible according to the letter (IH) of the g. t. (Jm),] is made to accord with the place, as َما رأيت مني مِن أحد الآ زيد (IH), َما جارني مِن أحد الآ زيد (M), َلا أحد فيها الآ عمر (M, IH), where the acc. as an exc., being liable to be confounded with the disallowed subst. for the letter, scarcely ever occurs, as in مهامها وخروطا لا انيس بها َلا الصوائح والاصعاد والبوما

Vast deserts, and wide lands in which the winds blow fitfully, wherein is no familiar friend, but the screech-owls and the male owls and the owl and

امركم أمري بمنعرج اللى * ولا أمر للمعصي َلا مضيا

I commanded you my command at the bend of AlLiwa: but the disobeyed has no command save a wasted one (R), and َما زيد شيئا إلا شيء لا يعبأب. For [this (R)] is not made red. after affirmation: nor are َلا and َلا supplied op. after it, since they govern because of negation,
and the negation is broken by َلَا لَا ; whereas َلَا لَا [R] (R) governs because of the quality of ُنْفُس, so that the breach of negation has no effect (III). And you say َلَا لَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا لَا َلَا لَا َلَا لَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا L

§ 92. If you make the excepted precede the ep. of the g. t., you either, disregarding the ep., make the excepted a subst., which is S's choice; or, treating its precedence before the ep. as i. q. its precedence before the qualified, govern it in the acc.: e. g. َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا لَا َلَا L

§ 92. َلَا L when repeated, is (1) corrob. [of the 1st, having then no effect upon what it is prefixed to (IA)], which occurs with a con., [as

*هل* َلَا ِلِيْلا وَهَيْرَاهَا َلَا طَلْوَعُ الشَّمْسِ ْتُغَيْارُهَا (IA), by Abū Dhū'āib alHudhalī, *Is time nought but a night and its day, and but the
rising of the sun then its setting? (J)] ; or subst., [as

Thou hast not from thy camel aught but his work, but his slow pace and but his quick pace (J); or synd. expl., as ما إتأني إلا آخر الكوده أزيد
when Zaid is the brother (R)] : (2) not corrob., [exc. being intended by it, as by the one preceding, which would not be understood if it were dropped (IA), in which case exc. of each n. from its immediate predecessor is (a) possible :—here, whether they be not nums., as ما جاوي جاوي المكروه إلا ترش فيها إلا عقيلاً
and the mikro is preserved and the hāshma elé qu'illa, or nums., as ما له على عشرة إلا تسعة إلا ثمانية الع
in the aff. every odd (excepted) is in the acc., because after an aff. (sentence), and every even one a subst. or in the acc., because after a complete non-aff.; so that every odd is denied, excluded, and every even affirmed, included : and in the non-aff. every odd (excepted) is a subst. or in the acc., because after a complete non-aff., and every even one in the acc., because after an aff.; so that every odd is affirmed, included, and every even denied, excluded : (b) impossible :—here, if they be nums., as لى عشرة إلا ثلاثة إلا أربعة, both excs. are
from the 1st g. t.: and, if they be not *numbs.*, the g. t. is
(a) single (R),] in which case, when the *exc.* is not void,
if the excepted *ns.* precede the g. t., they are all in the
acc., [whether the sentence be *aff.* or *non-aff.*, as 
*قَامَ الْأَيَّامُ وَزَايدَ اَلَّا عُمِّرَ اَلَّا بَكُراً* (IA)] ; and, if they
follow [the g. t. (R), and the sentence be *aff.*, they are
all in the acc., as 
*قَامَ الْأَيَّامُ وَزَايدَ اَلَّا عُمِّرَ اَلَّا بَكُراً*, while,
if it be *non-aff.* (IA)], one of them, [whether next to the
g. t. or not (R),] is a *subst.*, [which is preferable (IA),] or
in the acc., [which is rare (IA),] the rest being in the acc.,
[as 
*مَا جَارَّتْ اَلَّا زَايدَ اَلَّا عُمِّرَ اَلَّا بَكُراً* ; and, if the g. t. come between them, those that precede it are
in the acc., and one of those that follow is a *subst.* or in
the acc., the rest being in the acc., as 
*مَا جَارَّتْ اَلَّا زَايدَ اَلَّا عُمِّرَ اَلَّا بَكُراً* (R)]: and, when the
*exc.* is void, one of them, whichever you please, is gov-
erned by the *op.* , while the rest are in the acc. (R,IA), as
*مَا جَارَّتْ اَلَّا زَايدَ اَلَّا عُمِّرَ اَلَّا بَكُراً* : the excepted *ns.* in all
these divisions being excluded from a single multiple,
expressed in the non-void, supplied in the void : (b) more
than single, in which case, if the sentence be *non-aff.*, 
the 2nd excepted is in the acc., as 
*مَا اَكْلَ اَحِدَ اَلَا اِفْتِرَازِ اَلَا زَايدَ* , because, the negation being broken by the 1st 
*لا*, it is an *exc.* from an *aff.*, i. e. *Every one has eaten*
bread only, except Zaid, for he has not eaten it only, but has eaten another thing also; while the 1st excepted, if its g. t. be not mentioned, is governed by the op., as you see, and, if it be mentioned, is a subst. or in the acc., as ما اكل أحد شيا إلا الخبز إلا زيدا: and, if the sentence be aff., in which case both g. ts. must be mentioned, as إلا زيدا أكل القوم جميع الطعام إلا الخبز إلا زيد, the 1st excepted is in the acc.; while the 2nd is a subst. or in the acc., because after a non-aff., the affirmation being broken by [the 1st] ليا, i.e. The people have not eaten bread, except Zaid (R).

§ 94. In ما مرت بها أحد إلا زيد خير منه I have not passed by any one, but Zaid is better than he what follows ليا is an inch. prop., occurring as an ep. to أحد; and ليا is inop. in letter, conveying its import in sense, making Zaid better than all of them that you have passed by (M). According to Akh [and F (IA), however], ليا does not intervene between the qualified and ep. (IA, ML); and F says that ما مرت بها أحد إلا كام is not allowable, but ليا (ML), as a d. s. (DM).

§ 95. ليا, orig. prefixed to the n., is sometimes followed in the void [exc.] by a v., (1) aor., an en:unc., as مَا الناس إلا يعبرون Mankind are not aught but passing
away; or d. s., as مَا حَمْلَتْ الْأَلْبَابَ ﻣِنْ أَمْرِهِ ﻣَنْ حَمَلَهَا ﻣِنْ أَمْرِهِ; or ep., as مَا جَابَهُ ﻣِنْهُ رَجْلَ ﻻ يَقُومُ وْيُقَدّد, which may be a d. s., the s. s. being general: (2) pret., conjoined with وَقَدَ, as مَا النَّاسُ ﻻ ﻓَعَلَوا; or preceded by a neg. pret., as مَا أَيُّسُ الشَّيْطَانُ ﻣِنْ بَنِي آدَمَ ﻻ آتِهِمْ ﻣِنْ قَبْلِ النَّاسِ. words of the Prophet The devil hath not despaired of the sons of Adam, but he hath assailed them on the side of women. As the neg. p. together with لَا imports the sense of the prot. and apod., i. e. inseparability of the 2nd from the 1st, what precedes and what follows لَا may be both pret., as مَا زَرَتْي ﻻ أَكْرَمْتُ, or both aors., as مَا أَزُرْتُ ﻻ تَبَرْنِي; and the pret. after لَا may be denuded and the, though it is a d. s. And لَا لَا and لَا syn. with it are sometimes prefixed to the pret., when they are preceded by adjuration, as نَشْدِي ﻛُلُّ ﷲ ﻻ ﻓُلُط. I adjure thee by God only that thou do and 'Umar's saying in his epistle to Abu Musa عَزِزَتْ عَلَيْكُمْ لَمَا ضَرَبْتُ كَاتِبَكُ سُوْطا I conjure thee only that thou beat thy scribe with a whip; i. e. I require not of thee aught save thy doing, فُلُطْ, i. q. the inf. n., being made a pret. v. to denote intensiveness in requiring, like رَجِمَ ﷲ ﷲ. God
have mercy upon thee! The exceptive لا t occurs only after negation, expressed or supplied; and only in the void [exc.], as وان كل لا جميع XXXVI. 2. Nor are all of them aught but gathered together (R).

§ 96. The excepted is [sometimes (R)] suppressed, [for lightening (M), after (1) الا and preceded by ليس (R, ML),] as ليس غير [جاوبتي زيد (R)] and [201] (M, R, ML) he, i. e. the comer, is not any but (he) (R) and ليس غير and [according to Akh (R)] وليس غير (R, ML): (2), by making it i. q. لسمأ خصوصاً، by making it i. q. لسمأ، لسمأ راكباً، i. e. I love Zaid, and (particularize him with increase of love) particularly when riding, or upon the horse, or when he is riding, or if he ride; or the intrans. I love Zaid, and (particularize him with increase of love) particularly when riding, as the saying mentioned by Akh إنا ثاناه كريم ولا سيما إن اتيتنا قاعدة should be rendered, i. e. Verily such a one is generous, and (is particularized by increase of generosity) particularly if thou come to him in the state of his sitting. The may occur before لسمأ, when you make it i. q. the inf. n., or not; but oftener occurs (R).
§ 97. The op. in the cats. of \( لَمْ \) and \( لَمْ \) being assimilated to the trans. v., what it governs is assimilated to the ag. and obj. (M). The pred. of \( لَمْ \&c. \) is like the enunc. [in that it may be det. or indet., a single term or a prop., and precede or follow the sub., and must precede the sub. when it is an adv. and the sub. indet., as \( لَمْ \) and contain the pron. when it is a prop. or deriv. or an adv., &c. (R)] : but, when det., [really or virtually (Jm), sometimes] precedes (IH) the sub. (Jm); though not when the inflection is absent, and there is no [distinctive] context. The pret. may be pred. of \( لَمْ \) and \( لَمْ \), and \( لَمْ \), and \( لَمْ \), and \( لَمْ \), and \( لَمْ \) and the " under the " [by Zulhair, And he brooded over a lurking purpose; and he neither displayed it, nor set about it (EM)], and [452] ; but not of \( لَمْ \) and its syns. [454], and \( لَمْ \), and (R).

§ 98. The op. (M,IH) \( لَمْ \) (R,IA,Sh) is suppressed (M,IH,IA,Sh). (1) allowably (R,Sh), with its sub., [its pred. remaining (IA,Sh), (a) often (IA),] after [the cond. (Sh)] \( لَمْ \) and \( لَمْ \) (R,IA,Sh), (a) if \( لَمْ \) be followed by a \( n. \) while its apod. is the \( فَ \) followed by a single \( n. \) (R),
Men will be requited for their works: if (their work be) good, (their requital will be) good; and if (their work be) evil, (their requital will be) evil (Sh), and man will be slain with what he has slain with: if (what he has slain with be) a sword, (what he is slain with will be) a sword, and if (what he has slain with be) a dagger, (what he is slain with will be) a dagger (M,R); (b) if its sub. be the pron. of what is known (R), whence

(M,R,IA), by AnNu'man Ibn AlMundhir (M), That has been said, whether (it be) truth, or whether (it be) falsehood. Then what is thy protesting against a saying when it is said? (Jsh), and Repel thou mischief, even though it, i.e. the repelling, be a finger, i.e. little (R): (b) anomalously (IA), after لذى, as

(M,R,IA), From the time that (she was) dry of milk until the time of her being followed by her
little one, the ف being red. (J): (2) necessarily (IH, Sh), its sub. and pred. remaining (IA,Sh), after [the infinitival (IA)] ان, when [the causative p. is prefixed to ان, the cause precedes the caused, the prep. is suppressed, and (Sh)] ما is put (R,IA,Sh) as a subst. for كان (R,IA), as in فين كنت منطلقا انطلقنت (M,IH,Sh), i.e. كنت كنت كنت (M,IH), ما being red., substituted for the suppressed v. (M), whence

با خروشة اما كنت ذا تفر * فاي قومي لم تأكله الاستبع (M,R,IA,Sh), by Al‘Abbās Ibn Mirdās (Sh) as Sulamī, Abū Khurāsha, because thou wast possessor of a host, thou vauntedst thyself against me. Vaunt not thyself against me because of that; for verily my people, the year of dearth has not devoured them (J); while the KK say that the ان is syn. with the cond. ان, and ما a subst. for the suppressed v., which I think to be not far from right, because the sense is if thou be possessor of a number, I am not alone, and because the ف occurs in this verse and in

اما اقتمت واما كنت مرتطلا * فائле يكلا ما تأتي وما تفر

where اما اقتمت is coupled to اما اقتمت, اما اقتمت being a cond. p. (R). If thou abide, and if thou be journeying away, God keeps what thou comest to in thy journey and what thou leavest behind (Jsh). The suppression of كان, substi-
tution of ـ for it, and retention of its sub. and pred. have been heard only when its sub. is a pron. of the 2nd pers. (IA). They say [also] [الناس مجئيون بين عمالهم أن خير فخير], i.e. ٍـ ٍـ ٍـ ٍـ, suppressing ٍـ ٍـ ٍـ ٍـ, and its pred.: and a poet [AshShamardal alKa'bi (Jsh)] says

[My lamenting over thee is because of a lament from a fearer that seeks thy covenant of protection when a protector is not (for him) (Jsh)], i.e. "ليس لـ (ML).

§ 99. The generic neg. ـ, a division of the ps. annulling inchoation, governs like ـ، putting the inch. into the acc. as its sub., and the enunc. into the nom. as its pred., there being no difference in this government between the single and repeated [ـ ] (IA). Its sub., when pre., [as ـ غلام رجل حاضر (IA),] or quasi-pre., [i.e. connected with what follows it by government or syndesis (IA), being followed by some complement of it (R, Sh), (a) a reg. of it (R), governed in the nom. or acc. by it, as ـ خيرًا خيرًا ـ, or in the gen by an op. dependent upon it, as ـ خيرًا مـ]
(Sh), or (b) coupled to it, provided that the two together be a name for one thing (R), as لَا ثَلَاثَةَ رَكَابِينَ (R, IA), is [inf. and (Sh) literally (IA)] in the acc. (R, IA, Sh). When aprothetic, [i.e. neither pre. nor quasi-pre. (R, IA, Sh),] it is uninfl., [because implying the sense of لَا رَجُلٌ فِي الدَّارِ, مَن (R),] upon what it would be made acc. with (IH, IA, Sh), if it were infl., Fath or its subst. the ی or Kasra (Sh), its place, however, being the acc. governed by لَا (IA):—

upon Fath when a sing. [or broken pl., as لَا رَجُلٌ فِي الدَّارِ (Sh)]; upon the ی when a du. or perf. pl. masc., [as لَا رَجُلٌ (Sh)] and لَا قَائِمٌ (Sh)]; and upon Kasr, [as many say (IA),] or Fath, [as some allow (IA), which is preferable to Kasr (Sh),] when a [perf. fem. (IA)] pl. (IA, Sh) with the aug. ٌ and مَثٍ, as

عَنِ الشَّبَابِ الَّذِي مَجَدَ عَواَمَةً فَيْنَدَ لَا لَذَاتُ لِلشَّيْبِ (Sh), by Salāmat Ibn Jandal asSa'dī, Verily youth, the results whereof are glory, in it do we enjoy things; but hoariness has no enjoyments (J). The prep., when prefixed to the generic neg. لَا, prevents the denied after it from being uninfl., as غَضِبَتْ مِنَ لَا كَنْتُتُ بَلاً مَالَ شَيْئٍ; Fath, as لَا مَالٍ, being rare (R). The [interrog. (IA)] Hamza, when prefixed (IH, IA) to the generic neg.
(IA, ML), denotes (1) interrogation [as to negation, as

ألا أصبار لليلٌ أم لها جلد، إذا الذٍ الذي لقائة إمتالي

(IA, ML), by AlMajnūn, Will Lailà have no patience, or will she have fortitude, when I meet what my likes have met? (Jsh)] ; (2) wish (IH, IA, ML), as

[May there not be a life that has receded, whose returning is possible, so that it may mend what the hand of negligences has marred? (Jsh)] ; (3) rebuke [and disapproval (ML)], as

ألا أوعراء لم يأت شبيبة و أذنت بشيب بعده قروم

(IA, ML) Is there no refraining from evil for him whose youth has receded, and announced hoariness after which will be decrepitude? (Jsh) and

ألا طعناء إلا فسان عادية لا تجشوك حول التنائير

[by Hassān Ibn Thābit alAnṣāri, Is there no spearing (581) among you, are there no horsemen charging, but (a disj. exc.) your belching round the ovens? (FA, Jsh)] :

in which three divisions ُ۝ is prefixed only to the nominal prop. [574], and governs like the generic neg. ُ۝ (ML); the government [of ُ۝ in the sub. (R, IA), without dispute (R),] remaining unchanged (IH, IA); as also do the rest of its predicaments, [when rebuke or interrogation as to negation is intended, and (IA),] according
to Mz, [Mb, Jz, IH (R), and IM (IA),] even when wish is intended (R, IA). As for the saying

"لا رجلا جزاء الله خيرا ودل على محصلة تبييت"

[May there not be, or (Will ye) not (show me), a man (God recompense him with good!), that will direct me to a female extractor of ore, that will pass the night? (Jsh),]

Y says that لج is pronounced with Tanwîn by poetic license; while Khl says that لج is an excitative p., and the v. suppressed [574] (R). The pred. is mentioned after the sub of لج, governed in the nom. [36, 547] (IA).

§ 100. Two conditions are requisite for making it govern thus (Sh): (1) its sub. and pred. must be indet. (IA, Sh); (2) it must not be separated from its sub. (IA), [so that] the sub. must be prepos., and the pred. postpos. (Sh). It does not govern the det. (R, IA), nor the [sub.] separated from it (R). If prefixed to a det. or prepos. enunc., it must be made inop. and repeated, as فيها عُرُوَّل وَلا هم عنها ينزلون في الدار وَلا عَمَرَٰل.

XXXVII. 46. No intoxication shall be therein, nor shall they be made drunken thereby (Sh). The saying [of 'Abd Allâh Ibn AzZabîr alAsadî (AAz)]

"أرى الحاجة عند أبي خبيب نكد وَلا أُميَة بالبلد" (R, Sh) I see the wants near Abu Khubaib have become severe, and there is no (one like) Imayyû in the countries (AAz) and the saying of the poet
There is no (one like) AlHaitham to-night for the riding-beasts; and no youth save a son of a Khaibari (N) and Abū Sufyān's saying لَقَرَیْشُ بَعْدُ الْيَوْمِ There will be no (tribe like) Kuraish after to-day (Sh) are explainable by supplying مِثْل [114] (R, Sh), مثل being often suppressed, like [28] (K on III. 85.): [and] [not] is like زِيْد (M). It may be made inop. even when the denied is an unseparated indet. And, when made inop., necessarily, as with the det. and separated, or allowably, as with the unseparated indet., it must be repeated in a case of choice [104] (R).

§ 101. You say لَا أَبَّ لَكَ, as says Nahār Ibn Tausi'a alYashkuri

My father is Allāhm; I have no father other than it, when they boast themselves of Kāsir or Tamīm, لَا غَلَامِبِيَّ تَّكَ, and لَا نَاصِرِيَّ تَّكَ (M). The du., perf. pl. masc., أَب, and لَا خِلَّيَّ تَّكَ, when followed immediately by the prep. لَ, are also, though rarely, treated as pre., by eliding the لَ or the لَا of the du. and pl. and expressing the لَا أَبَّ لَكَ, لَا نَاصِرِيَّ تَّكَ; so that لَا أَبَّ لَكَ, لَا نَاصِرِيَّ تَّكَ
(329)

(M), and [لا إخا لة (R)] are said (M, R), anomalously (M). Ka‘b says

ثم said I, Leave ye my path—your father (is) not (existing)—for all that the Compassionate has decreed shall be done (BS). According to [Khl (R),] S, and the majority (R, BS), this [denied] is really pre. as regards the sense: and (R) the [expressed (R) prothetic (M)] ل is red.; corrob. (M, R, BS) of the supplied ل [111] (R), like the 2nd in [53] (M, R), according to the opinion that the 1st is pre. to the expressed عدي (R); not dependent upon anything (BS); interpolated (M, BS) between the pre. and post. ns., as in

[504] (BS), by Sa‘d Ibn Malik, Oh! the hardship of the war, which has discarded some bands, so that they have waxed slothful (T, Jsh), to corroborate the prefixion, since they do not say ل عبده عليها or ل عبده عليها or ل رَجَبُهُ عليها or ل رَجَبُهُ عليها and to satisfy the claim of the denied to be indet. by means of the semblance of separation (M), their object in separating the pre. and post. ns. by the ل being to govern this pre. det. in the acc., since they do not say ل عَقَلْي اشْتَخْصِي لا إبا لرجل (R). The denied in this dial. is infl., and in the 1st uninfl. (M). This ل is counted,
inasmuch as it removes the semblance of prefixion; and not counted, inasmuch as the sub. of \( \mathfrak{y} \) is inf. only when pre. or quasi-pre. (BS). The proof that it is pre. [114] is the saying

\[
\text{And Shamnākh has died, and Muzarrid has died: and what noble—thy father (is) not existing!—is made to abide for ever?},
\]

the prefixion being expressed, which is anomalous. IH, however, says that (R) it is not [really (R)] pre., because the sense would be spoilt (IH), what is meant being negation of the affirmability of the genus father as belonging to him, not negation of existence in respect of his known father (Jm). But the reply is that the meanings of \( \mathfrak{y} \) and \( \mathfrak{y} \) are equal, the 1st prop. meaning Thy father (is) not (existing), and the 2nd Thou hast no father (R). When you interpose [the non-att. adv. or prep. and gen. (R)], as \( \mathfrak{y} \) [and \( \mathfrak{y} \) (M)], suppression [of the (R) or expression (of the 1 ) (M)] is disallowed by S [and Khl, except in poetic license (R)]; but allowed by Y. When you say \( \mathfrak{y} \), the \( \mathfrak{y} \) must be retained (M, R) in the ep. and qualified (M).

\( \S \) 102. According to S (IA), \( \mathfrak{y} \) and its [aprothetic (IA)] sub. are in the position of a nom. by inchoation (IA, Sh). The place of \( \mathfrak{y} \) and its sub. may be observed
before and after the passage of the pred., so that the ep. and coupled n. may be in the nom. (ML). The [1st (IH)] ep. of the [aprotethic (IA)] uninfl. [sub. of ُ (IA)], when aprotetic and following it immediately, is uninfl. [upon Fath (IA), because of the combination of three things, (1) its identity in sense, and conjunction in letter, with the uninfl. sub., (2) the prefixion of the neg. to it in sense, ُ being i. q. طَرِيفُ، and (3) its proximity to ُ (R)], or [oftener (R) infl. (IH),] in the nom., [according to the place (R, IA) of ُ and its sub. (IA),] or acc., [according to the place of the sub. of ُ (R, IA),] as ُ رَجُل طَرِيفُ or ُ or طَرِيفُ. Otherwise, [i.e. when aprotetic, but separated from the qualified, whether the qualified be aprotetic or not, or when pre. or quasi-pre., whether the qualified be aprotetic or not, and whether it be separated from the ep. or not (IA),] the ep. must be (IH, IA) infl. (IH), in the nom. or acc. (IA, Jm), as ُ رَجُل صَاحِبٌ طَرِيفٌ or ُ رَجُلَ فِيْهَا طَرِيفٌ or ُ عَلَامَ رَجُلٍ فِيْهَا صَاحِبٍ طَرِيفٌ (IA); the ep. of the pre. or quasi-pre. sub. of ُ being allowed to be in the nom. by agreement with the place, because this ُ is assimilated to ُ [523] (R). An additional ep. must be infl. ·(M). If you repeat the denied [without separating the sub. and that repeated, and then qualify the 2nd (R)], the 2nd
may be inflected, [in the nom. or acc. (R),] or uninflected, as مَّلَامَّدُ بَرَدَا (M, R) or without Tanwīn (M), while the ep. must be inflected (R).

§ 103. When an aprothetic intransitive is coupled to the sub. of 부, and 부 is not repeated (IA), the coupled is like the [separated (IA)] ep., [i.e. in the nom. or acc. (IA),] but not uninflected (M, IA) upon Fath (IA), as

فَلَا أَبٍ رَبِّي مَثْلٌ مِّرْوَانَ وَابْنِه

إِذَا هُوَ بِالْمَجَدِ ارْتَدَى وَتَازَرَ (M), by AlFarazdaḵ, where رابین is also allowable, And there are no father and son like Marwān and his son ʿAbd AlMalik, when he, i.e. Marwān, invests himself with glory and girds himself therewith (N). Akh transmits رجلاءة, orig. رجلاءة [105], 부 being suppressed (IA, ML), and the uninflectedness remaining (ML).

§ 104. The denied may be in the nom. when repeated, as مَّلَامَّدُ رَفَّتُ الْقُرْبَةَ [II. 193. There shall be no lewd conversation and no transgression and II. 255 [105]]; and, if separated from 부 or det., must be in the nom. and repeated, as مَّلَامَّدُ عَمَّرٌ وَيَتْ، وَيَتْ، وَيَتْ، وَيَتْ، وَيَتْ، وَيَتْ، وَيَتْ, (M).

§ 105. When [a con. and aprothetic intransitive are put after 부 and its (aprothetic) sub., and (IA)] 부 is repeated
There is no strength nor might save by means of God, the 1st sub. is (a) uninf. upon Fath, and the 2nd (a) uninf. upon Fath, as

[as well as its (aprotehetic) sub. (Sh)], as

لا حول ولا ثقة

There is no strength nor might save by means of God, the 1st sub. is (a) uninf. upon Fath, and the 2nd (a) uninf. upon Fath, as

لا لغو فيها ولا تأثيم

LII. 23. (Sh), so read by Ibn Kathir and the two Baṣris, There shall not be any vain discourse therein, nor any occasion of sinning (B); (b) in the nom., as

لا نسب اليوم ولا خلة

[by Ẓamra, This, by your life, is ignominy itself. I shall have no mother, if that take place, and no father (J)];

(c) in the acc., as

لا لغو فيها ولا تأثيم

[by Anas Ibn ‘Abbās Ibn Mirdas, There is no kinship to-day, and no friendship. The hole has become too wide for the patcher (J)]; (b) in the nom., and the 2nd (a) uninf. upon Fath, as

لا لغو فيها ولا تأثيم

[by Umayya Ibn Abi-ṣSalt, And there shall be no vain speech, and no imputing of sin, in it. And what they have spoken of what they desire shall be always abiding (J)]; (b) in the nom. (IA, Sh), as

لا لغو فيها ولا خلة

II. 255. Wherein shall be no trafficking and no friendship (Sh). If the ant. be [not aprotetic, and therefore] in the acc., the coupled may be uninf. or in the nom. or acc., as
When not aprothetic, the coupled must be in the nom. or acc., whether \( \mathfrak{N} \) be repeated or not, as \( \mathfrak{N} \mathfrak{N} \) or \( \mathfrak{N} \mathfrak{N} \) (IA). If det., the coupled must be in the nom. (R, IA) in every case, as \( \mathfrak{N} \mathfrak{N} \mathfrak{N} \) or \( \mathfrak{N} \mathfrak{N} \mathfrak{N} \) (IA).

§ 106. The denied is [often (IH)] suppressed in [the like of (IH)] \( \mathfrak{N} \text{لیک} \) \( \text{There is no (fear) for thee, i.e.} \) \( \text{لیک} \) (M, IH); but only when the pred. is present, as the pred. is suppressed only when the sub. is present (R).

§ 107. The neg. (Sh) \( \mathfrak{N} \) and \( \mathfrak{N} \) in the dial. of AlHij̣az, \( \text{ان} \) [in the dial. of AlAliya (Sh), according to the KK except Fr, and, among the BB, to Mb, IS, F, and LJ, which opinion is preferred by IM, who asserts that S’s language contains an indication of it (IA)], and \( \text{لیک} \) [in the dial. of all (Sh), according to the majority, a division of the ps. annulling inchoation (IA),] are assimilated to \( \text{لیس} \) in governing the sub. in the nom., and the pred. in the acc., as \( \text{ما هذَا بَشَرَا} \) XII. 31. \text{This is not a human being} [and \( \text{ما هُنَّ امَهَا} \)] LVIII. 2. \text{They are not their mothers and}
(IA) Its sons are surrounding their father, enraged in the breasts, while they are not really its offspring (J),

(Sh) Comfort thee; for not a thing upon the earth is lasting, nor any stronghold keeping from what God has decreed (J),

(IA, Sh) He is not master over any one, save over the weakest of idiots (J), and

[Man is not dead because of the expiry of his life, but because of his being wronged and forsaken (J)] and Sa‘id Ibn Jubair’s reading

VII. 193. They which ye invokes beside God are not servants like you (IA), and XXXVIII. 2.[109].  ما governs thus on four conditions, (1) that its sub. be prepos., and pred. postpos.; (2) that the sub. be not conjoined with the red.; (3) that the pred. be not conjoined with ٍ; (4) that َََ be not followed immediately by a reg. of the pred., [such reg.] not being an adv. or prep. and gen.

When these four conditions are fulfilled, it governs,
whether its sub. and pred. be both indet., as LXIX. 47. And not any one of you should have been withholding Us from him; or both det., as LVIII. 2.; or the sub. det. and pred. indet., as XII. 31. The Hijazis do not allow it to be made op. in such as

[Banu Ghudâna, ye are not gold, nor pure silver; but ye are pottery (Jsh)]; III. 138. And Muhammad is not aught save an Apostle, the prov. Ma mss. 68, 69 from. He that returns from doing evil is not an ill-doer, or [498] (Sh). Sometimes 400.38.3 и of her it is not restringent, anomalously, F citing 

may be made op. notwithstanding the breach of its negation by [90]; and S relates that in AlFarazdak's saying

And they have become in such a state that God has restored their fortune, since they are Kuraish, and since not a human being is like them some people put...
acc. (R). The Banū Tamīm do not make 

\[ \text{ما} \] govern \[ \text{at all (IA), even though the four conditions be fulfilled (Sh)}, \]

as \[ \text{ما} \] being in the nom. by inchoation, and \[ \text{ما} \] its enunc. (IA); and according to their dial. \[ \text{ما} \] ْهَذَا بِشَرْ

and \[ \text{ما} \] are read. And \[ \text{لا} \] governs upon

the conditions mentioned for \[ \text{ما} \], except the 1st, 

being made red. after \[ \text{لا} \] (Sh)]. The sub. and prefl. must be

indet., as

\[ \text{Tَعَزَّ آلْخُ} \]

\[ \text{مُصِرُّكَ أَنَّ لاَ صَلِّبَ عِيْرَ خُنْذِلَ} \]

\[ \text{فَوَلَّبَتْ حَصْنَا بِالكِتَابَ حَصْيِّنا} \]

(IA) I helped thee when not a fellow was not holding aloof; so that thou wast lodged by means of the armed men in an inaccessible fastness (J)]; but, [as some assert (IA),] it sometimes governs a det. [sub. (Sh), as

\[ \text{وَحَلَتْ سَوَادُ الْقُلْبِ لَا أَنَا بَاغِيًا} \]

\[ \text{وَسَوَاهَا لَا عَنْ حَبِّي مَتَرَىْحَا} \]

by AnNabigha (IA) alJa’dī, And she has taken up her abode in the core of the heart: I am not seeking any other than her, nor lagging from her love (J), whence

\[ \text{انْكِرَتْهَا بَعْدَ أعُوامٍ مُضَيْئِيْنَ لَهَا} \]

\[ \text{لاَ إِلَّا الدَّارُ دَارًا وَلاَ اَالْجِبَّرَايِنٍ جِبَرَايِنا} \]
I knew it not after years that passed for it: the home was not a home, nor the neighbours neighbours, and AlMutanaibi’s saying

إذا الجود لم يزرع خلالاً من الذين
فلا الحمد مكسوباً ولا المال باقياً

(Sh) When bounty is not provided with freedom from annoyance, praise is not gained, nor is the wealth remaining (W)]. The Banu Tamim make it inop. (IA,Sh), and require it to be repeated. And governs upon the conditions mentioned [for ما ], except the 1st, conjunction of its sub. with إن being forbidden. It governs a det. sub. and indet. pred., as VII. 193. read by Sa’id Ibn Jubair; or two indets., as أن أحد خيراً من أحد إلا بالعافية

Not any one is better than any one save by means of health; or two dets., as ان ذلك ناعمك ولا ضارك That is not profitable to thee, nor injurious to thee.

§ 108. In the reading [of Ibn Mas‘ud (K)] بِمِهَاتِهِم

LVIII. 2. [107] (Sh), [as] in XI. 123. [503] (ML), مَة may be Hijazi or Tamimi (Sh, ML). The ب is prefixed after م restrained by إن, as

لَعْمَرَكُ ما ابن أَبِي مَالِكَ يُوْلِى وَلَا بَصَعِيفٍ توَأْمَ
By thy life, Abū Mālik is not frail, nor feeble in his powers; and to the prepos. enunc. of مَا، as

If it were the case that thou, O Husain, hadst been created generous. But thou art not the generous, nor the worthy (R). When the pred. of مَا [whether governed in the acc., or gen. by the red. ب (R),] is followed by a con. importing affirmation, [i. e. بِلَّ or لِكِنْ (R, IA), because they denote affirmation after negation (R),] the nom. [of the n. after it (IA)] is necessary (IH, IA), as بِلَّ قَاعِدٌ or مَا زَيْدٌ قَايَمًا لِكِنْ قَاعِدٌ, as enunc. of a suppress-ed inch., i. e. بِلَّ هُوُ قَاعِدٌ or لِكِنْ هُوُ قَاعِدٌ; but, when the con. does not import affirmation, like the etc., the nom. and acc. are allowable, the acc. being preferred, as مَا زَيْدٌ بِقَائِمٍ لَا قَاعِدًا or كَاعِدٌ, i. e. لَا هُوُ قَاعِدٌ (IA); and a denied coupled to the pred. of مَا governed in the gen. by the ب may be in the gen., as مَا زَيْدٌ بِقَائِمٍ لَا قَاعِدًا, or acc. by agreement with the place, as

[by ʿUkba Ibn AlḤārith alAsādī, Muʿāwiya, verily we are human beings; therefore forgive thou kindly. For we are not mountains, nor iron (Jsh)], or nom., i. e. لَا هُوُ كَاعِدٌ (R).
is the [Hijāzi (J)] neg. \( \ddot{\text{a}} \) augmented by the \( \text{t} \) of femininization pronounced with Fath (IA). The \( \text{t} \) [in \( \ddot{\text{a}} \) (R)] is [an aug. (Sh)], for femininization of the word [\( \ddot{\text{a}} \), as in \( \text{t} \) and \( \text{t} \) (R)], or [corroboration and (Sh)] intensification of the negation, [as in عُلَمَة (R)].

XXXVIII. 2. When (the time was) not a time of escape (R); and sometimes \( \ddot{\text{a}} \) (R, Sh) and \( \ddot{\text{a}} \) (R) and \( \ddot{\text{a}} \) (RA).

[by Abū Zubaid ạTāʾi, They sought our reconciliation, when (the time was) not a time (of reconciliation); and we answered that (the time was) not a time of the remaining of reconciliation (Jsh)], orig. \( \ddot{\text{a}} \) (SLIM), what its pred. is pre. to being suppressed, but assumed to be expressed, so that its pred. is uninfl., like \( \ddot{\text{a}} \) and \( \ddot{\text{a}} \), but, being like \( \ddot{\text{a}} \) in measure, upon Kasr, and pronounced with Tanwīn by poetic license, and

[by Muḥammad Ibn ʿĪsā ạTāmīmī, The oppressors repented, when (the hour was) not an hour of repentance. And oppression, the pasture of the seeker thereof is un-wholesome (J)]: and its sub. and pred. are not combined,
the suppressed being mostly its sub., and the mentioned
its pred., as XXXVIII. 2., [i. e. (K)]; but sometimes the converse, as in the reading

When a time of escape (was) not (a time existing for them), i. e. (Sh). As for (Sh), ليَّمَا هُنَّا, ٌلَّاُمَا هُنَّا is metaphorically used to denote time, as

[by Shabib Ibn Ju‘ail atTaghlabi (SM),] Nawar longed for me, when (the time was) not a time that she should have longed for me: and what Nawar had concealed became manifest; and is pre. to the verbal prop., though sometimes cut off from prefixion, as

In the track of the camels-litters is thine eye glancing? Yea, (the time is) not a time (that it should glance): verily thy heart is meddlesome, i. e. ٌليَّمَا هُنَّا تَسْلَمْ (R).
THE GENITIVES.

§ 110. The n. is governed in the gen. only by reason of prefixion, which is the requirer of the gen., as the quality of ag. and quality of obj. are the requirers of the nom. and acc. The op. here is not the requirer, as likewise was the case there; being the prep. or its sense in مَرْت بِزِيدُ (M). Z ascribes the government to what the requirer is constituted by, not to the requirer, saying that the op. of the nom. is the v., not the quality of ag., because the requirer is an obscure abstract matter, while what the requirer is constituted by is mostly a clear apparent matter (R). It is disputed whether the op. of the post. n. be a supplied ل or مُعَنِّي (IA); or be the pre. n. (R, IA), which is the better opinion (R). The gens. are of three kinds, gen. governed by the p. [498], gen. governed by prothesis, and gen. governed by vicinity to a gen. [130.A.]. I have not mentioned the gen. by apposition, because apposition is not the op., which is the op. of the ant. in the case of any other than the subst., and a suppressed op. in the cat. of the subst.; so that the gen. in the cat. of the appos. is reducible to the gen. governed by the p. and gen. governed by prothesis. Prothesis is making a n. to lean against another in such a way that the 2nd is made to occupy towards the 1st the position of its Tanwîn or of what stands in the place of its Tanwîn. For this reason the
pre. n. must be denuded of Tanwín in عَلَامَة ۠زِيدُ, and of the ن in ۠بقِتُ يُدَأ أَنِّي لِهَبُ ن CXI. 1. Perish the two hands of Abu Lahab! and LIV. 27. Verily We will send the she-camel, because the ن of the du. and pl. analogous to it stands in the place of the Tanwín of the sing.

§ 111. Prothesis is pure and impure. The impure is where the pre. is an ep., and the post. a reg. of that ep.; which occurs in three cats., the act. part., as ضَرَّبُ ۠زِيدُ; pass. part., as حَسَنُ مَعْطَى الْدِّينَارِ; and assimilate ep., as ۠حَسَنُ مَعْطَى الْدِّينَارِ. By this prothesis the pre. n. does not acquire determination or particularization. It is named impure, because it is meant to be understood as separation, the o. f. being ضَرَّبُ ۠زِيدُ; and lit., because it imports a lit. matter, lightening. The pure is where both matters are absent, as عَلَامَة ۠زِيدُ: or one of them, as ضَرَّبُ ۠زِيدُ, the pre. not being an ep.; and ضَرَّبُ ۠زِيدُ اسمِ, the post. not being a reg. of the ep. [345]. It is named pure, i. e. free from the admixture of separation; and id., because it imports an id. matter, determination of the pre., if the post. be det. [114], as عَلَامَة ۠زِيدُ; and particularization of it, if the post. be indet., as عَلَامَة أَمْرَة. Id. prothesis is
renderable by (1) نَّى , when the post. is an adv. to the pre. n., as XXXIX. 32. [66] and II. 226.

A waiting of four months; (2) مَن , when the post. is a whole to the pre. n., and predicatable of it, as هذا خاتم حَدِيد , since the iron is a whole, and the signet-ring a part of it, and the خاتم حَدِيد may be said; (3) the ل , in all other cases, as عَلَّام عُمرو , بَنِي زيد (Sh). The [pre. (R, IA)] n. [sometimes (R, IA)] gains (R, IA, ML) from the post. n. (R, IA) by prothesis (1) determination: (2) particularization, i.e. what does not reach the degree of determination, عَلَّام رجل being more particular than عَلَّام ; but not actually specific, like عَلَّام يَزِيد , ضَارِبٌ بُكر , ضِارِبٌ عُمرو and ضَارِبٌ زيد , when you mean the present or future; the gen. being lighter than the acc., since there is no Tanwîn or نَّى with it: that this prothesis does not import determination is proved by هَدِيَّةِ بالغ الكعبة , الضَّارِبِ زيد and الضَّارِبِ زيد .

V. 96. A sacrifice reaching the Ka'ba, ثالث عِطَفَة XXII.

9. Bending his side and

by Abû Kabir [alHudâli], And she brought him forth sharp of wit, lank-bellied, wakeful when the night of the sluggard slumbers (T)], and
by Jarīr. [O many an emulator of us, if he had been seeking you, would have met with remoteness from fairness from you and hopelessness! (Jsh)]; whereas, if the qual. be not in the sense of the present or future, [but of the past or continuous time (K on I. 3.),] its prothesis is pure, importing determination or particularization, as I. 3. [1]:

(4) removal of inelegance or irregularity, as مَرَّتُ بِالرِّجْل̣ heartbreaking, the sentence is inelegant, the ep. being literally destitute of the pron. of the qualified; and, if in the acc., an irregularity results through your making the intrans. to act like the trans. qual. (ML): (5) feminization, provided that the pre. n. can be dispensed with (R, IA, ML), the same sense being understood (IA), as

[by Al-Aghlab al-Ijlī, The length of the nights made haste in the breaking of me. They broke the whole of me or they broke part of me (Jsh)],

And not the love of the dwellings has reached the pericardium of my heart, but the love of him that has inhabited the dwellings (R, ML), where it acquires feminization and pluralization (R), and
(ML), by AlA'ishâ, And thou shalt become choked with the saying that I have proclaimed, like as the fore part of the spear becomes choked from blood (SM, N), whence

مشيئٌََّ كََّّ أُهْمَتَ رَمحَِّ تَسَهَّلَتْ أَعْلَامُها مَّرَ الْرِّياءَ الثِّوامِ (IA), by Dhu-r Rumma, They walked like as spears shake, whose uppermost parts the passing of the gently blowing breezes has ruffled (J): (6) masculinization, subject to the preceding proviso, as

VII. 54. Verily the mercy of God is nigh unto them that do good (IA, ML) and

The seeing of reflection what the matter will result in is a helper towards the shunning of laziness (J): (7) adverbiality, as

XIV. 30. That yieldeth its fruit at every season, [498], and

by AlMutanabbi, i. e. On what day glad-denedst thou me with a union, (whereafter) thou frightenedst me not on three days with avoidance?: (8) infinitivity,
as XXVI. 228. [445]: (9) necessary priority: for which reason the *inch.* must precede in the *enunc.* in the *obj.* in the *enunc.* and its *gen.* in the *enunc.* and its *nom.* is necessary in the *enunc.*: [445]:

(10) inflection, as according to him that inflects it (ML): (11) uninflectedness [159] (R, ML).

§ 112. *Id.* prothesis requires the *pre.* *n.* to be denuded of determination: [so that, if it be synarthrous, its *l* is suppressed; and, if a proper name, it is made *indet.* by being held to be one of the aggregate so named, as *عَلَيْ زِيدَانَا الْعَشُرُ* (12); while the *prons.* and vague *ns.* (262) may not be *pre.,* because it is impossible to make them *indet.* (R):] and *الْحَمْسَةُ الدِّرَاهمِ (M)* and the like *nums.* (IH), as *الْأَلفِ الرَّجُلِ* (R), allowed by the KK, are (M, IH), according to our school (M), weak (IH), removed from analogy and the practice of chaste speakers: AlFarazdaḵ says

[He has not ceased since his two hands tied his waist-wraper, and he grew tall and reached the stature of the five spans (Jsh)]; and Dhu-rRumma says
(M) But will the three stones that support the cooking-pot, and the desolate abodes, return the salutation, or reveal the straying? (Jsh). But in lit. prothesis you say [مَرّتُ الْضَّارِبَةِ زُبَدُ, الْضَّارِبَةِ زُبَدُ, الْضَّارِبَةِ زُبَدُ, [as the cat. الْحَسِيْنِ الوجبة, المَقْيَمَةِ الصلوة، XXII. 36. And the performers of prayer (M): but not الْضَّارِبَةِ زُبَدُ, [because the prothesis in it does not import lightness, as in the du. and pl. (M)]; while الْضَّارِبَةِ الْرِجْلِ is [allowable (IH), notwithstanding the want of lightening (R), only because (IH)] assimilated to [the preferable construction in (IH)] الحَسِيْنِ الوجبة (M, IH); and

الْمَلَائِكَةِ الْهُجَاجِيِّ وَعَبَدهَا. (M, IH) [by AlA'shâ, The giver of the hundred, the white camels, and of their servant, they having newly brought forth, he driving behind them their little ones (Jsh), which, the sense being الْمَلَائِكَةِ الْهُجَاجِيِّ وَعَبَدهَا (538), is of the cat. of الْضَّارِبَةِ زُبَدُ (262) (Jm),] is weak (IH). All may be prefixed to the pre. n. whose prothesis is impure, (1) if الْمَلَائِكَةِ الْهُجَاجِيِّ وَعَبَدهَا خَلَفَها اطْفَالَهَا prefixed to the post. n. or what the post. n. is pre. to, as
If the anarthrous or synarthrous [qual.] be followed immediately by a pron., the \( \mathbf{u} \) or Tanwīn must be suppressed. Then the pron. after the anarthrous is in the position of the gen. by prothesis: and after the synarthrous is, says S, if the synarthrous be not a du. or pl. with the \( \mathbf{u} \) and \( \mathbf{r} \), in the acc., as the ضارب زيد and after the synarthrous is, says S, if the synarthrous be not a du. or pl. with the \( \mathbf{u} \) and \( \mathbf{r} \), in the gen. or acc. (R).

§ 114. What is pre. to a det. with id. prothesis it made det. [by it (M)], except [in two cases, where it becomes not det., but particular (Sh),] (1) ns. of extreme vagueness, like حسن, شبّة, [and i. q. صاحب (Sh)]: indehs. being qualified by them (M, Sh), as XXXV. 34. [90] (Sh); and رب prefixed to them, as يًا رَبَ مَثَلَك فِي النَّسَاء عَظِيمَة
O many a one like thee among women, simple! unless indeed the pre. be made notorious by the difference from the post. n., as I. 7. [498], [١٨٩٨], being made det. by the prothesis, because pre. to what has a single opp., i.e. المَتَّعُ عِلَّيْهِم (B)]; or by the similarity to it (M): (2) the pre. n. in a position requiring the indet., as when it occurs as a d. s., like ٍكُمْ نَاثِئَةً وَفَصُّيَّلاً hera جاء زيد وحدة; or sp., like عَلَّامِي تُعْمَرَ لا إِبَآ إِزِيد, the correct opinion being that it is pre., and the ل interpolated, as is proved by its dropping in ٍأُبَلْمَتْ النَّبِيَّ لا بَدِّ أَنِي * مَلَّاتِ لا إِبَآْ تَخْوُّفِيَّ.

What! with death, which it is inevitable that I should meet—thy father (is) not (existing)!—dost thou frighten me? these sorts being all indet., i. q. مُنْفُورًا and وَفَصُّيَّلاً لا إِبَآ إِزِيد for and لا إِبَآ لَكِ لها (Sh). Some of the Arabs make جمان أمه indet.: Hātim says ٍأَماَوِيْنِي رَبِّ وَقَدْ آمَمُ وَكُتُلْ عَلْيَهُ وَلَا أَسْرُ.

O Māwiya, verily I, many an only son of his mother have I taken, and there has been no slaughter done upon him and no binding! (R).

§ 115. Ns. pre. with id. prothesis are (1) inseparable from prothesis, (a) advs., like قَدْ أَمَّ، أَمَمٌ، تُحَتَّ، نُوقُ.
(350)

II. (b) not *advs.* like 

and its *fem.*, *du.* and *pl.*

and *دْوَنَى*, *كََّلَأَْ

and *حَسْبَ* : (2) separable from it, like *فَرْسُ*, *دَارَ*, *ثَوبَ*

which are *pre.* in one state, not in another (M).

[with Kasr, oftener than Damm or Fath, of its *فَََُٰ* (ML)]
denotes (1) [the place of (ML)] presence (D, ML), sensible,
as XXVII. 40. [498]; or *id.*, as قَالَ الْذَّيْ عَنْدَهُ ْعَلَمٌ مِّنَ الكِتَابِ

XXVII. 40. *He that had knowledge of the Scripture said*: and of nearness in like manner, as عَنْدُ سَدَرِيَّةَ الْمَنْتَهى

LIII. 14. *Near the lote-tree of the extreme limit and* وَأَنَّهُمْ عَنْدَنَا لَيْسَ لِلْمُصْطَفَيْنِ اللَّكِيْرِ

XXXVIII. 47. *And verily they in Our sight are of the elect, the best: (2) the time of it, as الصَّبَرُ عَنْدَ الْصَّدِيمَةِ الْأَوْلِى (ML) Patience is at the time of the first shock, a tradition (DM): (3) possession, as زَيْدُ عَنْدِي مَالَ

I have property: (4) judgment, as زِيَدُ عَنْدِي مَال

أَفْلَى مِنْ عُمْرٍ Zaid in my judgment is more excellent than 'Amr: (5) bounty and beneficence, as فَأَنَّ أَنْصَمْتُ عَشْرِ عَشَرَ فِيْ عَنْدِيَ XXVIII. 27. *And if thou fulfil ten years,* it shall be of thy bounty and beneficence. One should say مِنْ بَيْنِي وَُرْثًا وَنِمَّ بَيْنِ زَيْدٍ زَعْمُو XVI. 68. *From
between partly digested food and blood: for یـَـین، requiring participation, is prefixed only to two or more, as الـدـارُ ـاًـ بـيـن ـهـا The property is between them two and َبـيـن ـالـلـخـوـةُ The house is between the brothers; and َبـيـن ـذـيـكَ ـبـيـن ـذـيـكَ بـيـن ـالـلـخـوـةُ between them two and

IV. 142. is constructively Wavering between the two parties, as is revealed by the [next] words لَّا إِلَى هُؤُلاءِ لَّا إِلَى هُؤُلاءِ not toward these, and not toward those; while in Imra al-ʿAṣīs' saying

цыَا تَفَكُّ مَن ذَكَرَيْ حُبِّي وَمنْزِلًا بِسْقَطِ الْلَّيْلِ بَيْنَ الدَّخُولِ فَيْحُوَّمُ

Tarry ye two: we will weep at the remembrance of a beloved and a place of alighting at the slope of the curved tract of sand amidst Ad Dakhūl and Haumal الدَّخُولُ is a name applied to a number of places, and may therefore be followed by the الـدـارُ ـاًـ بـيـن ـهـا The property is between the brothers and Zaid is said; and like it is يَزَجِّي سَحَابَةٍ ثُمَّ يَؤَلِفُ بِيـنـهُ XXIV. 43. (D) Driveth cloud along, then uniteth (the parts of) it (K, B). مَعْ [with Fāṭ of the ع, infl. (IA),] and مَعْ in the dial. of Rabīʿa [and Ghanm (ML), whence

فَرَبْيَشَى مَنْكَمْ وَهُمْ وَمَعْكُمْ رَآيُكَ كَانَتْ زِيَارَتُكَ لَعَمَّا
(IA), by Jair, For mine apparel is from you, and my love is with you, even if my visiting you be rare (J), uninf. upon quiescence, this being its predicament if it be followed by a mobile, while, if it be followed by a quiescent, he that governs it in the acc. as an adv. preserves its Fatha, saying مع ابنك, and he that makes it uninf. upon quiescence pronounces with Kasr, saying مع ابنك (IA), is a n., [as proved by the Tanwin in and the prefixion of the prep. in the reading هذا ذكرت معي مع, XXI. 24. This is an admonition from beside me: (1) pre., being then an adv. (ML)]: denoting (a) the place of companionship, [as و الله مكم XLVII. 37. And God is with you (ML)]; (b) its time (IA, ML), as جئتكم مع العصر I came to thee with the afternoon; (c) i. q., [when governed in the gen. by م (DM), as in the preceding reading: (2) aprotthetic, being then pronounced with Tanwin, and a d. s., [as جلسنا معا We sat together (DM)]; and sometimes an adv. used as an enunc., as

[by Jandal Ibn 'Amr, Come to yourselves, Banu Hazn, while our loves are together, and our ties are joined, not severed (T, Jsh)]: denoting i. q. جميعا, according to IM, as
by Muhammad alMakhzumí, I and Yahyà were like two hands of one man, shooting together and being shot at together (Jsh)]; and used for the pl., as it is for the du., as

\[ \text{بِذَٰلِكَ نَزَّلَهُ مَعَ نَزْلَتِهِ} \]

[by Mutammim Ibn Nuwaira alYarbú’í, They remind the possessor of the sorrowful plight of his plight: when the first utters a plaintive note, they coo because of her together (Jsh)] and

\[ \text{وَاللَّذِينَ رَجَالَ} \]

by AlKhansá (ML), And it annihilated my men, so that they perished together, and my heart became disquieted because of them (Jsh). Some ns. inseparable from prothesis are pre. only to a prop., as إذا، حَبْتُ، and

\[ \text{وَأَسَى} \]

Ns. are inseparable from prothesis (1) in letter and sense, not being used aprothetically, as قُصْرِي، سُوَى، لَبَى، عَنْدَهُ، and (2) in sense, not letter, as كلَّا، غَيْبَةٌ، and كُلٌّ، بعضٌ، كلٌّ, being allowed to be used aprothetically. Some ns. inseparable from prothesis literally are pre. only to the pron., as لَبِّيَكَ and (IA).
You say لبّي; but the gen. of لبّي must be a pron. of the 2nd pers. The sayings

They called me. And O my crying لبيب when faucial bags of peoples brayed for them! And my braying quieted them (ML),

Verily thou, if thou calledst me, when in my way was a far expanse of land containing a wide and deep inundation,

I would say لبيب to him that called me, and

[I summoned for what befell me Miswar; and he answered me. Wherefore God answer the two hands of Miswar! (N)] are anomalous (IA, ML). According to S, لبيب is a du., [governed in the acc. as an inf. n. by a v. (necessarily) suppressed (41) (IA), orig. لبيب لبيب البابي, i.e. I wait for thy service and compliance with thy command, and stir not from my place (R)]; and the dualization denotes (R, IA) repetition (R), multiplication (IA), i.e. with much waiting etc. (R), in which case it is coordinated with the du. (IA), not really a du. (J): then, the v. being
suppressed, the inf. n. is made a subst. for it, and, its augs. being elided, is reduced to the tril.; and afterwards, the prep. being suppressed, the inf. n. is pre. to the obj.; or it may be from لب بالمكان, so that it is not curtailed of the augs. (R).

§ 116. ای, if an ep. or d. s., is inseparable from prothesis in letter and sense, as I passed by a man, what a man! and by Zaid, what a youth!; but, if interrog. or cond. or conjunct, in sense not letter, as What man, or Who, is with thee? or Whichever man, or Whichever or Whomsoever, thou beatest, I will beat, and He of them that, or He that, is with thee pleases me (I A). The post. n. is not suppressed, except with a context indicative of it, as A ما تدعوا فئة الأسماء الحسنی XVII. 110.

Whichever (name) ye call Him, He hath the goodliest names (R). The conjunct is, as IM mentions, pre. only to a det., as ; and the ep. and d. s. only to an indet., whence

[by 'Ubaid alJāriḥi, Then I signed with imperceptible signing to Habtar, and he perceived it. Then to God be
ascribed the two eyes of Habtar, what a youth! (J): but the cond. and interrog. to the det. and indet., except the det. sing., to which they are not pre., unless the [cond. or] interrog. be repeated, whence

[Will ye not ask the people which of me and you on the morning we encountered in battle was better and nobler than his fellow? (J)]; or the parts be intended, as اَيُّ زُبْيٌ اَحْسَن Which (of the parts) of Zaid is handsomer? (IA).

When pre. to the det., اَيْ is pre. to two or more. Their saying [What is handsomer to you?] (M) Whichever of me and thee [be worse, God abase him! (M)] means اِنَّا اَيْ [but, intending to show that what is meant is the speaker and person addressed, since the pron. in اِنَّا does not indicate it, they express the two prons. ; so that اَيْ must be repeated (158), from regard for the letter, not the sense (R),] like [meaning بَيْنَنا (M)]

[as [says Al‘Abbās Ibn Mirdās (M)]

فِئَيِّ ما رَأَيْكَ كَانَ شَرَّاَ فَقَبَطَ إِلَى المقامة لا يَراها]

Then whichever of me and thee be worse, let him be led to the place of assembly, not seeing it. When pre. to the indet., it is pre. to the sing., du., and pl. (M, R).
§ 117. كل is a n. applied to denote totality of the individuals of the indet., as كل نفس ذائفة الموت. Every soul shall taste death; or det. pl., 1كلم أتية يوم القيامة 39. XIX. 95. And each of them shall come to Him on the day of resurrection singly: and of the parts of the det. sing., as كل زبد حسى All, or The whole, of Zaid is goodly. It occurs (1) as an ep. of an indet. or det., indicating its consummateness, and necessarily pre. to an explicit n. resembling it in letter and sense, as كل شاة He fed us with a sheep, every sheep and

[by AlAshhab anNahshali, And verily they whose bloods perished at Falj, they were the men, all of the men; O Umm Khālid (Jsh)]: (2) as a corrob. of a det., or, say Akh and the KK, limited indet. [138], in either case importing generality, and necessarily pre. to a pron. relating to the corroborated, as XV. 30. [88] and

[by 'Abd Allāh (Ibn 'Umar) Ibn 'Amr Ibn 'Uṭmān al'Arjī, We abide a complete year, all of it, not meeting save upon a thoroughfare (Jsh)]; which [pron.], says I.M, is sometimes superseded by the explicit n., as
[by Kuthayyir, How oft have I remembered thee! Would
that I were recompensed for the remembrance of you, O
most like of mankind, of all mankind, to the moon! (Jsh)]:
(3) not as an appos., being then pre. to the explicit n.,
as LXXIV. 41. Every soul is
a pledge for what it hath wrought; or not pre. [literally
(DM)], as XXV. 41. [62]. When pre. to the explicit n.
or suppressed pron., it is governed by all the ops.: but,
when pre. to an expressed pron., it is mostly governed only
by inchoation, as XIX. 95.; an ex. of the rare [usage]
being

[It moves, when their buckets move upon it; and each of them
comes back from it, being filled (Jsh)]. The letter of كل
is sing. masc., but its sense is according to what it is pre.
to. If it be pre. to an indet., its sense must be observed;
for which reason the pron. is sing. masc. in LIV. 52. and
XVII. 14. [62], sing. fem. in LXXIV. 41. and III. 182.,
du. in AlFarazdak's saying

[And every two fellow-travellers of every journey, even if
they be in such a case that their two peoples give one
another the spears, are brethren (DM), pl. masc. in
XXX. 31. Every sect rejoicing in what was with them and Labid's saying
And all men, a great calamity, that the tips of the fingers will become yellow from, shall enter among them (Jsh)],
and fem. in
And all afflictions that befall, verily they, except the parting of the dear ones, are light in affair: so IM declares:
but it appears to me that, when it is pre. to a sing., if relation of the predicament to every one be intended,
the sing. is necessary, as Every man, a round cake of bread satisfies him; and, if to the aggregate, the pl., as
by 'Antara, [That every cloud coming from the direction of the Kibla of the people of Al' Irāk has poured upon, so that they have left every hollow round and bright like the dirham (EM)], what is meant being that every single cloud has poured, and that the aggregate of the clouds has left: though the pron. is sometimes pluralized notwithstanding the predicament's being intended for every one, as
[I seek refuge with Him that was able to create us from the evil of every large-humped she-camel bounding in hair (Jsh)]. If it be pre. to a det., its letter or sense may be observed, both being combined in

ان كل من في السموات والارض إلا اتى الرحمن عدا اسماه وعدهم عدا وكلهم الخ

XIX. 94. 95. Each of them that are in the heavens and the earth is not aught but coming to the Compassionate as a servant. Assuredly He hath comprehended them, and numbered them with numbering. And etc.: but the pron. does not relate to it from its enunc. except in the sing. masc., according to its letter, as XIX. 95.; [which Dm refutes by its relating from the enunc. in the pl., for in the Sahih of AlBukhari is كل أمتى يدخلون الجنة إلا من ابى All my people shall enter Paradise, save him that hath refused (DM)]. And, if it be cut off from prothesis literally, the supplied is an indet. sing., in which case the sing. is necessary, as

كل يعمل على شاكئته XVII. 86. Every (one) doeth according to his own way, i.e. كل أحد; or a det. pl., in which case the pl. is necessary, as وكل كانوا طالعين VIII. 56. And all (of them) were wrong-doers, i.e. كلهم In such as زوينت منها II. 23. As often as they are fed with
food from it from fruit they will say كلًّا is governed in the acc. as an adv. by the v. that is a correl. in sense, like قالوا in the text, the adverbiality coming to it from ما and كلتا are sing. in letter, دع. in sense, pre. to a single det. word indicating two, really, as XVIII. 31., XVII. 24. [below], and كلتا; or tropically, as

[by 'Abd Allah Ibn AzZiba'ra alKurashi (Jsh) as Saʻhābi (Nw), Verily good and evil have a limit; and each of them is possessed of a direction and a bearing (J)]: and كلتا إخٍ وخليلٍ واجدٍ عصداً في الناثبات والعلماء

[Each of my brother and my friend will find me to be a helper in adversities and befalling of calamities (J)] is an extraordinary poetic license. Their letter may be observed in putting [the pron. relating to them (DM)] into the sing., as كلتا الجنيني آتت أكلها XVIII. 31. Each of the two gardens yielded its fruit; or their sense, which is rare: and both are combined in كلها حبين جد الحجري بينهما قد أتت عالما وكلا إنفيهما زبي

[by AlFarazdaq, Both of them, when the running has become hard between them, have stopped, while each of their two noses is panting (Jsh)]: but the letter must be observed in such as
(ML), by 'Abd Allah Ibn Mu‘awiya Ibn 'Abd Allah Ibn Ja‘far Ibn Abī Ṭalib, Each of us two is independent of his brother during his life; and we, when we die, shall be more independent one of the other (SM, Jsh). 

If pre. to the pron., are treated like the du., as 

and 

and so with 

e.g. XVII. 24.

If one of them, or both of them, should attain to old age with thee, the 1 being the sign of the nom.: but, if pre. to the explicit n., are with 1 in every case, their inflection being then by means of vowels assumed in that 1, as XVIII. 31., the sign of the nom. being a Ḍammas assumed upon the 1, not the 1 itself (Sh).

§ 118. According to S, the prothesis of the of superiority is real, because in the state of prothesis it is (1) part of the post., the sense in this case being that its subject is pronounced superior in the meaning denoted by the inf. n. that it is derived from to every one of the remaining parts of the post.; for, 

Zaid is the cleverest of mankind being pronounced superior in cleverness to every one of the remaining individuals of mankind, the sense is Zaid is the part of them exceeding in cleverness every one of the remainder: so
that the prothesis, being i.q. the ل, as in بعض القرم
is pure, as is proved by فتبارک الله الحسین الطالقانی
XXIII. 14. Wherefore blessed be God, the best of the
makers! (2) pronounced superior to all the individuals
of its species unrestrictedly, and afterwards prefixed to
something for particularization, whether that thing in-
clude the likes of the one pronounced superior, as زید
افضل الخروتة; or not, as زید افضل بغداد, i.e. the most
excellent of the individuals of the species man, and pecu-
liar to Baghdad: so that the prothesis, being for the sake
of particularization, as in عالم زید, is pure, i.q. the ل.
In the 1st sense فعال, if pre. to the det., may not be pre.
to the sing., since it could not then be part of the post.
n., except when that sing. is one of the generic ns., whose
sing. applies to the few and the many, as البرزی اطیب
التنمر The البرزی is the nicest of dates; so that you say زید
افضل الرجال Zaid is the more excellent
of the two men and the most excellent of the men: but, if
pre. to the indet., it may be pre. to the sing., du., or pl., as
الزیدوان افضل رجل Zيد افضل رجل
i.e. the most excellent of (the divisions of this
genus, when every division of it is) a man and two men
and men; the subject of فعال and the post. n. agreeing in
number, though the post. n. may be made sing. when the subject of is du. or pl., as II. 38. Nor be the first to disbelieve it (R).

§ 119. The thing is pre. to another because of the least connection between them, as

إذا كٰب الخرثاء لحن بسارة
سهيل أذاعت غزّلها في الأثواب

[When the star of Al Kharká appears a little before day-break, Canopus, she scatters her thread among the neighbours, that they may help her to spin it (Jsh)], the star being prefixed to her because of her diligence in her work when it rises, and

إذا قال قدنى قلت بالله حلفة لتفنني عني ذا أئتاك اجتمع

[by Ḥuraith Ibn ‘Annáb anNabhání at Tā‘, When he says, Enough for me is the draught of camel’s milk, I say, I swear by God an oath, assuredly thou shalt make the contents of thy vessel independent of me, i. e. of my drinking it, all of it (Jsh), the vessel being pre. to the guest (SM)], because of its connection with him in his drinking, whereas it belongs to the giver of the milk (M).

§ 120. When two ns. may be applied without restriction to signify one thing, one of them (1) contains an addition of import, in which case one may be pre. to the other, (a) by common consent, (a) not needing paraphrase,
vid. the general, other than حَي and اسم, pre. to the particular, as عَبِّي حَي زيد All of the dirhams, Zaid's self, مَتِيف سَبِنَاء Mount Sinai, يوْم الَأَحْدَ جَمِيل Sunday,

The book AlMufassal, بُلد بَغْدَاد The city of Baghdad, and the like, which are allowable because particularization accrues in that general from that particular; (b) needing paraphrase, vid. the named pre. to the name, like the name pre. to its cognomen, as سَعِيد كَرَز [below], and like دَانَ دُو [122], and and حَي [123], pre. to what is intended to be referred to: (b) with dissent, like the ep. pre. to the qualified and the converse [121]: (2) does not, like لَبِت and اسم (R). A n. resembling the post. n. in generality and particularity is not pre. [to that post. n., whether they be syns. (Jm)], like حَبْسٍ لَبِت and اسم حَبْسٍ لَبِت; [or co-equal in applicability, like الناساطق (Jm)]: and سَعِيد كَرَز [5] and the like are paraphrased (IH), by saying that by the pre. n. is meant the person, and by the post. the word, i.e. The cognominate of this cognomen.

§ 121. The KK allow prefixion of the qualified to its ep., as مَسْجِد الجَامِع The congregational mosque, and the converse, as جَرَد قُطَيفة A threadbare mantle, saying
that the prothesis here is to lighten the prothesis, by elision of the Tanwīn, as in جرن تقليفة, or by suppression of the مسجد الجامع, orig. جرن تقليفة جرن المسجد الجامع. But the BB say (R), the qualified is not pre. to its ep., nor the ep. to its qualified: and مسجد الجامع are paraphrased (M, IH) as صلوة الأولى The mosque of the congregational (time) and صلوة الساعة الأولى The prayer of the first (hour), [the post. n. being really the qualified of this gen., but suppressed, and replaced by its ep. (R)]; while [the eps. in (M)] ورنو اث الفصSELECTED TEXT intending for the sake of explanation (M, R), since the جرن may be of the فص or something else, as the خاتم may be of the فص or something else, so that the prothesis is i. q. مي (R), as AnNābigha [adhDhubyānī (SM)] makes an appos. to لفيعات for the sake of explaining, not of making the ep. precede the qualified, where he says

والمؤسسات الطير تمسجها

ركبان مكة بين الجيل والسن.
[And of Him that gives safety to the takers of sanctuary, the birds, that the camel-riders of Makka. stroke between the two reedy marshes AlGhāl and AsSanad! (SM).]

§ 122. The named is sometimes pre. to its name, as I met him once and one night, I passed by him one day. His house is in the direction of the right hand and in the direction of the left hand and His house is in the direction of the right hand and in the direction of the left hand and

I resolved upon a stay of a morning: for some particular matter is he that becomes a chief made a chief; and says AlKumait

Towards you, possessors of the name of the family of the Prophet, thirsty longings from my heart and heart-strings have yearned (M). The paraphrase of and and their variations, when pre. to what is intended to be referred to, approximates to that mentioned [for سعيد كرز in § 120], since جئت ذا صباح means in a (time) possessed
of this name, \( ذا \) being ep. of a suppressed qualified; and so \( جَهَنَةٌ ذَاتٌ يُومٌ \) means in a (period) possessed of this name; and \( جَاهِتِي ذَوَا سِبْعَةٍ \) and \( اِلْيَكَمَ الخُ \) mean possessors, and \( The two possessors, of this name. \) [And see B on XVIII. 16 in § 64.]

§ 123. The paraphrase of \( هَذَا حَيٌّ زَيْدٌ \) is This is the living (person) of Zaid; so that, being like \( شَخْصُ زَيْدٍ \), it belongs to the cat. of prefixion of the general to the particular. Then it becomes used in corroboration in the sense of his \( عِيْبٍ ذَاتٍ \) and \( عِيّبٍ ذَاتٍ \), even though he be dead, as

\[
الَّذِينَ يَقِيمُونَ اللَّهَ ذَيْنَ بْنِي زَيْدٍ \text{ and } وَهَيْبُهُمْ قَبْعُ الصَّمْأَرَ
\]

Now, God remove the sons of Ziyād far from good, and their father himself, with the removal of the ass far from good! and

\[
َيَا بَنِي اَبَا حَا دِي، قَدْ كَانْتَ هَاكِهُ عَلَى الْاَهْمَاتِ
\]

O Kurra, verily thy father Khuwailid himself, I have been fearing him for begetting foolish offspring. Some GG hold \( حَيّ أَسْمَٰ \) to be red. in such positions: as they hold \( إِسْمُ \) to be red. in

\[
الْحَوْلِ ثُمَّ أَسْمَ السَلَامِ عَلَيْكَ
\]
[by Labqd, Until the end of the year: then peace be upon you two! And whoso weeps a complete year has become excusable (N)],

They called one another with the 횊경 [200] in a broken cistern, whose sides were of soft white stone and stones, and

لا ينعيش الطرف إلا ما تتحونة

داع ينادية باسم ماء مبغوم

[by Dhu-rRumma (M),] He lifts not the eye save so long as a caller summoning him by the ماء [200], addressed by the مقام, returns to him time after time; and the مقام in AshShammâkh's saying

[Whereat I have frightened the Katâ, and wherefrom I have driven away the wolf, like the scarecrow (N)]. But the اسم has a meaning, اسم السلم meaning The utterance indicative of, and The formula of peace, i.e. السلام عليكم; and اسم الشيب اسم الامأ and The cry of ماء and The sound of the 횊경: so that they belong to the cat. of عين زيد of [120]. And the مقام الذنب belongs to the cat. of mets.

you say مكاتب مني بعيد meaning Thou art far from me, because he whose place is far is himself far (R).
§ 124. Only eight \( [ns.] \) are pre. to the prop., (1) \( ns. \) of
time, \( adov. \) or \( [other] ns. \), as \( XIX \)
34. And peace was upon me on the day I was born and
وَالسَّلَامُ عَلَيَّ وُلْدِي
وَانْذَرَ النَّاسَ يَتَابِعُهُمُ العذاب
XIV. 44. And preach thou unto men the day chastisement shall come upon them: S
asserts that the vague \( n. \) of time, if future, is like \( إِذَا \) in
peculiarity to the verbal prop., and, if past, is like \( إِذَّ \) in
prefixion to the two props.; and the reply to XL. 16. [1]
and
حَيْثُ [503] is that the day of resurrec-
tion, being certain to come to pass, is treated like the
past: (2) [202], distinguished by that from the
rest of the \( ns. \) of place: (3) i. q. عَالِمَة
، allowably pre. to the verbal prop. whose \( v. \) is plastic, when [the \( v. \) is]
affirmed or denied by \( مَا ، \) as

Бейта يُقُبَّمُونَ الخَيْلُ شُحُنًا * كَانَ عَلَى سَابِقِهَا مُدَامًا

[after أَلَا مِنْ النَّغَ] below] and

إِلَّا إِلَى تَوْمِي السَّلَامُ رِسَالةً * بَيَّةٌ ۚ كَانُوا ضَغَنَّا وَلَا عَزَّلا

[by 'Amr Ibn Sha’s alAsadi, Bear thou from me unto my
people greeting, a message. They will be known by the
sign that they have not been weak, nor weaponless (Jsh)]:
so says S; but LJ asserts that it is pre. only to the single
term, the o.f. being بَيَّةٌ أَقْدَامَهُمْ ، i. e. بَيَّةٌ مَا يُقُبَّمُونَ
as says the poet [Zaid Ibn 'Amr Ibn AsSa'ik (Jsh)]
Now, who will convey from me unto Tamim by what sign they are recognised? By the sign that they love food, by the sign that they urge forward the horses, having coats matted with dust, and badly wounded in the head, as though from the blood of their heads upon their toes were wine (Jsh)): (4) Go thou in a (time) possessed of safety: (5) and (6), allowably pre. to the verbal prop. whose v. is plastic, provided that the v. be affirmed, as

We kept, since ye made peace with us, to concord with you. Wherefore let there not be from you an inclining to discord (Jsh)] and

My friend, gently, while I accomplish a want from the courts reminding of vows (DM): ] and, as

The saying of "O men, (come ye to help)" raises up of us the middle-aged and the youths, making haste (Jsh)] and
[And I answered the sayer of "How art thou?" with "Well!", until I tired, and my visitors tired of me (Jsh)]. The post. prop. must not have a cop., the sayings

[And she is warm on a night wherein the dog is not able to accomplish a bark, but a whine (Jsh)] and

[by AnNābigha alJa‘dī, A year passed from the year that I was born in, and ten after that, and two other years (Jsh)] being extraordinary (ML).

§ 125. IM allows the pre. n. like the v., i.e. the inf. n. and act. part., to be separated in a case of choice from the post. n. by what the pre. n. governs in the acc., namely a direct obj., as in Ibn A‘mir’s reading وَكَذَا لَوْنَسْرٍ لَكَثَيْرٍ من المَشْرِكِينَ قَتَلَ أُولَادَهُمُ شَرَكَاءِهِم VI. 138. And in like manner was made specious unto many of the polytheists their associates’ slaying their children and the reading فلا تَحْسِبِي عَبْدُ اللَّهِ مَخْتَفِيًّا وَعَدَّةً رَسْلَة XIV. 48. Then do not thou account God to be failing His Apostles in His promise; or adv., as in ترك يوماً نفس ودهرها سعي لها نِي رداهَا The leav-
ing one day of thy soul and its lust is a striving for it after its destruction; or the like of the adv., as in the Prophet's saying in the tradition of Abu-dDardá: Will ye leave for me my companion? and separation by the oath also occurs in a case of choice; for Ks transmits [1,498]. In a case of necessity separation of the pre. and post. ns. by a word extraneous to the pre. n. occurs, as

[by Abu Ḥayya anNumairī, Like as writing is writ with the hand one day of a Jew, that makes some of his lines near to some, and makes some far from some (J)]; and by an ep. of the pre. n., as

[by Muʿāwiya Ibu Abi Sufyān, I escaped when the Murādī had wetted his sword from the blood of the son of Abū Tālib, the chief of the pebbly water-courses (J)] and

[by AlFarazdāk, By God, if I swear in thy presence, I will surely swear with a truer oath of a swearer than thine oath (J)]; and by a voc., as
[by Bujair, Agreement, Ka'b, with thy brother Bujair in becoming a Muslim will save thee from speeding perdition in this world and abiding eternally in Hell (J)] and

(IA) As though the hack, Abu 'Isām, of Zaid were an ass belaboured with the bridle (Jsh). Separation of the prep. and post. ns. by the adv. [or prep. and gen. (R)] is allowable in poetry, as

[by 'Amr Ibn Kann'a (M),] When she saw mount Sātīdh-umā, she shed tears. To God be ascribed the deed to-day of him that blames her! (M, R) and

(M), by 'Amra alKhath'amīya, They are the brothers in battle of him that has no brother, when he fears one day a reverse, and calls them (T).

§ 126. The prep. n. is suppressed (M, R, IA, ML), as

LXXXIX. 23. And (the command of) thy Lord shall come (ML), when there is no fear of ambiguity (M, R), because of the existence of a context that indicates
it (IA), as "وَاسِلَ الْقَرْمَة" XII. 82. And ask thou (the people of) the city (M); and in poetry even with ambiguity, as

"فَهِلَّ كَمِّيْمَ فِيِّمَا أَلَيْنَا" * بصيرِ مَا أَعْيَا النِّطَالِيْسِ حَذْيِبًا [And have ye knowledge and skill in that of which the profit and advantage will be redounding to me? But I am better acquainted with my state than you, for verily I am skilled in what has baffled the physician (Ibn) Hidhyam (N)], i.e. "ابن حذَّير" (M, R). Cases of that are (a) where a legal ordinance is referred to a concrete substantive, because requisition [or rather ordinance (DM)] attaches only to acts, as "حُرِمَ عَليكَ المَيْتَة" V. 4. (The eating of) carrion has been made unlawful unto you and "وَاحِلَتْ لَكَ" al-an'am XXII. 31. And (the profitable uses of) the beasts have been made lawful to you; (b) where requisition is attached to what is past, as "وَأَوْفُوا بِعَيْدِ اَللَّهِ" V. 1. Fulfil (the requirement of) the compacts and "وَأَوْفُوا بِعَيْدِ اَللَّهِ" XVI. 93. And fulfil (the requirement of) the covenant of God, they [i.e. the compacts and the covenant (DM)] being two sayings that are past, so that neither breach nor fulfilment is imaginable in them; (c) XII. 32. [502], since blame does not attach to concrete substantives, i.e. "في مَوْارِدَتِهِ", and XII. 82.: and AlA‘shâ says

"وَبِتْ كَمَا بَاتُ السَّلِيمِ مسِهَدًا"
[Did not thine eyes blink (with the blinking of) the night of a (man) having pain in the eyes, and thou pass the night as the man bitten by a serpent passes the night, rendered sleepless? (Jsh)], i.e. اغتماض ليلة رجل أرمد; and the converse of it is the inf. n.'s acting as a subst. for the n. of time, as جُنْتُكُمْ طَلْوَعُ الشَّمْسِ, i.e. رَقَتْ طَلْوَعَها, though جُنْتُكُمْ مُقْدَمَ الْحَاجِّ is not a case of that, contrary to Z's opinion [65], but مُقْدَمُ is a n. denoting time of arrival (ML). The post. n. then takes its place in inflection (M, R, I A), preferably and more commonly [127], as XII. 82. (R), like LXXXIX. 23. (I A): and sometimes [in something else (M), in gender (R)], as

يسقوون من وردا البريق عليهم
بردٍ يصفق بالريحان السقيل

[by lando \(1\) Ibn Thabit, They make him that has come to AlBarid unto them quaff (the water of) Baradâ mixed with mellow wine (SM) and قطعت السارق قائمًا, (The hand of) the thief was cut off, and it healed (R); and

[reason (R),] as بكم من كتيبة أهل كنها نجاء باسما بياتا أو هم قُتَلُون VII. 3. And how many a city have We destroyed, and has Our chastisement come upon (the inhabitants of), when passing the night or when they were sleeping at noon! (M, R). When the sentence needs a pre. n. that can be
supplied with the 1st or 2nd of two terms, to supply it with the 2nd is better, as  

The pilgrimage is (a pilgrimage of) known months and II. 193. The pilgrimage is (a pilgrimage of) known months and II. 172. [146] rather than (The months of) the pilgrimage are known months and But (the possessor of) piety is the one &c., because in the former you supply when there is need of supplying, and because suppression from the end of the prop. is better (ML).

§ 127. Sometimes, [according to S (R), the pre. n. is suppressed, but (M, IA)] the post. n. is left (M, R, IA) upon its inflection (M, R) in the gen. (IA), provided that the pre. n. be coupled to its like (R, IA) pre. to something (R), as

اکل امری تحسبین امرا * ونار توقیٰ بِاللیل تارا (M, IA), by Abū Duwād (M) alIyādī, What! every man accountest thou to be a man perfect in the qualities of manliness, and (every) fire that is kindled in the night to be a fire of hospitality? (Jsh); and sometimes when the suppressed is not like the expressed, but opposed to it, as in the reading تریدون عِرض الدنیا و لَهَّا یِرید الاخرة VIII. 68. Ye desire the frail good of the present life; but God desireth for you (the everlasting good) of the life to come, i. e. بَاتِی الاحیرة (IA).

§ 128. The post. n. is suppressed (M, R, IA, ML), often in the case of [ ] the ی of the 1st pers. when the
...
(R), by AlA‘shā (M), But an after running (of a good galloper) or a former running of a good galloper, large in the fore and hind legs (R),] is without Tanwin; [but is not uninfl., because the post. n. is like the remaining, being expounded by the 2nd (R), as

سَقَى الأَرْضَيْنِ الْعَيْثَ سَحْلَ وَخُمْنَهَا

(IA) The rain watered the lands, the smooth (of them) and the rough of them; so that the handles of the hopes of men were hung upon the seed-produce and the udder (J): as is sometimes the case even if a n. pre. to the like of the one suppressed be not coupled, as

وَمِن قَبْلِ نَادِيٍّ كُلٍّ مَّولَى قَرَبَتُهُ

فَمَا عُطِفَتْ مَوْلِي عَلَيْهِ العَواطفُ

(IA) And before (that) every son of a paternal uncle summoned kindred to help him; and affections did not prove affectionate to him, a son of a paternal uncle, the 2nd مَّولَى being a total subst. for the pron. governed in the gen. by عَلَى, put before it for the sake of the metre (J), and the anomalous reading َلَا خَزِفْ عَلَيْهِ (IA): this [that IM mentions, vid. that the suppression is from the 1st, and that the 2nd is the one pre. to the mentioned (post. n.) (IA),]
being Mb's opinion (R, IA): whereas S's opinion is that the 1st is pre. to the explicit gen., and the 2nd really pre. to its pron., i.e. 

but that then, the pron. being suppressed, the 2nd pre. is placed between the 1st pre. and the post., in order that the explicit [gen.] may be like a compensation for the suppressed pron., as in 

[53] (R); [and] it is better that the suppressed should be [from the] 2nd in such as 

and, contrary to Mb's opinion (ML): (2) if another n pre. to the like of that suppressed [post. n.] be not coupled to it, (a) if it be an adv. containing the idea of relation, like بُعد أَمَامْ ٍ and in time, and غَيْر خُلف, is uninfl. upon دَامَم; (b) if it be not one of the advs. mentioned, must have تَاْنِن as a subst. for the post. n., vid. أَوْلَى, بَعْضٌ, كُلٌ [109], as XXV. 41. [62] and XLIII. 31. (R). Two pre. ns. are suppressed, as XXXIII. 19. [1] and 

[by AlAswad Ibn Ya'fur, And her limping overtook Al'Arida's reserve of running, when she had made me to be (possessed of a distance of) a finger from Hazīma (Jsh).]

i.e. दः मसाना आशु: and three, as फळानः काँच तवसहः
LIII. 9., i. e. And he, i. e. the quantity of the distance of his nearness, was like a length of two bows, three being suppressed from the sub. of كاِنْ, and one from its pred.; so Z supplies the ellipse (ML), as F says that ﷲ مَقْدَارٌ مَسَافَةٌ قَرْبَةٌ وَقَدْ جَعَلَتْنِي آتَيْ مَسَافَةً إِصْطَبَغُ (K).

§ 129. The n. pre. to the ﷲ of the first pers., (1) if a sound sing. or broken pl., or a p. "f. pl. fem., or quasi-sound, has its final pronounced with Kasr, as عَلَّامٌي, عَلَّامٌي, دُلّي, نُبُيُّ, and تعْلُيّ, (2) if defective, or a du. or p. "f. pl. masc. in the acc. or gen., has its ﷲ incorporated into the ﷲ of the 1st pers., as قَلَعُي nom., acc., and gen., ﷲ مَرَّةٍ بَغْلَامُي وَزَيْدُي, and ﷲ رَأَيَ عَلَّامُي وَزَيْدُي; (3) if a p. "f. pl. masc. in the nom., has the ﷲ converted into ﷲ: upon which the letter before the ﷲ, if pronounced with ﷲ, has the ﷲ converted into Kasra, as ﷲ زَيْدُي; but, if with Fath, as in مَصْطَفُون, remains so, as ﷲ مَصْطَفُون; (4) if a du. in the nom., has its ﷲ preserved, as ﷲ عَلَّامُي and ﷲ زَيْدُي, according to all of the Arabs: (5) if abbreviated, is treated in the well-known dial. like the du. nom., as ﷲ عُسَائِي and ﷲ فَتْنُي; while Hudhail convert its ﷲ [into ﷲ (J)], and incorporate it into the ﷲ of the 1st pers., as ﷲ عُسَائِي, whence
They outstripped my death, and hastened to their death. So they were exterminated: and for every side, i. e. man, is a prostration, i. e. death. All say, and as they say \( \text{لديك} \), \( \text{لدي} \), \( \text{عليك} \), \( \text{علي} \), (M). Conversion of the \( \text{I} \) into \( \text{ك} \) of the pron. occurs in poetry, as

\[
\text{ يا ابن الزبير طالما عصيكا} \quad \text{وطالما عنيتنا إلينا}
\]

(R) O 'Abd Allah Ibn AzZubair, long was it that thou disobeyedst, orig. عصيت, and long was it that thou modest us toil towards thee. Assuredly we will smite with our sword the nape of thy neck (Jsh). The three vowels [of inflection] are assumed in the n. pre. to the \( \text{ي} \) of the 1st pers., when not a du. or perf. pl. masc., nor defective or abbreviated, as \( \text{مسلماتي} \), \( \text{غلامي} \), and so that, these exs. and the like being infl. by means of vowels assumed upon the letter before the \( \text{ي} \), which are prevented from appearing by the fact that the \( \text{ي} \) must be preceded by a vowel homogeneous with it, i. e. Kasra, you say \( \text{مورت بغلامي} \), \( \text{رايت غلامي} \), (Jah), the sign of the nom., acc., and gen. being a Damma, Fatha, and Kasra
assumed upon the letter before the ی, not this present Kasra, as IM asserts, since it is the Kasra of affinity, which is requisite before the construction, the op. of the gen. being prefixed only after its establishment (Sh). The ی of the 1st pers. is pronounced with Fath with (1) the defective, like فَلِيَّةٌ; (2) the abbreviated, like عَصَائِي; (3) the du., like عَلَامَائِيَّ nom. and عَلَامَائِيَّ acc. and gen.; (4) the perf. pl. masc., like زَيْدِيَّ nom., acc., and gen.: and in other cases may be pronounced with Fath or made quiescent, as عَلَامَائِيَّ and عَلَامَائِيَّ (IA). The ی occurs quiescent with the ی in the reading of نَافِئِ بَعْضِيَّاء وَمَسَاتِي VI. 163. And my life and my death; and pronounced with Kasr with the ی before it in the dial. of the Banū Yarbū', whence the reading of حَمَزَاء وَمَا أَنْتِ بِعَصِرَخِي XIV. 27. Nor are ye my helpers, like

قالَ لَهَا هَلْ يَا تَأَفَّيَّا، قَالَتْ، لَا، مَا أَنتَ بِالْمَرْضِيَّ[He said to her, Hast thou any desire, O thou, for me? She said to him, Thou art not the favoured one (N)]: but in both cases, according to the GG, with weak authority (R).

§ 130. The predicament of the six [unsound] ns.[16], when they are pre. to the ی, is the same as when they are not pre., i.e. the finals are elided; except ذَٰ، which is pre. only to explicit generic substantives, though
is in the poem of Ka'b [Ibn Zuhair, We gave the Khazrajis a morning draught of sharpened swords, the authors whereof displayed the authors of their origin, meaning that the forgers of these swords inscribed upon them the names of the kings for whom, or in whose days, they were wrought (T)], which is anomalous. While, however, being treated like its sisters, is said, the chaste form is in the three cases (M). And Mb allows [by restoring the l of the v., i.e. the w, making it a y, and incorporating the y into the y (Jm)], citing by my father, &c. [25] (M, Jm); but its attributability to the [perf.] pl. [masc. here, as] in

[by Ziyād Ibn Wāsil, And, when they distinguished our voices, they wept, and said to us, Our fathers be your ransom! (Jsh),] rebuts that (M).

§ 130.A. The gen. [because (Sh)] of vicinity [to the gen. (Sh)] occurs (1) in the ep., [149] [seldom (ML),] as in the saying This is a deserted hole of a lizard [and

* كان ثُبيِرًا نَّي غَرَبَيْنِي وَبَيَةَ * كَبِيرٌ أَنَاسُي نِّي بِجَانٍ مَزْمُلٍ
(ML), by Imra al-Kais, *As though mount Thabir in the beginnings of its rain were a chief of men wrapped in a striped mantle (EM) :* (2) in the corrob., [extraordinarily (ML):] as in

\[ \text{يا صاحِبَ بلْغَ ذُرُّى الزَّوْجِ كَلَّمَ} \]

\[ \text{اأن لَا يَصِلُ إِذَا انْحَلَتْ عَرْيَ الْذَّمَنِ} \]

[O companion, convey to the owners of wives, all of them, that there is no union when the places of taking hold of the penis become limp (Jsh)] : (3) it is said, [in the coupled, as (Sh)] in

\[ \text{إِذَا تَمَّ اِلَّي الصلَّةُ تَغَسَّلُوا وَجَهَّهُمْ وَأَيْدِيُهُمْ} \]

\[ \text{إِلَى الْمَرَآَة}ُ وَإِلَّا يُسْحَفْ يُرْوَىْكُمْ وَأَرْجَلُكُمْ إِلَى الْكُعْبَيْنِ} \]

When ye stand up for prayer, wash your faces and your arms to the elbows, and wipe part of [503] your heads, and your legs to the two ankles [in the reading (Sh)] with ارجلكم in the gen., [since the legs are washed, not wiped (ML)]; but, according to critical judges, not in the coupled, because the con. [intervening between the two ns. (Sh)] prevents vicinity (Sh, ML), the gen. in the text being, as these hold, by coupling to رؤوسِi, wiping here being washing, while the reading [of Nāfi', Ibn 'Amir, Ḥafṣ, Ks, and Yaḥūb (B)] with the acc. is a coupling not to وجهة and أيدي, but to the place of the prep. and gen. [498], as in
[by Ru’ba, Diverging from their right course, going astray, travelling now in high ground, and now depressed low ground (N)].
§ 131. When the ops. have received their full complement of regs., they have no means of access to others save by apposition (Sh). The appos. are the ns. that are not affected by inflection except in the way of apposition to others (M). The appos. are every second with the inflection of its ant. from one [identical (Jm)] consideration (IH), as The learned Zaid came to me, the nom. in both Zaid and Zaid, the attributes in I knew Zaid to be learned, intelligent, clever, the multiple ds. s., as the people came to me, except Zaid, except 'Amr, ought to be included in the definition of the appos.; whereas, if he had said "with the inflection of its ant. on account of the inflection of the first," that objection would not have applied (R). The appos. is the n.
sharing with what precedes it in its inflection unrestrictedly. "Unrestrictedly" excludes the *enunc.* and *d. s.* of the *acc.*; for they do not share with what precedes them in its inflection unrestrictedly, but in one of its cases, contrary to the *appos.*, which shares with what precedes it in all its cases of inflection, as جآو زبد الكرمِ، and رايت زبد الكرمِ (IA). The *appos.* are 5, *corrob.*, *ep.*, *subst.*, *synod. expl.*, and coupled (M, IA, Sh). The *op.* of the *corrob.*, *ep.*, and *synod. expl.* [below] is, S says, the *op.* of the *ant.;* and his opinion is most likely, because the [matter] referred to the *ant.* in the speaker's intention is referred to it with its *appos.*, the coming جآو زبد الطريف being in his intention referred not to *Zaid* unrestrictedly, but to *Zaid* restricted by being *clever*. The *op.* of the *subst.* is, (1) as Akh, Rm, F, and most of the moderns hold, supplied, homogeneous with the 1st, on the evidence of hearsay, as in XLIII. 32. [152] and other texts and verses; and of analogy, because it is independent, intended by the mention: but the reply is that the *prep.* and *gen.* لِبْيَر تِهِم are a *subst.* for the *prep.* and *gen.* [مِلْسَن (K, B)], and the *op.* جعلنا not repeated, and similarly in the others; and that the independence of the second and its being intended to notify that the *op.* is the 1st [op.], not another supplied, because, the *ant.* being then like the dropped, the *op.* as it were does not govern the first, nor is in contact with it, but governs the second: (2) as S, Mb, Sf, Z, and IH hold, the *op.* of the *ant.*, since, the *ant.*
being in the predicament of rejection, the op. of the first is as it were in contact with the second. The *synd. expl.* being in reality the *subst.*, its predicament in what we have mentioned is that of the *subst.* And the op. of the coupled is, S says, the 1st [op.] through the medium of the *p.* (R).

§ 132. The *corrob.* is an *appos.* settling the matter of the *ant.* in respect of reference, [i.e. its being referred or referred to (R),] or of universal inclusion (III, Sh) of its individuals by the reference (R), as جآد زید ناقصة *Zaid came himself* and XV. 30. [88], since, if it were not for the *corrob.*, the hearer might allow the comer to be his *news* or his *book*, on the evidence of LXXXIX. 23. [126], and the doers of obeisance to be *most of them* (Sh). It is (1) *lit.*, vid. repetition of the 1st expression (IH, IA) itself, as لا إذا دكُل الأرض دكا دكا *LXXXIX. 22. Surely, when the earth is brayed with braying;* braying (IA): you corroborate by repeating the expression or its *syn.*, as LXXXIX. 22. and فِجِّاجا سبلا *XXI. 32. Roads, ways* (Sh): (2) id. (IH, IA), vid. restricted expressions, i.e. نَفْسٍ *نفسكَهُم* ابِثْعِ [139] أَكْتَعُم اجْمَعْم [R], [كلَّاهْمَا *كلاهما* , كَلِهَا , عَنٍّهَة* and ابِثْعِ (IH), vid. (a) what removes the imagination that a ن. is *pre.* to the corroborated, i.e. عَبَّي نَفْسٍ *عبي و نفسكَهُم* which must be *pre.* to a *pron.* agreeing with the corroborated, as جآد زید ناقصة *زدَه نفسكَهُم* , and عَبَّي نَفْسٍ or عَبَّي نَفْسٍ , *عبي و نفسكَهُم* , and, if the corroborated be *du.* or *pl.*, are pluralized upon the
§ 133. The object of the corrob. is to dispel (1) the hearer's inattention: (2) his thought that the speaker is making a blunder: in which two cases the expression that the hearer is thought to be inattentive to, or to be thinking a blunder, must be repeated literally, as ضَرْبٌ زَيدٌ: (3) his thought that the speaker is using a trope in (a) the referred, as you say هذا باطل meaning imperfect, in which case also the expression must be repeated, as in the Prophet's saying إِيَّا أُمَّةً نَكُتَبْتُ بِغَيْرَ أَذْنِي وَلَبِينَ فُنْكَاحَا باطل باطل باطل باطل Whatever woman is married without the leave of her guardian, her marriage is null, null, null; (b) the referred to, as you say قَطَعَ الَّذِي وَكَفَّارَةً meaning (The young man of) the governor (by his command) maimed the robber, in which case the referred
to must be repeated literally, as ضرب زيد زيد, i. e.

Ze'aid, not He that stands in his place, heat, or ideally, by means of عين نفس, and their variations; (c) the reference of the v. to all the individuals of the referred to, in which case this mistake is dispelled by the mention of اربعتهم, كلتتهم, كلاهما, &c. [139] اجمع, كلة

§ 134. Something else than the referred and referred to is sometimes repeated, because of your thinking the hearer inattentive, or for the sake of dispelling his thought that you are making a blunder, vid. the p., as ان ان زيدا قائم

[below]; or prop., as قبلي مع الصرفيرا ان مع الصرفيرا

XCIV. 5. 6. Then verily with the difficulty shall be ease, verily with the difficulty shall be ease: which sort of corrob. is not included in III's definition, because it settles the matter of the ant., but not in respect of reference or universal inclusion (R). The [lit. (R)] corroboration [by simple repetition (M)] is current in n., v., and p., [single term and (R)] prop. (M, R), explicit n. and pron. (M), &c. (R), as ان ان زيدا منطلق, ضربت ضربت زيدا, ضربت زيدا زيدا

[below], ما اكرمني الا انت, جاوي زيد جاوي زيد, انت (M). The repeated is independent, i. e. what may be begun with and paused upon; and dependent,
i.e. what may not be. The dependent, (1) if *unil.*, like the *con.*, or necessarily attached to the beginning of words, like the *preps.*, or end, like the attached *prons.*, is not repeated alone, except in poetic license, as

致力 Yönetilmez *ayla* *ayla* *ayla* *ayla* *ayla* *

[(504, 509), by Muslim Ibn Ma‘bad alAsadi, *Then no, by God, there will not be found for what ails me, nor for, for what ails them, ever a medicine (Jsh),*] and

خِفَتْ ثُمَّ جَالِدُ وَرَديْنِ نِصْبَاتٍ كَمَا يُؤْثَبُونَ

[(509) *And other than an upright tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other tent-peg and two other 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[by Jamil, I will not, not reveal the love of Bathna. Verily she has taken against me bonds and covenants (Jsh)]; and with separation, as ؟ وَمَاتَ بَيْنَ الْخَيْرَةِ وَالْخَيْرَةِ قَامُونَ XI. 22. When they in the life to come, they [524] are disbelievers (R). The non-repl. p. is repeated only with what is attached to it (IA, Sh), as في الدار نُي أين زيداً أين زيداً تأثَّمْ not في نَيِّ الدار زيد [above] nor في نَيِّ الدار زيد; but the repl. p. may be repeated alone, as نعم فسم] Yes, yes, لا No, no, and بلِي بلِي ايا, ايا (IA). Repetition is good when you mention what requires two things, the 1st of which has a train; in which case the requirer is repeated after the completion of the train of the 1st, as لا تَحِسَّبُنَّ الَّذِينَ يَفْرَحُونَ بِمَا أتَوْا وَيَعْبُدُونَ أين يَعْمَدُونَ بما لم يفعلوا فلا تَحِسَّبُنَّهُم بِمِثْلِ الْعَذَاب III. 185. Do not thou account them that rejoice at what they have committed, and love that they should be praised for what they have not done, and [below] do not thou account them [524] to be successful in escaping from chastisement, since the 1st obj. is long by reason of its conj. You either repeat the 1st expression itself, or strengthen it by one of the same measure and last letter, which is named all. seq., and has an apparent meaning, as هِنيِبَتَا مِرْبَةٌ [42]; or no meaning at all, as حَسَبٍ بيِّ نٍ; or a far-fetched, not apparent, meaning,
§ 135. The explicit n. is corroborated by its like, not by the pron.; and the pron. by its like and by the explicit n. The two pron. are both detached, as 

or one attached, and the other detached, as 

and similarly 

and 

or one attached, and the other detached, as 

and 

RAITNA نحنا and RAITNI AI1A (M). The detached nom. pron. occurs as a [lit. (R)] corrob. of every attached [pron. (IA)], nom., acc., or gen. (R, IA); because of its strength and originality, since the nom. is before the acc. and gen. (R). The [attached (IA)] nom. pron. is not corroborated by (M, IA) the explicit n. [136] (M) نفس or عين (IA), except after being corroborated by the [detached (IA)] pron., [as زيد ذهب هو نفسه or النساء حضرة, and اعيانهم or هن انفسهم, عينه or هن انفسهم, the covert and prominent pron. being alike in that respect (M)]; but the acc. and gen. are corroborated unconditionally (M, IA), as 

مرت بِ نفسه.
§ 136. and are peculiar in making this distinction between the nom. pron. and its two companions; and in the case of any other [explicit corrob.] there is no distinction in allowability between the three of them, as [e.g. XXXIII. 51. (138)] (M).

§ 137. You corroborate by [جمیع (IA), and اجماع, only (IH)] what has parts (IH, IA), separable sensibly or predicamentally (IH), some of which may occur in its place (IA), as I honored the people, all of them and I bought the slave, all, or the whole, of him, [since part of him may be bought, and not the rest (R),] contrary to جاڑ زید کلته (IH). You corroborate by کلنا and the duo. (D, IA), masc. and fem. (IA), in the position wherein one of the two may be alone in the act, in order that the sense of participation may be verified, as جاڑ الرجلا جالیہ ام The two men came, both of them, because جاڑ الرجل may be said; but, where the act does not belong to one, corroboration of the duo. by them is surplusage (D). One does not say  اختصم الزیدانی کلیہا because The two Zaid are not separable with regard to the disputing together, since it is only between two or more (R). All of them [except
but [and] Jumā must be pre. to a pron. agreeing with the corroborated (IA): [and] Jumā and its variations (R, ML) are constructively pre. [see Jumā in § 18.], according to Khl’s opinion (R); [but] must be denuded of the pron. of the corroborated. The expressions of first corroboration need a cop., which is only the expressed pron.: whence are refuted (1) the saying of one of our contemporaries, [vid. IA (DM).] on II. 27. [72] that جماعة is a corrob. of ما; whereas, if so, جماعة would be said, and moreover, corroboration by جماعة being rare, the Revelation should not be explained in accordance therewith, and it is correctly a d. s.: (2) the saying of Fr and Z [and B] on the reading اننا نأدهما XL. 51. Verily we, all of us, are in it that كنا is a corrob. [of the sub. of ان, det. (138) (K), i. q. كلنا], the Tanwin being a compensation for the post. (pron.) (K, B)]; whereas it is correctly a subst. And by the mention of “first” I guard against Jumā &c. [139]; for they corrobate only after كن, as XV. 30. [83] (ML). The Arabs use عام pre. to the pron. of the corroborated to indicate universal inclusion, like جاء القوم عامتهم, كل, as جماعة, جمعاء.

The people came, the whole of them: but few GG reckon it among the corrob., though S does. And جماعة, جمعاء,
and are put after *، *، *، *، respectively, to strengthen the intention of universal inclusion: and are sometimes used not preceded by *، *، *، *، &c. [139], which IM asserts to be rare, whence

[O would that I were a suckled boy, AdhDhafal carrying me during a year entire! When I cried, she would kiss me four times: then should I continue to cry during the time, all of it: but some say is not so, because of its frequently occurring in the Kur'an, as لاغوينهم أجمعين XXXVIII. 83. Assuredly I will mislead them, all of them (J)]. The du. is corroborated by كل، أعين، نفس وكلنا: and, according to the BB, by nothing else, so that you do not say جاء القبيلتي جماعة، nor جاء الجبيشان اجتمع، جمع على; but the KK allow that.

§ 138. According to the BB (IA), the indet. may not be corroborated (R, IA, Sh), whether it be limited or unlimited (IA), except when the indet. is a predication, not predicated of, as [133] and similarly LXXXIX. 22. [132] (R); and the corroborated
must be *det.*, 'A'isha's saying \[ما ْ صَامُ رَسُولُ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ صَرْحَاءُ كُلَّاٰ رَمَضَانَ\] *The Apostle of God (God bless, etc.)* fasted not a month, all of it, save Ramadān and

\[يَا لَيْتِ ْعَدَةً حُوْلُ كُلَّةٍ رَجِبٍ\]

*O would that a term of a year, all of it, were Rajūb!* being anomalous (Sh): but, according to the KK, [whose opinion IM prefers (IA),] the *indet.* may be corroborated, when [known in quantity (R),] limited, [like *دِينَارٍ* and *درهم*], *لِيْلَةٍ*, *شَهْرٍ*, *يَومٍ* and *كل* &c. (132), not by *نفس* and *عبن* which opinion of theirs is not improbable; so that, according to them, the *corrob.* and corroborated need not agree in determinateness and indeterminateness, contrary to the opinion of the BB (R),] whence [نُبِيتُ الْعُجُّ (117),] *يَا لِيْتَنِي الْعُجُّ* [137], and

\[قد صَرَبَتِ الْبَكْرَةِ يَوْمًا أَجْمَعًا\]

(R, IA) *The sheave of the pulley has creaked during a day, all of it (J).* The corroborated is sometimes suppressed, most often in the *conj.*, as جَأَرْنِي الَّذِي ضَرَبَتْ جَأَرْنِي قَوْمَكُمْ صَرْبَتْ صَرْبَةٌ, i.e. جَأَرْنِي الَّذِي ضَرَبَتْ جَأَرْنِي قَوْمَكُمْ صَرْبَتْ صَرْبَةٌ; less often in the *ep.*, as القِبْلَةُ ضَرَبَتْ كُلَّهُم أَجْمَعِيْنِ; and still less in the *enunc.*, as أعطيت كلهم أَجْمَعِيْنِ.

: because of what you have learnt
[63], that suppression of the pron. from the conj. is better than from the ep. and enunc., and from the ep. is better than in the enunc. (R). Suppression of the corroborated [while its corrob. remains (ML)] is [allowed by S and Khl; but (ML)] disallowed by (R, ML) some (R), Akh and his followers (ML), because, suppression being for abridgment, and corroboration for prolongation, they are incompatible (R). Separation of the corroborated and corrob. occurs in XXXIII. 51. And that they should not grieve, and should be well pleased with what thou hast given them, all of them, [being a corrob. of the of يرضيه (K, B), and Ibn Mas'ud reading اذن ويرضيه كلهن (K),] and [137] (ML).

mentioning ابتع, the Bdd end with ابتع, saying ابتع اکتع ابتع, and so Jz mentions; Z puts ابتع before ابتع, and IH follows him; and I do not know what is the right of it. It is commonly held that, when you intend to mention the sisters of ابتع, you must begin with ابتع, and then put its sisters, in this order ابتع اکتع ابتع; and there is no dispute that ابتع may not be put after any one of its sisters (R): but, IK says, you begin with whichever of them you please after ابتع; and ابتع (R), ابتع (M), and [and ابتع (R)] have been heard; and even جامعی التقم اکتعون [see حولا اکتعا in § 137.] (M, R). There is no dispute, that when you intend to mention كل, عيين, نفس ابتع together, the order mentioned is necessary. IB says that كلهم جامعی التقم كلهم اکتعون ابتعون ابتعون is a corrob. of كلهم جامعون تقمون ابتعون ابتعون, and so on, each one of them being a corrob. of what is before it; but others say that all are corrob. of the 1st corroborated, like the consecutive eps. (R).

§ 140. The ep. is the n., indicating one of the states of the substance as طويل long, تصير short, قائمن stand-
IH says in the exposition of the M that the ep. is general, i.e. every expression containing the sense of qualificativity, whether it occur as an appos. or not, so that the enunc. and d. s. [74] in such as 

\[ 
\text{\textit{زیدنی}} \text{\textit{زید کأم}} \text{\textit{زید راکبا}} 
\]

are included in it; and particular, i.e. what contains the sense of qualificativity when it occurs as an appos., as 

\[ 
\text{\textit{زیدنی رجل ضارب}} 
\]

and that (R) the [particular (R)] ep. is an appos. that indicates [the existence of (Jm)] a meaning in its ant. [or in the belonging thereof (145) (R)] unrestrictedly (IH). By "unrestrictedly" he intends to exclude the d. s. in such as 

\[ 
\text{\textit{زیدا مجردا}} 
\]

for , though indicative of a meaning in , is not so unrestrictedly, but when he is restricted by the state of beating: whereas the d. s. is already excluded from the definition by "appos." (R). IM defines the ep. as the appos. supplementing its ant. by explaining one of its qualities, as 

\[ 
\text{\textit{مررت برجل کرم}} \text{\textit{I passed by a generous man}}, \text{or of the qualities of what belongs to it, i.e. its connected, as} \quad 
\text{\textit{مررت برجل کرم ابورة}} \text{\textit{I passed by a man whose father is generous}} \quad (IA). \text{The ep. [is added to distinguish between two participators in the name: and, it is said (M),] denotes particularization (M, IH, IA, Sh) of} 
\]
its ant. (Sh), i. e. diminution of the homonymy existing (R) in verbs (M, R), as The obligatory, or Incumbent upon him, shall be) [29] emancipation of a believing slave (Sh); and manifestation (M, IH, Sh) of it (Sh), i. e. removal of the homonymy existing (R) in verbs (M, R), whether proper names or not, as The learned Zaid and the excellent man (R). In the hadith "Whosoever is guided by guidance and mercy for them that do good, who perform prayer, and give alms, and are assured of the life to come is an explanation of their doing good (B); and like it is

اللمعي الذي يظن بظاظة كان قد رأى وقد سماعا

by Aus [Ibn Hajar, The sharp-witted, who thinks of thee the thought, as though he had seen and had heard (N)], which As, on being asked respecting the المعي, is related to have recited, adding nothing (K).

§ 141. Sometimes it denotes [merely (M, IH, R)] (1) praise [and magnification (M) of its ant. (Sh), like the eps.

applied to God (M), as I. 1. Praise be to God the Lord of the worlds (Sh)]; or [the opp. of that (M),] blame [and vilification (M) of it (Sh), as
XVI. 100. *Say thou, I seek protection by God from the accursed devil (IA): but only when the qualified is known to the person addressed, whether it be one that has no partner in that name, as In the name of God the Compassionate, the Merciful and}

أعون بالله من الشيطان الرجيم

I seek protection etc.; or one that has a partner in it, as

القاسم الشرير or أثاثي زيد الفاضل العالم

The excellent, learned, or The profligate, abominable, Zaid came to me when the person addressed knows the comer Zaid before he is qualified, even though he have partners in this name (R): (2) corroboration [of it (Sh); but only when the qualified imports the meaning of that ep., expressed by implication (R)], as LXIX. 13. [438] (M, IH, IA, Sh).

لا نتخذوا The lygone yesterday (M, IA), and

اسم الدابر

الله البهير البهير اثاثي اثاثي الحير اولاً واحد

XVI. 53. *Take ye not unto yourselves two gods: He is only one God (R, Sh): if, however, that meaning so expressed in the ant. be universal inclusion and comprehension, the appos. is a corrob., not an ep., as الرجل كلهم وكلهم الرجال and the ant. is a corrob. of repetition, as

زید زید الرجال نفسه (R): (3)
commiseration (R, IA, Sh) for it, as
O God, I am Thy poor servant (Sh).

§ 142. The ep. is (M, IA, Sh, ML) (1) generally (M) deriv. (IA, Sh, ML), i. e. derived from the inf. n. to indicate a meaning and its subject, like (IA) the act. or pass. part., or ep. assimilated (M, IA) to the act. part., or اَنْعَلٌ of superiority (IA), as مَرْرَتْ بَرْجُلٌ ضَارِبٌ I passed by a man beating or مَسْرُوبٌ beaten or مَحْسُومٌ handsome in face or خَيْرٌ من عمرٌ better than 'Amr (Sh): (2) renderable thereby (IA, Sh), as مَرْرَتْ بَرْجُلٌ اَسْدٌ I passed by a lion man, i. e. شجاع (Sh); like the dem., as ذَوْدُ المشاَر اَلْيَةٌ I passed by this Zaid, i. e. ذو الد المشاَر اَلْيَةٌ i. q. صَلَبٌ or conjunct, as مَرْرَتْ بَرْجُلٌ نَّيْ مَالٌ I passed by a man possessed of property, i. e. بِزْيدٍ صَلَبٌ مَالٌ, and and ذَوْدُ كَهْمٌ by Zaid who stood, i. e. القائم; and the rel. n., as مَرْرَتْ بَرْجُلٌ تَوْزِيْفٌ I passed by a Kurashi man, i. e. مَنْتَسِبُ إِلَى تَوْزِيْفٌ (IA). and صَرِيرٌ تنمييى and are renderable by ذَاتٌ سُوْارٌ and ذَاتٌ سُوْارٌ and مَنْسَوَبٌ مَنْصوبٌ; and مَنْسَوَبٌ by سَلاَحِيَةٌ and مَنْصوبٌ مَنْصوبٌ, or by صَلَبٌ مَالٌ and صَلَبٌ مَالٌ and [23] ذَاتٌ سُوْارٌ and ذَاتٌ سُوْارٌ and مَنْصوبٌ; and مَنْصوبٌ صَلَبٌ مَالٌ and you say مَرْرَتْ بَرْجُلٌ اَيِّ رَجُلٌ اَيِّ رَجُلٌ سُوْارٌ [116] or اَيِّا مَا مَرْرَتْ بَرْجُلٌ اَيِّ رَجُلٌ سُوْارٌ
meaning ـ كامل في الرجولية ـ، and similarly

Thou art the man, all of the man and

الرجل كل الرجل ـ

This is the learned, the seriously learned

and the genuinely learned, meaning ـ

مازرت برجل رجل صدق ـ، and the learned, the seriously learned

I passed by

a man, a man of good and ـ a man of evil, as

though you said ـ صالمك and ـ (M). The saying of many

GG on ـ مرت يذا الرجل ـ I passed by this man that

is an ep. is an error: IM says “ISB guides to the truth,

making it a synd. expl. [148], as does IJ”; and so do Zj

and Suh (ML). The majority of GG prescribe derivation

as a condition of the ep.; and therefore (R) S deems

[as rendered by ـ جريء (M)] of weak authority

(M, R): but IH does not prescribe it (R). There is no dif-

ference between its being deriv. and otherwise when its

application is to denote the meaning [occurring (Jm) in

its ant. (R, Jm)], generally, [i. e. in all its usages, like

the rel. n. and ـ pre. to the generic substantive, which

in all positions have a qualified, expressed or supplied

(R),] as ـ and ـ مال، [and like every con-

junct containing ـ، and the تاء ـ، because ـ

56
is i.-q. (147) (R)]; or particularly, [i.e. in some of
its usages, like أي, which occurs as ep. of the indet.
only, provided that you intend praise, and like the prim.
generic substantive with respect to the dem. (147), and the
dem., which occurs as ep. of the proper name and n. pre.
to the pron. or proper name or dem., because the quali-
fied is more particular or equal (148), and nowhere else
(R),] as زيد هذه الرجل and مرت بِرجل أي رجل
هذا (IH). All the prims. [here] mentioned are regular,
whether generally [applied to denote a meaning in the
ant.], like the rel. n., ذو, synarthrous conjunct, and
تاَي ذو; or particularly, like أي oppos. of the indet., the
generic substantive oppos. of the dem., and dem. oppos.
of what we have mentioned. There remain some prims.
occuring as eps. that IH does not mention, (1) regular,
vid. (a) [117], حق, and حق, oppos. of the generic
substantive, and pre. to the like of their ant. in letter or
sense, as جد الرجل كل الرجل and أنت الرجل كل الرجل the earnest
man and حق الرجل the genuine man the commonest
and best [idiom], and أنت المرء كل الرجل and
حق الرجل allowable with weak authority; and quali-
fying indets. also, as أنت رجل كل رجل Thou art a man,
every man and جد رجل an earnest man and
a genuine man: \( \text{كل الرجل} \) means that in him are united the good qualities scattered among the whole of men, 

\( \text{حقيقا الرجل} \) that others are as it were a jest, and 

\( \text{حقيقا الرجل} \) that others are spurious, which [last] two are of the cat. of \( \text{أنت الليكيم جد الليكيم} \) [121]; and 

\( \text{أنت الليكيم جد الليكيم} \) Thou art the base, the very base and 

\( \text{حقيقا الليكيم} \) the really base and 

\( \text{حقيقا الليكيم} \) and 

\( \text{أنت الليكيم جد الليكيم} \) are also said in blame: (b) restricted to an indet., as 

\( جاوين رجل ما شئت من رجل \) \( \text{A man, (that is) what or a thing that, or A man, a thing that, thou hast willed as a man, has come to me: ما, which is either conjunct or an indet. qualified by the prop. after it, is in both cases enunc. of a suppressed inch., the prop. being ep. of the indet., i.e. شئ شتتة هو النبي شتتة} \) or 

\( \text{شيء شتتة هو النبي شتتة} \); or, if qualified by the prop. after it, may be ep. of the indet. before it: and in the sense of 

\( رجل شرعت من رجل ما ألغ} \) and 

\( رجل كفيك من رجال رجالي حسبك من رجالي} \) \( \text{A man, and Two men, and Men, sufficing [143] thee as a man, or two men, or men; and the prep. and gen. in all of that import that the mentioned is the particularized by praise from (among the divisions of this genus, when} \)
they are assorted man by) man, and (two men by) two men, and (men by) men, as we said on َرجل and (men by) َرجال, the like [prep. and gen.] often occurring after what praise and wonder are intended by, as [118], the like [prep. and gen.] often occurring after what praise and wonder are intended by, as

and the meaning in all being one, vid. that he is the praised, and the wonder is at it, exclusively, out of the aggregate of this genus, when they are distributed and divided with this division: (c) the qualified repeated, and pre. to such

: they often prefix the qualified to the inf. n. of the ep., so that, َرجل صادق, it is as though you said َعندى َرجل صادق; and the 2nd َرجل with its ep. becomes ep. of the 1st, as in لا ماء ماء بردًا [102]; or the 2nd may be a subst. for the 1st, as is said on XCVI. 15. 16. [158], except that the necessity of their agreeing in determinateness and indeterminateness makes its being an ep. more probable: (d) quantities, as َعندى َرجال ثلاثة Beside me are three men : the Prophet says َالناس كأبل مائة لا تجد فيها راحلة واحدة Mankind are like an hundred camels, wherein thou wilt not find one high-bred camel; and you say َعندى ِبر فئران I have
wheat two measures; and similarly with ذراع cubit, شبر span, باع fathom, and other quantities indicating length, shortness, scarcity, plenty, and the like: (2) matter of hearsay, (a) common, frequent, vid. the inf. n. [143], mostly i. q. the act. part., as رجل صوم A man abstaining and معدل just; sometimes i. q. the pass. part., as رجل رضى A man liked, i. e. مرضى: (b) not common, vid. (a) a generic substantive notorious for some idea, qualifying another generic substantive, as مرت برجل أسد: Mb says it is by supplying مثل أسد, i. e. مثل أسد (like) a lion; and his rendering is strengthened by their saying مررت برجل أسد شدة I passed by a man (like) a lion in strength, i. e. يشباه الأسد شدة, so that شدة is in the acc. as a sp. from the relation of مثل to the pron. of the [man] mentioned, as in الكوز ممتلي ماء The pitcher is full of water, according to what we mentioned respecting برجل هو زهير شعرأ [77] وهو زهير شعرأ Which [الأسد] is a subst. according to S, but according to Khl may be an ep. as rendered by مررت برجل نار مثل الأسد (like) the lion; and they say مررت برجل نار حمرة, i. e. مثل نار حمرة (like) a fire in redness: or مررت برجل نار حمرة, i. e. مثل نار حمرة (like) a fire in redness: or
And (many) a night, from whose glooms the people say,
Alike are the sound of eyes and their unsound; as though
we had from it tents inaccessible from their height, whose
tops were haircloths, and whose curtains were teak! i.e.
whose tops were black, and
whose curtains were thick: (b) the generic substantive
qualifying that generic substantive, the expression being repeated in the sense of \( \text{كامل,} \) as \( \text{مご覧 برجل رجل} \), \( \text{i.e.} \) consummate in manliness, and \( \text{رايت كامل في الوجولة} \), \( \text{i.e.} \) perfect: (c) a generic substantive denoting what the thing is made of, and qualifying that thing, as \( \text{ما حديد} \) : \( \text{S says such} \) constructions as \( \text{A clay signet-ring,} \) \( \text{A silk covering of} \) a saddle, \( \text{An iron signet-ring,} \) and \( \text{A teak door} \) are disliked in poetry also; but qualification by these concrete substantives is held to be allowable, though bad, according to the sense, through the rendering \( \text{(wrought of) clay, and, if comparison be intended,} \) \( \text{means by a saddle whose covering is} \) \( \text{(soft like) silk,} \) \( \text{but is not} \) \( \text{silk):} \) (d) \( \text{[and in] their saying} \) \( \text{I passed by a man father of 10 and} \) \( \text{brother to thee and} \) \( \text{father to thee } (R).} \)

\( \section{143.} \text{They [often (IM)] qualify by the} \text{inf. n.} \) (M, IM), as \( \text{زور صوم} \) \( \text{and visiting} \) and \( \text{سريع} \) \( \text{and like thee, i.e.} \) \( \text{and } \) \( \text{كانيك and and مثلك and} \)
(M); always sing. masc. (IM), as مَرْبِعُ بَرْجُلٍ عَدْلٌ and بَمْرَابِي وَبَرْجُلٍ عَدْلٌ and بَمْرَابِي وَبَرْجُلٍ عَدْلٌ and بَمْرَابِي وَبَرْجُلٍ عَدْلٌ (IA). [Thus إِنَّا رَسُولًا وَبِكَ رَسُولٌ in XX. 49.]

Verily we are the two messengers of thy Lord, being i. q. مرسلْ, is unavoidably dualized; but in إِنَّا رَسُولٌ زَوْرُ الْعَالَمِينَ XXVI. 15. Verily we are the two messengers of the Lord of the worlds, being i. q. ﷺ، may be made uniform for the sing., du., and pl., as is done in qualifying by inf. ns., like صُمُومٌ and زوْرُ (K on XXVI. 15.). Qualification by the inf. n., [which is contrary to the o.f., because it indicates the meaning, not its subject (142) (IA),] is explained by suppression of a pre. n., [as some say, i. e. نَذَرُ رَضِيَةَ and نَذَرُ صُمُومٍ (R); or by putting عَدْلٌ in the place of عَدْلٌ (IA)]; or [rather (R)] by hyperbole (R, IA), the name of the accident being unrestrictedly applied to the ag. and obj., as though from the frequency of the act they were embodied of it (R).

§ 144. The [enunciatory (IH)] prop. [containing truth or falsehood (M)] is used as an ep. for (1) the indet. (M, IH, IA) only (M, IA), not the det., because the prop. is [akin to the indet., as being (R)] renderable by the indet., [as ماَهِبَ ابْوَةُ إِبْرَةَ ذَاهِبٌ or قَامَ رجلٌ ذَاهِبٌ ابْوَةُ].
and the n. made det. by the generic [as some assert (IA),] as

(2) [R]: ]كَاتِبُ ابْنِ لَيْثُ [by جَرِيرُ ابْنِ لَيْثُ]

(.2) [R]: ]بِرْجٍ ابْنِ زِيدٍ [by جَرِيرُ ابْنِ شُفَيْعَةُ]

(IA) By God, assuredly I pass by the base fellow that reviles me; and go away, then say, He means me not (J)

and XXXVI. 37. And the night that We draw forth the day from is a sign for you (IA), because its determination is [only] lit. (R); but that is not certain, since يَسَبَّبُ and يَسَبَّب* may be ds. s. (IA). It must have a pron. (IH, IA) relating to that indet. (Im), to connect it with the qualified: but the pron. is sometimes suppressed (R, IA), because indicated, as

ومَا أُدْرِى أَغْيَرُهُمْ تَنَاَزَعُ وَرَوْلَ الْذَهَرِ اَمَّالَ مَالٍ أَصَابَوا

(by جَرِيرُ, And I know not whether mutual distance have altered them, and length of time, or wealth (that) they have gotten (J)], i.e. أَصَابُوا, and وَاتّقُوا يُوْمَ لَا تَجَزَّى إِنْ ثَمَّ نَفْسٌ عَنْ نَفْسٍ شَيْئًا II. 45. And fear a day (wherein) a soul shall not make satisfaction for a soul at all, i.e. لَا تَجَزَّى نَيِّعٍ (IA). The cop. of the prop. used as an ep. is only the pron., mentioned, as XVII. 95. [1] : or supplied, in the nom., as هَوَّ عَلِيُّ [505], i.e. ذُکِرْنَ [505], i.e. هُوَ عَلِٰٓ اِنْ يَقْتَلُوكَ الَّذِينَ يَقْتَلُونَكَ [505], i.e. هُوَ عَلِٰٓ اِنْ يَقْتَلُوكَ الَّذِينَ يَقْتَلُونَكَ [505], i.e. هُوَ عَلِٰٓ اِنْ يَقْتَلُوكَ الَّذِينَ يَقْتَلُونَكَ [505], i.e. هُوَ عَلِٰٓ اِنْ يَقْتَلُوكَ الَّذِينَ يَقْتَلُونَكَ [505], i.e. هُوَ عَلِٰٓ اِنْ يَقْتَلُوكَ الَّذِينَ يَقْتَلُونَكَ [505], i.e.
as حَبَّتْهُ [63], i.e. حَبِيْتِهِ; or gen., as II. 45., i.e. فَيَة (ML). As some say, the prep. and gen. are suppressed all at once: but, as others say, [gradually, first (IA)] the prep. [alone (ML)], the pron. being then [put into the acc., and (ML)] attached to the v., [so that it becomes شَهِدْنَا فَيَة (IA), as in رَوْمُ شَهِدْنَا أَلْفَغٍ (ML)]; and afterwards this [attached (IA)] pron. (IA, ML), when in the acc. (ML), so that it becomes تِجْزِي (IA): the 1st saying being transmitted from S, and the 2nd from Akh. The prop. occurring as an ep. must be enunciatory, instances transmitted to the contrary being paraphrased [34] (ML). The requisite prop. does not occur as an ep.; though it does as an enunc., contrary to the opinion of IAmb, as زَيْد إِصْرَة (26) (IA). Sometimes, however, the requisite [prop. apparently (IA)] occurs as an ep., by subaudition of a saying, which is [really (R)] the ep. (R, IA), the requisite prop. being its reg. (IA): the saying [of Al' Ajjaj (J)]

حتى إذا جِب الطَّلَام واختلطَ
جبَّروا بْدِنَتٍ هُل رايتَ الدُّشَب قِطٍ

[Until, when the darkness of the night overspread the light of the day, and blended with the light, they brought to me watered milk, (whereof it is said,) Hast thou seen the wolf ever? (Jsh)] meaning (M, R, IA, ML) بَمْذَقْ مُقَول
(415)

(M, R), on account of its dark color, because it is diluted milk (M), [or] مقولنقلة هل الله (IA), [or] مقولعند رؤيته ذاتك; and

then we have not a necessity.

[For thou art only a brother (of whom it is said), May God grant we lose him not! (Jsh)] meaning     أَخَ مَقُولُ نَجَا (ML): as it occurs as a d.s., like لقيت لا جعلنا الله نعمة

I met Zaid, (it being said of him,) Beat thou him, i.e. مقولا في حقه هذا القول; and 2nd obj. in the cat. of طلى (R), like [the saying of Abu -dDardá (M)] وجدت الناس أخبر تفلا

I have found men to be (persons whereof it is said,) Try him: thou wilt hate him (M, R), i.e. مقولا فيهم هذا المقال (M). And IS and F hold this subaudition to be necessary in the enunc, i.e. زيد مقول نعمة أضربة Zaid (is a person whereof it is said,) Beat thou him; but most hold it to be unnecessary (IA).

§ 145. They qualify by (1) the state of the qualified, [often (R), as مرتبرجل حسي I passed by a goodly man, since the goodliness is the state and quality of the man (Jm)]; (2) the state of its (M, IH) connected (M), [i.e.] belonging, [i.e. by a relative ep. accruing to it
because of its belonging (Jm),] as

I passed by a man whose young man was goodly (IH),
since the man’s being goodly as to the young man is a
meaning in the man, even though it be relative (Jm).
This connected, (1) if pronounced with Tanwin, agrees
with the ant. in case, without dispute, as

مررت برجل حسي غلامة

passed by a man whose young man was goodly, since
the man’s being goodly as to the young man is a
meaning in the man, even though it be relative (Jm).
This connected, (1) if pronounced with Tanwin, agrees
with the ant. in case, without dispute, as

مررت برجل حسي غلامة

and the act. and pass. parts. governing the direct obj. in the acc. are then not
past [345]: (2) if pre., is (a) an assimilate ep., which
must be pre. to its ag., as

مررت برجل حسي الوجة

since it has no obj.: (b) not an assimilate ep., (a) past, intrans.
which is pre. to the ag., as

مررت برجل قائم الغلامة

and does not become det. because of its prefixion to its
reg. [111]: and trans., which may not be pre. to the ag.,
because, if you prefix it to the ag. without mentioning
the direct obj., as

مررت برجل ضارب غلامة

the ag. is liable to
be mistaken for the obj., so that the act. part. is not
known to be connected, while, if you mention the direct
obj., it also is not allowable [345]; and, if pre. to the
direct obj., must be followed by the ag. in the nom., as

مررت برجل ضارب غلامة فاز وبلاد ضارب غلامة غارة

since, if we did not mention [the ag.], the act. part. would
be unconnected; and becomes det. by reason of the pro-
thesis, because pre. to a n. not its reg.: (b) not past,
which, according to S, may be made an ep. unrestrictedly
like the one pronounced with Tanwīn, whether it be present or future, as "مرَتْ بَرِجلٍ ضَارِبٌ عَالِمَةٌ عَلَى" and whether it denote physical action, i.e., what is sensible, visible, like "قاتِل" or other than physical action, like "عالِم" and مَلَّازِم; but, as Y says, if present, must be in the acc. as a d. s., even though it be to an indet., whether it denote physical action or not, as "مرَتْ بَرِجلٍ ضَارِبٍ عمَّر" and, if future, must be in the nom.; whether it denote physical action or not, as being with the subsequent nom., a nominal prop. ep. of the indet., as "مرَتْ بَرِجلٍ ضَارِبٍ عمَّر" while S agrees with him as to the allowablility of the acc. in the 1st, and nom. in the 2nd; but disagrees with him as to their necessity, citing the saying of Ibn Mayyāda


And thou gazedst from the chink of the curtains with eyes ailing, that sickness is infecting, sound, where the act. part., denoting unrestrictedness [in time], is in the predicament of the present and future, and saying that the version is مُتَخَالَطَةٌ with the gen., while others cite مَتَخَالَطَةٌ
They defended the hock-tendons from the encroaching of the horse Al'Asâ, and left him having in him hard breathing that panting is pervading with the nom. of مَوَّٰلَةٍ, which Y might attribute to inchoation: and, as IIU says, if denoting physical action, must be in the nom. by inchoation, whether it be present or future; and, if denoting other than physical action, then, if present, must be in the acc. as a d. s., and, if future, must be in apposition with the ant.: while S controverts him also as to the necessity, not as to the allowability. All of this is when you intend to make the act. part. govern like the v.: but, when you do not intend that, and make it a n., only the nom. is allowable in every case, as مررت برجل ملازمة رجل.

I passed by a man whose attendant was a man, i.e. صاحب ملازمة: you treat ملازمة like what is not derived from the v., as you treat صاحب whose companion; and accordingly you say in the du. and pl. برجل ملَّازمَة الزيدابي and ملَّازمَة بنو قلبي. The following [eps.] other than the act. part., pass. part., and assimilate ep., occur connected, (1) regularly, vid. the rel. n., as برجل مصرى حمارة by a man whose ass was Egyptian, because, being i. q. مَّسَّوُهُ, it governs with its government: (2) by hearsay, badly, vid. (a.) سوء برجل سوء هو والعدل, and سوء ابواة. by a man such that he and non-existence, and
his father and his mother, were equal or alike, the chaste, well-known construction being to put into the nom. [as a prepos. enunc. (K, B on II. 5.)] by inchoation, according to which it is bad [though allowed by Z and B] that in the place of the nom. should be ag. of سؤاد in II. 5. Verily they that disbelieve, alike etc. [28] on the ground that alone is in the nom. as pred. of [as though were said (K, B), as you say من يزيدا مختتم ابوي وابين عم (K)]; and as برجل I passed by a man whose dirham was complete, i.e. تام, so that it requires one ag., contrary to the 1st, because, being i. q. مستَو, it is between two and upwards; (b) [رجل حسب in] your saying برجل حسب فذلة by a man whose bounty was sufficient for thee and whose father was a man, i.e. كامل perfect; (c) the quantities, as برجل عشرة علمانة by a man whose young men were 10 and بهية فراغ طولها by a serpent whose length was a cubit; (d) the generic substantive denoting what the thing is made of, as بسرج خبر صفته by a saddle whose covering was silk and بكتاب طبي خاتمًا...
by a letter whose seal was clay; (e) the generic substantive notorious for some idea, as 

by a man 
whose young man was a lion, i.e. 

(f) your saying 

and 

by a man whose father was like thee and 
whose mother's father was a father of 10. These are all 
are among the prims. that occur as eps. not in accordance 
with analogy [142] (R).

§ 146. As the ep. agrees with the qualified in its 
inflexion, so does it agrees with it in number, determin­
ateness and indeterminateness, and gender: except when 
it is (1) [denotative of] the act of what is connected with 
the qualified, for it agrees with the qualified in inflection 
and determinateness and indeterminateness, but not in 
anything else; (2) an ep. wherein the masc. and fem. are 

[i. q. فاعل ] and i. q. [269]; 

(3) a fem. applied to the masc., as 
[265] (M). [See also § 143 and § 356.] The ep. follows the 
qualified (IA, Sh, ML), as inflectionists say, in four out 
of ten things (Sh, ML), which is the case only in the 
proper ep. (ML); but really (Sh) in [two out of five, vid. 
one of the three cases of (Sh)] inflection, and [one of 
(Sh)] determinateness and indeterminateness, [as ] 

and (IA). In number and gender
its predicament is that of the v. [that would occupy its place in that sentence (Sh): and therefore, if it govern in the nom. a latent pron., it agrees with the qualified unrestrictedly, as ود، رجل حسن، زيد رجل حسنى، and نساء حسنات، and أُباها حسنات، and أُباها حسنات; so that it agrees in gender and number, as the v. would agree if you put a v. in the place of the ep, and said رجل حسن، ود، رجل حسن، and أُباها حسنات، and أُباها حسنات: while, if it govern in the nom. an explicit n., it agrees in gender with that explicit n., but in number is sing.; so that it follows the course of the v. when governing an explicit n. in the nom. (IA)], as [وَدُّ الْمُرْبِعُ الْحَسَنَةُ اَمْهَة (Sh)], like (IA, Sh) and حسنى ابواها, whence ربنا من هذة القرية الطالم أهلها IV. 77. Our Lord, deliver us out of this city whose inhabitants are wrong-doers, and بَرْجل حسنى اَباوها، and بَرْجل حسنى اَباوها (Sh), and بَرْجل حسنى اَباوها and بَرْجل حسنى اَباوها (IA, not حسنى ابواها and حسنى ابواها and حسنى ابواها, like أُلكُنَى الْبَرَاغِيَّةُ, save according to the dial. of
[21]; except that the Arabs, treating the broken pl. like the sing., allow as chaste "مرت برجل تعود غلامانة," as you say "تاع غلامانة" (Sh). The result, therefore, is that (IA) the [1st (145) (IH)] ep. [qualifying by the state of the qualified (R), (and) governing a pron. in the nom. (IA),] follows the qualified in [four out of ten things, one of the three cases of (R, IA)] inflection; and [one of (R, IA)] determinateness and indeterminateness, [though some of the KK allow the indet. to be qualified by the det. in what contains praise or blame, citing Woe unto every slanderer, back-biter, who hath amassed wealth, and Akh allows the qualified indet. to be qualified by the det., saying that is ep. of the other three cases (R) in the relative phrase "أنا فأخراي يقومان مقاتهما من الذين استحق مثولهم الأوليائي" V. 106 And if it be discovered that they have incurred a sin, then the testimony shall be the testimony of two others, that shall stand in their place, of them that it hath been incurred against, i.e. the heirs, the meetest for testimony, by reason of their kinship and their knowledge]; and [one of (R, IA)] the three numbers, [though اکسار برمطة اعشار A cooking-pot of pieces, and fragments, joined together, a worn out garment, and نطقة امشاج mixed semen are said, because the
cooking pot is joined together from the pieces and fragments, and the garment made up of cuttings every one of which is worn out, and the semen compounded of things every one of which is mixed, and they are emboldened to that by the fact that, being a pl. of paucity, is in the predicament of the sing., as

XVI. 68. We give you to drink of what is in their bellies, the pron. belonging to the anc. and, S says, is a sing., not a pl., though لُكْمَ خَرَادِيْلُ a tattered shirt and minced meat occur (R); and [one of (R, IA)] the two genders (IH, IA), except when it is an ep. wherein the masc. and fem. are alike, like ڤْمْلُ فَعْلُ or ڤْمْلِ فَعِلْ i. q. ڤْمْلُ or ڤْمْلِ, or is a fem. ep. applied to the masc., like ُجَلَّمْ (Jm): while the [2nd (IH), connected (R, ML)] ep. [qualifying by the state of the belonging (R), (and) governing an explicit n. in the nom. (IA).] follows [the qualified (IH, IA)] in [only (ML) two out of (R, IA, ML) the first (IH)] five, [one of the {three (R, DM)} cases of inflection, and one of determinateness and indeterminateness (R, IA, ML)]; being like the v. [governing an explicit n. in the nom. (IA)] in (IH, IA, ML) the [five (K, IA)] remaining ones (IH, IA), the three numbers and two genders (R, IA, ML); so that, whether the ag. be sing., du., or pl., it is sing. (R, IA), even if the qualified be different from that (IA), except that the ep. governing
a [broken (DM)] pl. in the nom. may in chaste [usage] be a sing. or broken [pl.] (ML); and, whether the ag. be masc. or fem., it agrees therewith (R, IA), even if the qualified be fem. or masc. (IA), or is masc. when the ag. is improperly fem. or proper but separated (R). Hence قام رجل قاعد غمانة is good, [as قاعد غمانة is good; and also, because the ag. is an improper fem., as قاعدون غمانة is good (R)]: and قاعدون غمانة is weak, [because it is equivalent to قاعدون غمانة; but less weak than قاعدون غمانة, because the f and 2 in the v. are mostly ags., contrary to the f and 2 in the du. and pl. of the n., for they are ps. applied as signs of the du. and pl. (K)]. and قعود غمانة is allowable (IH), because, when you break the n. resembling the v., it becomes literally excluded from its commensurability with, and affinity to, the v., because the v. is not broken; so that قعود غمانة does not contain a semblance of combination of two ags., as قاعدون غمانة does, because of its resemblance to يقعودون غمانة, in which two ags. are apparently combined unless the 2 be excluded from the quality of n. to that of p., or the explicit n. be made a subst. for the pron., or the v. be made an enunc. preceding the inch. (R): and the broken pl. is [pronounced by some to be (Sh)] pre-
ferable (Sh, ML) to the sing. (Sh, DM), which opinion I hold (Sh), as

[by Zulnair, I came to him in the early morning, and found him to be such that his upbraiders were sitting beside him in the detached sand-heaps (DM)], this verse being adducible in evidence because this predicament holds good also in the enunc. and d. s. (ML); while the sound pl. is said only by him that says (Sh). And, if you rightly considered, you would find the 1st ep. also to be like the v. in the five remaining ones, because its ag. is then the pron. covert in it relating to its qualified, and the v., when attributed to the pron., has the 1 affixed to it in the du., the گ in the rational pl. masc., and the ۰ in the pl. fem., and is femininized in the sing. fem.; for which reason you say بِرِكَانِی، بِرْجَل ضَارِب، بِامَرَاتِی، بِامَرَة ضَارِبة، بِرِجَال ضَارِبِی، ضَارِبِی، ضَارِبِی، ضَارِبِی، بِنَسْوَة ضَارِبَة، ضَارِبِی، ضَارِبِی، ضَارِبِی، تَضْرِبانِی، تَضْرِبانِی، تَضْرِبانِی، Tَضْرِبانِی، Tَضْرِبانِی، Tَضْرِبانِی (R). In

سبع اسم رکب الاعلى LXXXVII. 1. Glorify thou the most high name of thy Lord, or the name of thy Lord the Most High اسم الاعلى may be ep. of the [pre. (DM)] اسم الاعلى or [post. (DM)] رکب ، but in جَانِی عَلَم زید الظُريف
The clever young man of 'Abd came to me the ep. belongs to the pre., not to the post., except by reason of indication, because the post. is put only for particularization, not for its own sake, [whereas the post. in the text is intended by the predicament of the pre., i.e. the glorification (DM)]; and conversely in Every youth that is pious is fortunate the ep. belongs to the post., because the pre. is put only for generalization, not for the sake of passing judgment upon it (ML). [But] in XXX. 31. (117) may be [in the nom. as (K)] ep. of (K, B), like

 Aristotle, *Every youth that is pious is fortunate* the ep. belongs to the post., because the pre. is put only for generalization, not for the sake of passing judgment upon it (ML). [But] in XXX. 31. (117) may be [in the nom. as (K)] ep. of (K, B), like

And every friend other than the breaker of his heart for the sake of his friend is worthy of being shunned and turned away from: AH says that (117) may be in the gen. as ep. of , which is the more frequent, as (117); or nom. as ep. of (N): [and] in Ka'b's saying

And said every friend that I was wont to hope for (the beneficence, or aid, of), i.e. *Amul, or , because substances are not hoped for, Assuredly I will not divert thee (from thy plight, by lightening it to thee and com-
forty ing thee; wher­ efore send for thyself) : verily, or because [520], I am so busied as to be distracted from thee and its two regs. are an ep. of كل خليل or كل, so that their position is that of a gen. or nom.; but the 1st is better, because كل is prefixed only to import generality, the real subject being its gen. (BS). Therefore [90] is of weak authority (BS, ML), because كل is qualified; whereas its gen. ought to be qualified, because it is the intended (BS), and إلا الفرديني ought to be said, with the gen as ep. of أجل (DM). There is no harm in our mention­ing some of the predicaments of the ep. neglected by [Z and] IH. The 1st is the union of eps. with separation of qualifieds. When the ep. is single, and has two regs., (1) if they agree in inflection, (a) if because of coupling, then, (a) if they agree in determinateness and inde­ terminateness, their eps. may be separated, as جاءني زيد الطريف وعمرو الطريف The clever Zaid and the clever 'Amr came to me; or united, as جاءني زيد وعمرو الطريف 'Amr came to me, the masc. then prevailing over the fem., as رايت رجلا وامرأة طريفية I saw a clever man and woman, and the rational over the irra­ tional, as مرت بالإبددري ونسهما المقبلين I passed by the advancing two Zaids and their horse, as likewise is the case in the enunc. and d. s., as
The two Zaid and the she-ass are advancing and
Zaid and Hind and the he-ass came to me making haste; (b) if they differ in determinateness and indeterminateness, their eps. cannot be united, so that you do not say "here Na'ta and Faslilaha rata'ani", because difference of the ep. and qualified in determinateness and indeterminateness is disallowed; and therefore they are either separated or united in an anacoluthic ep., as A man and Zaid (I mean) the two clever ones came to me: (b) if not because of coupling, as أعطتني زيدا أبي I gave Zaid his father, their eps may not be united, but are separated or united in an anacoluthic ep., because the appos. is in the predicament of the ant. as to inflection, and one n. is not 1st obj. and 2nd: (2) if they differ in inflection, then, (a) if they differ in sense also, their eps. may not be united, so that they are either separated or united in an anacoluthic ep., because the appos. is in the predicament of the ant. as to inflection, and one n. [as appos. of the 2nd reg.] is not obj. of [itself as appos. of] the 1st; and, if separated, the ep. of each one of them should properly be beside it, as لقي زيدا الطريف عمرا الطريف The clever Zaid met the clever 'Amr, though they may be put together, as لقي زيدا الطريف عمرا الطريف, the ep.
of the 2nd being beside it, and the ep. of the 1st after the ep. of the 2nd, because, when separation of the ep. and its qualified is unavoidable, separation of one from its companion is better than separation of both together, as in the d. s. [74]: (b) if they agree in sense, as ضَرَّبُ زِيَدٍ عُمْرَٰٰا Zaid fought with 'Amr, their state is similar according to the BB; while Hsh and Th allow their eps. to be united, from regard to the sense, since each of them is ag. and obj. in respect of the sense, except that Hsh, giving preponderance to the side of the ag., because it is the essential of the sentence, puts the ep. into the nom., as ضَرَّبُ زِيَدٍ عُمْرَٰٰا الظَّرِيفَيى, while Th makes the nom. and acc. equal, because of their equality in sense. If the op. [of the two regs.] be not single, then, (1) if it be repeated for corroboration, the eps. may be united, as قَامَ زِيَدٍ وَقَامَ عُمْرَٰٰا الظَّرِيفَيى; (2) if it be not repeated for corroboration, then, (a) if the two ops. be of one sort, i.e. both [ns., vs., or ps.] governing the nom. or acc., or both ns. [or ps.] governing the gen., or both inchs. or enuncs., (a) when one of them is coupled to the other, and the two regs. share in one name, as when they are both ags., obj. enuncs., or inchs., their eps. may be united, according to S and Khl, when the two [regs.] agree in determinateness and indeterminateness, as ضَرَّبَتْ زِيَدٍ وَأَكَرَّمَتْ بِكَرَا Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Ziyad and Qām Z
whether be ep. of the two inches. or two enuncs.; but Mb, Zj, and many of the moderns disallow that, except when the two ops. agree in sense together with the conditions mentioned, as جَلَّسَ أَخْوَكْ وَقَصَّ أَبْوَكَ السَّكِيرَمَيِّ Thy generous brother and father sat; and Mb disallows such as هذَا رَجُلٌ وَذَلِكَ امرأة منطقة, because of the difference of the two dems. in nearness and remoteness, contrary to the opinion of S, who treats their enuncs. like the ags. of two different vs. (b) when one of the two ops. is not coupled to the other, or the two regs. do not share in a particular name, or do not agree in determinateness and indeterminateness, their eps. may not be united; so that you do not say هَذَا جَأَرِيَةٌ أَخْوَيِّي إِبْنِيَيُّ on the supposition that كَرَأْمٌ كَرَأْمٌ is ep. of أَخْوَيِّي إِبْنِيَيُّ and كَرَأْمٌ كَرَأْمٌ by anacoluthon, because one of the two ops. is not coupled to the other; nor هذَا رَجُلٌ وَذَهَبَ كَرَأْمٌ كَرَأْمٌ, because one reg. is an inch. and the other an enunc.; nor جَأَرِيَةٌ أَخْوَيِّي إِبْنِيَيُّ زَيدٌ وَذَهَبْ رَجُلٌ كَرَأْمٌ, but use anacoluthon, because of the difference of the two regs. in determinateness and indeter-
minateness: (c) some of the moderns hold anacoluthon to be unconditionally necessary upon difference of the two ops., because, the op. of the ep. and qualified being correctly one thing [131], the ep. would [otherwise] be a reg. of two ops.: (b) if the two ops. be not of one sort, as這裡為*Zayd* and ضربت*Zayd* وائی* عمر* قائم, the majority disallow union of the eps. of their regs., but some allow such as لَعْلَمُ زِيدُ الطَّرَفِيِّي; while, if the two ops. and the government differ, the majority hold anacoluthon of the common ep. to be necessary, except Ks, who allows union of eps. upon approximation of sense, as ضربت*Zayd* والمهام* عمر* الطَّرَفِيِّي, because Zaid and 'Amr are insulted together (R). When two regs. of two ops. united in sense and government are qualified, the ep. is put in apposition with the qualified in the nom., acc., and gen., as ذهب*Zayd* وانطلق* عمر* العاقلی and مررت*Zayd* وجفت* حديث* Zayd* وکلمت* عمر* الطَّرَفِی, but, if the sense or government of the two ops. differ, anacoluthon is necessary, as جاء* Zayd* وذهبت* عمر* العاقلی [or=en* العاقلی] with the acc. or nom. by subaudition of a v. or *in.ch.*, i.e. هما* اتَّبَعَانِ or اتَّبَعَانِ الطَّرَفِی, and انطلق*Zayd* وکلمت* عمر* الطَّرَفِی, and مررت*Zayd* هما* الطَّرَفِی, and* اتَّبَعَانِ or اتَّبَعَانِ الطَّرَفِی, i.e.
Such as عبد الله وهذا زيد الرجلي الصالحي، however, is not allowable by anacoluthon, because you may not amalgamate him that you know with him that you know not. The 2nd is the separation of eps. with union of qualifieds. When the qualified is an aggregate having different eps., (1) if the eps. be on a par with it in number, apposition and anacoluthon to the nom. as enunc. or inch. of a suppressed inch. or enunc. are allowable, as مررت بثلاثة رجال شاعر كاتب وپازر... i.e., when you put the nom., منهم شاعر كاتب وبپاز ببعضهم شاعر وببعضهم كاتب وببعضهم پازر... or منهم شاعر ومنهم كاتب ومنهم پازر... but, if the qualified and eps. differ in determinateness and indeterminateness, anacoluthon of the ep. to the nom. is better, if the d. s. have no meaning there, as بالرجليه قصير وطول... while anacoluthon to the acc. also as a d. s. is allowable, if the d. s. have a meaning, as بالرجليه ضاحكا وباكيا... and in either case apposition as a subst. is not disallowed [154]: anacoluthon to the nom. is allowable in the pred. of the anullers of inchoation also, as

 فلا تجعل ضيف مقرب
واخر معزول عي البيت جانب
Then make thou not my two guests to be such that (of them is) a guest brought near, and (of them is) another set apart from the tent, shunned, i.e. ومنهما ضيف مقرب ومنهما آخر اللخ، and

And their routed became, wherever we met, such that (of them were) a party let go free, and a party having the two hands tied behind the back, and a party slain upon the spot, i.e. ومنهما طليقن ومذكور اليدئي ومزعف.

As though their laden camels, when they rose, were three dogs, two of which were attacking each other (R). When the non-sing. is qualified, the eps., if different, must be separated by coupling [539], as مررت بالزبيدي الكرم and برجال فقيه وكاتب وشاعر and البخيل; and, if the same, are put in the du. or pl., as مررت برجل البكاري and برجال كرمك (IA). If, however, the qualified be single, and the eps. numerous, as مررت برجل شاعر كتب بزاز.
apposition is better; and anacoluthon is allowable, i. e. 

And the 3rd is anacoluthon of the ep. in the 
nom. or acc (R). When the qualified is known without 
the ep., as 

I passed by Imra al-Kais the poet, or (he is, or I particularize or mean,) 
the poet, apposition is allowable in the ep., so that [in 
the ex. mentioned] it is governed in the gen.: and anaco-
luthon, with the nom. by subaudition of هو · and acc. 
by subaudition of a v., which must be أخذ or عنن in 
the ep. of manifestation, as in the ex. mentioned, 

in the ep. of praise, as in the saying 

Praise be to God: (I laud) the Worthy of praise!, and 

أدم in the ep. of blame, as CXI. 4. [57], read among 
the Seven [by 'Āsim (B)] with the acc. by subaudition of 
أدم, and nom. by apposition or subaudition of هي (Sh). 

In such as 

Guidance for 
the pious, who, or (I mean, or praise, or they are) those 

who and the conjunct may be an 

appos., or [in the acc. or nom.] by subaudition of أخذ 
or هو · أمدح ; and, if an appos., is an ep., not a subst., 
except when the former is impossible, as in CIV. 1. 2., 

[ him that being a subst. for كل (K, B),] because 
the indet. is not qualified by the det. (ML). Allowability
of anacoluthon is dependent upon the following conditions:—(1) that the ep. should not denote *corroboration*, as in [141] and LXIX. 13. [438], because anacoluthon would be a disconnection of the thing from what it is connected with in meaning; the qualified in such cases being indicative of the meaning of the ep.: (2) that the hearer should know what the speaker knows of the qualifiability of the qualified by that ep., because, if he do not know, the qualified is in need of that ep. to explain and specify it, and there is no anacoluthon with need; or that, when you qualify the qualified by an ep. that the person addressed does not know, that ep. should necessarily entail another ep., in which case anacoluthon is allowable in that inseparable 2nd, as *I passed by the learned man*: (he is, or I praise) the venerated, because learning for the most part necessarily entails *veneration*. The two conditions being combined, anacoluthon is allowable even in a 1st ep., as CXI. 4. and [57]; and Zji, who prescribes repetition of the ep. as a condition of anacoluthon, is refuted by the text. If the ep. intended to be anacoluthic be *det.*, the qualified must not be a *dem.*, because the *dem.* is in need of its ep. to explain its substance: and, if it be *indet.*, it must be preceded by another explanatory ep.; and must not denote mere *particularization* also, because, should the *indet.* need a thousand eps. to particularize it, anacoluthon is not allowable, since there is no anacolu-
Anacoluthon with the indicative of disconnection and separation is (1) the most known in the *indet.*, since, the exterior of the *indet.* being in need of qualification, the anacoluthon is strengthened by the ‹, as *دیری اَلْغ* [57]; (2) allowable in the *det.*, as in the saying of Khirnik

Let not my people perish, who are the poison of the aggressors and the bane of the camels for slaughter, the alighters in every place of battle—and (I praise) the clean, or pure, as to the places of tying of the waist-wrappers, i.e. continent, chaste; (3) sometimes found in the 1st *ep.* when the train of the qualified is long, as *Zj* says on

But piety is (the piety of) the one that [126] believeth in God and the last day and the angels and the Scripture and the Prophets, and giveth wealth notwithstanding [507] love of it unto the needy of the kinsfolk and the orphans and the poor and the wayfarer and the beggars and in freeing the necks, and performeth prayer, and
giveth the poor-rate—and (they are) the fillers of their covenant that is ep. of [147]. The in the anacoluthic ep., acc. or nom., is parenthetic. The anacoluthic ep. may differ [from the qualified] in determinateness and indeterminateness, as CIV. 1. 2. (R), *الذي* being a vituperative acc. (I blame) him that (K, B), or nom., (he is) he that (B). When there are many eps. [of a known thing (R), the qualified being manifest without them all (IA)], they may [all (IA)] be in apposition or anacoluthic (R, IA); or some may be in apposition, not others, provided that apposition precede, since apposition after anacoluthon is bad (R). If, however, the qualified be particularized by means of some, not others, the former must be in apposition; while the latter may be in apposition or anacoluthic: and, if it do not become manifest save by means of them all, they must all be in apposition, as مَرْتُ بَزَّدُ الفَقِهَةِ الشَاوِرِ الكَاتِبِ (IA). Every anacoluthic ep. is oftenest [denotative of] praise, blame, or commiseration, as الحمد لله الحميد [57], مَرتُ بَزَّدُ الفَاسِقِ, and sometimes [of] defamation, as بَزَّدَ الْعَاصِبِ حَقِي. We have mentioned the state of these accs. and noms. in the voc., [saying, “The cat. of particularization is orig. vocation, being transferred from the cat. of vocation because of an is participation between the two cats., since the voc. also is
particularized by the allocution from among its likes. The state of the exterior of دم to دم and of its ep. as to inseparability of the nom., is like their state in vocation; but the aggregate of such as اية الرجل in the cat. of particularization is in the place of the acc., because of its occurrence in the position of the d. s., i.e. مختصاً particularized from among men: and sometimes ای is replace 1 by a n. in the acc. indicative of what is meant from the pron. mentioned, and either synarthrous or pre., seldom a proper name. IH says, The synarthrous is not transferred from vocation, because the voc. is not synarthrous: but such as اية الرجل is transferred from it decidedly: and the pre. admits of being transferred from the voc. and governed in the acc. by the supplied یا, as in ایئة الرجل, or of being governed in the acc. by a supplied v., like اخص, اعني, or ابن; and, says he, transfer being contrary to the o. f., should rather be governed in the acc. in the same way as العرب. But it should rather be said that the whole are transferred from vocation, and governed in the acc. in the same way as the voc., in order that the cat. of particularization may be treated uniformly; but that they allow the acc. and prefixion of the ل in نحى العرب because it is not really a voc., and because the voc.
p., combination of which with the ج is disliked, is not expressed in the cat. of particularization. And they say, If the particularization with the ج or prothesis be after the pron. of the 3rd pers., as مَرَتْ بِهِ الْفَسَقُ, or explicit n., as ﺛَمَّ ﻟَهُ ﺍٰ، (57), or if the particularized be indet., it is not of this cat.; but is an acc. of praise, as ﺛَمَّ ﻟَهُ ﺍٰ, or blame, as CXI. 4., or commiseration as

لَنَا يَوْمٌ وَلِلْكَوْرَاءِ يَوْمٌ ﻣَنْ تَطِيرُ الْبَيْنَاتِ وَلَا ﺃَدْبُرُ

We have a day, and the partridges have a day: they (I commiserate) the wretches fly, and we fly not and دِيَارِيِّ ﺍٰ ﺍٰ (57), governed by a v. that is not expressed, i.e. إِعْنَى or أَخْصَى in the whole, or أَلَمْ, أَمْدَحْ, أَتْرَحْمَ, each in its own position. But, if the whole were said to be transferred from the voc., it would not be improbable, because the whole contain the sense of particularization, so that we should be treating this cat. uniformly]. Y holds apposition to be necessary in commiseration, as an ep. where it is possible; and as a subst. where it is not, as مَرَتْ بِهِ ﺍٰ, ﺱَمَكُيِّ and رَاءِبَةُ الْبَيْنَاتِ [147]: but Khl allows anacoluthon with the nom. or acc., as in praise and blame. If, however, the ep. do not imply any of the meanings mentioned, it may not be anacoluthic, as مَزَيدُ ﺍٰ, لِكَنْ, ﺑَلْ and ﺑِلْ, for
what is after them may be an anacoluthic nom., whether the meanings mentioned be intended or not, and whether the coupled be an ep. or not, because, being ps. denoting digression and emendation, they notify disconnection, as

\[ I \text{ passed by a man standing: nay, (he was) sitting and} \]

[108, 545], or [440} 

These conditions of the anacoluthic ep. are respected only when apposition as an ep. is also allowable; not when it is not allowable, as in [some of] the exs. mentioned in the union of eps. with separation of qualifieds (R). The ep., when anacoluthic, is governed in the nom. or acc. by subaudition of an inch. or v., as

\[ \text{Merrett بِراجٍ قائمٍ بِلّ قاعدة} \]

\[ \text{or Merrett بِراجٍ هِوَ الكَرِيم} \]

\[ \text{Merrett بِراجٍ هِوَ الكَرِيم} \]

\[ \text{i.e.} \]

\[ \text{Merrett بِراجٍ هِوَ الكَرِيم} \]

\[ \text{which, says IM, must be understood, and may not be expressed} \]

[29, 57]: and this is right when the ep. denotes praise, as

\[ \text{Merrett بِراجٍ} \]

\[ \text{or blame, as} \]

\[ \text{Merrett بِراجٍ} \]

\[ \text{or commiseration, as} \]

\[ \text{Merrett بِراجٍ} \]

\[ \text{but, when the ep. denotes particularization, subaudition is not necessary, as} \]

\[ \text{Merrett بِراجٍ} \]

\[ \text{where, if you will, you express [the inch. or v.], saying} \]

\[ \text{Merrett بِراجٍ هِوَ الخياط} \]

\[ \text{IA}. \]

In I. 6. 7. [498] may be ep. of [the det. (K)] [though it does not become det., even if pre. to dcts. (K), by treating the conjunct as indet., since something known is not intended by it (B).] like
[the synarthrous in (B) [144]. In XX. 79. And make thou for them a dry path in the sea is also read; which may be pl. of, like [the synarthrous in (B) ], and (K), the sing. being qualified by it [for corroboration (K) (and) for intensification (B)], like

(146), by AlKuṭāmī, As though the timbers of my camel-saddle, when she drew together sources of milk having little milk and a ravenous gut (N), where he makes it, because of the excess of its hunger, like a hungry multitude (K).

§ 147. The pron. is not qualified, [because the prons. of the 1st and 2nd pers. are the most det. of dets., and the original ep. of dets. denotes manifestation (140), and manifestation of the manifest is production of the existing; while the ep. importing praise or blame is not used, because the original ep. is disallowed: and because the pron. of the 3rd pers., its exponent being mostly lit., becomes manifest by its means; or because it is made to accord with the prons. of the 1st and 2nd pers., as being homogeneous with them (R)]: nor does it qualify (M, IH), because the qualified, being among the dets. [146], ought to be more particular or equal [148]; whereas there is none more particular than the pron., nor any equal to it (R). The proper name does not
qualify, [because it is applied to denote only the individual substance, not an idea in a substance (R)]: but is qualified by the [two (R)] vague [ns. (262)], by the synarthrous, and by the pre. [to the det. (M), (vid.) to the proper name, to one of the two vague ns., or to the synarthrous, not by the pre. to the pron. (262), because it is more det. than the proper name (R), as مَرْرَتْ بُرَيْدُ بُرَيْدُ الرَّكْبِ (142) هَذَا by the generous Zaid, and بُرَيْدُ الرَّكْبِ (142) هَذَا صَلَحِي بُعْرَرْنُ by Zaid, the companion of 'Amr or صَلِحِي بُعْرَرْنُ thy friend or صَلِحِي بُعْرَرْنُ the rider of the black. The vague is qualified by the synarthrous, substantive or ep., its qualifyability by the generic substantive (142) being what it is singular in, exclusively of the rest of the ns., as اَبْصَرُ ذَٰلِكُ الرَّجُلُ See thou that man and اَبْصَرُ ذَٰلِكُ الرَّجُلُ those people, (51), and اَلْيَـا هَذَا الرَّجُلُ (51) (M). The dem. is qualified by only the synarthrous and the conjunct (148). The only conjuncts that occur as eps. are such as have the ج in their beginning, like اَلْيَـا، اَلْيَـا، اَلْيَـا، etc., because of their resemblance literally to the assimilate ep. in being of 3 letters and upwards, contrary to اَلْيَـا and اَلْيَـا; while the conjunct اَلْيَـا does not occur as an ep., because, it being mostly cond. and interrog., seldom conjunct, that most frequent (usage) is observed; and the تَأْيُدُ ذِرْلِ qualities, even though it be of 2 letters,
only because of its resemblance to the applied to qualification by generic substantives, as (142): and I know no decisive ex. of the conjunct's occurrence qualified, though Zj says that II. 172. (146) is ep. of and apparently it is enabled by the conjunct to dispense with the ep. (R)]. The synarthrous is qualified by its like, [by the conjunct (148) (R),] and by the n. pre. to its like (M, R). The n. pre. to the det. is qualified by what the proper name is qualified by (M). If we make the pre. n. qualified [146], we say that the pre. to the pron. is qualified by each of the 2 vague ns., by the synarthrous, and by the pre. to the pron., to the proper name, to each of the two vague ns., or to the synarthrous; the pre. to the proper name by each of the two vague ns., by the synarthrous, and by the pre. to the proper name, to each of the two vague ns., or to the synarthrous; the pre. to the dem. by each of the two vague ns., by the synarthrous, and by the pre. to one of these three; and the pre. to the synarthrous and to the conjunct by the synarthrous and by the pre. to it. All of this is according to the opinion of S, with which the majority concur [262] (R). The ep. of the dem. [148] and of in vocation must be made det. by the generic and Z's saying on the reading of Ibn 'Abla in that is true, the wrangling of the
inmates of the fire, with \( \text{تَخَاضُم} \) \footnote{155} in the acc. \footnote{as a subst. for \( ذَلِكَ \) \footnote{B}}, that it is an ep. of the dem. \footnote{ذَلِك}.

\emph{Verily that wrangling \&c. is true}, because dems. are qualifiable by generic substantives \footnote{(K)}, is a mistake; \footnote{and, says Shm, entails separation of the dem. and its ep. by the \emph{pred.}, which is not allowable \footnote{DM}}. Some ns. must be (1) qualified, whence (a) the gen. of \footnote{رب} \footnote{505}, when explicit, \footnote{[as IHsh mentions, which is the opinion of Mb, F, IS, and most of the moderns, but is disputed by Akh, Fr, Zj, ITr, and 1Kh \footnote{DM}]; (b) in vocation \footnote{51}; (c) in their saying \footnote{78}; (d) the subsidiary \emph{enunc.} or \emph{pred.}, d. s. \footnote{74}, and ep., as \footnote{Zaid is a good man \footnote{K, B on XXXIX. 29.} and \footnote{I passed by Zaid, the good man, whence \footnote{بل ائتم قوم تفتون} \footnote{XXVII.}} \footnote{48. But ye are a people that shall be tried, \footnote{ولقد ضربنا} for \footnote{الناس في هذا القرآن من كل مثل لعلهم يذكرون} \footnote{XXXIX. 28. 29. And assuredly \emph{We have pronounced} for men in this \emph{Kur’ân} of every parable—peradventure they will become admonished—being an Arabic \emph{Kur’ân}, [where \footnote{قرآنا عربيا} is a d. s. to \footnote{هذَا} \footnote{B},] and}}
by Kais Ibn Al-Mulawwi, the Majūn of Laila al-Āmi-
riyya, What! is that intercessor of Laila's nobler than Laila
herself to me, so that she seeks by means of him dignity
in my sight? Nay, have I been a man such that I obey her
not?, where as [505] is ep. of the pred. of (Jsh)]:
and hence F disproves the dependence of the adv. [مَغْرِب
(_DM)] in 505 [upon 505] upon 505, lest what
is coupled to the [explicit (DM)] gen. of 505 be devoid
of ep., [the predicamento of the coupled being that of the
ant. (538) (DM)]; saying that in 505 [505]
the ep. of the 2nd is suppressed, indicated by the ep. of
the 1st, which is not feasible here: (2) not qualified,
whence (a) the ags. of 505 and 505, 505; (b) the ns. far-
gone in resemblance to the p. [159]. except the indet.
505 and 505; which are qualified, as 505 and 505
[182] and 505 [180], while Akh coor-
dinates 505 with them, as 505 [184],
which is strong in analogy, because 505 is infl., [and the
infl. is not far-gone in resemblance to the p. (DM)];
whence the p. n. (ML). Ke, however, allows qualifica-
tion of the pren. of the 3rd pers. (R, ML) in such as
III. 4. There is no God but He, the Mighty, the Wise and the All-Merciful (R, DM), [i.e.] if the επ. denote something else than manifestation [156], as XXXIV. 47. [523] and II. 158. There is no God but He, the Compassionate, the Merciful, construing ἑαυτὸν to be επ. of the pron. latent in ἅρμον ἀλληλουίαν, and ᾿αἷμα to be επ. of (ML); but the majority attribute the like to the subst. (R, DM): and others than F and IS, [as IM says in the Tashil, but, as IHSh objects in his gloss upon it, F and IS themselves (DM),] allow qualification of the ἀγαθῶν of and on the authority of

\[
\text{by Zuhair, praising Sinūn Ibn Abl Ḥāritha alMurrī, Most excellent is the Murrī youth, thou, when they are present in the years of dearth at the fire of the kindler! (Jsh) and XI. 101. (DM) Most evil is the holpen help, (their help)! (473) (K, B)]; but F and IS [or rather the majority (DM)] attribute it to the subst.: and Z and AB [and B] say on ὡς ἐλεηθηκέναι τὸλοιπόν μὴν ἐκ νόημα ᾿αἷμα ἀνθάναι ὑπερβοια XIX. 75. And how many a genera-}
tion have We destroyed before them, that were goodlier in household stuff and look! that the prop. [(K, B, DM)] is [in the place of the acc. as (K)] ep. of كم; but correctly it is ep. of قر، [because كم is far-gone in resemblance to the p. (DM),] the pron. being pluralized by syllepsis, like the ep. of جميع in XXXVI. 32. [525]. Some ns. may be qualified (1) in one place exclusively, not in another, like (a) the op. qual. [act or pass. part. (DM)] and inf. n., which are qualified not before, but after government; (b) the conjunct, which is qualified not before, but after completion of the conj.: (2) universally, which is the prevalent case. And the saying of some on

by AlHuṭai‘a, [i.e. Jarwal Ibn Aus (Nw, Jsh) Ibn Mālik al‘Absi, surnamed Abū Mulaika (Nw),] I decided upon plain despair, (I despaired) of your bounty: and thou wilt not see a driver away of the free like despair (Jsh)] that ياسا depends upon ياسا is a mistake; the correct view being that its dependence is upon ينَّكَت suppressed, because the [op.] inf. n. is not qualified before its reg. comes, [and if كم were made dependent upon ياسا, the inf. n. ياسا would be qualified by ينَّكَت before its government (DM):] and AB [as also B] says on وَلا
V. 2. Nor [people (K)] repairing to the Sacred House seeking recompense that [the prop. (B)] is not ep. of ḍīmān, because [ḥūṣ (B)] is ep., and (B) the act. part., when qualified, does not govern in a case of choice, but that it is [in the position of (B)] a u. s. to [the (pron.) covert in (B)] ; which is a weak saying, the right view being that qualification after government is allowable (ML).

§ 148. According to the majority of GG (Sh), the [det. (Jm)] qualified is more [particular (M, IH), i.e. (Jm) det. (Sh, Jm), than the ep. (M, Sh, Jm), as مُرِيت بِهِ لِإِفْصَال, the proper name being more det. than the synarthrous (Sh)]; or equal (M, IH, Sh) to it (M, Sh, Jm), as مُرِيت بِالْرَّجْلِ إِفْصَال, both being synarthrous: but not less than it, as مُرِيت بِالْرَّجْلِ صَلِحِكُن; so that is a subst. according to them, not an ep., because the n. pre. to the pron. ranks with the pron. or proper name [262], either of which is more det. than the synarthrous (Sh). Their meaning by this is not that such individuals as the qualified expression is applicable to ought to be fewer than, or equal to, such as the qualifying expression is applicable to, for this is not uniformly true either in dets. or inde ts.; but that such of the five dets., i.e. the prons., proper names, vague ns., synarthrous, and n. pre. to one of them, as are qualifiable are
not qualified by such of them as are qualificative unless the qualified be more particular, i.e. more det., than its ep., or like it in determination: and accordingly their saying "The qualified is more particular or equal" is peculiar to the det. If, then, you find the more particular in any opinion [262] to be an appos. to the less particular, it is a subst. according to the holder of that opinion, not an ep.; so that the dem. in ُّنُهُذَا بَرَيْدٌ is a subst. according to IS, an ep. according to others. The ep. may not be more particular than the qualified, because wisdom requires that the speaker should begin with what is more particular: then, if the person addressed be satisfied with it, no ep. is needed; but, if not, such an ep. as will increase the person addressed in knowledge is added to it (R). Therefore the synarthrous is not qualified (M, III) by the vague ُّن, nor by the n. pre. to the anarthrous [det.], because they are both more particular than it (M); [nor] by anything except its like [or the conjunct (R, Jm), which also is like the synarthrous, because of their equality in determination, as "الرجل الذَّي كَان عَنْدُكَ ِجَارَِنِيُّ الرَّجُلُ الفَاضِلِ" (Jm),] or the n. pre. to its like [without a medium, as ِجَارَِنِيُّ الرَّجُلُ صَاحِبُ ِالْفَارْسِيِّ (Jm)], or with one, as ِجَارَِنِيُّ الرَّجُلُ صَاحِبُ لِجَامِ ِالْفَارْسِيِّ (Jm)]. The cat. of ُّنُهُذَا [147], however, [which ought to be qualifiable by each of the two vague ُّن, by the synarthrous, and by the pre. to one of the three (R),] is qualified by only the synarthrous
[and the conjunct, as and and according to the Tə'ī dial. (R)],
because of the vagueness: [for the dem., being vague in substance, cannot be individuated by means of another vague n. like itself; and the determination of the pre. is by means of the post., whereas the course most consistent with wisdom is for the vagueness of the vague to be removed by what is individuated in itself, like the synarthrous, not by the thing that acquires determination from another det., and that the vague n. would then acquire its borrowed determination from: so that the choice is restricted to the synarthrous; with which the conjunct is made to accord, because it with its conj. is i. q. the synarthrous, and also because the conjunct that occurs as an ep. (147) has a ل, even if it be red. (599), except the Tə'ī دُرُ (R): some, however, say that the synarthrous is a synd. expl. (142) (R, Jm) to the dem. (R), and some that it is a subst. for the dem. (Jm)]: and, for the same reason, [vid. that the ep. of the vague is meant to explain the nature of the substance demonstrated (R),] is of weak authority, [because white is general, not peculiar to one species exclusively of another, like man, horse, ox, &c. (R)]; but يَذَا الْعَالِمُ is good (IH), because, learned
being peculiar to one species of animal, it is as though you said ْهَذَا ٱلرَّجُل ٱلأَعْلَمُ (R).

§ 149. The property of the ep. is to accompany the qualified, except when the latter is so apparent that its mention can be dispensed with. In that case (M), [i.e.] if known (R), when indicated (IA), the qualified is [often (R) allowed to be (M, IA)] suppressed (M, R, IA, ML), its place being occupied by the ep. (M, IA), (1) if not qualified by an adv. or prop. (R), as عِنْدَهُمُ قَاَسَرَاتٍ "A",ia , i::;,.a " I

XXXVII. 47. And beside them will be (Houris) confining the eye to their spouses, large-eyed (M, R, ML), i.e. حُرُورُ قَاَسَرَاتٍ [الْجُلُوْ] (ML),

وعليهما مستودتان قضاهما داود أو صنع السوايغ تبع [by Abū Dhu’āib, And upon them were two (coats of mail) perforated in their rings, that David or the cunning workman of the ample (coats of mail), Tubba’, had wrought (AAz)], and

رباء َ َُّشَامَّة لا يَدِيء لقَلْتهَا الا السَّحابِ وَالْأَرْضِ وَالسَّبِيل [by AlMutanakhkhil alHudhali, A frequent climber of a lofty (crag), to the summit whereof not aught resorts, except the clouds and except the bees and the rain, i.e. ْقَلَّةُ شَامَّة (N)], which is a vast cat. (M), whence واَلَّذَا لَهُ مَصْطُوْصُ ً عَمَلُ سَابِنَاتِ XXXIV. 10. [And We softened
for him iron, (We commanded him,) saying, Work thou ample (coats of mail) (B), i.e. (IA, ML), فَلْيَضْحُكُوا قَلِيلًا وَلِيَبُكُوا كَثِيراً IX. 83. Wherefore let them laugh with little (laughing), and let them weep with much (weeping), i.e. بُكَاءً كَثِيرًا and ضَحْكًا قَلِيلًا, as is said, about which there is a discussion to come below, [some transmitting from S that (as also كثيرة) is in the acc. as a d. s. to the pron. of the inf. n. of the v., i.e. قَلِيلًا وَلِيَبُكُوا أَلْلَهُ and وأَيْبُكُوا أَلْلَهُ, Wherefore let them laugh (with it, i.e. laughing, in the state of its being) little, and let them weep (with it, i.e. weeping, in the state of its being) much (DM),] وَذَلِكَ دِينُ الْقِيَامَةِ XCVIII. 4. And that is the religion of the orthodox (faith, i.e. المَلَأُ الْقِيَّمةِ, [the prefix of دِينُ being expl. (DM),] وَلَدَّارُ الْآخِرَةِ خَيْرٌ XII. 109. And assuredly the abode of the last (hour or life) is better, i.e. الْحُبْرَةُ الْآخِرَةُ says Mb, or الْحُبْرَةُ الْآخِرَةُ says Ish. [or الحَائِلُ الآخِرَةُ of the last (state) (K, B),] and رحب الحصيد L. 9. And the grain of the reaped (plant), i.e. النَّبِيبُ الْحَصِيدُ (ML): (2) if qualified by one of them, but not so often as in the 1st case, because what occupies the place of the thing ought to be like it, whereas the prop. is different from the single term, which is the
qualified, as likewise are the adv. and prep. [and gen.], because constructively a prop. according to the soundest [opinion]; and only upon condition that it be part of a preceding gen. governed by نَّ فِي مَّن (R), as مَّنْ فِي مَّنْ حَتَّى رَأى وَكُذْبا There was not of them two (one) that died until I saw him in such and such a state heard by S [from one of the trustworthy Arabs, i.e. وَاحِد مَّاتُ (M)],

لَوْ قُلْتِ مَا فِي قُومَهَا لَمْ تُبْتَ يُفْضِلُهَا فِي حُسْبِ وَمِيمَّ[If thou saidst, There is not among her people (one) that excels her in nobility and stamp of beauty, thou wouldst not do wrong (AAz), وَمِنْهُمْ (M) مَا فِي قُومَهَا وَاحِد مَّاتُ (M)] دُونَ ذَلِكَ VII. 167. And of them are (men) below that {quality (K), i.e. وَمَا مِنَّا إلَّا لَدَيْنَا نَاسُ دُونَ ذَلِكَ (K, B), مَّنْ فِي قُومَهَا وَاحِد مَّاتُ, مَّنْ فِي قُومَهَا وَاحِد مَّاتُ مِنْهُمْ مَّةٌ مِسْتَمَعُوْتْ XXXVII. 164. Nor is there of us any save (an angel) that hath a known station, i.e. مَلِكُ أَلَحْ مَا أَلَحْ مَا أَلَحْ مَا أَلَحْ مَا أَلَحْ مَا أَلَحْ Mَلِكُ أَلَحْ مَا أَلَحْ Mَلِكُ أَلَحْ Mَلِكُ أَلَحْ Mَلِكُ أَلَحْ Mَلِكُ أَلَحْ, Mَلِكُ أَلَحْ[by Tamīm Ibn 'Akīl, And fortune is not aught but two times: and of them is (a time) that I die (in), and another that I seek livelihood (in), toiling (N)], i.e. تَأْرِيكَ
(R)]; and [not otherwise, except in poetry (R),] as

\[\text{كَانَكْ مِنْ جَمَالٍ بَنِى أَبِيْشٍ} \quad \text{يَقُتَّلُ خَلْفُ رَجُلِهِ بَشَرُّ}
\]

(by AnNābigha [adhDhubyānī, \textit{As though thou wert (a he-camel) of the he-camels of the Banū Ukaish}, behind whose two hind legs a clatter is made with a worn-out water-skin (AAz),] i.e. جَمِلُ مِنْ جَمَالِهِ (M),] and

ما لَكِ عَنْدِي غَيْرُ سِمْمٍ وَحَجَرٍ \quad وَعِينَ كَبَدَاءٍ شَدِيدَةٌ الْوَتَرِ

جَائِتُ بَكِفٍ كَانَ مِنْ أَمَرٍّ البُشْرِ (M, R) \textit{There is not for thee near me any portion save an arrow and a s’one, and save a bow large in the handle, strong in the string, that has done excellently in the two hands (of a man) that has been of the most skilful shooters of mankind, meaning himself} (N, Jsh), i.e. بَكِفٍ رَجُلٍ (M), whence

وَلَلَّهُ مَا لَبِيلٌ بَنَامٌ صَاحِبٍ \quad وَلَا يَحَالُ الْلِّيامَ جَانِبَةٍ (N), \textit{By God, my night is not (a night) whose fellow, meaning himself, has slept; nor does his side mingle with softness}, i.e. بَلِّيلٌ نَامٌ (Jsh), and

إِنَّا إِنَّهُ جَلَّ وَطَلاَعُ الْثَّنَاءُ \quad مِتَى أَضْعَعَ الْعَمَامةُ تَعْرَفْنِي (M, R, ML), by Suḥaim (ML) Ibn Wathīl arRiyāḥī, I am
son (of a man) that displayed great (affairs), and went to ascend mountain-roads: when I lay down the turban, ye know me (Jsh), i. e. [رَجُل جُنا] (ML), as is said (ML); being often suppressed upon the condition mentioned only because it is then so strongly indicated by the previous mention of what comprises it that it is as it were mentioned (R). In Ka‘b’s saying

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Nor is Su‘ād on the morning, or at the time, of the departure, when they have journeyed, aught but like [1] (a gazelle) having in its voice a pleasant sound proceeding from the nose, downcast as to the eye, dark-browed is ep. of a suppressed: for, though many say that the qualified is not suppressed unless the ep. be peculiar to its genus, as I saw a writing (man) and I rode a neighing (horse), while and are disallowed, the truth is that the condition is only existence of indication; and peculiarity of the ep. to the qualified is among the indications, but is not an obligatory condition, as you see from XXXIV. 10., i.e. دُرُوعا سَابِيعات, where the qualified is suppressed notwithstanding that the ep. is not peculiar to it, but the previous mention of iron notifies it (BS).
There is a dispute as to the [n.] supplied with the prop. in such as منَّةٌ طلخُّ وَمَا أَقَامُ. Of us was (a party, or he) that journeyed, and of us was (a party, or he) that abode, our school [the BB (DM)] supplying a qualified, i.e. or the KK a conjunct, i.e. مَنْ الذِّى; but what we supply is more conformable with analogy, because the attachment of the conjunct to its conj. is stronger than that of the qualified to its prop., on account of their inseparability: and like it are ما مُنَّمَّهُ مَاتَ حَتَّى لَكُنَا، we supplying وَأَنَّ مِنْ مَيْ، and they مَنْ مِنْ، and the people IV. 157. And not (one) [550] of the people of Scripture is nought but (a man, or he) that shall assuredly believe in him, i.e. إِنَّ لا إِنسانٍ or إِنَّ لا إِنسانٍ مَنْ، though Fr transmits from some of their [the KK's (DM)] ancients that the juratory prop. is not a conj., which he refutes by وَأَنَّ مِنْكُمُ لَمْ لَبْطَطَ. IV. 74. And verily of you are they that, (I swear by God,) will assuredly hold back, [i.e. لَمْ آقَسُ بَالَآ لَبْطَطَنِ، the oath and its correl. being the conj. of مِنْ (K, B)]. Inflectionists say on ولا منَّا رَغَدا II. 33. And cut ye two of it with plentiful (eating) that رَغَدا is ep. of a suppressed inf. n., like which are وَأَنَّكَ رَبِّكَ كَثِيراً III. 136. And remember
thou thy Lord with much (remembrance) and 

\[498\], i.e. 

The opinion of S and critical judges, however, is said to be on the contrary that the acc. is a d. s. to the [acc. (DM)] pron. of the inf. n. of the v., the o. f. being 

and 

as proved by the saying 

It, i.e. journeying, was journeyed upon him long, [the pro-ag. being the pron. of the inf. n., and a d. s. to it (DM),] not 

which, if it were an ep. of the inf. n., would be allowable, [it being known that, when the pro-ag. is made to be the inf. n. (438), then upon its suppression its ep. is pro-ag. (DM)]; and by the fact that the qualified is not suppressed except when the ep. is peculiar to its genus, as [above], not 

because writing is peculiar to the genus man, not tallness. But in my judgment what they [i. e. S and the critical judges (DM)] adduce as argument requires consideration, (1) because the preventive of the nom. of (DM) may be [not its quality of d. s., as they argue, since it is an adv., as will be seen, but] dislike of the combination of two irregularities, suppression of the qualified and making the ep. to become an obj. [i. e. pro-ag. (DM)] by extension [66]; for which reason they say
by suppression of entering by extension, but disallow because attachment of entering to abstractions is a trope, and ellipse of the prep. is an irregularity: [the truth of] which [conjecture] is made manifest by the fact that they do so, [i. e. put the nom. (DM),] in the ep. of times, saying

A long time was journeyed upon him, [because it does not entail combination of two irregularities (DM)]; but, when they suppress the time, say with the acc., [not with the nom. (DM),] because of what we have mentioned (ML): [for, say Z and R on the adverbial obj.,] the ep. of times [that occupies their place (R)] is inseparable from adverbiality, preferably (M, R) according to others than S, necessarily according to S (R), as and and and and and and and (M), whence

[Now Al'Asmá said on the day I met her, I know thee to have been recently cheerful of heart, having a full head of hair, being in the acc. as an adv. (T)], i. e. in recent (time); though he allows plasticity in the two words Long and Short exclusively, as and and
the acc. being preferable or necessary only in order that it may be more indicative of its qualified, which is the adv. governed in the acc. (R): (2) because the truth is that suppression of the qualified rests upon existence of indication, not upon peculiarity [of the ep. to the genus of the qualified (DM)], as is proved by XXXIV. 10., i.e. دِرَوَع سَابِعَتْ [above]. And another objection to their saying [that رَغْدا &c. are *ds. s. (DM) ] is the occurrence of such as اشْتَمَل الصَّمَاء [40], i.e. الصَّمَاء إِلَى الصَّمَاء; [so that the ep. is ep. of a suppressed inf. n., not a d. s. (DM),] the quality of d. s. being impossible, because of its determination [78] (ML). Sometimes the qualified is so extremely apparent that they reject it altogether, as The smooth place intermixed with sand, The wide water-course, wherein are fine pebbles, The horseman, The companion, the caravanserai, The camel-rider, The pigeon, and The wolf (M). [Thus] The good act in being [one of the prevalent *eps., which are (B)] treated like the substantive, as says AlHuṭai'a

كيف الهَيْجَة، وما تَنفَّقَ صالَحَةٌ
من آل لَام يَظَهِرُ الْغَيْبُ تَأْتِينِي
(K, B on II. 23. in § 514.) How shall satire be, when a benefit from the family of Lām ceases not in absence (the being pleonastically interpolated, because the absent is as it were behind the back) to be coming to me? (N); and is made from as being renderable by صفة or وجَفْلَٰهُ كالجَوابِ الْجَزَائِرِ (B): صفة XXXIV. 12. And bowls like huge watering-troughs, [like


(K), by AlA'şhā, A bowl like the huge watering-trough of the 'Irākī chief, that is full to overflowing, returns at evening to the family of AlMuḥallīk (N).] is one of the prevalent ḫs, like The beast: and ذَات الْغُلْفِ وَحُمَّلَتْ عَلَى ذَات أَلْوَاحٍ وَدُسُرٍ LIV. 13. And I carried him upon a possessor of planks and nails [meaning vessel (K)] is an ḫ ḫ[like those in


[My couch is the place where the rider sits on the back of the stallion; but my shirt is a perforated of iron (N)], meaning coat of mail, and


[And verily I discharge mine obligations in full, diligently, even though my camels be so emaciated that their
forms are seen in the eyes of the jumpers with slender shanks (N), meaning locusts (K). The ep. is [likewise (IA)] suppressed (R, IA, ML), because known (R), when indicated (IA), as

[by the Hadhali (K, B on II. 4.), bewailing Khalid Ibn Zuhair (N)], Now, O ye birds, biding in the early forenoon upon Khalid, assuredly ye have lighted upon flesh, (what flesh?), i.e. (R); but seldom (IA), whence قَالَ الرَّأَسِيّ إِنَّنَا لَجِئُتُمْ إِلَى النَّاحِيّ II. 66. They said, Now hast thou uttered the (plain or manifest) truth, i.e. (IA, ML) البِيْبَةِ (IA) [or] الَّوْقَعُ، otherwise its sense [vid. that before "now" he was false (DM)] would be unbelief (ML). إِنَّنَا لَيْسُ نَجُوعٌ فَإِنَّنَا نَجَاهُ اثْنَانِي XI. 48. O Noah, verily he [Noah's son Cauanu (K, B), or, as is said, Yâm (K), who was drowned in the Flood,] is not of thy family (that are to be saved), i.e. يَخُذُ كُلٍّ سَفِينَةَ غُصَابًا (IA), الْناَجِيِّينَ (K), XVIII. 78. Seizing every (sound) vessel by force, i.e. سَلَاحَةً، as proved by the fact that it is so read [by Ubây' and ʿAbd Allâh (K)], and that the rendering it unsound [conducive to its not being seized (DM)], not excluding it from being a vessel, contains no material sense [when the
ep. is not supplied (DM)], XLVI. 24. 

Destroying everything (that it hath been made to prevail over), i.e. ما تَذَرُّ مِن شَئٍ، as proved by سُلِطَتٌ عَلَيْهِ ما تَذَرُّ مِن شَئٍ. LI. 42. Leaving not aught that it came upon, وما نَزَعُ مِنْ أَيَّةٌ إِلَّا أَهْيَا أَكْبَرُ مِن اخْتِلاَحِهَا XLIII. 47. And We show them not any miracle, but it is greater than its fellow (preceding) and

[by Al'Abbās Ibn Mirdās asSulami, And assuredly I was in the battle possessed of power to repel the foe; and I was not given aught (valuable), nor refused (Jsh)] and

ولِيَسْ لَعِيشَنا هَذَا مُهَّةٌ وَلَيِّسَ دَارَنا هَاتَا بِدَارٍ [by 'Imrān Ibn Ḥittān asSadūsī, And this our life has not freshness and beauty, nor is this our abode a (long) abode (Jsh)], i.e. طَالِئًا طَالِئًا طَالَائِيَةً طَالَائِيَةً السَّابِتَةَ and طَالِئًا طَالَائِيَةً طَالَائِيَةً، to avert the contradiction in them, تَلْ يَا أُهُلِ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ V. 72. Say thou, O people of Scripture, ye are not conforming to aught (profitable), i.e. أَيْ نَظْفَ، and أَنْعَمَ لَا طَنَا إِلَّا طَنَا XLV. 31. We think not save a (weak) thought, i.e. ضَعْيِفًا (ML). The ep., if suitable for the op. to be in contact with it, may be prepos., the qualified being made
a subst. for it, as وَالْمَوْمِيِّ الْغَم [121]: but, if not, is not prepos., except by poetic license; and is meant to be understood as postpos., as َفَرْبِي رَجَالٍ َفَرْبِي رَجَالٍ for ُفَرْبِي رَجَالٍ Verily a man that beat thee is in the house.

When the indet. is qualified by a single term and an adv. or prop., the single term is put first, and the other last, prevalently, as XXI. 51. And this َكُرَّٰنُ is a blessed admonition that We have sent down; but not necessarily, as VI. 72.

And this is a Scripture that We have sent down, blessed, َفَسُوفُ يَأْتِي الَّذِيْ بِكُفُومٍ يَحْبُبُهُم رَيْحَبُونَ أَذُلَّةٍ V. 59. God will bring a people in their stead that He loveth, and that love Him, lowly, and

كَلِبَنِى َأَمِيَّةً نَاصِبَ ِهِلََّ أَذِيعُ أَسْبِي بَلْيِ ِمَا كُلِّ ُكُوْكَابٍ [by AnNābigha adhDhubyānī, Leave thou me to a grief, O Umaima, wearisome, and a night that I endure, slow of stars (Jsh), ُأمِيَّةُ being pronounced with Fath of the ُة by alliteration to the Fatha of what precedes it, according to IM (WN): (for,) says S, every (voc.) n. ending in ُة has the ُة oftener elided from it in the speech of the Arabs, whether the n. with the ُة be (of) three or more (letters), and whether it be a proper name or not; and from the prevalence of curtailment in it, sometimes has the final of its uncurtailed (form) treated like (that of)
the curtailed, i.e. pronounced with Fath of the ك, so that there are two pronunciations in the uncurtailed voc. Damm and Fath of the ك (R on curtailment). The ep. must be repeated after اما and انا, like the d. s. [74], as

Verily she is a cow not old nor young [547] and I met a man either learned or ignorant. The post. n. is sometimes qualified literally, while the ep. belongs to the pre., when there is no ambiguity, which is called the gen., by vicinity [130. A.], because of the attachment existing between the pre. and post. ns., so that what is ep. of the 1st in sense is made ep. of the 2nd in letter; like as the post. is prefixed in letter to what the pre. ought to be prefixed to, as

This is my lizard-hole and my pomegranate-stone, when what is yours is the hole and stone, not the lizard and pomegranate: but Khl, prescribing agreement of the pre. and post. ns. in number and gender as a condition of the gen. by vicinity, allows only

These are two deserted holes of a lizard, not خربثى, contrary to the opinion of ف. who cites
Then be ye ware of a serpent of a bottom of a valley, sharp as to the fang, that is of no good to you with the gen. of 

§ 150. The subst. is an appos. [reference to which is (Jm)] intended by [the reference of (Jm)] what is referred to the ant., exclusively of the latter (IH): i.e. reference to the ant. is not initially intended by the reference of what is referred to it; but the reference to it is subsidiary [151] to reference to the appos., whether what is referred be an attribute or not, as ُبِنِيٍّ رَبِّي َفُضَلَتْ زِيدا أخاکَ

I beat Zaid, thy brother. If it be said that this definition does not include the subst. after 

Not one stood except Zaid, Zeyd being a subst. for 

though the not standing referred to the latter is not intended to be referred to Zaid, we say that what is referred to the ant. here is standing, which is referred to it negatively, and to the appos. affirmatively (Jm). The subst. is the appos. intended by the predicament without a medium (IM, Sh). It is (1) the suost. of the whole [for the whole (M, IA, Sh), i.e. a subst. that is the whole of the ant. (Jm), which is the subst. corresponding with the ant., co-equal with it in sense (IA), as

I. 5. 6. Direct Thou us to the straight way, the way of them that (M, Sh), the 2nd way
being the 1st way itself (Sh)]: (2) the subst. of the part [for the whole (M, IA, Sh), i.e. a subst. that is part of the ant. (Jm), as رابط ترمك أكثرهم I saw thy people, most of them and two thirds of them (M), whence ولئا على الناس حم البيت من استطاع إليه سبيلًا III. 91. And men owe unto God the pilgrimage of the House, he (of them) (154) that is able to find a way to it, the able to find being part, not the whole, of man (Sh)]: (3) the subst. of implication (M, IH, IA, Sh), as يسألونك عن الشهر الذتام قتال فئية II. 214. They will ask thee about the Secret Month, fighting in it, fighting not being the month itself, nor part of it, but concerned with it, because occurring in it (Sh); which is the subst. indicative of a meaning in its ant., as أعجبني زيد علمه Zaid, his knowledge pleased me (IA): (4) the subst. of blunder (M, III), i.e. the subst. whose utterance is caused by the blunder in the mention of the ant., the subst. itself not being the blunder (R), [vid ] the subst. distinct from the ant. (IA), which is of three kinds (R), (a) the subst. of digression (IA, Sh) and the subst. of (IA) afterthought (R, IA), as in the Prophet's saying اس العدل ليصلح الصلوة ما كتب الله نصفها أن الرجل ليصلح الصلوة ما كتب الله نصفها ثلاثها ربعها إلى العشر Verily the man prays the prayer, what has been prescribed for him, its half, its third, its fourth, to the tenth (Sh), where you mention the ant. inten-
tionally and purposely, but afterwards make believe that you are blundering, because the 2nd is extraneous [to the 1st], which is often the resource of poets for the sake of intensiveness and variety, its condition being that it should ascend from the lower to the higher, as

Hind is a star, a full moon, where, though you did intend to mention the star, you as it were tax yourself with blundering, and make known that you at first intended only to compare her to the full moon (R); (b) the subst. of (IA, Sh) sheer verifiable (R) blunder (R, IA, Sh) and forgetfulness [below] (IA), as when you intend to say جازنی حمار, but your tongue then runs ahead of you to رجل, and afterwards you amend the blunder, and say جازنی رجل حمار (R); (c) the subst. of (Sh) forgetfulness (R, Sh), where you intend the mention of what is a blunder, and your tongue does not run ahead of you to the mention of it, but you forget the intended, and afterwards amend it by mentioning the intended (R), as جازنی زید عمر when at first you intend to mention Zaid, but afterwards, the wrongness of your intention becoming plain, you mention 'Amr. The best construction is to couple these three by لب (Sh). The subst. of [pure (R)] blunder (M, R, ML) or of forgetfulness (R, ML) does not occur in what proceeds from consideration and intelligence (M, R); and therefore (R), as some of the ancients assert (ML), is not [allowable (ML)] in poetry.
(R, ML) at all (R), because this mostly occurs from consideration and thought (ML).

§ 151. The subst. is what is intended by the discourse, the 1st being mentioned only for a sort of subsidiariness, and in order that an exuberance of corroboration and explanation that is not in single [ns.] may be imported by the aggregate of the two: S says after his mentioning the exs. of the subst. "he means رايت أكثر قومك) and ثلاثي قومك, but doubles the n. for corroboration." Their saying that it is in the predicament of removal of the 1st is a notification from them that it is independent by itself, and differs from the corrob. and ep. in their being supplements of what they are in apposition with, not that the 1st is meant to be disregarded and rejected: you say زيد رايت غلامة رجلا ذائعا Zaid, I saw his young man, a good man; whereas, if you were to disregard the 1st, [i. e. غلامة, ] your sentence would not be correct [27] (M). The GG differ about the ant.: Mb says that it is in the predicament of rejection ideally, upon the ground that the one intended by the predicament is the subst., not the ant.; whereas it is plainly not so, except in the subst. of blunder [156]. There is no gainsaying that the ant. is not in the predicament of rejection literally in the partial subst. and subst. of implication, because the pron. must relate to it [154]; and in the total subst. also, when the ant. is an indispensable pron., as ضربت الذئب مرت.
I beat him that I passed by, thy brother, or connected with such a pron., as

He whose brother, Zaid, thou beatest is generous: and the 1st is sometimes literally regarded exclusively of the 2nd, as

Verily the swords, their plying in the morning and their plying in the evening, left Hawizin like the horn of the ram having the inner part of the horn broken; whereas, if it were in the predicament of rejection literally, it would not be regarded exclusively of the 2nd (R).

§ 152. What indicates that the subst. is independent by itself is that it is in the predicament of repetition of the op., as is proved by the occurrence of that [repetition] clearly in VII. 78. To them that were accounted feeble, to them that believed of them and Lajdulunna lam yikfru al-ruhmi liyubtim saqta ma'si'at XLI. 32. We would have made for them that disbelieve in the Compassionate, for their houses ceilings of silver [131].

§ 153. The subst. and ant. need not correspond in determinateness and indeterminateness; but you may make whichever of the two sorts you please a subst. for
the other, as ἀλλὰ πολλοὶ ἐπιστάται ἀλλὰ to XLII. 52. 53. To a straight way, the way of God and
λαμβάνει τὴν ἐναρκτήσιν γάλακτος XCVI. 15. 16. We will surely seize the forelock, a
lying forelock (M). They are [in the case of all four
substs. (H)] (1) both det., [as I. 5. 6. (150) (Sh)]: (2) both
indet., [as An للْتَّرْقَمْنَ مُفَازَا حَدَائِقٍ LXXVIII. 31. 32.
Verily for the pious is a place of escape, gardens of fruit-
trees (Sh)]: (3) different one from the other (IH, Sh), the
subst. being det. and the ant. indet., [as XI. II. 52. 53.
(Sh)]; or the converse (R, Sh), as XCVI. 15. 16. and
لا نقلوا وأدلواها دلوا إن مع اليوم أخاة غدًا
(Sh) Drive not two her not hard, and drive her gently;
verily with to-day is its brother to-morrow, غَدُّ، like
فائس, being the o.f. of غَدُّ (N). But an indet. made a
subst. for a det. ought to be qualified, as XCVI. 15. 16.
(M, IH), in order that the intended may not be more
deficient than the non-intended in every respect (Jm).
That holds good, however, not unrestrictedly, but in the
case of the total subst.: and F says, which is the truth,
that qualification of the indet. made a subst. for the det.
may be omitted when the subst. imports what is not in
the ant., as بَيْنَ الْمَقْدُسَيْنِ طَوْرَى XX. 12. In the sancti-
fied valley, a valley whose sanctification is two-fold, when
طَوْرَى is not held to be the name of the valley, but is like
and from folding, because the valley being twice sanctified, is as it were folded by the sanctification, and as

\[ \text{Verily we found the Banu Jiljan, all of them, to be like the fore arm of the lizard, not (possessed of) length, and not (possessed of) shortness, i. e. } \]

\[ \text{la' bi } \text{mal } \text{la' bi } \text{na' } \text{la' bi } \text{qasr}, \text{ and } \]

\[ \text{فَلاَ أَيِّبُ كُفْرَ مَنَكَ } \text{إِنِّيُ } \text{لَيْئُذُنيِ } \text{تَنَصْحُمَ } \text{وَالْصَّهِبَ } \]

Then no, by thy father, a (man) [156] better than thee, verily the whinnying and neighing annoy me: but not if the (t. m.) import only what the 1st imports, because it would be a making vague after expounding, as \[ \text{بِرَاءٍ رَجُلٍ} \] in which there is no material sense (t. m.).

§ 154. The subst. and cnt. are both explicit ns., both prons., or different one from the other (i 11, Sh); but an explicit n. is not made a total subst. for a pron. except of the 3rd pers., as \[ \text{غَرَبَتْهُ زِيَدًا } \text{I met him, Zaid (iii).} \] The explicit n. is made a subst. for the explicit v. (R, 1 1, Sh), unrestrictedly, as previously exemplified (IA): the pron. is made a subst. for the pron., as \[ \text{أَخَوْتُكَ } \text{I met them, them, when the Zaid} \text{ and خوْتُكَ} \text{precede, and The Zaid} \]
are thy brothers, as in جارني الزيدون إخوتك; whereas the GG adduce such as ضرنته إیة I beat him, him, which is a lit. corroboration, because both prons. relate to one thing (R)]; the pron. is made a subst. for the explicit n. (M, R, Sh), as أخوك لتُبِّيـت زيدا إیة Thy brother, I met Zaid, him, on the assumption that Zaid is Thy brother, which also, if إیة related to زيدا, would be a lit. corroboration, because it would be like رأيته زيدا! (R): and the explicit n. is made a subst. for the pron. (M, R, IA, Sh), (1) of the 3rd pers. (M, IA, Sh), unrestrictedly (IA, Sh), as وما إنسانية إلا الشيطان أن الذكره XVIII.

62. Nor did any but the Devil make me to forget it, that I should mention it, being a subst. of implication for the 4 in إنسانية; and similarly دَرَنَتْ مَا يَتَولَو XIX.

83. And We shall inherit it, what he saith and

علي حالة لا أً في القوم حاتماً
علي جودة لست بالاما حاتم

[by AlFarazdak, In a state such that, if it had been the case that حاتم had been among the people, notwithstanding the munificence of him, حاتم, he would have been niggardly of the water, حاتم being a subst. for the 4 of جودة (BS)], except that these are total subs. (Sh): (2)
of the 1st or 2nd pers., if the subst. be (a) a partial subst. or a subst. of implication [or blunder (R), unrestrictedly (Sh)], as

[by Al-Udail Ibn AlFarkh {al'Ijli (ID)}], He threatened me, my leg, with the gaol and fetters: well, my leg is thick in the soles (Jsh), being a partial subst. for the in (IA, Sh),] and

[by 'Adi Ibn Zaid al'Ibādi, Leave thou me alone: verily thy bidding shall not be obeyed. Nor hast thou found me, mine intelligence, to be lost (J), being a subst. of implication for the in (IA, Sh); (b) a total subst. denoting comprehension {and universal inclusion (IA)}], as V. 114. That shall be to us a festival, to our first and our last (IA, Sh), being a subst. for the pron. governed in the gen. by the ل (IA): but not if it be a total subst. (R, IA, Sh) not denoting comprehension, as [رايتك (IA, Sh), though Akh and the KK allow that on the authority of

بكم قريش كفينا كل مشائمة * رأى نهيم الهدى من كان ضليلاً
By you, Kuraish, have we been made safe from every strait, and has he that was for astray betaken himself to the high road of right direction (Sh). The partial subst. and subst. of implication, [when explicit us. (R),] must have a [cop., which is only the (ML)] pron. (R, ML) relating to the ant., in order that their dependence upon the 1st, and their not being the subst. of blunder, may be known; but the pron. may be omitted when the dependence of the 2nd upon the 1st is notorious, as قُتِلُ اصحاب الخدوء النار LXXXV. 4. 5. Cursed were [577] the fellows of the trench, of the fire (in it). because it is notorious that they filled the trench with fire (R): [thus the pron. is] expressed, as V. 75. [21] and II. 214. [150]; or supplied, as III. 91. [150], i. e. مَّؤْمَ، LXXXV. 4. 5., i. e. فیه، and AlA'shî's saying

لقد كَانَ فِي حَوْلِ تَرَابِ ثوبَةٍ تَقْصَى لَبَانَةَ وَيَسَامَ سَمَّ[Assuredly there were in a year, in a sojourn that I sojourned (in it), an accomplishment of wants, and (that) a loather should loathe (418. A.) (Jshy), i. e. ثوبَةٍ ثوبَةٍ فیه، the 6 of ثوبَةٍ, an unrestricted obj., being the pron. of ثوبَةٍ, because the prop. is ep. of ثوبَةٍ and the 8 the cop. of the ep. [144], and the supplied pron being a cop. for the subst. [of implication (DM)] تَوَرُّ to the ant. حَوْل. And therefore in such as مَرَّتُ بِثَلَنَا زَيْدٍ وَعِمَّرُ I passed by three,
(of whom were) Zaid and 'Amr, [i. e. when the individuals of the aggregate are not detailed in full (DM),] anacoluthon by supplying [as an enunc. (DM)] is necessary; because, if it were in apposition, it would be a partial subst. without a pron. (ML): but the subst. is sometimes said to be correct, being supplied as a cop. (DM). The KK say that the ḫ may supply the place of the pron., as مطرنا السهل والجبال, i. e. Our land (by suppression of the pre. _PLAN) was rained upon, its plain and its mountain. But some subst. importing the sense of the expressions of universal inclusion [137], are sometimes treated as corrob., as ضرب زيد طهمة وبطلة. Zaid was beaten, his back and his belly or يدة وبطلة. his arm and his leg. orig. partial subst., and afterwards, the sense of ḫ being imported from the coupled and ant. together, allowed to be put into the nom. as subst. or corrob.; and similarly مطرنا سيلنا وحبنا or مطرنا رفرعنا our seed produce and our udder, i. e. beasts, and مطر قومك ليلهم ونهارهم (The times of) thy people were rained in, their night and their day, orig. subst. of implication, and then treated as corrob., because, the sense being Our places, or possessions, were rained upon, and Their times were rained in, all of them, they may be put into the nom. as corrob.
and, since they are treated like ḥajj [137], the pron. may be suppressed from them; so that ضر ب زيد الظهر or مطرنا السهيل والحلب; اليد والرجل or مطر قومك الليل والنهار, and الزرع والضرع are said (R). The total subst. does not need a cop. only because it is the ant. itself in sense, as the prop. that is the inch. itself does not need a cop. [in addition to the prop. itself (DM)] to that [inch.] (ML). The [interrog. (IA)] Hamza must be prefixed to the subst. for the interrog. n., [to explain that it is a subst. for an interrog. (R), as صي دق ام رويد ام على Who is this, سعيد ام علي], to fulfil the expectative. At the same time, they are said (R). The v. is made a subst. for the v., [like the n. for the n. (IA), when the 2nd is preponderant in plainness over the 1st (R),] as رهم يفتح ذاك يمّي اثناً يضّاعف له العذاب X X V. 68. 69. And where doeth that, he shall meet with a requital of sin, doubled shall be for him the punishment, [يضاوح being a subst. for متي تأتين تلم الخ, [like متي تأتين تلم الخ (424) (K, B),] and therefore inf. with its inflection, i.e. apocopation (IA),] and [similarly (IA)]
Verily incumbent upon me, (by) [655] God, is that thou shouldst swear allegiance, shouldst be seized unwillingly, or come obediently, the v. (J) being a subst. [of implication (J)] for [the v. (J)] تَبَاعِ [a subst. of a single term for a single term (J),] and therefore governed in the subj. (IA); whereas, if the 2nd were exactly in the sense of the 1st, it would be a corrob., not a subst., as

*If thou help, aid, I will help thee,* of which I know not any instance. The detail of a mentioned [aggregate], if co-extensive with the numbers in the mentioned, may be in apposition [as a subst.] or in the nom. by anacoluthon, as

*Verily there was for you a sign in two hosts that encountered on the day of Badr, (whereof one was) a host fighting in the cause of God, and another unbelieving, i. e.*

[where \( F \) \( F \),] is also read with the gen. as a subst. for [K] Fَتَتَيْبُ (K, B),] and \( Wَتَتَيْبُ \) (K, B),] where \( رَجَل \) is related with the nom. and gen.; but, if not co-extensive, must be in the nom., as : and sometimes the co-extensive occurs in
the acc. by subaudition of اَلْقَدْر [or as a d. s.], as in the
ep. [146], [III. 11. being read with the acc. as a partic-
cularization or as a d. s. to the pron. in اَلْقَدْر (K, B)].
When the appos. are combined, the ep. is put first, then
the corrob., then the subst., then the coupled; but IK
puts the corrob. before the ep. (R). As regards suppres-
sion of the ant. it is said that in لا تَقْوَلُوا لَمَّا تَسْتَدْعَى
السَّنتَكِمْ الكَبْب XVI. 117. And say ye not because of
what your tongues describe, the lie and كَمَا أَرْسِلْنَا نَبِيُّكُم
رُسُوَّا مَنْكُم II. 146. Like what We have sent among you,
an Apostle of yourselves الكَبْب is a subst. for the sup-
pressed obj. of لَمَّا تَسْتَدْعَى, i. e. لَمَّا تَسْتَدْعَى, and similarly رُسُوَّا
[for the suppressed obj. of اَرْسِلْنَا (DM)] upon the ground
that لَمَّا in كَمَا is a conjunct n.; and that in لا إِلَهَ إِلَّا اللَّه
XXXVII. 34. No god (is in existence) but God اللَّه is
a subst. for the pron. of the suppressed pred. [37] (M.L).

§ 155. Syndesis is of 2 kinds, serial [157] and expl.
(IA). The synd. expl. is an appos., [not an ep. (IH, Sh);
prim. (IA, KN), not renderable (by a deriv.) (KN);
resembling the ep. in (IA)] manifesting [its ant. (IH,
IA, Sh) in the case of dets. (J), and particularizing (Sh,
KN, J) it (Sh, J) in the case of indets. (J), and in lack-
ing independence (IA)], as
Abū Ḥafs Umar swore by God, not any thinness of the hoof, nor gall upon the foot has affected her (J), Ḥafs being a synd. expl. [to Abū Ḥafs (J)], because it is manifestatory of Ḥafs (IA), and or a charge of common mistakes V. 96. Or an expiation, food of poor persons (Sh). "Prim." excludes the ep., because it is deriv. or renderable thereby: and what follows excludes the corrob. and coupled, because they do not manifest their ant.; and the prim. subst., because it is independent [151, 152, 156] (IA). The synd. expl. must be a prim. and the saying of Z [and B] that مُلْكُ النَّاسِ CXIV. 2. 3. The King of men, the God of men, are synd. expls. [to رَبّ النَّاس CXIV. 1. The Lord of men (K, B)] is a mistake, they being correctly eps., [because مَلْكُ and الَّهُ are deriv. (DM)]; but it is sometimes replied that they are treated as prims., since they are used without being applied to a qualified, and eps. are applied to them, as One God and A great king (ML). The synd. expl., [being like the ep. (IA, KN) in importing manifestation and particularization of its ant. (KN)],] agrees with the ant., [like the ep. (IA, KN),] in [case (IA, Sh)], determinateness or indeterminateness [156], gender, and number (IA, Sh, KN).
The synd. expl. and its ant., as many GG hold, may not be indets.; but, [as some, among them IM, hold (IA) correctly (KN),] may be so, whence, as is said, ويستقي ومن ماء صديق XIV. 19. And he shall be given to drink of water, ichor (IA, KN) and يرقد من شجرة مباركة زيتونة XXIV. 35. It is kindled from a blessed tree, an olive-tree (IA), while F says on V. 96. that may be a synd. expl. or a subst. (KN). The تَحَصَّامُ [147] is not a synd. expl., because the synd. expl. resembles the ep.; and therefore, as the ep of the dem. is only what contains [the generic (DM)] أَلل, so likewise is its synd. expl.: and for this reason IJ does not allow in Ibn Mas‘ūd’s reading هذَا بَعْلي شِيْخ XI. 75. [75] to be a synd. expl., but holds that it must be (1) an enunc. [to هذَا (DM)], شَيْخ being a 2nd enunc., an enunc. to a suppressed [ هو (K, B)], or a subst. for بَعْلي; (2) a subst. [for هذَا (DM)], شَيْخ being the enunc.: as likewise ISB and IM do not allow the synd. expl. to be an appos. to the pron. [156], because that is disallowed in the ep. [147]. But S allows يَا هذَاي بِزيَاد وعَمَر [51] as a synd. expl., [notwithstanding that it may not be an ep. (DM)] while Zd, following him, allows مورَت بِهذَاي الطَّوْيل والقَصِير, as a synd. expl., and also as a subst.; but not
as an ep., because the ep. of the dem. is only its match in letter, whereas a du., and 2 sings. one of which is an appos. to the other (DM). S, Mb, and Zj also declare the ep. to be disallowed in this [last ex.], as is required by analogy: but S's disallowance in it is at variance with his allowance in vocation (ML); for he says that may be ep. of the dem., though not its match in letter (DM).

§ 156. The synd. expl. is literally distinguishable from the subst. in the like of

أنا ابن التأرك البكري بشر * عليه الطيب ترقية ركوعا

[below] (IH), by AlMarrär alAsadi, I am the son of the leaver of the Bakrē, Bishr, to be such that the birds were over him, watching him for the purpose of lighting upon him (J). IH says, I say "in the like of" only to indicate that the difference occurs in other cats. also, as in يَا اخنا O our brother, AlHārith, where may not be held to be a subst., because is not allowable [52]; and similarly in زيدا... O young man, Zaid, where, if were held to be a subst. Damm would be necessary [49](R). Every n. that may be a synd. expl. [importing manifestation or particularization (KN)] may be a [total (Sh, KN)] subst. [importing repetition and corroboration of the meaning of the sentence,
because with it the _op._ is meant to be understood as repeated (KN), as _ضربت أبا عبد الله زيادًا_ (IA), except (1) [when it may not occupy the place of the _ant._ (Sh, KN),] (a) [when the _appos._ is anarthrous, and the _ant._ synarthrous with a synarthrous _ep. pre._ to it (IA),] as in

\[\text{اننا الضارب الرجل زياد}}\] and similarly (IA) [above], not being a _subst._, because

\[\text{اننا ابن}}\] is not allowable [112] (IA, Sh, KN): (b) when the _appos._ is [synarthrous or] an [anarthrous] _inf._ aprotthetic _det._, and the _ant._ is a _roc._, [whether _inf._,] as in

\[\text{يا غلام يعمر }\] _O my young man_, _Ya'qor_. not being a _subst._, because _يعمر_ would then be _uninf._ upon _Danum, since it would be so if _يا_ were expressed with it [48] (IA); [or _uninf._,] as in

\[\text{يا زيد الحارثة O Zaid, AlHarith,}}\] not being a _subst._, since _يا الحارثة_ would not be allowable [52], and

\[\text{أني واستطار الغ}}\] [49], the 2nd and 3rd _نصر_ not being _subs._, because _يا نصر_ and _يا نصرًا_ are not allowable (Sh):

(c) as in

\[\text{يا اخوين عبد شمس ونوفًا}}\] [by _Ṭalib Ibn Abi Ṭalib, O our two brothers, 'Abd Shams and Nuufal, I bid you seek protection by God (from}
that ye should produce war (Jsh)], not being a subst., because would not be allowable, since an anarthrous n. coupled to the voc. must be given what it would be entitled to if it were a voc. [49]; and, if were a voc., would be said (KN): (2) when its mention is necessary, as in Hind, Zaid her brother stood, not being a subst., because, the subst. belonging as it were to another prop. [below], the enunciative prop. would then be devoid of a cop. [27]. But must be a subst., not a synd. expl., because the predicament of the subst. in the cat. of vocation is that of the independent voc., and when a voc., is pronounced with Damm without Tanwîn; whereas the aprotthetic synd. expl. in apposition with an uninfl. [voc.] may be put into the nom. or acc., but not pronounced with Damm without Tanwîn: and similarly the synd. expl. is disallowed when the 1st is more manifest than the 2nd; while the learned say on VII. 118. 119. We believe in the Lord of the worlds, the Lord of Moses and Aaron, that it is a synd. expl. [below] only because, Pharoah having laid claim to lordship, if they had restricted themselves to saying that would not have been a plain confession of belief in the True Lord (Sh). The synd. expl.
and the subst. differ in 8 matters:—(1) the synd. expl. is neither a pron. nor an appos. to a pron. [155], because it in prims. is like the ep. in the deriv.: Ks indeed allows the pron. to be qualified by an ep. of praise, as in II. 158. [147], XXXIV. 47. [523], and their saying 

O God, bless Thou the pitiful, merciful him [160], or blame, as in or commiseration, as in

قد أصبحت بقرتي كوانسا فلا تلمه أن ينام الباسا

[Thry (i. e. the doe-gazelles) have entered upon the time of morning in Karkarä (the name of a place), hiding in their coverts; therefore upbraid thou not the wretched him (i. e. the hunter) for that he should sleep (Jsh)]; and Z says on 

V. 98. God hath made the Ku'ba, the Sacred House that is a synd. expl. by way of praise, as in the ep., not by way of manifestation; so that, according to this [language of Z (DM)], the like of that [occurrence after the pron. (DM)] is not disallowed in the synd. expl. [denoting praise, blame, or commiseration (DM)], according to the saying of Ks: whereas the subst. is an appos. to a pron. by common consent, as XIX. 83. and XVIII. 62. [154]; and is allowed by the GG to be a pron. in apposition with a pron. or with an explicit n.: (2) the synd. expl. does not disagree with its ant. in determinateness and indeterminateness [below]; while Z's
saying that III. 91. The station of Abraham is a synd. expl. to آيات بینات Manifest signs is an inadvertence, as is his saying on أن آتكم بواحة أن تقوموا XXXIV. 45. I exhort you only to one practice. that ye should rise up that [i. e. قيامكم (DM)] is a synd. expl. to واحدة: whereas the allowability of that in the subst. is not disputed, as XLII. 52. 53. and XCVI. 15. 16. [153]: (3) it is not a prop., contrary to the subst., as XLI. 43. [1], XXI. 3. [1] عرفت زيداً أبو مي، هو I knew Zaid, whose father he was [80] according to the soundest saying, and لقد انتهلتني أم عمرو بكلمة
اتصبر يوم أبيبيَّ أم لست تَصَبِر

[Assuredly Umm 'Amr distracted me with a word, "Art thou patient on the day of separation from me, or art thou not patient?" (Jsh), where, however, what is meant is the expression, which is equivalent to the single term (DM)]: (1) it is not an appos. to a prop., contrary to the subst., as إتبعوا المرسلين أتبعوا من لا يسالكم أجرا XXXVI. 19. 20.

Follow ye the Apostles, follow ye him that asketh you not for a recompense, AMDكم بما تعلمون AMDكم بالعام وبذريين XXVI. 132. 133. That hath provided you with what ye
know, that hath provided you with cattle and children, and

(5) it is not a v. in apposition with a v., contrary to the subst., as XXV. 68. 69. [154]: (6) it is not in the letter of the 1st; whereas that is allowable in the subst., provided that there be with the 2nd an addition of explanation, as in Ya’kūb’s reading جاتينه كل أمة تدعى إلى كتابها. And thou shalt see every people kneeling, every people summoned to its record with the 2nd كل in the acc., since the mention of the cause of the kneeling is attached to it, and in

رويد بن يشيا بعضا وعيدكم

تلقوا غدا خليها على سفواي

تلقوا جيادا لا تحييد عن الوغي

إذا ما عدت في المازق المتداني

عليها القمالة الخر من المازق

ليوط طلعا عند كل طعان

تلقوهم فنعفروا كيف صبرهم

على ما جدث فيهم وتدحدثن

[by Waddāk Ibn Thumail alMāzīnī, Gently, Banū Shaibān, (restrain ye) some of your threatening: ye shall meet to-
morrow my steeds at Sufiawan: ye shall meet coursersthat
shy nor from the fray, whenever they career in the morn-
ing in the contracted strait place of fighting; that illust-
rious mailed warriors of the family of Mazin, lions of
spearing at every spearing, shall be upon: ye shall meet
them, and know, notwithstanding that the hand of calamity
has wrought evil among them, how goodly their bearing
is! (T]: but this difference is only according to IT's opin-
ion that the synd. expl. is not of the letter of the 1st, in
which IM and his son follow him, their argument being that
the thing does not explain itself: (7) it is not meant to be
understood as occupying the place of the 1st, contrary
to the subst., for which reason the subst. is disallowed and
the synd. expl. obligatory in such as (a) يَا زيد الحارثة
[above]; (b) يَا سعيد كرز [49], contrary to كرز
[above]; (c) إذا الضارِب الرجل زيد [above]; (d) زيد
[above] ; (e) أَيَّا ابْنِ الرَّجُل غَلَامٌ زيد,
[because, the أَفْلَع
of superiority being part of what it is pre. to (118),
the subst. would import that Zaid was one of women
(DM)]; (e) يَا أَيَّا ابْنِ الرَّجُل غَلَامٌ زيد,
[because the subst. would import that the ep. of in vocation was made
det. by prothesis (147) (DM)]; (f) أَيَّا الرَّجُل زيد وعمر
[otherwise أَيَّا would be pre. to a det. sing. with-
out its condition, vid. intention of the parts or repetition
(116) (DM)]: (g) otherwise would be pre. to a separated multiple without poetic license (117) (DM)]: (8) it is not constructively part of another prop., contrary to the subst., for which reason the subst. is disallowed and the synd. expl. obligatory in such as (a) هنذ قام عمر اخوها [above]; (b) مررت برجل قام عمر اخوته, [otherwise the prop. of the cp. would be devoid of a pron. relating to the qualified (144) (DM)]; (c) زيدا ضربت عمرا اخته [62] (ML). To me, however, no clear difference between the total subst. and the synd. expl. is yet apparent: nay, I hold the synd. expl. to be nothing but the subst., as appears to be the language of S, since he does not mention the synd. expl. [131]. The differences between them are said to be (1) that the subst. is the one intended by the predicament, exclusively of its ant., contrary to the synd. expl.; for the expl. is subordinate to the explained, and, but for the explained, would not be uttered, so that the intended is the 1st: but the reply is that we do not admit the one intended by the predicament in the total subst. to be the 2nd only, nor in the rest of the substs. except the subst. of blunder [151], in which it is obvious that the 2nd is the one intended, exclusively of the 1st; because the 1st in the three substs. is outwardly referred to, and there must be in the mention of it a material sense that would not be realized if it were not mentioned, to preserve the language
of chaste speakers from surplusage, and especially the word of God and the speech of his Prophet: and [the evidence of انا ابن النّور والغ حضرة is not conclusive, because] the subst. is mostly a prim., so that, if you suppressed the 1st, the 2nd would be independent, nor need an ant. before it in sense, while, if it be not a prim., as in ٠لا رجل خير ٠وابيك الله [153], the qualified is supplied, i. e. ٠جوني زيد العالم ٠الله ٠رجل خير ٠وابيك الله; contrary to the ep., since, if you suppressed the 1st in ٠جوني زيد العالم [131], the 2nd would need a supplied ant., because the qual. must have a qualified, for which reason the 2nd is said to be a subst. in العائذات الطير العائذات ٠الطيار [121, 149], and an ep. in الطير العائذات; and contrary to the corrob., since, even if it be a prim., still the fact that its meaning would be intelligible from its ant., if the latter were paused upon, prevents it from being regarded as independent: and therefore, since the subst. is not [indicative of] a meaning in the ant., so that it should need the ant., as the qual. does, nor is its meaning intelligible from the ant., as that of the corrob. is, it may be regarded as literally independent, i. e. suitable for occupying the place of the ant., as ٠يا زيد اخ ٠يا إخاكا زيد O Zaid, brother and ٠يا أخا زيد ٠يا إخاكا زيد O our brother, Zaid both uninfl., [while, the synd. expl. being, as I hold, the subst., the predicate of the subst. applies uniformly to it, as ٠يا عالم زيد ٠يا أخا زيد O philosopher, Zaid and ٠يا أخا زيد O possessor of pro-
pery, **Bukr** with **Damm** in both (R on the *apposs.* of the *voc.*)]; or, since its inflection is through apposition with the
1st, it may be regarded as not independent, as ُيا غَلَام ُبَشْرُ
or *infl.* with the two cases, ُيا أَخَانَا ُزِيدا ُبِشْرًا with the *acc.*, and similarly ِةَنَا أَبِي َالْتَأْرِك ُالْعَنْ
with the *gen.*: and similarly the coupled may for the same cause be held to be inde¬
pendent, as ُيا زِيدَ وُعَمْرَوُرِبَشْرًا ُبَشْرًا [49, 538]; or not independent, as
ُيا زِيدَ وُعَمْرَوُرِبَشْرًا ُبَشْرًا ُبَشْرًا ُبَشْرًا ُبَشْرًا
O Zuid and AlHarith, while ُيَا ُزِيدَ وُعَمْرَوُرِبَشْرًا
or ُعَمْرَوُرِبَشْرًا is not allowable, as ُيا غَلَام ُبَشْرُ or ُبَشْرًا ُبَشْرًا is in the *subst.*, only because the *con.* is like the *voc. p.*, and the coupled is suitable for the latter to be in contact with it [52]: (2) that the *subst.* is in the predicament of repetition of the *op.* [152]: but, even if we admit that where the *op.* is apparently repeated [131], the person addressed has no means of knowing that where it is not repeated; and we may assert that in what they name *synd. expl.*, while admitting it in the *subst.*: (3) that agreement of the *subst.* and *ant.* in determinateness and indeterminateness is un¬
necessary [153], contrary to the *synd. expl.* [155]; but the reply is that the disagreement is allowed in the *subst.* named *synd. expl.* also [above] (R). Such as VII. 118. 119. admits of the total *subst.* and of the *synd. expl.* [above]; and like it are ُنَعْبَدُ َالْهُكِّ وَاللَّهُ ُبَانَكَ ِبَرْهِم ُوُسْعَيْلَ وَُعَسَحَ II. 127. *We will worship thy God, and the God of thy fathers Abraham and Ishmael and Isaac*. 
Then etc. [450], that We destroyed them as read [by the KK and Ya'qūb (B)] with Fath of the Hamza (ML). In (Something) of (the qualities of) Zaid, his knowledge, pleased me, the 2nd is as it were a synd. expl., the o. f. being شیء من أوصاف زيد علمه; and similarly in I broke (a limb) of Zaid, his arm, i.e. عضوً منه يدة the ant. being suppressed, and its place occupied by the synd. expl.; as the g. t. is suppressed, and its place occupied by the excepted in [88] (R).

§ 157. The coupled is an appos., [reference of which to a thing, or of a thing to which, is (Jm)] intended by the reference [occurring in the sentence (Jm)], together with its ant., [as زيد وعمرو Zaid and 'Amr came to me (538) (Jm)]. The coupled by لَا بل, أَم, أَمَا, أَو, and لَكَنِ is [said to be (Jm)] excluded by "together with its ant.", because the intended by the reference with them is one of the coupled and ant. (R, Jm): but it is replied that the ant.'s being intended by the reference means that it is not mentioned in order to be subsidiary to mention of the appos., while the appos.'s being intended by the reference means that it is not like a branch of the ant. with-
out independence; and there is no doubt that the coupled by these six *ps. and the *ant. are together intended by the reference in this sense (Jm)]. One of the 10 *ps. [538] intervenes between it and its *ant. (IH). IH says, I have not contented myself in the definition with saying "The coupled is an *appos. between which and its *ant. one of the 10 *ps. intervenes" because some *eps. are coupled to others, as

[I drive my riding-beast towards the monarch august and the son of the hero and the lion of the squadron in the place of conflict (Jsh)] and

§ 158. When the attached *nom. pron., [prominent or latent (Jm),] is coupled to, it is (IH. IA, Sh) (1) corroborated (IH, Sh), [and] separated from what is coupled to it (IA), by the detached [*pron., often (IA), as قَالَ لَقَدْ كَتَنَتْ أَنْتمُ وَأَبَاكُمْ فِي ضَلَالٍ مُبِينٍ XXI. 55. He said, Assuredly ye have been, ye and your fathers, in manifest error (IA, Sh), because, the attached *nom. pron. being like part of what it is attached to, literally, as
being inseparably attached (160), and ideally, as being an *ag.*, which is like part of the *v.* (20), if it were coupled to without a *corrob.*, some of the letters of the word would be as it were coupled to; while the coupling may not be to this *corrob.*, because, the coupled being in the predicament of the *ant.* (538), this coupled also would be a *corrob.* of the attached, which is absurd (R): (2) separated (IH, IA, Sh) from what is coupled to it (Jim) by something else than the *pron.*, like the direct *obj.*, [*adv.*, *prep.* and *gen.*] and neg. ل (IA), as جنات عدن يدخلونها وُمِّ صُلُعٍ XIII. 23. Gardens of abiding that they shall enter, and they that are righteous (IA, Sh) and ما أشركون لا آباؤنا VI. 149. *We should not have been* polytheists, *nor our fathers* (IA): in which case the *corrob.* may be omitted, as ضمت يوم وزيد (IH), whether the separative be before the *con.*, as

فلست بِنَازِلٍ إِلَّا الْمَتَّ بَرَحْلِي أَوْ خِيَالْهَا الْنَّذَرِبِ

[And I alight not, but she that I love visits my lodging, or her false apparition (T)], or after it, as VI. 149.; but is sometimes put, as فِيْهَا هُمُ وَالْخَارِجُونَ XXVI. 94. *And they shall be hurled down in it, they and the misguided and ما عِدَّنا مِمَّا دُونَهُ مِنْ شَيْءٍ نَحْصَنَ لَا آبَأْنَا XVI. 37. *We should not have worshipped besides Him anything, we, nor our fathers*: the two matters being equal; and omission being allowable only because length
of the sentence sometimes enables one to dispense with what is necessary, and *a fortiori*, therefore, with what is not necessary, but preferable, since the coupling without corroboration or separation is allowed by the BB, while deemed bad, and by the KK without being deemed bad (R): and the latent [attached] nom. pron. is like the [prominent] attached in that [need of separation], as

(IA) 33. *O Adam, dwell thou, thou* [165] *and thy wife, in the garden* (IA): (3) not [corroborated nor (Sh)] separated, [which occurs in prose seldom (IA),] as in the saying [transmitted by S (IA)] *I passed by a man such that equal, or alike, were he and non-existence,* being coupled to the pron. latent in *سُوَاه* (IA, Sh) relating to *رجل* and the sayings of the Prophet *فَذَهَلَتْ وَأبَوُ بَكْرُ وَعُمْرَانَِوُأيَىْبَكْرُ وَعُمْرَانَ* *I and Abu Bakr and 'Umar were and did* (Sh); and in poetry often, as

قَلْتُ إِنِّي أَقْبِلَتْ وَزُهْرَ تَهْادِي، كَنْعَاجُ الفَلَا تَفَصَّلُ رَمَالًا (IA), by 'Umar Ibn Abi Rabī‘a, I said, when she and fair-faced women approached, *They walk with an elegant swinging of the body in their gait (orig. تَهْادِيَ,* like the wild cows of the deserts when they have wandered at random in a tract of sand (J): but this is not regular, [according to the BB (J),] contrary to the opinion of the KK (Sh, J). The detached nom. pron. does not need
separation, as Zaid, not any one has stood, but he and 'Amr; and similarly the attached or detached acc. pron., as Zaid, I beat him and 'Amr and I have not honoured any one, but thee and 'Amr (IA). When the gen. pron. is coupled to, the genitival op. is repeated (IH, IA, Sh), as XLI. 10. And said to it and to the earth, VI. 64. Say thou, God delivereth you from them and from every trouble, and XXIII. 22. [498] (Sh), because, the gen. pron. being more strongly attached to its op. than the attached ag., since the ag., if not an attached pron., may be detached, whereas the gen., whether a pron. or explicit n., is not detached from its op. [161], coupling to it is disliked, since it would be like coupling to some of the letters of the word; for which reason also, when you couple the pron. to the gen., only repetition of the op. is allowable, as I passed by Zaid and by thee and Zaid and thee: and, there being no detached pron. for the gen., so that it might be first corroborated thereby, and afterwards coupled to, as is done in the case of the attached nom., nothing remains but repetition of the 1st op., whether it be a n., as The property is between Zaid and thee; or a p. (R), as The property is between me and Zaid;
I passed by thee and by Zaid (IH, IA), not ٌبْكَ وَزَيدٍ (IA): but the nominal op. is repeated only when there is no doubt that it is imported only for this object, and that it has no meaning, as in ِبَيْنِكَ وَبَيْنِي زَيْدٍ, since, it being impossible that there should be two between here, one with reference to Zaid alone, and another with reference to the person addressed alone, because the quality of between is a matter that necessarily involves 2 sides [115], we know that the repetition of the 2nd is for this object only; whereas, if the repetition produce ambiguity, as in ِبَيْنَيْنَيْ عَلَامَكَ وَعَلَامُ زَيْدٍ, when you mean one ِيُونَـَّـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ َـُبرَٰتُ بِكَ وَزَيزَتٍ, although the 2nd ٌبَ can have a meaning, still, since we know it to be imported for the same object as the 2nd ِبِيْنُ, the gen. must be judged to be coupled to the gen. here, as in the case of ِبِيْنُ: and, this being established, we may say that the coupled is governed in
the gen., notwithstanding the repetition of the op., by what it was governed in the gen. by before its repetition, i.e. by the 1st op., because the existence of the 2nd is for a lit. matter, while, as regards the sense, it is like the non-existent, as S says on ٍأَبِي لَزَيْدٍ that its gen. is governed by prothesis, not by the expressed ٠[101, 504]; but it is better to attribute its being governed in the gen. to the repeated op. since it is not less [op.] than the red. ps., as in ٍكَفَى بَرَيْدٍ [503], which are not made inop. notwithstanding their redundancy (R). This [repetition of the op., which is necessary {in a case of choice (R)}, according to {the majority of (IA)} the {BB (R, J)} GG (R, IA),] is, however, not necessary [in a case of necessity, according to the n, as ٌلَيْبَوِمُ أَلْعَ ٍ(below); nor in a case of choice (R), according to the KK (R, IA) and Y, Akh, Ktb, and Shl (J), which opinion is adopted by IM (IA)], on the evidence of Hamza’s reading وَاتَقُوا اللَّهُ الَّذِي تَتَسَاءَلُونَ بِهِ وَالْإِرَاحُ IV. 1. And fear ye God, by Whom and the ties of kindred ye ask one of another, [orig. تَتَسَاءَلُونَ, read {by Āsim, Hamza, and Ks (B)} with rejection of the 2nd ٍث, and (K, B) by Hamza (B)] with the gen. (R, IA, Sh) of ٌالْإِرَاحُ (IA, Sh), which Hamza appears to have founded upon the KK’s opinion, because he was a Küft (R), and of Ktb’s citation ٌمَا نَقِيهَا غِيْرَةٌ ٌوُفْرُسُهُ Not another than he and his horse is in it (Sh),
and of poetry (R, IA), which is no evidence, since the omission is induced by necessity, with which there is no dispute (R), whence

[Fāliyūm قد بَتْ تهجوُنا وَتَشَتَّمْنا
فَذَهَبَ فَمَا بَكُ وَالآيَاتِ مِنَ عَجَبِ]

[And to-day thou hast become such that thou satirizest us and revilest us: wherefore go thou away, for there is not any wonder at thee and the days (J) cited by S (IA).]
NOTES.

Misprints due to defective type are not corrected when the proper forms are sufficiently obvious without correction.

Ed. means edition, vol. volume, ch. chapter, p. page, pp. pages, col. column, l. line, ll. lines, l. l. last line, ibid. ibidem (in the same place), cf. confer (compare), dele obliterate, b. born, a. ascended the throne, r. reigned, d. died, k. killed.

P. II, l. 6. The op. [whether it be lit. or id. (Jm)] is what the meaning requiring the inflection is constituted by (IH): thus in زيد جزلت Zaid came جزلت is an op., since the meaning of quality of ag., for which the nom. is made a sign [19], is constituted by it in جزلت [110] (Jm).

P. X, l. 16. "if not" means "if thou depart not, but abide with us" (FD).

P. XII, l. 20. Insert "(I)" after "really-existing"—l. 22. Insert "(J, ML)" after "p."

P. XIII, l. 16. Read "al'Ilt"—l. 22. After "Aus" insert "alMuzani."

P. XIV, l. 6. By عين on he means the Ruma Kuirvi' Ibn 'Auf, who had slandered him to AnNu'man (ABk): he restores تأويل to أتول [291], and then pluralizes it (T).

P. XV, l. 14. Read عين — l. 15. An Islamí poet (T) — l. 20 Read ان." "

P. XVI, l. 3. By the brother of one Zaid addressing Khálid Ibn 'Abd Allah [alBajáilt alKásrí, governor of the 2 Irák, l. 125 or 126 (IKm)]. The story is that Zaid, being in love with a woman, was found in the house of some people, who charged him with theft, in consequence of which Khálid ordered his hand to be cut off, whereupon Zaid's brother composed these verses, and sent them to Khálid (Jsh) — l. 4. The Jsh renders گرم ذات ماتى در كور ثونواك "Thou hast taken a step in blind.
being doubly trans., one would expect أ الطفلتة; but perhaps نسخ is understood.

P. XIX, l. 8. Cited by some as evidence of that (I) - l. 12. Since the o. i. is فين فتنتها نتمني، (DM).

P. XX, ll. 21—22. The restriction that the prop. should be capable of being dispensed with, excludes the conj. prop., the enunciative prop., the prop. imitative of a saying, and the like (ML).

P. XXI, l. 20. Read „Even“.

P. XXII, l. 11. Read „[565, 689]“ – l. 16. „Abid (Nw, Hkm, Dh, Kf, Is, FA). See p. 60 of the Notes to the Ibdl. Read „‗Abid“.

P. XXIV, ll. 8—11. Read „Evil is the similitude of the people who have treated the signs of God as lies, (the similitude of these), or Evil is the similitude of the people, (the similitude of) those who have treated the signs of God as lies, not that the full phrase is Evil“. Z in § 475 suggests 2 alternative constructions in l.XII. 5: — (1) the pre‘n. ممكن is suppressed before منذين, in which case منذين is in the place of a noun, as occupying the place of the suppressed pre‘n. [126]; (2) the particularized by blame هو نبٌي is suppressed at the end of the sentence, in which case منذين is in the place of a gen. as being op. of النبٌي: and both of these constructions, in which the ag. is مثل النبٌي, and the particularized is either مثل منذين, i.e. مثل منذين, or the suppressed ممكن, are here approved by IHsan, who mentions a 3rd construction فين مثل منذين مثل النبٌي, which he disapproves, because it involves suppression of the ag. [21]. The 2 first constructions apply equally to AlJahdar’s reading of VII. 176., which should therefore be translated Evil is the similitude of the people, (the similitude of) those who have treated Our signs as lies, or Evil is the similitude of the people who have treated Our signs as lies, (their similitude): and in the ordinary reading also
there are 2 constructions [475], in which the \( ay. \) is a latent \( pron. \) [160, 469], \( جمّر \) or \( همّر \) is the \( sp. \), and \( مثّل لقومٍ \) or \( قومٍ! \) is the particularized, so that the translation should be Evil is it as a similitude, (the similitude of) the people who etc, or Evil is it, i.e. the genus \( possessors \) of a similitude, as (possessors of) a similitude, the people who etc. but here the homogeneity of the \( ay. \) and particularized is demonstrated from the homogeneity of the \( sp. \) and particularized, because the \( sp. \) is homogeneous with the \( ay. \) [469]. The translations in § 475 should be corrected accordingly — l. 14. Read “XVI. 32. [45]” — l. 20. It was said to him “O Apostle of God, there is not in the valley any water, that we may alight by.” Then the Apostle of God (God bless him and give him peace!) drew forth an arrow from his quiver, and gave it to a man of his companions, who went down into one of those wells, and stuck it into the hollow thereof, whereupon the well overflowed with sweet water, so that the people quenched their thirst from it, and abode there. And some of the learned have told me, on the authority of some men of Aslam, that he that went down into the well with the arrow of the Apostle of God was Nâjiya Ibn Jundub \[AlAslam (ACh)\], the driver of the sacrificial camels of the Apostle of God (SR). See Muir’s Life of Mahomet, Ed. I, Vol. IV, p. 27. The girl was addressing Nâjiya — l. 21. The Ansâr are [the 2 tribes of (IAth)] AlAnûs and AlKhazraj (SR, IKb, ID, IAth).

P. XXV, ll. 16—17. Read “that the BB do not allow [the \( pre. u. \) in] [اِسْمَر] to be” — l. 18. Because putting it in the \( nom. \) involves (1) preparing [تَحَتَّى or تَحْتَي] to government together with cutting it off therefrom; and (2) making the weaker \( op. \) govern, vid. inchoation, because it is \( id. \), while it is possible to make the stronger \( op. \) govern, vid. تَحَتَّى or تَحْتَي, because it is \( lit. \) (DM) — l. 20. Read “the BB and Hsh” — l. 23. Read “and that the BB say”.

P. XXVI, l. 11. Read “speech, the 1st, [i.e. contravention of the 2 conditions (Dm),] as in” — l. 14. The suppression of this \( pre. \) con-
duces to preparing جَلَّ لَيْسَ to govern خَالِقَ in the acc. as an obj., while it is cut off therefrom, and جَلَّ لَيْسَ is governed in the nom. by inchoation, so that the 2 matters are combined (Dm) — l. 23. Read "and the 2nd, [i.e. contravention of one condition,] as in بِعَكْسَة".

P. XXVII, l. 6. The version العِمْلِ وَعُمَتْهُم in عَمِلِ التَّأْمُرِ, [501], if authentic, is an instance of the 1st sort of anomaly (ML), in which the requirement of the 2 conditions is contravened (DM).

P. XXVIII, l. 5. The things that need a cop. are 11 in number, (1) the enunciative prop. [27]; (2) the epithetic prop. [144]; (3) the prop. that [conjunction] ns. are conjoined with [177]; (4) the prop. d. s. [80]; (5) the prop. expos. of the [supplied] op. of the n. that the [expressed] op. is distracted from governing [62]; (6—7) the partial subst. and the subst. of implication [154]; (8) the reg. of the assimilate op. [348]; (9) the correl. of the cond. n. governed in the nom. by inchoation [206]; (10) the 2 ops. in the cat. of contest [22]; (11) the expressions of first corroboration [137] (ML).

P. XXIX, l. 2. After "like" insert "دَعَني مِنَ تَمُرَكُّنَ [below]," — l. 5. أَتْرَيْنِمَةٍ إِنَّهُ حَاكِمٍ (SR, AGr) أَتْتَا' (SR), great-grandson of كَاسِ إِنَّهُ جَلِدَار أَتْتَا' (SR), who came to the Prophet (AGh) — l. 6. One of the Bani Asad Ibn Khuzaima, contemporary with AlHuta'i (Mb. 133). Read "Khazin" — l. 16. Read "with the acc. (K) of الرَجِيل (D, N) as an "— l. 20—21. Read "the gen. (K) by means "— l. 22. After "and " insert "the saying of the people of AlHijaz من زيد أَرْبَاعٍ زيد أَرْبَاعٍ [183], and".

P. XXX, l. 1. لَمْ يَلْحَمَ seems required by the context (see Mb. 217, l. 15): but Flügel, Fleischer, and Redlsloh all give لَامْيَلْحَمَ (see the verse in l. 4, where the metre requires )—l. 11. The Egyptian edition of the A adds to the legend on the ring-stone ُسَلِّمُ َرَبّ يَا لِهِ
bless him, and give him peace."—l. 12. I. e. The Prophet's ring-stone (Sn). This [sort, vide. imitation of a prop.] is universal (A)—l. 13 An-Nadr is Kuraish; and Fihr Ibn Malik is said to be Kuraish (SB)—l. 21. See P. I. 197 and Md. II. 13—l. 1. She was Dukhtanús, daughter of Laqit Ibn Zurara (Md).

P. XXXI, l. 11. Known as Al'Akawwak, a freedman, b. 160, d. 213 (1Khm)—l. 20. AlKhuzã?, d. about 220 (FW). He composed this verse when he entered the presence of 'Abd Allah Ibn Tãhir alKhuzã? alMisã‘i, governor of Khurasan, d. [228 or (1Khm)] 230 (1TB)—l. 25.

P. XXXII, l. 19. Ibn 'Abis (BS, FA, Jsh) alKindi (AGh) as-Sáhab, according to ID and others (FA); not Ibn Hujr (BS, FA) al-Kindã‘, as in the Book of the Six Poets (FA). 'Abis (ID, IAth, AGh, BS, KF, Is): 'Anis (FA, Mr, FD, Jsh) with a n before thé 'س (FA). He composed this ode when he received the news of the death of his father 'Anis, whose surname was Abú-Áswad (Jsh)—l. 20. Enallage is the expression of one meaning now by the pron. of the 1st or 2nd pers., and now by the explicit n. or the pron. of the 3rd pers.; but Sk save that enallage is either that expression or expressing by one of them what ought to be expressed by another: thus the verse تطلول ليلى جلخ contains an enallage according to the exposition of Sk, since the obvious meaning requires that تطلول ليلي. My night was long should be said; but not according to the ordinary exposition, since تطلول ليلي has not been previously mentioned. Enallage, then, appears to be of 6 kinds: (1) from the 1st pers. to the 2nd, as وَأَمَرُونَا لَنَسْلَمْ لِرَبِّ الْعَالَمِينَ وَأَنْ قَيَمْوَا الصَّلَاةَ VI. 70. 71. And we do [111], and to be earnest in prayer; (2) from the 1st to the 3rd, as XLVIII. 1. 2. [111], orig. لَنْتَغْفِرُ لَكَ in order that We may forgive thee; (3) from the 2nd to the 1st, which does not occur in the Kur; (4) from the 2nd to the 3rd, as X. 23., orig. نَقْتُلَّكَ with you; (5) from the 3rd to the 2nd, as قَالُوا أَنْتُمُ أَرْحَمُونَا وَلَدَيْنا
P. XXXIV, l. 21. By Abu-'Tumaḥān [Hanzala Ibn Ash-Shārī (AKh, IKhn)] al-Kaini (Mb, FD), a Ḥamāstī, [one of the heathen poets (IKhu),] praising the Banū Lām Ibn ‘Amr (FD) Ibn Ṭāriḥ, of Ṭayyī (ID).

P. XXXVI, l. 1. 1 2 3 murderōus (1Y, FD): ـ ط لله ـ[φ] speaking (BS).

P. XXXVII, l. 2. Al-Abṣī (ISk), a heathen poet (KA).

P. XXXVIII, l. 14. The ـ ـ seems to be red. [540].

P. XL, l. 1. ـ ـ (KIF): ـ ـ ـ (FD, Jsh), which agrees with the explaination of the word given in the KIF.

P. XLI, l. 21. A heathen poet (P. II. 280, 294 and MD. 11. 53, 64).

P. 2, l. 12. The expression “ ـ ” is better than (1) the expression “ the ـ and ـ ,” because in the case of ـ one does not say “ the ـ and ـ ,” nor in that of ـ “ the ـ and ـ ” (Sh); (2) the expression “ the ـ ,” because the ـ applies to the ـ of inception, and the ـ in the corre. of ـ [599] (MAd)—l. 19. Read “ [177]”.

P. 3, l. 2—7. See P. I. 223 and MD. I. 113—l. 9. Read “ LXII.”

P. 4, l. 6. “ cp. ” here means “ general cp. ” [140], i.e. adjective.

P. 6, l. 1. ـ Ibn Al-Ḥusayn al-Fāshāni al-Madani, the Follower, known as Zain Al-Abīdı̲n, b. 33 or 50, d. 92 or 94 (Nw)—l. 3. Anf An-Nākā is the cognomen of Ja‘far Ibn Kūrān, father of a clan of Sa‘d (MKh)—l. 9. Ra‘ba Ibn Al-Ajjāj Ibn Ra‘ba al-Tamīnūf (Jsh)—l. 10. ـ ـ in the MSS of the M: but (1Y), as 1Y says (FA), properly ـ ـ ـ , i.e. Ta‘ūd Ibn Hulān (1Y, FA), father of a clan (1Y) in Kuḏā‘a; or Ta‘ūd Ibn Jusḥān, who, says Ṣah, is among the Anṣār (FA).
P. 7, l. 6. I. e. in the 2nd member, the 1st keeping to Fath or quiescence, as likewise is the case in such as 
when so infl. (MKh)—l. 8. I. e. Fath of both members (MKh)—l. 9. The 2nd member being always governed in the gen.; while the 1st is declined through the three cases of inflection, except that the Fatha does not appear, like the other vowels, in [the acc. of the 1st member of] such as [215] (MKh).—l. 18. An instance of the coined is the [name] made to deviate, as [18], زَرْبٍ and زَحْل، because it is not made to deviate except in the state of determination (Y)—l. l. As having a counterpart in their language (Y).

P. 8, l. 1. By analogy منصوب [731], مُؤهَّب [361], مکْلَأ [703, 712], and مَّفَنَّب [747] (Y)—l. 2. The transferred is more common (Y, R)—l. 8. (4) transferred from a prop. [verbal or nominal (MKh)], like تَزَجَّز فَأَلم and تَزَجَّز فَأَلم, the predicament of which is to be imitated, as رَفَات تُؤْدَيْ فَأَلم and جَانَى زَد فَأَلم; and this is one of the comp. proper names, [for which reason it is included by Z under the 6th kind] (IA). IM says in the Tashih that the use of the nominal [prop.] as a [proper] name has not been heard, and that the GG only add it by analogy to the verbal. The ag. of this [verbal prop.] is (1) explicit, as exemplified: (2) a pron., (a) prominent, as in [below]; (b) latent, as in [above]: and all of this is imitated, as IA says; so that its inflection is supplied because of the imitation, as YS relates; and it is not uninfl. As for the [kind] transferred from the v. alone, it is infl. as a diptote, because of the quality of proper name and the measure of the v. [18], whether it be a pret., like شَمْرُ or an aor., like أَشَكَرْ: or an imp., like إِصْمَتُ the name of a desert, because the traveller in it says to his companion إِصْمَتُ. Be silent from fright, the ꞌ, says R, being pronounced with Kasr, though
the a belongs to the conjg. of تَصْرَ، because proper names are often changed upon transfer: and the Hamza being made disp., because أُصْرْتَ becomes a n., and is therefore treated like as. (Mkh). ْعَدُّتْ may be regarded as an imp., or as a prop.; and Z cites it here as an imp.: but, if he had cited it among the comps., as a prop., it would have been allowable (IV) —l. 11. Salaḥ is a town in Ḍiyāman, to which [the Salūkī (ZJ) words and (IV) dygs are related (ZJ, IV)—l. 15. Abū Dhū'ain Khū- wailid ibn Khālid al-Hudhlī, a heathen, then a Muslim, who died in the Khīlāfa of ['Umar or (SM) 'Uthmān (Fā)—l. 19. بَيْنَّا was a sound to which his mother [Hind Bint Abī Sufyān al-Imāwiyā, sister of Muʿāwiyā (Is).] used to dandle him when he was a boy, saying

لَآ إِنَّكَ وَلَدٌ • جَارِيَةٌ خَدِيَّةٌ
مُكَرَّمةٌ خَلْيَةٌ • ذَبَحَ أَهْلَ الدِّيَسِ (IV) Assuredly I will wed Bābbū to a plump maid, honored, loved, that surpasses the people of the Kaʿba, [i. e. the women of Kaʿbaish (1D),] in beauty (Fā)—l. 20. al-Ḳuraishī al-Ḥāshimi, b. 2 years before the death of the Prophet, d. [83 (ITB) or] 84 (Aṣb)—l. 11. because the cognomen is more distinct and notorious than the name (R on the gen.).

P. 9, l. 5. Bāṭa Sharyān is the name of the place in which ʿAmr was buried (J)—l. 7. Or, if the 1st of them be a single word (R on the gen.)—l. 10. Del the comma after وَلَدَ—l. 11. As a synd. expl. (R) —l. 12—15. If both, or the 1st, of them be prothetic (R)—l. 16. As a synd. expl., because it is more notorious (R)—l. 18—20. Whether both be single words, or both be prothetic, or one be a single word, but not the other (R)—l. 17. There is no order between the surname and any thing else (A). whether name or cognomen (Sn).

P. 10, l. 6. Al-Khirmik Bint Hīlān Ṭalāshiyā, of the Banū Kāis Ibn Thālaba (Mb)—l. 13. ْمَلَّا belonged to Ghant; and, as they say, to the Banū Kilāb, which is not disapproved, because ʿAbtēa Bint Riyāḥ
alGhanawiya bore the Banu Ja‘far Ibn Kilab, so that perhaps he may have passed to the Banu Ja‘far Ibn Kilab from Ghan (Ml).

P. 12, l. 7. Read “AshShanfarâ [alÁzdî (T)] says”.

P. 13, l. 2. Cited by IAr as by Dámra Ibn Dámra, [of the Banu Nahshnal, a heathen (ID)]; and by ID as by AnNamir Ibn Taulab [al‘Uklî, a convert (AGh, Nw)], about the Banu Sa‘d, who were his maternal uncles, and had made a raid upon his camels (IY)—l. 5.

a misguided man of Tanûkh (ID, IY, AAz), which is a clan of AlYamam (AAz): غَرْبَةُ ـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~
are allowable in it; so that, if you hold its \( \text{ـ} \) to denote feminization, you treat it as a diptote; and, if you hold its \( \text{ـ} \) to denote something else, you treat it as a triptote, because it is made indet. by the prefixion of \( \text{ـ} \) (R).

P. 14, l. 1. If these measures be accompanied by their measured, as in 

The measure of \( \text{ذَرَنَّ أَصْبَعُ إِفْعَلٍ} \), the majority do not treat them as proper names, so that \( \text{ذَرَنَّ أَصْبَعُ إِفْعَلٍ} \) here is declined as a triptote:

and, by analogy to this, you should say \( \text{ذَرَنَّ أَصْبَعُ إِفْعَلٍ} \) The measure of is \( \text{ذَرَنَّ أَصْبَعُ إِفْعَلٍ} \) with Tanwin in the measure, since it does not contain the quality of proper name; but the Tanwin is suppressed from it, in order that it may correspond with its measured in divestment of Tanwin, not because of diptote declension [709]. Z, however, holds this kind also to be a proper name; and this is the truth, so that you say

The measure of \( \text{ذَرَنَّ أَصْبَعُ إِفْعَلٍ} \) is \( \text{ذَرَنَّ أَصْبَعُ إِفْعَلٍ} \) with suppression of the Tanwin. IH says that this opinion is adopted by Z only because the measure [when it is accompanied by the measured] is treated like \( \text{إِنْفَلُ} \) [7] when you apply it to one of the lions: for you treat it like a proper name, as when it is a proper name for the genus, as in \( \text{إِنْفَلُ} \) The lion is better than the fox; and similarly therefore the measure here is treated like the genus, i. e. what is not accompanied by the measured, as in \( \text{ذَرَنَّ أَصْبَعُ إِفْعَلٍ} \) The predicament of \( \text{ذَرَنَّ أَصْبَعُ إِفْعَلٍ} \) is such and such. But this analogy that he mentions requires consideration, because the like of this measure, when it is not accompanied by the measured, means the measured, [since \( \text{ذَرَنَّ أَصْبَعُ إِفْعَلٍ} \) in the last ex. means every expression etc, as explained below] ; and, when it is accompanied by the measured, means the measure, since \( \text{ذَرَنَّ أَصْبَعُ إِفْعَلٍ} \) means The measure of \( \text{ذَرَنَّ أَصْبَعُ إِفْعَلٍ} \) is this measure: so that it in the 2 states is not like \( \text{إِنْفَلُ} \) in its 2 states, vid.
being a genus and being one of its individuals, since in the 2 states 
has one meaning, [vid. *The lion*]. And we should rather say that this 
opinion is adopted by Z only because this measure is transferred [4] from 
one meaning to another, vid. the measure, or is coined for it, as the 1st 
is transferred from one meaning to another, vid. the measured, or is 
coined for it: for e. g. is applied in lexicology to denote the exceed- 
der of another in doing, being from ٥٧ [351], like ٦٧ ا٦٧١ [4].

and is afterwards used to signify every expression whose first [letter] is an 
aw. Hamza pronounced with Fath, and whose second is a quiescent 
followed by an e pronounced with Fath followed by a ل; and some mea-
sures are coined, as in ٥٧, which is the inf. n. of the quad. [332], is such and such, 
for ٥٧ has no meaning in lexicology. But, though Z treats the like 
of this as a proper name, he pronounces such as ٥٧, in ٥٧ [The conjg. of ٤٧ 
٥٧] is upon the measure of ٥٧ with Tanwin, which is the 
Tanwin of correspondence [608] according to him, not the Tanwin of 
tripotote declension. And the kind [of measure] that is a met. for its 
measured, while the sense of the latter is regarded, is, according to S, 
in the same predicament in respect of triptote and diptote declension 
as the measured, as ٥٧ [210], where ٥٧ is declined as a dip-
tote because its measured is ٥٧; and as ٥٧, i. e. ٥٧: while Mz says that ٥٧ does not contain the quality of proper 
name, nor ٥٧ the sense of qualification; for in such cases he looks 
to the sense of the met., not of the measured expressed by the met., 
[holding that e. g. means the word ٥٧, not the ep. silly]; 
so that he declines such as ٥٧ and ٥٧ as diptotes, because they 
contain the cause of the prevention of triptote declension [18]; but de-
clines such as [ūʾ in] ʾinṣāf, i.e. ʾinṣāf, and as ʾinṣāf, i.e. ʾinṣāf, as triptotes: but the opinion of S is the truth, since the sense of the measure is that of the measured; and the met. for the proper name [14] is treated like it in letter, as is proved by their omitting to prefix the ʾl to ʾl ʾl and ʾl, and by their declining ʾl as a diptote. If, however, you mean the measures to be measures of the v., their predicament in vowel, quiescence, and divestment of the Tanwin is that of their measured. whether the measured accompany them or not, as ʾinṣāf ʾinṣāf حَكْمَةُ كَذَا ʾinṣāf أُمْرُ أُمْرُ The predicament of ʾinṣāf is such and such, and ضَارِبُ يُضَارِبُ عَلَى دِرَّةَ ʾنَافَلُ يُفَاعِلُ [above], in order to notify that they are meant to denote the v., which has no share in declension triptote or diptote; but, notwithstanding, they are proper names, because they are qualified by the det., as ʾinṣāf أُمْرُ أُمْرُ whose ʾinṣāf حَكْمَةُ كَذَا ʾinṣāf أُمْرُ أُمْرُ The ʾinṣāf أُمْرُ أُمْرُ whose ʾinṣāf حَكْمَةُ كَذَا ʾinṣāf أُمْرُ أُمْرُ Hamza is pronounced with Kafı is an imp. of the 2nd pers. sing. masc. (R)—I. 2. Read “ ʾinṣāf.”—I. 12. 'Abd Allah Ibn AzZubair is one of the 4 'Abd Allāhs, vid. (1) 'Abd Allah Ibn 'Umar alKuraishi al'Adawi alMadani asSahābi, d. 73; (2) 'Abd Allah Ibn 'Abd A'Zīz Ibn 'Abd Allāh alMuctālib alHāshimi asSahābi alMakkī, d. 68 or 69 or 70 or 73; (3) 'Abd Allah Ibn AzZubair Ibn Al'Awām alKuraishi alAshādi alMakkī alMadani asSahābi, d. 72 or 73; (4) 'Abd Allah Ibn 'Amr Ibn Al'Aṣ alKuraishi asSahāmi asSahābi, d. 55 or 65 or 65 or 67 or 68 or 73: thus are they named by AIH and the rest of the Traditionists and others. It was said to AIH “Then Ibn Mas'ūd?”: he said “He is not one of them”, because, says Bkh, his death in 32 or 33 proceeded, while they lived long, so that their knowledge was needed, and, when they agree upon thing, it is said “This is the saying of the 'Abd Allāhs” or “their act.” And the rest of the Companions named 'Abd Allāh, who are about 220, are coordinated with Ibn Mas'ūd in this. But, as for the
saying of Jh in his Sihih, that Ibn Mas'ud is one of the 4 'Abd Allahs. It is an obvious blunder, that I have noticed in order that people may not be misled by it (Nw)—l. 14. [Suwaid] Ibn Kurayj' al-'Ukbi, and [Jabir (KF)] Ibn Ra'il an as-Simisi (IIY) the poet (KF)—l. 1. A prose saying, not a verse.

P. 15, l. 5. A man of Kilab, contemporary with AnNu'man Ibn Al-Mundhir (IY). He used to supply [the people with (MKh)] food in Tihama: but a breeze [blew, and (IY)] cast the dust into his bowls; so he reviled it, and was then struck by a thunder-bolt (IY, MKh) that killed him; upon which one of his people said

\[\text{And verily Khuwailid, weep thou (fem.) over him, the slain of the breeze in the Tihammi country (IY)—l. 8. Read "and other common [names] of prevalent application," in accordance with the text of the M as given in the IY (p. 47). Dele "[10]"—l. 12. They assert that the Hyades follow the Pleiades, asking them in marriage: and the Pleiades are so called because of the multitude of their stars, which are 7 or thereabouts (IY)—l. 21. The preventer: they say that it prevents the Hyades from reaching the Pleiades, being between them (IY).}

P. 16, l. 13. AdDastal explains IHsh's calling it red [599] by interpreting "red." to mean "neither conjunct nor determinative" (see vol. II, p. 676)—l. 17. Or "like [common as., as (IY)] جمل, etc."—l. 20. About a man of Tayy called Zaid, of the children of 'Urwa Ibn Zaid al-Khail, who had killed a man of the Banu Asad called Zaid (MB)—l. 1.

العذراء in this verse and العذراء in the next are exs. of the red. أَلْلَهُ , according to IHsh [599]; and so, of course, they are treated in the SM, which I have inadvertently followed in the translations; whereas, according to Z's theory, "the mother of the 'Amr" and "the Yazid" should be read.

P. 17, l. 2. By her captive he means himself. (IY)—l. 3. Ar-Rammah [Ibn Yazid, 'er (T)] Ibn Abrad, al-Murri, known as Ibn Mayyada, d. in the Khilafa of Al-Mansur, praising [the Khalifa (ITB)]
Al-Walid Ibn Yazid (SM) al-Numawt ad-Dimashqi, b. 90 or 92, a. 125, l. 126 (IT) — l. 12. Hijab was [the brother of (SR, IAth, Is)] Laqit Ibn Zairja (AAz) ad-Darimi (SR). He was the chief of the Banu Tamim (Is), who came with him to the Apostle in the year 9 (IAth) — l. 15. Very rare in usage, although not altogether forbidden by analogy (IY) — l. 20. [Anarthrous] d.t. proper names occur in the form of the du. and pl.; but only in the case of places, such as mountains and plots of ground, one of which does not separate from another, like (1) إنا، which are 2 opposite mountains; (2) عابداتا، which are 2 opposite mountains, like (3) عرطات، which is a name for known plots of ground; (4) مكلا، which is like عرطات (IY). These names may be divested of the art. only because one of the 2 mountains, for example, is not isolated from the other; so that they may be like one thing named by the du., e.g. a person named زيدان، contrary to 2 persons each named زيد (R).

P. 18, l. 4. By Ra'ba, who was of the Banu Sa'd Ibn Zaid Manat Ibn Tamim (IV) — l. 5. Awd, in the tradition of Zaid Ibn Thabit, 

These are the Muhamma' at the door (M), vid. Muhammad Ibn Ali Bakr ['Abd Allah as-Siddiq, b. 10, k. 38 (Nw)]; Muhammad Ibn Hātib al-Kuraishi al-Jumah al-Kaft, d. 74 or 86 (Nw)]; Muhammad Ibn Ṭalḥa Ibn 'Ubaid Allah al-Kuraishi at-Taimi al-Madani, called Aṣ-Sajjād, k. 36 at the battle of the Camel (Nw)]; and Muhammad Ibn Ja'far Ibn Ali Ṭālib (IV), k. 17, as some say (IAth); and 

The Talha of the Talhas (M), vid. Talha Ibn 'Abd Allah Ibn Khalaf al-Khussa't, [d. in the civil war of Ibn Azzubair (IKhu),] said to have been so called because there were among his ancestors a multitude of men named Talha (IV); and إبن قيس (M), vid. [-Abd Allah or] 'Ubaid Allah Ibn Kais al-Rukayyat, so called because he married a number of women all named Rukayya: but sometimes إبن قيس is said, with إبنات in the rnm. as a synd. expl., as though
it were a cognomen for him, like [5] (IV)—l. 6. They are anarthrous to notify that the [proper name] expressed by the met. is so likewise, as [56. A]; i.e. II (IV)—l. 8.

The art. is prefixed because the brutes are below the degree of human beings in determination, since the quality of proper name in them is only by assimilation to human beings [7] (IV)—l. 9. ُهَنّ means Thing (AAz, KF). ُهَنّ or ُهَنّ (R, KF). If you make ُهَنّ or ُهَنّ indet., it is a met. for indets., as ُهَنّ is for dets. and proper names; but, if you prefix, it is a met. for pre. dets., [as in ُهَنّ below]. It is mostly used for things disapproved and afflictions. The poet [Imra al-Kais (FA, Jsh)] says

[And her saying "O man, woe to thee! Thou hast joined evil to evil" did throw me into doubt (FA, Jsh)]. ُمَّنّي ُهَنّ means O man, [but is mostly used upon an occasion of rudeness and coarseness (FA)]; and ُهَنّ is not used except in the voc. (IV). ُمَّنّي ُهَنّ is for the voc. whose name is not expressed: you say in the masc. ُمَّنّي ُهَنّ and ُهَنّ ُمَّنّى and ُهَنّ, and in the fem. ُمَّنّي ُهَنّ [or ُهَنّ (KF, MAR)] and ُهَنّهَا and ُهَنّهَا and ُهَنّهَا; and sometimes their finals are followed by what follows the finals of the lamented [55], although it is not lamented, as ُمَّنّا ُهَنّ mostly with Damm of the ُمَّنّ and sometimes with Kasr, as in the lamented. This ُمَّنّ is added in a case of choice in continuity and pause, notwithstanding that it is orig. the ُمَّنّ of silence [615], as the poet says ُمَّنّ [616] in a case of necessity (R). And another poet says

[Insert Arabic text here]
Thou camest, while in thy two legs was what was in them, and thy thing [i. e. vulva (KF)] did appear from the waist-cloth, meaning (IY) —l. 13. He was a long-lived patriarch, and came to the Prophet (ID).

P. 20, l. 9. is read by Warsh (Sh); and by Warsh (B, Sh), on the authority of Nafi' (B)—l. 10. is read by HB, through alliteration of the ل to the لـ; and by Ibrahím Ibn Abi ‘Abla [Shimr Ibn Yakzan (IAth, Dh) al’Uṣailt, d. 152 (IAth)], through alliteration of the لـ to the د (K).

P. 23, l. 8. By Ru’ba [Ibn al’Ajjaj Ibn Ru’ba atTamimi (Jsh)], praising ‘Adi Ibn Ḥātim aṭṬari (FA, Jsh) al’Kūfī (Nw), the eminent Companion (FA), d. 67 or 68 or 69 (AGh)—l. 9. For “does not” read “has not done”, like V. 71. [419].

P. 24, l. 5. By Ru’ba (FA)—l. 9—11. This saying is much older than ‘Alī (see P. II. 320, Md. II. 71, Tr. I. 754, Mdh. III. 186, IIAth. I. 246)—l. 13. As for the saying of AlFarazdāk [231], he combines in it the substitute and original by poetic license, as the Rājis does in [56] (D).

P. 26, l. 3. Read “Ka’b, Khath’am, Zuba’d, Kināna, and others” —l. 15. Ḥumaid Ibn Thaur Ibn Ẓahm [a Hilāf (Is)], who was present at Hunain with the unbelievers (FA), an lived till the Khilāfa of ʿUthmān (Is)—l. 21. AZ says that Ṣa’id recit this verse to him as by a man of the Banū Ḥabba, who had perished more than 100 years before (FA).

P. 27, l. 22. Ja’far, ‘Arīn, and ‘Abīa were the children of Tha’laba Ibn Yarbū’ (FA).

P. 28, l. 1. Read “(J), and [236], though”—l. 18. For “And” read “When [80]”.

P. 30, l. 14. That resemblance to the ُ which is regarded in the
prevention of triptote declension is the n.'s containing either 2 different subordinations, one relating to the letter, and the other to the sense, or a subordination equivalent to the 2 subordinations. For the v. contains a subordination to the n. in letter, vid. its derivation from the inf. n. [331]; and a subordination in sense, vid. its need of the n., because it needs an ag. [20], which is only a n.: and the resemblance of the n. to the v. does not become so complete that the n. is made to accord with the v. in the predicament, [vid. refusal of the Tauw̱n indicative of perfect declinability (Sn)] except when the n. contains the 2 subordinations, like the v., as حَمَد [18], which contains 2 different subordinations, one relating to the letter, vid. measure of the v., and the other to the sense, vid. determination (A). "Subordination" of the thing means its being subordinate to another; but A has used it here to mean sometimes being subordinate, and sometimes cause of being subordinate (Sn)—l. 15. Since it resembles the v. in subordination, the sign of the gen. [404] and the Tauw̱n [600] are withheld from it, as they are withheld from the v. (IV)—l. 18. Dele the comma after "(IA, Sh)—l. 23. The ج is [the ج of] the corol. of the preceding oath [600] in XCV. I. [506] and the following verses (Sh). Read "Assuredly We".

P. 31, ll. 6—8. By ASAmb (AR)—l. 15. Before "(ML)" insert "[137]".

P. 32, l. 3. The ج of feminization is equivalent to 2 causes because it is inseparable from what contains it, contrary to the ﷲ [266], so that the n. made fem. by the ج [really (Sn)] contains [2 subordinations (Sn)], a subordination with respect to [the letter, vid. (Sn)] feminization [by addition of the ج (MKh)], and a subordination with respect to [the sense, vid. (Sn)] inseparability of the sign of feminization (A)—ll. 7—8. Whether the n. be indet. like ﷲ and ﷲ; or det., like ﷲ [the proper name of a mountain (Sn) of Tihāna (Bk) between Makka and AlMadīna (Mk, MD)] and ﷲ sing., as exemplified; or pl., as ﷲ and ﷲ: a substantive, as exemplified; or an ep., like ﷲ.
The pl., when it is of this description, contains [2 subordinations, vid.] subordination of letter by reason of its being excluded from the forms of Arabic sings., and subordination of sense by reason of its indicating plurality (A)—l. 11. Read "(Sh), [which is called] the ultimate pl., vid. every".

P. 33, l. 5. كماني is anomalously declined as a diptote, by assimilation to جرار, from regard to the sense of the pl. in it, as

\[\text{He sings to eight she-camels, being eager for their conception, until they have purposed declining to shut the womb against the semen of the stallion from the violence of their emotion at the singing (FA, Sn): but the well known declension is triptote (A)—l. 15. For "p." read "letter [497]"—l. 22. So that the cause is repeated (IY). They agree that [in the case of the ultimate pl.] one of the 2 causes is pluralization; but they differ as to the 2nd cause. F says that it is the exclusion of this pl. from the forms of sings.; and this opinion is preferable; and this [exclusion, together with the indication of multitude (Sn),] is what is meant by their saying that this plurality is equivalent to 2 causes: but some say that the 2nd cause is repetition of pluralization, really, as in [256], which is pl. of كلب, or constructively, as in مساجد كلب, which, being on the measure of that repeated, i. e. كلب, is, as it were, a pl. of a pl.; and this is preferred by IH (A).

P. 34, l. 1. Or the abbreviated ١ of coordination (IA, A)—l. 16. By Umayya Ibn Abi-'Sl Salt athTha'afi, but cited as by AnNabigha al-Ju'd (SR).

P. 35, l. 7 and l. 1. For ت read ٨.

P. 36, l. 1. For ت read ٨.

P. 38, ll. 3—4. One preventative of triptote declension is the combination of the quality of proper name with feminization by the ٨,
(1) literally, whether the name be (a) fem. in sense, as انة ; (b) not so, as دل : (2) constructively [264], as in the name fem. (a) at present, as سع and and زيف ; (b) in the o. f., as عاي [264] when a name of a man. The cat. of [193], if used as a name for a masc., is not uninfl., but infl., declined (1) as a diptote, because of the quality of proper name and transfer from a fem., [or rather, feminization according to the o. f., because transfer itself is not one of the causes of diptote declension (Sn),] like other cats. : or (2) as a triptote, because حما is fem. only on account of your meaning by it [in the state of its being a name for a fem. (Sn)] what [is signified by the fem. that (Sn)] it is made to deviate from, [vid. حما (Sn)] ; so that, when the deviation ceases [through its being made a name for a masc. (Sn)], the feminization ceases too. نم is (1) made to deviate, (a) a proper name of a fem., like حما ; (b) an imp., like نراي ; (c) an inf. n., like حما ; (d) a d. s., like بدان ; (e) an ep. treated as a proper name, like حما ; (f) an ep. used only in the voc., like قنصلي : the predicament of the 1st sort has been mentioned above: and, if any of the last 5 sorts be used as a name for a masc. [193, 194], it is like عناتى, [i. e. diptote (Sn),] but is sometimes made like صباح، [i. e. triptote (Sn)] ; while, if it be used as a name for a fem., it is like صباح، [i. e. uninfl. according to the dial. of AlHijaz, infl. as a diptote according to the dial. of Tamim, and, if it end in , then like (Dm)] : (2) not made to deviate, (a) a concrete substantive, like حما ; (b) an inf. n., like دهاب ; (c) an ep., like جوان ; (d) a generic substantive, like سكاح : and, if any of these be used as a name for a masc., it is declined as a triptote, except what is fem., like عناتى (A).
P. 39, l. 7. By [ʿAbd Allāh, or ʿAbd Ar-Rahmān, Ibn Ismāʿil, of the Ānṣār of Sanʿā, known as (ITB) Waddāl al-Yaman [from the comeliness of his face, d. 93 (ITB)], or Jarīr (BS)—l. 11. The names of tribes, lands, and words may be declined as triptotes, as meaning the " or لج، and حي, or as diptotes, as meaning the قبيلة, 6 لج، and 6 حي: except when only one declension has been heard in them, like the triptote in 6 حي and تثي and 6 لج from regard to the 6 حي, and in 6 حي and 6 من from regard to the 6 لج; and like the diptote in 6 حي and 6 من, when proper names, from regard to the قبيلة, and in 6 حي from regard to the قبيلة: and except when a preventive other than id. feminization is found to exist, in which case the name is diptote in every state, like 5 حي, 6 حي, 5 حي, and 5 حي: so IM remarks in the Tashil and its Commentary (Mkh)—l. 17. K. 39 (ITB).

P. 40, l. 11. If used in our language as proper names of females, they are diptote because of the quality of proper name and feminization (MAd)—l. 12. Like 5 نور (Mkh)—l. 20. Read “assertion of ʿII, IHk, Jj, and Z”.

P. 41, l. 3. Jamil Ibn ʿAbd Allāh Ibn Maʿmar [al-Udhri (T, Syt) al-Ḥunni (Dh)], the lover of Duthaina, [an Islāmi poet (Syt)], d. 82 (IKhn, Syt).

P. 42, l. 1. For 6 ا read 6 —l. 9. They are 6 فضي, 6 كنث, 6 جمع, and 6 [139] (A)—l. l. For “at” read “a little before.”

P. 43, l. 3. For a 4th case see p. 789, l. —l. 11—13. There are 4 opinions about the cat. of 6 اضرع, [when it is intended to be made indet. (Sn)]:—(1) that it is diptote, because, when made indet., it resembles its state before it was used as a name, so that it is diptote because of quasi-qualification, [or rather qualification according to the o. f. (Sn),] together with the measure of [the v. (Su)] 6 فعل; and this is the opinion of S, and is correct: (2) that it is triptote, [because the qualifica-
tivity is removed by its use as a proper name, without returning after its being made *indet.* (Sn)]; and this is the opinion of Mb and of Akh in one of his 2 sayings, while in his book AlAusát [f-NNahw (IKhn, Hkh)] he agrees with S: (3) that, if a *red* man be named *أَحْمَر* , it is diptote after being made *indet.*, whereas, if a *black*, or *he like*, be so named, it is triptote; and this is the opinion of Fr and IAmb: (4) that it may be diptote or triptote; and this is said by F in one of his books (A)—ll. 14—20. The ex. of it in the *non-det.* is *dim.* of *أَعْمَى* , [counterpart of the sound *أَحْمَر* *dim.* of *أَحْمَر* , both being] diptote because of qualification and [verbal] measure, [because they are upon the measure of ‬*أَحْمَر* ,] as *رَأَى أَعْمَى* and *رَأَى أَعْمَى* , and as to this [elision of the *أَوْلَى* and affixion of the Tanwin in the nom. and gen. (Sn)] there is no-dispute [in the case of such as *أَعْمَى* (Sn)]: but IIU, Y, and KS hold that such as *تَفْصِيل* [dim. of *يَعْبَر* , a man's name (FA)], and *يَمِرَ* [a proper name (Sn)] are treated like the sound in the omission of their Tanwin, and in having an apparent Fatha in the gen., [the *أَوْلَى* being retained in the *det.* (Sn),] as *يَعْبَر* and *يَعْبَر* and *يَعْبَر* and *يَعْبَر* , and *رَأَى تَفْصِيل* and *رَأَى تَفْصِيل* and *رَأَى تَفْصِيل* , and they cite as evidence [the verse of the Book (FA)]

[She did wonder at me and at Yu'aili, when she saw me worn with age, flurried (FA, Isli)], which, according to Khl, S, and the majority, is attributable to poetic license, like

(A), by AlFarazdak, satirizing IA1, Then, if 'Abd Allah were a freed-
man, I should satirize him; but 'Abd Allâh is a freedman of freedmen, orig. مُؤلِ، but pronounced with Fâth and without Tanwin, because treated like the sound diptote (FA)—l. 1. Sha'ab'âb is the name of a water in AlYanâmâma belonging to the Banû Kushair (MI).

P. 44, l. 2. And as [608] and

(22A )

وأتها أحديا كَخى السهم بعض قَعَال كنني عُقِرًا

(A), by Umayya Ibn Abî-↵salt athThaka↵ft, And a little red man, named Kudâr Ibn Sâlîf, like the arrow, كَخى السهم meaning كُمّ تُصِيب السهم [509], came to her, i. e. the she-camel of Sâlih (peace be upon him!), with a sword, and said “Be thou hamstrung!” (FA)—l. 6. And as [20]

LXXVI. 15. 16. Flagons, flagons, [both pronounced with Tanwin by those who pronounce سَلسل with Tanwin (B),] and سِعَاة [لا تذرن دا، لا سِعَاة لا يُحَوَّنا و يُعَوِّنا و نَسْرٍ] LXXI. 22. 23. And do not ye leave Wadj, nor Suwâ', nor Yaghûtâ and Ya'ük and Nasr, [which were the greatest of their idols (K), يَعُونَ and يُعَوِّنا being (K, B)] read by Al'A↵mash Ibn Mîhrân (A) for conformity (K, B) to سِعَاة and سِرْعَاة (K)—l. 8. By the KK, Akh, and F (A, J)—l. 9. Whence the saying [of Al'Abbâs Ibn Mirdâs a↵-Sahâbi (FA)]

[Nor were Hisân (the father of 'Uyaina) and Ḥâbi↵s (the father of Al-Akra') wont to surpass Mirdâs in an assembly (FA)]; the saying [of Dausar Ibn Dahbal alKurai'î (FA)]

[And many a woman was there saying “What is the case of Dausar away from us? His heart has recovered from Lailâ (اللَّى being interpolated), and from Hind” (FA)]; the saying [of AlAkhtal (FA)]
[Ilc, i.e. Sufyân Ibn AlAbraḍ \{ alKalbi (MĐh) \}, the lieutenant and son-in-law of AlHajjāj, pursued the Azārika (for \( а \) by poetic license) with the squadrons, when the evil of souls, a perfidious one, had destroyed Shabīb Ibn Yazīd, the head of the Azārika schismatics (Sn)]; and other verses. Some of the moderns, however, distinguish what contains the quality of proper name, in which they allow diptote declension [by poetic license (Sn)], because one of the 2 causes is present, from what is not like that, which they decline as a triptote; and this is confirmed by the fact that this [dipotote declension] has not been heard except in the proper name: while some, among whom is Th, allow dipote declension of the triptote by choice (A). 'Uyaina Ibn Ḥiṣa Ibn Ḥudhaifa alFazārī alṢalāḥī (Nw). Shabīb Ibn Yazīd ash-Shāibānī alKhārijī, l. 26, k. 77 (IKhm). The Azārika were the companions of Nāfī' Ibn AlAzraḳ, [l. 65 (MĐh, I Ath)]: they went out with Nāfī' from AlBāṣra to AlAwāz, and conquered it in the days of 'Abd Allāh Ibn AzZubair (Shr)—l. 11. Ḥurthān [Ibn AlHārith (FA, SM) Ibn Muḥarrith (FA)], known as Dhu-Iṣba' alʿAdwānī, an [ancient (SM)] heathen poet (ID, FA, SM). But see I Ath. IV. 270—l. 12. His people were Kais, not Kuraish—l. 17. The theory of nominal inflection is that the \( n. \) is \( int. \) because of the concentration of meanings upon it [161], vid. the quality of \( ag. \), quality of \( obj. \), and prefixion [19], each of which requires a separate case as its sign, and is constituted by an \( op. \) [Note on p. II, l. 6] that governs the case [110].

\( P. 45, l. 7. \) The complement is the \( obj. \), except in the cat. of \( \text{ضَة} \) [22, 440] (A).

\( P. 47, l. 11. \) Read “\( ag. \”)—l. 14. The KK allow the \( ag. \) to precede, notwithstanding that its quality of \( ag. \) remains, relying upon the saying of AzZabbâ:

\[ * \text{ضَلَّتُ لَّلْجَمَالِ} * \text{ضَيِّقَة} * \text{ضَمَيِّداً} \]

* \text{ضَيِّقَة} * \text{ضَمَيِّداً}
[What ails the camels, being slow in their pace? Stone do they carry, or iron? (FA), being governed in the nom. as ag. of the d. s. (Sn): but the BB explain this by the theory that is an inch, whose enunc. is suppressed, i.e. or their walk being, or being found, slow; and it is said [by some of the BB (Sn)] to be a poetic license (A).


P. 54, l. 1. After “Thābit” insert “al‘Aṣṣārī, lamenting Mu’tim Ibn ‘Adi one of the nobles of Makka”—l. 11. Sinimmār was a Greek Architect, who built the great castlo of AlKhawarnak for AnNu‘mān [Ibn Imra al‘Kāsī (Md)], king of AlHira, who, when it was finished, threw him down from the top of it, lest he should build the like of it for some one else (FA)—l. 17. Read “AlUshmūnī”.


P. 58, l. 2. AlKurashi alUmarsh alBāṣrī, one of the champion modern poets, d. 228 (IKhn)—l. 13. See Vol. II, p. 288, l. 8—10.

P. 59, l. 3. By Ziyād Ibn Sulaimān alAjam, [d. about 100 (FW),] lamenting AlMughtra Ibn AlMuhallab (IKhn, FA) alAṣṣī al‘Aṣṭakī, d. 82 (IKhn).

P. 62, l. 1. To an explicit a. properly fem. (A): S cites [613] (A)—l. 4. And [613] (A)—l. 5. Contemporary with Imra al-Kais (I Ath. I. 380)—l. 10. The 2 genders ought to be allowable in every pl., [from the possibility of the 3 interpretations mentioned (Sn) in p. 63, ll. 1—2]. But [the BB say that (FA)] in the 2 sound pls. the preservation of the rhythm of the sing. necessitates the masc. in such as قام الزَيْدِيْن, and the fem. in such as قام المُهَدَّات, [because the sing. is then, as it were, mentioned, and with attribution to the sing. those genders would be necessary (Sn)]: while the KK dissent [from this opinion], allowing the 2 genders in both; and F [followed by IA] agrees with them in the 2nd, [i.e. the (sound) pl. fem. (FA)]; and they cite as evidence X. 90. That the children of Israel believe in, LX. 12. [p. 59], and the saying (A) Then my daughters wept from their sorrow, and my wife, and the travellers to me; and afterwards they dispersed (FA).

P. 63, l. 7. Syt says that نم فتاة هند (Su), so that نم فتاة is allowable [160, 474]—l. 12. Insert a comma after the 1st "genus".

P. 64, l. 17. By Kuthayyir Ibn ‘Abd Ar-Rahmān alKhurāṭ, d. 105, lover of ‘Azza Bint Jamīl (I Khn) ad-Ḍamrīya. She died in Egypt in the days of ‘Abd Al’Azīz Ibn Marwān, who was governor of Egypt from 65 till his death in [85 or (ITB)] 86 (Syt).

P. 65, l. 20. According to the ML, the 1st hemistich of this verse is

They have been made to refuse every water, so that they are lean: and, according to the SM and Jsh, the 1st hemistich given in the text belongs.
to the preceding verse—l. 21. Or Ibn Juwain (Is, SM), alHudhal (SR, Is), a converted poet (Is, SM).

P. 66, l. 4. For "the" read "a"—l. 22. After اخترُكُ put a color instead of a comma.

P. 67, il. 7—8. Because یُستَفْتَنُوْکُ is not the reply to ﷲ ﷲ ﷲ which is not really a question.

P. 72, l. 20. The reading of Ibn 'Āmir (IY, B), 'Āsim (IY), and Abū Bakr (B). Read "Wherein His perfection is".

P. 73, l. 3. By Nahshal Ibn Ḥarrī anNahshali (FA). Mālik Ibn Ḥarrī, [the brother of Nahshal (T),] was killed with 'Āli at Šiffin (T, Dh) in 37 (MDh, ITB)—l. 4. Some clansman (Jah)—l. 9. After "or"] insert "Let Yazīd"—l. 10. The IY gives لِيُبِّكِ as supplied by the M, Let Yazīd be bewailed: (let) one etc (bewail him).

P. 74, l. 10. Of Bal 'Ambar (T), an Islāmi poet (FA)—l. 17. Originally said by Ḥātim atṬa'ī when he had been slapped by a servantmaid (IY). See P. II. 405, 465 and Md. II. 103, 129.

P. 75, l. 2. "Annexure" means "2 regl."—l. 3. B means that the v. understood before اَنْ is not the reply to ﷲ ﷲ ﷲ the v. must be one denoting actuality, like [526]; not that it must be اَنْ itself, for IY allows ﷲ ﷲ ﷲ and ﷲ to be supplied—l. 4. See P. I. 21 and Md. I. 16—l. 20. In this version the text means Wherein men extol His perfection in the mornings and the evenings—l. 21. The version لِيُبِّكِ ﷲ ﷲ ﷲ is given by As (IY, FA).

P. 76, 18. I. e. sufficient to afford a complete sense (MAd).

P. 79, il. 19—20. A clan of Azd (AGh, Dh) Shanā'a (Agh)—l. 21. Our lord 'Umar was sitting, when a bird flew from the ground, and a pebble fell from its legs upon the front of his head, and grazed it; whereupon that Liḥšt man said "By God, the Commander of the Believers will not perform the pilgrimage after this year!"; so his speech came true, and 'Umar died within the year (J). See AGh, IV. 73.
P. 80, l. 11. The _qual._ may not govern in the _nom._ an attached _pron._, except in 2 cases, (1) when the _qual._ is coupled to a preceding _qual._ governing in the _nom._ a sufficient substitute [for the _enunc._], as

:\textit{Is Zaid standing, or is he going away?}, where \(\text{ذَاهِبُ}^{1} \text{ كَأَم}^{2} \text{ رَأَبَل أَم}^{3} \text{ كَأَم}^{4}\)

which is an *incl._, because it is coupled to \(\text{ذَاهِبُ}^{1}\), contains a latent _pron._ that supplies the place of the _enunc._; (2) when 2 _quals._ contest a _nom._ [22], as

:\textit{Is Zaid standing, or is he journeying?} or

:\textit{Is he (Zaid) standing, or is Zaid journeying?}, where \(\text{ذَاهِبُ}^{1} \text{ رَأَبَل أَم}^{2} \text{ كَأَم}^{3} \text{ رَأَبَل أَم}^{4}\)

according as you make the 1st or 2nd [ _qual._] govern [the explicit _n._ \(\text{ذَاهِبُ}^{1} \text{ رَأَبَل أَم}^{2}\)], contains a latent _pron._ relating to Zaid that supplies the place of the _enunc._ As for the prominent attached [ _nom._] _pron._, it is not found in _ns._ [161, 163, 165] (MAd)—l. 17. For "ar" read "or".

P. 82, l. 4. This verse is mentioned as an *ex._, not as evidence, because Abū Nuwās and his contemporaries are not cited as authorities (FA). Among the ancient poets are (1) Munabbih Aṣūr Ibn Saʿd, the progenitor of Bāhila, Ghant, and at-Tufawā; (2) 'Amr Al-Mustauqhir Ibn Rabīʿa, who lived a long time, [320 years (IKb, ID)]; (3) Zuhair: Ibn Janāb al-Kalbi, the author of _إِذَا كَالَتْ حَمَّامٌ إِلَّهُ_{194};

(4) Jadhīma al-Abrahi [Ibn Malik (IKb, AF)]; (5) Lujaḍ Ibn Saʿb;
(6) Ibn Khidham, a man of Tayyi, mentioned by Imra al-Kāisi in _عَلَىٰ عَلَىٰ إِلَّهِ_{527}; (7) [Imra al-Kāisi (SR, T), or 'Adī (SR)], Al-Muhālhiḥ Ibn Rabīʿa at Taghlabi, [the author of _ظَلَّ نِيِّسٌ إِلَّهِ_{592} (ID),] who was the 1st to compose odes and celebrate battles, in commemorating the slaughter of his brother Kulaib. The first heathen poets were in Rabīʿa, vid. (1) Al-Muhālhiḥ, the maternal uncle of Imra al-Kāisi Ibn Ḥujr al-Kindī; (2—3) Al-Muraqḵish the elder, 'Amr Ibn Saʿd, and Al-Muraqḵish the younger, 'Amr Ibn Ḥarmala or Rabīʿa Ibn Sufyān, the elder being the paternal uncle of the younger, while the younger was the paternal uncle of Tahafa Ibn AlʿAbd; (4)
I

(28A)

Sā'd Ibn Mālik; (5) 'Amr Ṭarāfa Ibn Al'Abd [alBakrī (EM)]; (6) 'Amīr Ibn ʿAmmir (Nw), the tutor of Imrā al-Kāis (Nw); (7) Jarīr (IKhn, SM) Al-Mutalammis [Ibn 'Abd Al-Masih (IKhn, SM) al-Dubā'ī (SM)], the maternal uncle of Ṭarāfa; (8) [Maimūn (SR)] Al-ʿAmīr [Ibn Kāis (SR)]; (9) Zuḥair (ID) Al-Musayyab Ibn ʿAlīs; (10) Al-Ḥārith Ibn ʿAbd al-Muṭalām [Ibn ʿAbd al-Muṭalām (EM)]. Then poetry shifted to Kāis, whence (1—2) the 2 Nābiḥas, [Ziyād Ibn Ṭāhir Ibn Mu‘āwiya al-Dhubyāni (SR), d. in the time of the Prophet before the Mission (SM), and Kāis Ibn ʿAbd Allāh al-ʿĀmirī al-Jaḍī (AGh), d. 79 at the age of 120 or 160 or 200 years (ITB)]; (3—4) Zuḥair Ibn Abī Sulmā [Rabīʿa al-Muzant (EM)] and his son Kaʿb; (5) Labīd [Ibn Rabīʿa al-ʿĀmirī al-Jaḍī (AGh) al-Saḥābī, d. 40 (ITB) or 41 (IAth)]; (6) [Jarwāl (FW, Is)] Al-Ḥuṭṭāt [Ibn ʿAbd al-ʿAbṣī (Is), d. about 30 (FW) or in 59 (MAB)]; (7—8) [Maʿṣūl (BS)] ʿAlī al-Muḥarrid, [ sons of ʿAbd Allāh (AGh) al-Ghaṭafānī al-Dhubyāni at-Tuḥlabī (AGh), poets that reached Al-Islām (ID)]; (9) Khaḍāsh Ibn Zuḥair [al-ʿĀmirī (Is)]. And then it ultimately passed to Ṭamīm, whence Aus Ibn Ḥajār, who was the poet of Muḍar in heathenism, not surpassed by any of them, until An-Nābiḥa and Zuḥair arose, and eclipsed him, when he remained the poet of Ṭamīm in heathenism, his supremacy being uncontested; and who was the husband of Zuḥair’s mother. UISh says in the TSh “Every tribe “claimed antiquity for its own poet, the Yamānis for Imrā al-Kāis, “the Banū Asad for ‘Abīd Ibn Al-ʿAdras, Taghlib for Muḥālīl, Bakr “for ‘Āmir Ibn ʿAmmir and Al-Murākqish the elder, and Iyād for Abū “Duwād [Juwairiya Ibn al-Hajjāj al-Ḥārith (Dh)]; while some assert “that Al-Afwaḥ Al-Audā was more ancient than these, and was the “first who composed odes: and these poets, for whom antiquity in “poetry is claimed, were nearly contemporary, the most ancient of them “perhaps not being anterior to the Hijra by 100 years or thereabout.” Th, however, says “As states that the 1st poet of whose composition a “piece of poetry extending to 30 verses is recited was Muḥālīl, then “Duwād Ibn Kaʿb, and then ʾDāmra, a man of the Banū Kināna, and
“ALĀḌĪṬAṬ IBN KURĀI’; and that there were 400 years between these and Allūlām; while IMRA AL-KĀ'IS, [whose time was 40 years before the time of the Prophet, as IKh says in the TSh (EM),] was long after these” (Mr): [but this is improbable, because] MIS [followed by Syt above] says that MUḤALLÌH was the maternal uncle of IMRA AL-KĀ'IS, [whose mother was Fātīma, the sister of Khalib and Muḥallîh (KA)]; and that MUḤALLÌH, TĀRĀFA, ‘ABĪD IBN AL-‘ABSĪ, ‘AMR IBN KĀ‘MĪ, and AL-MUTALLAMMĪN were all contemporaries (Nw). IR says in the ‘Umdā “The celebrated poets are innumerable; and each of them has a set who assert his superiority, and are bigoted about him; and they seldom agree upon one, except that the Prophet is related to have said of IMRA AL-KĀ'IS that he was the best of the poets, and the leader of them into Hell-fire, meaning the poets of the heathen and idolaters. Critics say that the champions in heathenism [and Allūlām] are 3, who resemble one another, (1) Zuhāir “and [Hamām, or Humām (IKh),] AL-FARĀDIZK [Ibn Ghālib at-Tamīmi, d. 110 or 111 or 112 or 114 (IKh)]; (2) ANNAJĀHIA “and [Ghiyāth (KF)] AL-ALKHĀṬ [Ibn Ghanath at-Taghlabī (KF)]; “(3) AL-ĀṢHIL and JAHIR [Ibn ‘Āṭiya at-Tamīmi, d. 110 or 111 (IKh)]. IAKh says ‘According to AL, the authors of the 7 poems named the String of Pearls are IMRA AL-KĀ'IS, Zuhāir, ANNAJĀHIA, AL-ĀṢHIL, LABĪD, ‘AMR [Ibn Khūthám at-Taghlabī (EM)], “and TĀRĀFA; and, according to MD, he who asserts that in the 7 poems named the String of Pearls there is one by any poet other than these has lied: these 2 authorities omit from the authors ‘of the Mu'allakāṭ ‘ANTARA [Ibn Mu‘awiya Ibn Shaddād al-‘Absī (EM)] and AL-ḤĀRĪTH IBN HILLĪZĀ, and admit AL-ĀṢHIL and AN- “NAJĀHIA.’ Some hold that preeminence in poetry belongs to ALYAL,” man because of (1) IMRA AL-KĀ'IS in heathenism; (2) HASSĀN IBN “THĀBIT [al-Anṣārī al-Khazrajī an-Najjārī, the poet of the Apostle of “God, d. before 40 or in 40 or 50 or 54 (IS),] in Allūlām; (3) AL-HA “san Ibn Hāni [al-Ḥakamī, known as ABū Nuwās, b. 136 or 145, d. “195 or 196 {or 197 (ITB)} or 198 (IKh) or 205 (ITB),] and his
fellows in post-classical times: and by common consent the best poet "of the dwellers in towns is Ḥassān ibn Thābit. IAl says that poetry "ended with [Ghailān (IKhn)] Dhū-r-Rūmā [Ibn ʿUlfā (IKhn) al-
"ʿAdawī (T), of the Bani ʿAdī ibn ʿAbd Manāf (IKb), d. 101 (ITB) or "117 (IKhn)], and the Rajaz with Rūʿa ibn [ʿAbd Allāh (IKhn)] "AlʿAjjāj [Ibn Rūʿāb alBāṣir atTamīmī asSaʿādī, d. 145 (IKhn)]: "and AU says that AlʿAjjāj was the first who lengthened the Rajaz, "and made it into an ode; but other say that the first who lengthened "the Rajaz was AlAqilāb [ibn Jushām (AGh, Is)] AlIjālī, who was "ancient; while MIS and others assert that AlAqilāb was the first "who composed in the Rajaz metre; but that," says IR, "I do not "think to be correct, because he was only about the time of the Apostle, "[being a heathen (ID), who reached AlIslām (ID, AGh, Is), and was "martyred at the battle of Nahāwānd (AGh, Is) in 21 (IAth, ITB),] "while we find the Rajaz to be more ancient than that. And AU used "to say that poetry began with Imrā alKāis, and ended with [Ibrāhīm "Ibn ʿAlī alKurrāshī alFāhri alMandārī, known as (SM)] Ibn Ḥarīma, [d. "in the Khalīfa of AlRashīd, or, as some say, b. 70, d. after 150 (SM)]. "But a set say that the poets are of 3 kinds, heathen, Islāmī, and post-
"classical; and that the heathen is Imrā alKāis, the Islāmī Dhū-r-Rūmā, "and the post-classical [ʿAbd Allāh (IKhn)] Ibn AlMuʾtazz [Bi-llah "(ITB) alHashimī {alAbbās alBaghdādī (ITB)}, b. 246 or 247 {or 249 "(FW, ITB)}, d. 296 (IKhn)]: while another set say that the 3 are Al-
"Alshilī, AlAkūtal, and Abū Nuwās; and others say that the 3 are Mu-
"Hāfīz, ʿUmar [Ibn ʿAbd Allāh (IKhn)] Ibn Abī Rahnīʿa [ʿAmr, or "Ḥudhaifs, alKurāshī alMakhzūmī, b. 23, d. 93 (IKhn) or 101 (ITB)], "and ʿAbbās ibn AlArkhaf [alHamṣī alYamāmī, d. 188 {or 189 "(ITB)} or 192 (IKhn) or 193 (ITB)]. Among the post-classical poets, "however, there is none more celebrated than (1) AlHasān, [known "as Abū Nuwās]; (2—3) [Abū Tamām (IKhn)] Ḥanīf [Ibn Aus at "Taʿlī, b. 172 or 188 or 190 or 192, d. 228 or 229 or 231 or 232 "(IKhn)], and [AlWalīd ibn ʿUbaid atTaʿlī (IKhn)] AlBurtūnī, "b. 200 or 201 or 202 or 205 or 206, d. 283 or 284 or 285 (IKhn),]
who are said to have eclipsed in their time 500 poets, all of them "good; (4—5) [‘Alī Ibn Al‘Abbās, known as (IKhn)] Ibn ArRūmī, "[b. 221, d. 276 or 283 or 284, freedman of ‘Ubaid Allāh ‘Ibn ‘Isā Ibn “Ja‘far Ibn AlMańṣūr (IKhn),] and Ibn AlMu‘tażzī, who follow them "in celebrity; (6) Abū-T Ĥayyīd Abīmad Ibn AlHusain alJu‘fī al-”Kandī alKhūṭī, known as (IKhn)] AlMutanađī, [b. 303, d. 354 "(IKhn),] who filled the world [with his fame]." All of this is the language of IR, who adds "The minor poets are (1), those whose poems "are many in themselves, but few in the hands of men, [the rest] "having passed away with the rhapsodists that remembered them, vid. "(a) Tārafa Ibn Al‘Alī; (b) ‘Abīd Ibn AlAbras; (c) AlKama "[Ibn ‘Abdāda, called (Ahl)] the champion; (d) ‘Abī Ibn Zaid [al- "Ibādī (ID, Dh), related to the ‘Ibād of AlHira, who were Christians "(Dh)): (2) those whose poems are few in themselves, vid. (a) Sālā-"Ma Ibn Jundāb; (b) Ḥusayn Ibn AlHūmām alMurtī; (c) AlMutah-"lamīs; (d) AlMusayyāb Ibn ‘Alā. Aū is related to have said "that, by common consent, the best of the minor poets in heathenism "were 3, AlMutahūmīs, AlMusayyāb Ibn ‘Alās, and Ḥusayn Ibn "AlHūmām alMurtī: and that, as for the authors of a single ode, "they were (1) Tārafa; (2—4) ‘Antara, AlHārīth Ibn Ḥillīza, "and ‘Amr Ibn Kulthūm, the authors of the celebrated Mu‘allaḳās; "(5) ‘Amr Ibn Mā‘dīkarīs [AlMadhhījī azZubaidī aṣṢalihtī, d. 21 "(NW)]; (6) [Marthad (KF) AlAṣ’ār (ID, KF) or] AlAṣ’ār Ibn "[Abī (ID, KF)] Ḥumrān alJu’fī; (7) Suwaīd Ibn Abī Kāhil "[‘Uṭaif (ID)] AlYashikurī; (8) AlAswād Ibn Ya‘fur: and that "Imrā AlKāis was a minor poet. Among the poets vanquished, i.e. "who ceased not to be overcome, are (1) the Nābīgha of the Banū "Ja‘da, who was overcome by Aūs Ibn Māghrā [asSa‘dī (SR, KF), "of the Banū Sa‘d Ibn Zaid Manāt (ID), alKurā‘ī, a convert, who "lived till the days of Mu‘awiya (IS)], by Lailā [Bint ‘Abd Allah “(FW)] AlAkhylaṭa, [d. 80—89 (FW)], and by others; (2) [Al- "Ḥusayn (IS)] AlZibīrīkān [Ibn Badr atTamīmī asSa‘dī (IS)], who "[lived till the Khalīfa of Mu‘awiya, and (IS)] was overcome by ‘Amr
"Ibn [Siuân (AGh)] ALAIITAM [atTa'mimi alMinkä'i (AGh)], by "[ArRabi' (AGh, Is)] ALMUKIABBAL [Ibn Rabî'a (AGh, Is) atTa-
mimi (Is)] ASBanner III, [d. in the Khilâfa of 'Umr or 'Uthmän (Is),] "and by ALHUTAI'A; (3) as Y says, [Khidâsh (ID, T)] ALBA'I'TH " [Ibn Bishr alMujâshi'i (T), who contended in satire with Jarîr, "until ALFARAZDÂK arose and degraded him; (4) TAMIM IBN UHAYY "INN MUKBÎ, who was overcome by Kâis ANNAJâSHI Ibn 'Amr (ID) "alFarithî (IKhl)]." IR says "Every ancient poet was modern in "his time with reference to those who were before him; and IAI used "to hold JARIR and ALFARAZDÂK to be post-classical with reference "to the poetry of the heathens and converts, and used not to reckon "as poetry anything but what was composed by the ancients: As says "'I have sat by him for 10 years, and have not heard him cite an Islâmi "'verse as an authority'. This is the opinion of IAI and his school, "like As and IAR—I mean that every one of them holds this opinion "about his own contemporaries, and prefers those who were before "them—and that is only because they used poetry as evidence, and "have small confidence in what is composed by post-classical poets. "But IKb says that God has not restricted poetry, science, and elo-
quence to one time more than another, nor distinguished one people "more than another; but has made that common, divided among His "servants in every age; and he holds every ancient poet to have been "modern in his own time." And IR adds "The classes of the poets "are 4, ancient heathen, converted, Islâmî, and modern; and the "moderns are arranged in classes, 1st, 2nd, and so forth, down to our "own time. And IKb relates, on the authority of As, that every one "that reached heathenism and Allâh is named a convert; but as-
serts that he is not [properly named] a convert unless his entry into "Allâh was after the death of the Prophet, and he had reached "Allâh when he was old; while, according to me", says IR, "this "is a mistake, because this name is applied to ANNAJâSHA ALJâDI "and LAHID" (Mr, ch. XLIX). The converts among the poets are those who composed poetry in heathenism, and afterwards reached
Allāmān: and among them are (1) Ḥāṣān Ibn Thābit; (2) Labīd Ibn Rabī‘a; (3) the Nābīgha of the Banū Ja‘da; (4) Abū Zubayd [Harmala Ibn Al-Mundhir at-Tā‘i, who remained till the days of Mu‘awiyya (Is)]; (5) ‘Amr Ibn Sha‘ṣ’s [al-Asadī (AGh)]; (6) Aḥzibīrīn Ibn Badr; (7) ‘Amr Ibn Ma‘dīkarīn; (8) Ka‘b Ibn Zuhair; (9) Ma‘n Ibn Aus Mr, ch. XX) al-Muzant (Mb, SM).

P. 83, l. 21. Read “a. j.”

P. 86, l. 23. Dele “[above].”

P. 89, l. 17. Read “has made”—l. 22. Dhu-l Majās is a market belonging to Hudhail (ZJ).

P. 91, l. 20. Before “A kind” insert “II. 265.”

P. 92, l. 1. Before “meaning” insert “XLVII. 22.”

P. 93, l. 19. The reading of Nābī, Ibn ‘Amīr, and Ya‘kūb (B)—l. 20. Ya‘Sīn was the father of Elias (K, B).

P. 96, l. 19. Ibn Malik an Numairī; or Ibn Ḥujr al-Kindī, in whose Dw it is found. Hind was his sister (FA).

P. 101, l. 7. The props. are 4, verbal, nominal, cond., and adverbial (MM, IY): this is F’s division (IY).

P. 102, l. 12. When it is not followed by an explicit n. governed in the nom. by it (see vol. II, p. 300, l. 11)—l. 21. ‘Abd Allāh (FA, SM) Al-Ahwās Ibn Muḥammad (T, FA, SM) al-Ansāri (T, SM) al-Ausī (SM), a poet of the Umayyad dynasty (FA), contemporary with Yazīd Ibn ‘Abd Al-Malik (MDh, V. 448), r. 101—105 (MDh, HH, TKh).

P. 104, l. 9. For “sayings” read “saying of IT”—l. 10. After “and” insert “the saying of IAt”—l. 18. Before “is” insert “[of the prop. to what it is an enunc. or pred. of (ML), i. e. the inc. actual or original (DM)].”

P. 105, l. 2. For “160” read “167”—l. 19. Because the 2 de denotes unrestricted union [539], so that the 2 or more ns. with it are equivalent to a du. or pl. n. containing the pron. of the inc. (Dm)—l. 19. Read “[whereas],” and for “DM” read “Dm.”
P. 107, l. 16. I. e. similarly in the case of the conf. prop., which likewise needs a cop. [177]—l. 20. Dele the comma after "Zaid"—l. 21. Put a comma after "Zaid".

P. 108, l. 12. Put a comma after "(M, IA)"—l. l. Dele "[541]."

P. 110, l. 1. I was (SR)—l. 12. The "king" was [the Khâlifa (ITB)] AlWalid Ibn 'Abd AlMalik (FA) alUmawi adDimashki (ITB)—l. 13. Muḥarib is a tribe of Kuraish, Kais 'Ailān, and 'Abd AlKais (FA)—l. 16. Kulaib is a tribe of Khuzā‘a, Taglib Ibn Wa’il, Tamīm, AnNakha‘, and Hawāzin (FA)—l. 19. Put a full stop after "".

P. 111, l. 8. AY was the disciple of AHf (NW, lKhun, HH).

P. 112, l. 5. Ibn Zaid (SR, lAth) alAsadî (lAth), of the Banū Asad Ibn Khuzaima (SR), b. 60, d. 126 (lAth)—l. 7. Read "Thee?"


P. 115, l. 10. (IY, SM), *being masc. (SM): خَمْسَةَ (ML) —l. 21. 'Imrān Ibn Ḥittân [ashShaibâni (Mb, ID) asSadâsi (ID, ITB) alKhārijî (ITB), one of the chiefs of the schismatics (ID), d. 89 (ITB)], was with Ghazâla wife of Shabīb alKhârijî (FD).

P. 117, l. 14. AzZafârî (SR), a heathen poet (FA)—l. 20—21. Because suppression at the end is easier than at the beginning (DM).

P. 118, l. 9. For "161" read "523贡献力量.

P. 119, l. 3. Julâjîl is one of the mountains of AdDahná (MI)—l. 6. For "141" read "140"—l. 12. Before "[25]" insert "XLVII. 22."—l. 13. For "'Amr" read "'Umar"—l. 15.

Even though I have been tasked with what I have not been accustomed to (KA). The rendering "thy bidding is obeyed" suits this version; while "thy business is obedience" suits the version in the text—l. l. Probably Wst.
P. 120, l. 5. Read ُّٰٖ٣.

P. 122, l. 7. Or ُّٰٖٓ[574]—l. 12. Abū 'Atā Marzūk, or Aflāḫ, Ibn Yasār as-Sindī, freedman of the Bābu Asad, d. in the last days of Al-Mansūr. The address is to the son of Yazīd Ibn 'Umar Ibn Hubaira [al-Fazārī (ITB), governor of the 2 'Irāks, b. 87, k. 132 (Ikhn)], as is proved by the version

لا ُّٰٖ٣ لا ُّٰٖ٣ في عمر

If Yazīd (had) not etc. (FA).

P. 123, l. 11. Abū l-'Alā Aḥmad Ibn 'Abd Allāh at-Tanūkhī al-Maʿarrī, the lexicologist and poet, b. 363, d. 449 (Ikhn).

P. 124, l. 10 and l. 12. Read َّٰٖ٣. Dieterici (p. 68) prints َّٰٖ٣; and so does Lane (p. 1813, col. 1): but R says "the ُّٰٖ٣, even though it be i. q. ُّٰٖ٣, is literally copulative, except in the concomitante obj. [63, 539]"; and IHsh lays down that this is not a case of concomitante obj. [69]. Accordingly, R speaks of "the nom. in what follows the ُّٰٖ٣": while Fṣ, explaining the theory of the KK (see the Note on l. 14), says "َّٰٖ٣ is in the nom. as an enunc., not as an appos.; for the inflection, which properly belongs to the ُّٰٖ٣, because it is the enunc. in reality, is assigned to what follows it, because inflection of a p. is impossible": and the Editors of the IH print َّٰٖ٣, which is thus parsed in the MAIH, "The ُّٰٖ٣ is copulative, and َّٰٖ٣ is in the nom., coupled to ُّٰٖ٣"—l. 14. This is the opinion of the KK (R, A) and Akh (A), and is adopted by IU in the Commentary on the Īḍāḥ (IA); while the 1st is the opinion of the BB (R).

P. 125, l. 10. Al-Kurashi al-Umawī aṣṣaḥābī (AGb, Nw). The poet is urging Muʿāwiya to make war upon 'Alt (N). See P. II. 346 and Md. II. 81.
P. 127, l. 17. Muḥammad Ibn ʿAbd Allāh, the Elect, the Apostle of God, d. 11 (IKb)—l. 21. Reckoned by MIS in the 9th Class of Islāmi Poets (SM).


P. 130, l. 9. The ن must be prefixed to the enunc. of the inch. after ل. [598] (R, A)—l. 17 “conjunct” includes the conjunct ل also, as XXIV. 2. [62] (R)—l. 23. The ن prefixed to the correl. and quasi-correl. is illative [540].

P. 131, l. 8. The ن is suppressed by Nafi' and Ibn ʿĀmir (B)—l. 14. When any of the annulers of inchoation is prefixed to the inch. whose enunc. is conjoined with the ن, then, (1) if the annuler be not ل or ل، it removes the ن by common consent of critical judges, [because the resemblance of the inch. to the condition is removed by the prefixion of the annuler, since the cond. n. is not governed by what precedes it (206) (Sn)]: (2) if the annuler be ل or ل، or ل، the ن may remain, [because they are weak in government, since the sense that was with inchoation is not altered by their prefixion (517, 523) (Sn)]. That is distinctly declared by S in the case of ل and ل; and it is the truth, which is demonstrated by the Kur, as

XLVI. 12. Verily they that say “Our Lord is God”, and then are upright, upon them shall be no fear, nor shall they grieve, إن الذين يكفرن بَيَاتَ الله و يقتلون النبيين نَفَرًا حَتَى يَقتلو الَّذين يَأْمُرُون بِاِلْمُعْتَمِدِينَ بَيْنَ الْقَسْطِ والْغَيْرِ وَيَتَّخِذُونَ الَّذِينَ يَأْمُرُون بِاِلْمُعْتَمِدِينَ بَيْنَ الْقَسْطِ والْغَيْرِ عَصْرَةً. III. 20. Verily they that disbelieve in the signs of God, and slay the Prophets without justice, and slay those men that ordain equity, announce thou unto them a grievous chastisement, and VIII.

42. [518]: and an ex. of that with ل is the saying
[Then, by God, I have not quitted you, hating you; but what is decreed shall surely be (FA, Jsh)]. It is related, indeed, that Akh disallowed the prefixion of the ُن after ُع: but this is wonderful; because, according to his opinion, redundance of the ُن in the *enunc.* is allowable, even if the *infin.* do not resemble the instrument of condition, as ُلُذُدُتُانُعُصُ[540]; so that, when ُع is prefixed to a *n.* resembling the instrument of condition, the presence of the ُن in the *pred.* is better and easier than its presence in the *enunc.* of ُلُذُدُتُانُعُصُ and the like: and the authenticity of this statement about Akh seems improbable (A). IH, following Jj, says that this disallower is S, contrary to the opinion of Akh; but Abd, AB, and IY relate that the allower is S, contrary to the opinion of Akh (R)—l. 18. "our school" are the BB.

P. 132, l. 16. Words of the Prophet (T. 1, IKhn. 169).

P. 133, l. 10. Before "(IA)" insert "[498]."

P. 134, l. 9. By Abu-sh-Shaghb ['Ikrisha (T)] al'Absf, about Khālid Ibn 'Abd Allāh [alBajalt (IKhn)] al'Kasrī, [l. 125 or 126 (IKhn).] when he was a prisoner in the hands of Yūsuf Ibn 'Umar (T, IKhn) athThakaft, k. 126 or 127 (IKhn).

P. 135, l. 10. Read "[167, 525]."

P. 136, l. 13. The Khalifa 'Umar Ibn 'Abd Al'Azīz al'Kūraishi al-Umawī, the Follower, 5. [60 or (TKh)] 61, a. 99, d. 101 (Nw, TKh).

P. 137, l. 3. I do not think that it is by Hātim at'Tāfī, and Jr says that it is by Abū Dhū'āib al'Hudhail (IY). It was composed by a [heathen (FA)] man [of the Anṣār (FDw),] of AnNabīt (FDw, FA), when he and Hātim and AnNabīgha adhDhubyānī were assembled in the presence of a woman named Māwinya, courting her (FA)—l. 17. Dhū-lFašār was the sword of Al'Aṣ Ibn Munabbīh [of the Banū Sahm
(38A)

(SR), who was killed [by 'Ali (SR)] on the day of Badr while an unbeliever; then it passed to the Prophet, and then to 'Ali (KF).

P. 139, l. 6. The [great-] grandfather of 'Abd Ibn Al'A' (T).

P. 143, l. 30. "Corrob." here means "corrob. of its op." (see p. 147, l. 2).

P. 144, l. 2. For "it" read "is"; and after "corrob.," insert "as BD says,"—I. 20. Because the substitute and original may not be combined (A). What I think is that, if these inf. us. and their likes be not followed by what explains them and specifies what ag. or obj. they belong to, either by a prep. or prefixion of the inf. n. to it, their v. is not necessarily suppressed, but allowably [expressed], as سَفَطَ الْلَّهُ سَفَطًا; whereas, if their ag. or obj. be explained by prefixion, as in IV. 28. [41] and XLVII. 4. [188], or by a prep., as in يُؤْسَى لَكَ Mayst thou fall into distress and جَدْعَ أَلْكَ [489, 504], the v. must regularly be suppressed. The meaning of "regularly" is that there should be a universal canon, the v. being suppressed wherever that canon exists; and the canon here is what we have mentioned, viz. that the ag. or obj. should be mentioned after the inf. n., either post. to it or with a prep., [such mention] not denoting explanation of mode, in order that such as وَقَدْ مَكَرَوا مَرَّهُم XIV. 47. And they have plotted their plot may be excluded. And the suppression of the v. with this canon is necessary, because the property of the ag. and direct obj. is to be governed by, and attached to, the v.: whereas suppression of the v. is desirable in some places, either for explanation of the intended continuance and permanence by the suppression of what is applied to denote origination and novelty, i.e. the v., as in حَمَدَ أَلْكَ We praise Thee and عَجَبَبَا مَنْكَ I wonder at thee; or because of the precedence of what indicates it, as in IV. 28. and II. 132. [below]; or because the sentence is one that it is desirable to finish quickly, as in لَبِكْ [115]: so that the inf. n. remains vague, no one knowing what ag. or
obj. It belongs to; and therefore whichever of the two is intended by the speaker is mentioned after the inf. n., in order that the latter may be particularised by it: and, when you have thus explained the ag. or obj. after the inf. n. by prefixion [of the inf. n. to it] or by a prep., expression of the v. is inelegant; nay, is not allowable, because, if the v. were expressed, the ag. or obj. would return to its place, being attached to, and governed by, the v. (R). The fact is that the v. is necessarily suppressed or expressed, as the case may be, because its expression or suppression would alter the intended sense. Thus ُسَقِيَّةٍ لَّكَ means God always send thee rain  I, the substitution of the inf. n. for the v. being meant to convey the sense of continuance; while ُسَقِيَّةٍ صَلَّتُ إِلَهَّ سَقِيَّةٍ means God send thee much rain  I, the inf. n. being meant to corroborate the v.; and you cannot express the v. in the 1st case without turning it into the 2nd, nor suppress the v. in the 2nd without turning it into the 1st; for, when the GG say that ُسَقِيَّةٍ لَّكَ is equivalent to ُسَقِيَّةٍ صَلَّتُ إِلَهَّ سَقِيَّةٍ, they mean to exhibit the construction, not the sense, which is simply ُسَقِيَّةٍ صَلَّتُ إِلَهَّ, as above.

P. 145, l. 7. Some read ﴿أَلْحَمِّدُ ﷺ﴾ I. 1. We praise God by subaudition of its v., upon the ground that it is one of the inf. ns. that the Arabs govern in the acc. by understood-vs. in the sense of enunciations, such as ُعَجَبَ، كَفَرْنَا، شَكَرْنَا, and the like. The sense is ُنُكَبُ إِلَهَّ ﷺ, for which reason ﴿إِياَكَ نُعَبِّدُ، إِياَكَ نَسْتَعِينُ﴾ I. 4. Thee do we worship, and from Thee do we seek help is said, because it is an explanation of their praise of Him, as though "How do ye praise?" were said, and then "Thee do we worship" were replied. And the determination in it is like that in ﴿إِنَّهُمْ أَعْمَلُونَ ﷺ﴾ [78], vid. determination of genus, its sense being indication of what every one knows, vid. what praise and jostling are from among the genera of acts; while the totality that many people imagine is a misapprehension of theirs (K)—l. 18. The
AtsllA of Hamdān (FA), i.e. 'Abd ArRahmān [Ibn Nizām Ibn Jushām Ibn 'Amr (ID)] Ibn Mālik (ID, Mr), k. 82 (MDh).

P. 146, l. 2. AdDahuā or AdDahnā is a place in the countries of the Banū Tamīm (MI)—l. 3. Dārīn is a port in AlBahrāin (MI)—l. 6. Zurānīk is a clan (FA) in Ṭayyī, in the Anṣār (IHb, Dh), and in Ḥawāzin (Dh)—l. 11. The rule of this kind is that a prop., requisitive or enunciatory, should be mentioned, implying an inf. n. from which advantages and objects are sought: so that, when those advantages and objects are mentioned under the forms of inf. ns. governed in the acc. as unrestricted obj. after that prop., their vs. must be suppressed, because, those objects being realized from the inf. n. implied [by the preceding prop.], what implies that inf. n., i.e. the preceding prop., may supply the place of what implies those objects, i.e. their vs. governing them in the acc.; and, since that may be the case, and those advantages are repeated, the mention of their vs. before them is deemed heavy.

Thus is a [requisitive] prop. implying making fast the bond, the object of which is either slaughtering or enslaving or granting grace or taking ransom; and this object is distributed by Zj truly thy brother. But I see no harm in hazarding the conjecture that the preceding prop. itself governs the inf. n., because it imports the sense of the v.; and in that case the inf. n. is not of this cat. (R)—l. 8. The inf. n. is named "corrob. of itself" because, being equiva-
lent to repetition of the prop., it is, as it were, the prop. itself (A)—

l. 13. The oath is understood from [427, 652]; so that,
when he says it is corrob. of itself (IY)—l. 14. Apostrophising
the house of 'Ātika, daughter of 'Abd Allāh [Ibn Mu‘awiya (IKb)] Ibn
Abī Sufyān al-'Umawī (IKhn)—l. 16—18. Because what precedes it, vid.

XXVII. 90. And thou shalt see the mountains, deeming them to be solid, while they pass away
with the passing away of the clouds, is God’s doing in reality (IY)—l. 1.
Because what precedes it, vid. خُلُقُتُ عِلَيْكَ أَمْهَاتُ إِلَّاٰ إِلَّاٰ

IV. 27. 28. Your mothers etc. have been forbidden unto you, is an ordinance that God
has ordained, and a prescript that He has prescribed unto you (IY).

P. 149, l. 2. In اِنْ تَتَعَلَّمْ لاَ تَتَعَلَّمْ, however, which is used only with
negation, the inf. n. is not corrob. of the v. mentioned after it, as some,
[like Z and IH (MAR),] imagine: but is governed in the acc. by re-
jection of the ب [514], the sense being اِبْنُ ذَلِكَ مَنْ كَ
What I with seriousness on thy part wilt thou not do?, as As says; or as a d. s., What I
being serious, wilt etc.? like [the inf. n. in] الطِّيْلْ [78] (R)—l. 3
—4. But not containing anything capable of governing the inf. n. (A).
This inf. n. is governed in the acc., (1) as most of the GG hold, by a v.
supplied between the preceding prop. and the inf. n., and so completely
indicated by the preceding prop. that it can be dispensed with, for
which reason it must be suppressed; so that the o. f. is صِرْطُ حَمَارِ He has a sound; (he produces sound) like an ass producing of
sound, i. e. صُرِّبَتْ حَمَارُ, the simple substantive being put in place of
the inf. n., as in كَلْمَةُ كلَّمُا He spoke a speech: (2) as appears from the
language of S, by the saying صِرْطُ دُرْسُ, not by a v. supplied, because
this nominal prop. is in the sense of the v. and ag., being i. q. يَصِرُّتْ;
and this is a strong opinion; but, according to it, the inf. n. is not of this cat., because its op. is expressed (R)—l. 7—8. The [lit.] ag. of the 2nd is the حَمَّار (Su)—l. 14. Like لَيْسَ صُوْرَتْ حَمَّارٍ is the saying [of Abū Kabīr al-Hudail (S, FA), describing his horse (FA)]لَيْسَ صُوْرَتْ حَمَّارٍ:

[He is so lank-bellied that, when he lies on his side, not aught touches the ground save a shoulder of him and the side of the shank: (he is tightened) with the tightness of the sword-belt, i.e. لَيْسَ صُوْرَتْ حَمَّارٍ (FA)لَيْسَ صُوْرَتْ حَمَّارٍ because what precedes صُوْرَتْ is equivalent to لَيْسَ. He has tightness: so says S (A)—l. 15. The inf. n.'s occurrence dualized is not one of the canons whereby the necessity for the suppression of its v. is known; but the canon in this ex. and the like is the prefixion of the inf. n. to the ag. or obj. (R).

P. 150, l. 1. By AlA'šā (S, IV)—l. 2. سَبَحَانَ مَنْ كَانَ ۡيُسُّ أَرْضَ الْمَكَّةُ denotes wonder at it (KF)—l. 14. Read مَرْطُوبُ—l. 15. Suhail Ibn 'Abd ArRahmān [azZubayr (Nw, IKhn)] married AthThurayyā (H, Nw, IKhn) Bint ['Alt Ibn (IKhn)] 'Abd Allāh [alKuraishiyya (Nw)] alUumaytīya (Nw, IKhn) al'Aṭlīya (H) alMakkiyya (Nw)—l. 16. And تَعَدَّكَ إِلَّهَ مَرْ كَوُمْ (M, R) or تَعَدَّكَ (M). [The pre. as. in ]تَعَدَّكَ مَرْ كَوُمْ and تَعَدَّكَ are governed in the acc. (1) as inf. ns., according to S:—(a) مَرْ كَوُمْ and تَعَدَّكَ are mostly used in adjuration, so that their correl. is what contains the sense of requisition, like command and prohibition [and interrogation], as تَعَدَّكَ أَنْ لَا تَسْعُمِي مَلََّمَةً، تَعَدَّكَ أَنْ لَا تَتَناَثِي فَرَحُ الْفُؤَادٍ فِي جَعْفَاءٍ [by Mutammīn Ibn Nuwairā {atTamīmī (AGh)} alYarbūt, lamenting his brother Mālik, who was killed by Khālid Ibn AlWalīd (Jsh) in 11 (IAth)]. Then, I ask God to establish thee, make me not hear a reproach; nor reopen the wound of the heart, so that it feel pain, being red.
and I ask God to establish thee: I will not come to thee, and I ask God to prolong thy life: I have not done so: (b) Y says that they are not used except in the oath: but J says that sometimes occurs otherwise than in the oath; and he cites as evidence, saying that the poet means I ask God to prolong thy life, and does not intend the oath; whereas we have already mentioned that adjuration is intended: (c) the o. f., according to S, is: (d) the meaning of is I give thee [long] life by asking God to make thee long-lived; and, when is made to imply the sense of request, it becomes trans. to the 2nd obj. i.e. and similarly the meaning of although it is not used, is I make thee sible by asking God: (2) not as inf. ns.—(a) the full phrase may be and ; and in that case is trans. to 2 objs.: (b) the sense may be and , i.e. (I ask thee by the truth of) thy belief in the eternity of God and thine ascription of stability to God; and in that case they are governed in the acc. by suppression of the p. of the oath [655]; and are inf. ns. curtailed of the augs., and pre. to the ag.; while is the obj. of the 2 inf. ns.: (c) the sense of (By) thine Assessor, God with Kasr of the
may be (By the truth of) thine Assessor, i.e. Inseparable Companion knowing thy states, who is God, being a synd. expl. of [the pre. n. in] and this interpretation is confirmed by their saying in the same sense, like and [l. q. ] [R]—l. 18. The op. supplied for is a heteromorphous v., the full phrase being and (R). And is said in the sense of , whence I am pained about thee, i.e. , and I marvel at thee [187, 198, 200], i.e. , and if I am disgusted at thee, i.e. , are instances of ej's. supplying the place of inf. ns.; so that vs. in their sense are supplied for all of them. And apparently , , and belong to this cat., the o. f. of all of them being [from] , according to what Fr says [200]; and being made mets. for [R]—l. l. The rendering given here and elsewhere is meant to explain the sense, the v. being supplied to convey the sense of permanence and continuance produced by the suppression of the v.; not the construction, because it makes the inf. n. a direct obj.

P. 151, ll. 4—5. Being governed in the acc. by a v. whose expression is discarded (IV). means (Mayst thou be pelted) with (a pelting with) dust and stones!, like [40] (R)—ll. 6—7. AZ transmits in the sense of Disappointment be in store for thee!; and cites a verse by a man of
BalHujaim, vid. Abû Sidra [Suhaïm (KF) alHujaim (S, KF), addressing a wolf that had tried to seize his she-camel (Md)],

فَقُلْتُ لَهُ فَأَلاً لَفْيَكَ فَأَلَّها

Then I said to him "Disappointment be in store for thee! For verily she is the young she-camel of a man that will entertain thee with what thou art afraid of"; [meaning "with shooting with arrows" (Md)]. By فَأَلاً لَفْيَكَ فَأَلَّها God afflict thee! (IV), the sense being مَأَلَّتْ ذَاكَا Mayst thou be afflicted! The o.f. is مَضْعَوْلَ ُّو لَفْيَكَ Your mouth be (pressed) to thy mouth! i.e. the ل being i. q. إلى: then, the prop. فَوْرًا لَفْيَكَ being made to have the sense of the inf. n., i.e. إِصْبَأَةَ ذَاكَا with a smiting of affliction, the sense of the inf. n. and enunc. is obliterated from it; and, since the prop. becomes in the sense of the single term, that part of it which is susceptible of inflection, vid. the 1st term, is inf. with the inflection of the single term that it becomes in the sense of, vid. the inf. n., so that كَأَلَا is said for كَأَلَّها, while the post. and the prep. and gen. are left as they were (R). Cf. vol. I, p. 258, l. l.—p. 259, l. 9.

P. 152, l. 3. And َعَلَّذُكَ ِبَيْكَ I seek refuge with Thee (M, R), as though he said َعَلَّذُكَ ِبَيْكَ (IV), i.e. َعَلَّذُكَ ِبَيْكَ (IV, R), like َعَلَّذُكَ ِبَيْكَ (76, 79), i.e. َعَلَّذُكَ ِبَيْكَ (R)—l. 4. Before "What" insert "[82]"—l. 5.

And َعَلَّذُكَ ِبَيْكَ (76, 82) (M), as though he said َعَلَّذُكَ ِبَيْكَ (79, 82) (M), i.e. َعَلَّذُكَ ِبَيْكَ (IV)—l. 7. The v. is indicative of its inf. n.; and therefore, as the inf. n. is expressed by a pron. when it has been previously mentioned, so is it expressed by a pron. when the v. has been previously
mentioned, as in their saying ἦν θέλων ἱππότις ἀργυροτόμος "Who's lies, it will be bad for him, i.e. the lying will be, and similarly in عبدِ اللهِ التَّعَالٰ" (IV).

P. 155, l. 5. "They" are the kinsfolk of Jarir (Jsh)—l. 7. Najrān is a district of AYaman (MI)—l. 8. Hajar is a town in AYaman (MI, Jsh)—l. 11. Describing a slave of the Banū ʿAbs (Jsh)—l. 21. Read "<i>وَعْسَى</i>" [658].

P. 157, l. 14. Put a comma after "arRukayyāt”—l. 1. The "pursued" is the wild bull, and the "pursuers" are the dogs (AAz).

P. 158, l. 15. Contemporary with AlFarazdāk (Tr. II. 160, IAth. III. 411).

P. 160, ll. 8—10. IH says that the lamented [55] is not a voc. : but, according to Z, the voc. is every n. that ی and its sisters [554] are prefixed to; and the lamented, according to him, is a voc., as S also appears to say, as though, adds Jz, when you said یا مَحْمُودُ O Muḥammad!, you called him, and said to him "Come hither, for we are longing for thee"; and similarly the [n. denoting the person or thing] invoked to help or wondered at is a voc., into which the sense of calling to help or wondering is introduced (R).

P. 161, l. 14. Coupled to it, provided that the coupled together with the ant. be a name for one thing, as یا ثَلَاثَينَ وَتَلَثَةً O three-and-thirty, or thirty-three, because the whole is a name for a specified number; nor is there any difference in the like of this num. between its being a proper name and not (R)—l. 16. Or [not a n., but] an epithetic prop. or adv., as ʿابِداً حَلَفَنَّ فِي شَعَابٍ غَرَيْباً َوَ اَليْثَامَا لَا أَبَا لَكَ وَ أَغْرَابَا [by Jarir, O slave that hast alighted in Shu'abā as a stranger, what art thou base (thou hast no father!) and outlandish? (FA, Sn)] and
Shu'abî is a place (FA) in the region of the Banû Fazâra (MI)—l. 19. After "and" insert "(IA, Sh, KN) like"—l. 21. Insert "M," before "IA"—ibid. 'Abd Yaghlûth [Ibn Śalâ'a, or, as is said (SM), Ibn Al'Jârîth (ID, IAth, SM),] Ibn Wâjkâs al'Jârîthî, [of the Banu-Ăarîth Ibn Ka'b (SM), the chief of Madhîj (ID, IAth),] a heathen poet of Kâhtân (FA, SM)—l. 22. Al'Arûd is [a well-known name for (Bk)] Makka and AlMadîna (Bk, MI, FA), and the surrounding country (FA), and AlYaman (MI).

P. 162, l. 8. It is uninf. because it occurs in the place of the k in such as [I call thee (Su)], which in letter and sense resembles the p. [159], vid the k of allocation [560] (R, Su)—l. 10. The Ğamma is supplied in (1) [the defective and abbreviated, as (R)]

[R, A, Fk], with suppression of the Tanwîn, [by common consent (Su),] because of the supervision of uninfluenced [608], and with retention of the , as Khî says, since [in the absence of Tanwîn] there is no motive for its elision [16] (YS, Su); and as [by AIAQwa~,

O Abjar Ibn Abjar, O thou, thou art he that divorced (his wife) in a year when he was hungry (FA, MAR), the adv. being pre. to the n. (MAR)]; or [by Al'Arûd, AlAbjar, or, as is said (SM), Ibn Al'Jârîth (ID, IAth, SM),] Ibn Wâjkâs Al'Jârîthî, [of the Banu-Ăarîth Ibn Ka'b (SM), the chief of Madhîj (ID, IAth),] a heathen poet of Kâhtân (FA, SM)—l. 22. Al'Arûd is [a well-known name for (Bk)] Makka and AlMadîna (Bk, MI, FA), and the surrounding country (FA), and AlYaman (MI).

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inflection being the o. f. with respect to uninflcctedness, the o. f. is
given to the o. f., and the deriv. to the deriv. (Sn).

P. 163, l. 1. 'Abd Allah Ibn Muḥammad (FA).

P. 164, ll. 6—7. This verse is said to be post-classical (FA).

P. 165, l. 16. And whether the appos. be aprotthetic or not (R)—l. 18. Before "O" insert "[156]"—l. 21. At the end insert "[156, 538]."

P. 167, l. 2. Before "O" insert "[156]"—l. 3. Khl, S, and Mz prefer the nom., because it involves conformity of the vowel; and because, as S relates, it is more frequent: but IU, IAl, Y, and Jr prefer the acc., because the synarthrous does not follow the voc. p. [52], and therefore should not be made conformable with what follows it; and because they rely upon the apparent construction of XXXIV. 10. [p. 168], since all the Readers, except AlA'raj, agree upon the acc.: while Mb says that, if ج be determinative, [as in the text (Sn),] the acc. [is preferable (Sn)], because the det. resembles the pre. [111]; and, if ج be (Su) not [determinative, like that which is part of the formation of the word, as in ذوئس Elisaha, and that which denotes allusion to the ep., as in ذوئس (II, 599) (Sn)], the nom. (A) is preferable, because ج is then like the non-existent (Su)—l. 9. Read جكةي—ibid. گنف (Jsh): گیدنک (ID. 106)—l. 10. AlHakam Ibn 'Abd AlMalik Ibn Marwān (Jsh)—l. 14. Praising [the Khalifa] 'Umar Ibn 'Abd Al'Azīz (Mb, FA)—l. 16. Ka'b Ibn Māmā alaydīt, [who was proverbial for munificence (AF)]; and Aus Ibn Ḥarīthah Ibn Lām ʿaTāʾī (Mb, FA), Su'dā being his mother (Mb), the chief of Ṭayyi (ID), who died in heathenism (Is)—l. 21. Naṣr Ibn Sayyār [alLaithī (IKhn)], the governor of Khurāṣān (FA), d. 131 (IKhn).

P. 168, l. 11. A poet of the Banū Sadūs Ibn Shaibān (ID)—l. 20. An ex. of the appos. to an uninfl. [voc.] (MAd).
P. 169, l. 5. Read ُبَرَتٍ ٌبَيْنٍ ُهَٰنِإٍ—l. 17. By alliteration to the Fatha of ُهَٰنِإٍ, which is the only explanation given by IM in the Tashkil; or by composition of the ep. with the qualified, the 2 being made one thing, like ُخَسَسَةٍ عِشْرٍ [210], which is the only explanation given by Rs, following Jj; or by interpolation of ُسَعِيْدٍ, and prefixion of زيدٍ to ُسَعِيْدٍ ُبَنٍ سَعِيْدٍ [in A's ex. ُبَنٍ سَعِيْدٍ], which explanation is transmitted in the Basit, together with the preceding ones (Sn)—l. 18. I.e. majority of the BB (MAd).

P. 170, l. 1. Talha Ibn 'Ubaid Allah alKuraishiti alMakki alMadani ٱسْحَابِي, one of the 10 unto whom the Apostle of God testified that they should obtain Paradise, k. 36·(Nw)—l. 8. Read ُعِيْسٍ.

P. 171, l. 5. The Khalifa AlMu'tadid bi-llah, b. 242, a. 279, d. 289, the son of ُتَالِحةُ أَبِيِ مُعاَوِيَةٍ, d. 278, who was the brother of the Khalifa AlMu'tamid 'ala -llah, b. 229, a. 256, d. 279 (ITB)—l. 7. The Kadi Abu-lHusain Muhammad Ibn Ahmad Ibn 'Abd AsSamad Ibn AlMuhtadi bi-llah, the preacher at the cathedral of AlManthur, b. 384, d. 484 (IAth). But the D (p. 200) and the Anthologie Grammaticale (p. 66) both have ُعِلْسُ—l. 8. The Khalifa AlMuhtadi bi-llah, b. 218, a. 255, k. 256 (MDh). Read "AlMuhtadi"—l. 9. ُبَنٌ is not like ُبَنٍ إِنٍ and ُبَنٌ ُأَبِيٍ in the voc.; and, as for the non-voc., there are 2 opinions, the better being disallowance, because with ُبَنٌ and ُبَنٌ ُأَبِيٍ the abbreviation in pronunciation and writing is only from frequency of usage, whereas the usage of ُبَنٌ is not frequent (R).

P. 172, l. 1. Put a comma after "whereas"—l. 3. For "the ep. read "qualification"—l. 4. See vol. II, p. 705—l. 8. Read "57, 147, 184"—l. 17. As ُيَا أُيُّهَا ٱلْأَيُّهَا بُلُوْلُ ٱلْذِّكْرِ XV. 6. O thou that the Admonition hath been revealed unto (A).
P. 173, l. 5. Read "49"—l. 9. Some make a distinction in the ep. of [the dem. in] [Ya'HD], saying that, if it be explanatory of the quiddity, as in [Ya'HD], it must be in the nom., because it is indispensable; but that, if not, it may be in the nom. or acc., as [Ya'HD]—l. 11. Before "or" insert "[155]"—l. 14. When the synarthrous det. is [meant to be (Jm)] made a voc., you say [e.g. (Jm)]: "Ya'HD, this is the angel", or [Ya'HD] or [Ya'HD] (IH).

P. 174, l. 1. With the diqj. Hamza, because the [expression] beginning with a conj. Hamza, whether it be a v. or anything else, when used as a name, must be pronounced with the diqj. Hamza (Sn). Read [Ya'HD]

P. 175, l. 1. Read [Ya'HD]—l. 12. Put a comma after "(IA)"—l. 15. He means Taim Ibn 'Abd Manāt, the people of 'Umar [Ibn Al-Ash'ath (KF)] Ibn Leja' [atTaim] alKhārijī (AAz), an elegant Rājiz, who contended in satire with Jarīr (ID)]; and 'Adī [Ibn 'Abd Manāt (AAz)] are their brethren (IY, AAz)—l. 16. [Ya'HD] is an imprecation upon them, whereby befalling is not meant, but incitement to a matter: one says [Ya'HD] May ye have no father if ye do not such and such! (AAz)—l. 18. AlKhāzrajī (AGh) alHarīthī [alMadanī (NW)], k. 8 (AGh, NW). Zaid Ibn Arkām (IY, AAz) alAnṣārī alKhāzrajī (AGh, NW, IHjr), of the Banu-IHārīth Ibn AlKhāzrajī (AGh), alMadanī (NW), a celebrated Companion (IHjr), d. [56] (NW), 66 (IHjr), 67 (ITB), or (NW, IHjr, ITB)] 68 (AGh, NW, IHjr, ITB)—l. 20. I. e. diemount, and drive them (IY, AAz)—l. 21. Read "128".

P. 180, l. 20. Read "Ah Zaid!", [or].

P. 181, l. 3. The lamented has the same [predicaments (A)] as the voc. [48, 554] (IM): so that (1) it is pronounced with Damm in such as [Ya'HD]; (2) it is put into the acc. in such as [Ya'HD].
(3) when its Tanwin is necessary, it may be pronounced with Damm or put into the acc., as

\[
\text{وَا} \quad \text{فَعَّسَ} \quad \text{وَأَيَّنَى} \quad \text{فَعَّس} \quad \text{َأَبْيَلِي} \quad \text{بِذَهَنَهَا} \quad \text{قوْرَ}
\]

[by a man of the Banū Asad, Ah Fak'as (the father of a clan of Asad)—and where, in respect of me, is Fak'as? What! my camels, shall Karrūwās seize them? (Ish), where, says IM, \( wā' \text{ فَعَّس} \) would be allowable (FA)]. The lamented, however, is [not every voc., but (Sn)] only (1) the proper name, [as \( \overset{\text{بَلّا}}{\text{عَلَمَ}} \) (Sn)]: (2) its like, such as (a) the [n.]

pre. [to a det. (Sn)] with a prefixion that makes the lamented manifest, [as \( \overset{\text{عَلَمُ}}{\text{عَلَمَ}} \) (Sn),] as the proper name makes its denominate manifest (A); (b) the anarthrous [conjunct n.] conjoined with what specifies it, as \( \overset{\text{مُحَرَّر}}{\text{مُحَرَّر}} \) (Sn)—l. 8. Not synarthrous, since the p. of lamentation and \( \overset{\text{عَلَمُ}}{\text{عَلَمَ}} \) are not combined [52] (Sn)—l. 9. Because in the indet., as \( \overset{\text{عَلَمُ}}{\text{عَلَمَ}} \) (Sn), the vague, like the dem. [or the pron. or \( \overset{\text{هَا}}{\text{هَا}} \) (Sn)], as \( \overset{\text{عَلَمُ}}{\text{عَلَمَ}} \) [or \( \overset{\text{عَلَمُ}}{\text{عَلَمَ}} \) (Sn)], and the conjunct not specified by its conj., as \( \overset{\text{مُحَرَّر}}{\text{مُحَرَّر}} \) (Sn)—l. 10. To the conj., as \( \overset{\text{مُحَرَّر}}{\text{مُحَرَّر}} \) (A); and to the lit. corrob. [132], as \( \overset{\text{عَلَمُ}}{\text{عَلَمَ}} \) (Sn)—l. 16. Because the ep. and qualified are treated as one thing (BS); and Y's opinion is confirmed by the saying of an Arab, [when 2 Syrian bowls of his had been lost (Sn),] \( \overset{\text{عُجَّي}}{\text{عُجَّي}} \) \( \overset{\text{كِتَي}}{\text{كِتَي}} \) \( \overset{\text{كِتَي}}{\text{كِتَي}} \). There is no dispute, says IKhz, as to the allowability of its affixion to the final of the ep., when the latter is between 2 proper names, as \( \overset{\text{عُمَرَةُ}}{\text{عُمَرَةُ}} \) \( \overset{\text{زِيَدَ}}{\text{زِيَدَ}} \) \( \overset{\text{بَن}}{\text{بَن}} \) \( \overset{\text{عُمَرَةُ}}{\text{عُمَرَةُ}} \); but, by analogy to what S and Khal say, it is not affixed to the [synd.] expl. and [id.] corrob.; while it is affixed to the final of the subst., because the latter stands in the place of the ant. [151, 152], as \( \overset{\text{عُمَرَةُ}}{\text{عُمَرَةُ}} \)
Ah our young man, Zaid!; and to the synd. serial, as 

Ah Zaid and Amr! (Su)—l. l. 'Amr Ibn AzZubair was whipped to death by order of his brother 'Abd Allâh (MDh, IAth) in 60 (IAth).

P. 183, l. 2. When the ن of the du. is preceded by }, conversion of the } [of lamentation] into 

Ah the two Zaits! is more frequent than its preservation, as 

in order that the du. may not be confounded with 

but, when the ن is preceded by 

the } is preserved, as 

(R)—l. l. Lamenting 'Umar Ibn 'Abd Al'Aziz (Mb, FA).

P. 184, l. 5. Because the suppression would be incompatible with the prolongation of the sound, which is sought in the 2 first; and would allow the indication of calling to escape with the pron. (A), since it is seldom a voc. (Sn): and because the dem. is orig. applied to denote what is pointed out to the person addressed, while there is an obvious inconsistence between the n.'s being pointed out and its being called, i. e. addressed; so that, when the dem. is excluded from that original sense, and is made to be addressed, an expressed sign indicative of its alteration is needed, which is the voc. p. (R)—l. 6. By "generic n." is meant that which was indet. before the call, whether it become det. by the call, as in 

or not, as in 

(R, Jm): and whether it be aprothetic, [as in these 2 exs.]; or pre., as in 

and 

or quasi-pre., as in 

and whether by these 3 [last] exs. you mean one particular individual, or not. You do not suppress the voc. p. from the indet., because the premonitory p. [551] is dispensed with only when the [person] called is approaching you, attending to what you say; and this is only in the case of the det., because it is specifically intended: nor from the det. that becomes det. by means of the voc. p., since the latter is then a p. of determination, and the p. of determination is not suppressed from what becomes det. by means of
it, in order that this may not be supposed to remain in the original state of indeterminateness (R)—Il. 19—20. All of these have passed into pros. (R). See Md. I. 354 and P. I. 727 on the 1st; Md. II. 21. and P. II. 213, on the 2nd; and Mb. 261, Md. I. 378, and P. II. 30 on the 3rd.

P. 185, Il. 16—17. Not in the W—l. 21. The fair conclusion is that the suppression is regular in the case of the generic n., because of its frequency in poetry and prose; but that it is restricted to hearsay in the case of the dem., since it occurs [unequivocally (Sn)] only in poetry, [the text Il. 79. being susceptible of another explanation (Sn)]. The following additional cases are enumerated:—(a) the word الل (because the use of الل as a voc. is contrary to rule, on account of its containing ُ (52), so that, if the voc. p. were suppressed, there would be nothing to indicate it (Sn)]; (f) the wondered at, [because it is like the invoked to help, in letter and predicament (48) (Sn)]; (g) the [really or figuratively (Sn)] distant voc. [554], which is obvious (A), because prolongation of the sound is sought with it, in order that it may be heard, and suppression would be incompatible with this (Sn)—l. 22. Accordingly, out of the dets., there remain the following, from which the p. may be suppressed:—(a) the proper name, [whether it be with a substitute for the voc. p., as in *الل*; or without a substitute, as in XII. 29. (Jm)]: (b) the [generic n.] pre. to a det., whatever the latter be: (c) the conjuncts (R, Jm) : (d) the word أى, when it is qualified by the synarthrous, as in أى من الرجل; or by the [dem.] qualified by the synarthrous, as in أى من الرجل (Jm)—l. 1. And أن أدا إلى عباد الله XLIV. 17. Saying, Render unto Me, (O) servants of God (A), what is due unto Me from you (K).

P. 186, l. 1. إياها الفضالة LV. 31. [552] (A). The voc. p. ought not to be suppressed from إياها also, because it also is a generic n. that
becomes det. by means of the call; but, since what is intended by the call is its ep. [51], which is det. by means of the ل before the call, the suppression is allowable. For you see that the suppression is not allowable from ي هد, unless هد be qualified by the synarthrous, as the suppression is not allowable from ي هد: so that it is proved that what is regarded in the suppression of the voc. p. from أى is its ep., as in أى إينما الرجل (R). But see vol. II, p. 675, l. 4—l. 6. Khuwailid Ibn Murra, d. in the time of 'Umar (T, A Gh, Is)—l. 13. And for the fem. أى نة 0 woman (A)—l. 15. And hence أى مكم 0 noble one, i. e. أى كريم, and أى مكم 0 vile one, i. e. أى لئى, vid. what is upon [the measure of] مغفل, which is peculiar to the voc., is mostly used in reviling, and is confined to hearsay (R), though some allow it to be regular (A)—l. 21. None of the ns. peculiar to the voc. have been heard qualified (R)—l. 1. أى is regular (R, A), according to IU, who ascribes this opinion to S (A).

P. 187, II. 3—4. And أطرأ أفى [193, 497] (R, A)—l. 17. Particularization [lexicologically (Sn)] is restriction of the predicament to some of the individuals of the class [first (Su)] mentioned (A); and conventionally is making a predicament, that is attached to a pron., to be peculiar to a det. explicit n. posterior to the pron., and governed by أى necessarily suppressed (Su)—l. 21. Its resemblance to the voc. consists in its being sometimes uninf. upon Damm, and sometimes governed in the acc. (Su)—l. 23. And (4) [literally (Sn, M Kh)] governed in the acc., [not uninf. upon Damm (IY),] even when it is an prothetic (IY, A, M Kh) det. (Sn), as أصما أى [Note on p. 190, l. 8], not أصما أى (IY), except أى (M Kh).

P. 188, l. 3. By one of the Anșar (Sh)—l. 17. S says that the ns.
most often included in this kind, [vid. the pre.,] arc (a) [بَعْثَ عَلَى] أَهْلَ الْبَيْتِ [and (b) [إِنَّمَا بِرَيْدِ اللَّهِ لَيْنِهْبُ] مَعْشَرَ pre.; (c) [وَإِنَّمَا بَلَى اِلَّذِينَ كَانُوا عَلَى الْبَيْتِ] XXXIII. 33. God desireth only to put away from you uncleanness, (I particularize) the people of the House (Sn); (d) [وَإِنَّمَا بَلَى] أَهْلَ الْبَيْتِ (A)—l. 20. Of Ma'n of Tayyi, one of the rebels (T) against 'Alī—l. 1. The Khalīfa 'Uthmān Ibn 'Affān al-Kuraishi al-Umawi al-Makkī al-Madani, a. 24, k. 35 (Nw).

P. 189, l. 3. The version in the SN is إِنَّا مَعْشَرُ الْالْحَزَنِ Verily we, the companies etc. (MAd)—l. 18. The position of [إِنَّا مَعْشَرُ الْعَلَّمِ] and [إِنَّمَا بَلَى] is disputed, the majority holding that they also are in the position of an acc. governed by خَصُصْ; while Akh holds that they are vocs., a man's calling himself not being disapproved, as in the saying of 'Umar كل الناس أفقه منك يا عمر All men are more versed in law than thou, O 'Umar (A). See below, p. 437, l. 23—p. 439, l. 2.

P. 190, l. 8. Whence the saying [of Ru'ba (FA)]

بِنْدَنَا تَيَمَّا يُكَفِّفُ الضَّبَابْ (A) By us, (we particularize) Tamīm, the mist is cleared away (FA)—l. 19. Umayya Ibn Abī 'A'idh, an Islāmi [poet] (DH), describing a hun-
ter (N)—l. 1. Read "qualified, as in只能说 أَمَّا أَلْبَكَ أَلْبَكُ الْخَلْق" [157] (N)".

P. 191, l. 2. These accs. [of particularisation] are like the acc. of magnifying and reviling, being governed by subaudition of I mention (T), I mean, or أَخْصِ أَرْهَدْ or أَخْصُ I particularise. Thus particularisation is a sort of magnifying and reviling; but it is more peculiar than they, because it belongs to [only] the present, as the
speaker and the person addressed, whereas the rest of magnifying and reviling belongs to the present and the absent; and [because] this sort, vid. particularization, is meant to particularize the [person] mentioned by the act, and to distinguish him from others by way of glorying and magnifying, whereas the rest of magnifying and reviling is not meant to particularize and distinguish [the person mentioned] from another qualified, but only to praise or blame, as in [above], where you do not mean to distinguish the Praiseworthy from any other (IY). And, as that [n.] which is [denotative of the person] meant by what precedes it is governed as an acc. of blame, as in CXI. 4., so that [n. which is denotative of the thing] to which something of what precedes it is compared in ugliness is governed as an acc. of blame, as in

(8), by AnNabigha adhDhubyani, The Banu Kurai of Auf, I aim not at (satirizing) others than they: (I revile) the faces of apes, that seek whom they may abuse (ABk)—l. 12. Of Tanwi (Ahl)—l. 13. The saying

[O 'Alkama of good, our stay has been long (FA)] is extraordinary (A) —l. 15. The saying

[kalma naasi madid minhim, * ya lahibu Allah thalathu yasharmi] [As often as a caller of them calls "O Taim Allah", we say "O Malik", orig. Malik (FA),] is a poetic license or anomalous; but IKh allows curtailment of the [voc.] invoked to help when the [of the call for help (FA)] is not in it, as

(Nasabi lefitilini lifiqat, * 'amma 'alluk aini mu'inatun min sari) (A), by AlAhwaq Ibn Shuraih alKilab (FA), Lakkit has wished for me,
that he may kill me. O 'Amir, (my call is) for thee, the son of Sa'qa'a Ibn Sa'd, where the use of a p. other than ʿ in calling the person invoked to help is anomalous [554] (Sn). Sa'qa'a was the nephew of Sa'd, not his son—therefore S allows the voc. made fem. with the ʿ to be curtailed a 2nd time, [if it remain tril. afterwards, provided that it be first curtailed (Sn)] according to the dial. of him that does not observe the elided [letter, but treats the remainder as a complete n., because the curtailment of ʿ into ʿa may then be regarded as a single curtailment of ʿa, not as a double curtailment of ʿa], whence

by Anas Ibn Zunaim [alKināni (Is) adDuʿali (AGh)], addressing Ḥāritha Ibn Badr [atTamīmī (Is)] alGhūdānī, O Ḥāritha Ibn Badr, thou hast been appointed to a government: then be a rat in it, defrauding and stealing (FA), meaning Ḥāritha [50], and

by Zumail Ibn AlḤārīth, addressing Aṛtāt Ibn Subayya [alGhāṭafānī (Is) alMurra (T, Is)], O Aṛtāt, verily thou dost what thou hast said. And man is ashamed when he not speaks not truth (FA), meaning ʿa Aṛtāt (A). Ḥāritha Ibn Badr was drowned in 64; and Aṛtāt Ibn Subayya was born about 40 years before the [Apostolic] Mission [of Muḥammad], and lived till the Khilāfa of 'Abd AlMalik Ibn Marwān (Is).

P. 192, l. 2. When صاحب is the curtailed form of صاحب, it contains 2 anomalies, its not being a proper name, and its being a prothetic comp. (J)—l. 5. In being added together (IY, R, Jm), not in being of one sense. These 2 augs. are of 7 sorts, (1—3) the 2 augs. of the du. [228], perf. pl. masc. [234], and perf. pl. fem. [234]; (4) the 2 augs. of such as مكا [385]; (5) the 2 ʿa of relation and what
resembles them, as 294; (6) the 2 fs of feminization, as 263, 385, 683; (7) the Hamza of coordination and the I before it, as [385, 683] (R)—l. 6. When we hold 6 to be 6 from beauty 683, as is the opinion of S (R, Jm).

P. 193, l. 1. The KK allow curtailment of the post., as

\[\text{by Zuhair Ibn Abi Sulma, when he heard that the Banu Sulaim intended to make a raid upon the Banu Ghatafan (FA, Ahl), among whom Zuhair had taken up his abode (Ahl), Take your share, O race of 'Ikrima, and remember our ties of kindred—and relationship is remembered in absence, orig. عمو (FA)}; but, according to the BB, this is extraordinary; and more extraordinary than it is suppression of the post. entirely, as

\[\text{by 'Adl Ibn Zaid, addressing 'Abd Hind alLakhmt, O 'Abd (Hind), wilt thou remember me an hour, in a cavalcade, or when hunting for game? (FA), l. e. يَا عِبَدُ هُذِهِ: and we have previously mentioned that curtailment of the pre. also is extraordinary [Note on p. 191, l. 13] (A).}

P. 194, l. 3. Read مَلِيَّة.

P. 195, l. 1. The mistress of Dhu-Rumma was Mayya, daughter of Mukhtil, or 'Asim, Ibn Taliha alMinshari (IKhn)—l. 11. Sim'an (AAz, Jsh), or Sam'an, the former being the better known, is a clan [of Tamim (IKhn, LL)] in the city of Marv (AAz), [or] is the name of a man (Jsh)—l. 16. For "and" read "or".

P. 196, l. 5. Suppression of the v. in cautioning is necessary because the time is too short to mention it (Jm)—l. 17. Since this ex-
pression is frequently used in cautioning, they make it a substitute for the expression of the v. (A)—l. 18. The o.f. is بِئِلْئِكْ تَأْتَى نَفْسُكَ وَلَانَّشَرْ (Beware of the meeting of) thyself and evil, which is preferred by IM in the CT; or  إنَّ نَفْسُكَ أَنْ تَذْكُرِ صُدُورُكَ وَأَنْ تَأْتِي مَنْ شَرٍّ أوُلَدُ مَنْ فَتْحُ (Guard thou) thyself (from approaching evil), and evil (from approaching thee), which is adopted by many of the GG, among them Sf, [and is preferred by IU (A); or بَأَعِدْ نَفْسُكَ مِنَ الشَّرِّ وَالشَّرِّ مَنْ فَتْحُ (Keep) thyself (aloof from evil), and evil (aloof from thee), which is less elaborate (MKh)]: or the sentence contains a coupling of props. (A, MKh), according to ITl and IKh, who hold that the 2nd [n.] is governed in the acc. by another v. understood (A), e.g. نَذِرُ الشَّرّ [(Guard) thyself, or (Keep) thyself (aloof) (MKh),] and (leave) evil (alone) (Sn, MKh), or نَذِرُ الشَّرّ وَكَانَ نَذِيرُ (and (beawr of) evil). IA's saying, then, إِناْ أَحَذَرُ إِناْ أَحَذَرُ (Beware of the meeting) of thyself[,] and is an indication of the 1st saying; not with the aor., [i.e. إِناْ أَحَذَرُ إِناْ أَحَذَرُ (I caution thee and evil,] because this necessarily implies that evil also is cautioned, unless the op. of وَإِنَّهُ أَحَذَرُ the ego be supplied, i.e. إِناْ أَحَذَرُ إِناْ أَحَذَرُ (I caution thee, and (leave thou) evil (alone), which involves a coupling of the originative to the enunciatory prop. [538] (MKh). Combination of the props. of the ag. and obj. denoting one person [446] is allowable [in إِناْ أَحَذَرُ] because one of them is detached, just as مَّا فَرَّبْتَ إِلَيْكَ إِناْ أَحَذَرُ I have not beaten any save myself and مَّا فَرَّبْتَ إِلَيْكَ I have not beaten any save myself are allowable (R). IA supplies the op. after إِناْ أَحَذَرُ إِناْ أَحَذَرُ in order that the pron. may be detached [163], and thus the necessity for supplying نفس may be avoided. Read أَحَذَرُ—l. 19. Read "(Beware of the meeting of) thyself and evil".

P. 198, ll. 16—17. This saying was addressed to a man named Kt-rām, of the Banū Māzin Ibn AlʿAmbar Ibn ʿAmr Ibn Tamīm (IV).
See R II. 623 and Md. II. 194—l. 18. They make the coupling, or the repetition, a quasi-substitute for the expression of the v. (A).

**P. 199, l. 10.** About Ŷa'is Ibn Makshūh alMurādī (Mb, Is), of Murād by birth; or alBajalt, the confederate of Murād (AGh)—l. 11. This verse was applied by 'Alt to his murderer 'Abd ArRahmān [Ibn 'Amr, known as (FA)] Ibn Muljam alMurādī (Mb, I Ath, IBd), of Ḫim-yar, but reckoned among Murād (AGh, Nw).

**P. 201, l. 8.** Barzā was the mother of 'Umar [Ibn AlAsh'ath (KF)] Ibn Lajā' atTaimī (KF, SM)—l. 9—16. The suppression is necessary here for the same reason as in cautioning (R)—l. 1. ُةضف (Sh), in the ind., [i.e. ُةضف] the [nominal] prop. being coupled to the correl. of the condition [425] (MAd).

**P. 202, l. 6.** For "A coerced man" read "Coerced". See P. II. 699, Md. II. 228, and MAd. II. 55 on this saying—l. 9. For "when" read "upon condition of being".

**P. 205, l. 13.** Read "case, Thamūd (We guided aright) [1, 593], We"—l. 15. Read "Khāzim"—l. 20. Addressing his she-camel (Jsh)—l. 22. This Bilāl, the Ḫaḍī of AlBqāra, was son of Abū Burda t'Amir, [the Follower (Nw), the Ḫaḍī of AlKāfa, d. 103 or 104 (Nw, IKhn) or 106 or 107 (IKhn),] and grandson of Abū Musā 'Abd Allah Ibn Kāis alAsh'ari (1Y), the Companion (Nw, IKhn), the Ḫaḍī of al-Bqāra, and afterwards of AlKāfa (IKhn), d. 42 or 44 [or 49 (AGh)] or 50 (AGh, Nw) or 51 (Nw) or 52 or 53 (AGh)—l. 23. For "and a slaughterer stands" read "may a slaughterer stand".

**P. 207, l. 10.** A heathen, who lived 300 years, 60 of them in Al-Islām; and, as is said, did not become a Muslim (Is). ArRabl' Ibn Ṭubā'ī (IY. 781) : Rubā'ī Ibn Ṭubā'ī (Dh. 216).

**P. 208, l. 13.** See vol. II, pp. 615 and 623—l. 16. For "(Jm)" read "(R, Jm)"—ibid. Not ُةضف, ُةضف, and ُةضف, since they govern the aor., and their req. is not supplied because of their weakness in government (R, Jm); but see vol. II, p. 534, l. 11.
P. 209, l. 8. The preceding н. may sometimes be in the nom. as act. of an understood v. quasi-pass. of the one expressed, as

If valuable property (perish, if) I consume

it (A)—l. 10. The 2nd н. is red. [540] (Jsh)—l. 15. Read .

P. 211, l. 9. is supplied (K, B, ML. II. 131).

P. 212, l. 2. Read " n."—l. 17. Like the н., because it does not unite the sings., contrary to the , (DM). See the Note on p. 105, l. 19.

P. 213, l. 12. is here supposed to be interrog. throughout [225] (DM)—l. 13. Some allow redundancy of [after interrogation by means of (DM)], as we have premised [499] (ML)—l. 16. Because the interrog. takes the 1st place (DM)—l. 22. For " the direct obj. " read " the complement [19], like the [single] direct obj."

P. 214, l. 2. For " and " read " and, [it is said (IA),]"—l. 21; Lamenting Abu-l-Haidham 'Amir Ibn 'Umara [alMurri (IAth)], the chief of the Arabs of Syria (N), d. 182 (IAth).

P. 215, l. 12. Read " last [138, 177], as ".

P. 217, l. 22. Read " 126 ".

P. 218, ll. 12—14. See vol. II, p. 584—l. 21. The vague н. of time is what indicates an unquantified time, like and the particular is what indicates a quantified [time], whether it be (1) known, which is the one made det. by (a) the quality of proper name, as in I fasted in Ramadān; (b) ی ل, as in I journeyed to-day; (c) prothesis, as in I came in the time of winter: or (2) unknown, which is the indet., as in I journeyed a day or two days or a week or ی a long
time (A); but this last does not indicate a quantified time, and ought therefore to be included in the vague (Sn).

P. 219, l. 19. Read "[properly]."

P. 220, l. 21. For the v. does not require the adverbial obj. except after the completion of its sense; while there is no doubt that the sense of entry is not complete without the house; and, after the completion of its sense thereby, it requires the adverbial obj., as when you say I entered the house in the town belonging to such a people; so that what is after appears to be a direct obj, not an adverbial obj. (Jm).

P. 222, l. 3. For "but" read "while they"—l. 4. The Khalifa Abū Bakr ‘Abd Allāh Ibni Abī Kuḥāfa ‘Uthmān al-Kurashi at-Taimi, called AṣṢiddīk, a. 11, d. 13 (AGh)—l. 10. Umm Ma‘bad ‘Āṭika Bint Khalid al-Khuzā'yi al-Ka‘bīya (AGh).

P. 223, l. 22. Read "AlFarazdaḳ, satirizing Udaihim Ibni Mirdas, of the Banū Ka‘b Ibni ‘Amr Ibni Tamīm, When"—l. l. Safārī [194] is a well belonging to the Banū Māzīn (Jsh) Ibni Mālik Ibni ‘Amr Ibni Tamīm (Bk).

P. 224, l. 11. See p. 376.

P. 225, l. 3. Other substitutes for the adv. are [the indicators of (Sn)] (1) its quality, as I sat a long space of time on the eastern side of a place; (2) its number, as I journeyed in 20 days 30 stages; (3) its totality, as I walked in the whole of the day the whole of the stage or in all of the day all of the stage; (4) its partiality, as I walked in half of the day half of the stage or in part of the day
part of the stage (A)—1. 4. Read "the [plastic (IY, R)] adv. [of time or place (IY)]"—1. 12. Two tribes of Kais Ibn ‘Ailân (IY).

P. 226, l. 13. For "when" read "upon condition of being".

P. 227, l. 8—9. Read "is the [complementary (Sh)] n. [put into the acc. (M, IA)] after the", (M, IA, Sh) i. q. مُعَ [M, IA], [l. a.] Indicative (MAd) of accompaniment, when [this is] preceded"—1. 19. This 2nd case, which is allowed by Z, IH, and their commentators IY, R, and Im [69], is disallowed by IM, IHsh, and their commentators IA, A, and Fk, who explain away the apparent instances of it by supplying a v. [70],

P. 228, l. 3. By Miskîn adDârimî (Akh, IY, AAs)—1. 20. يُلَفَّثُ، with the double ل (Jsh)—1. 1. Read "[I]."

P. 229, l. 18. قَيَّعَة is in the nom. (YS, MAd), as coupled to كُلُّ (MAd). Read "بَعْضُها وَبَعْضُهما"—1. 20. S says that such [a phrase] as كُلُّ is bad; and they say that by "bad" he means "forbidden" (Sh).

P. 231, l. 22. The v. includes the expressed, as exemplified; and the supplied, as ما كَانَ لَكَ مَا كَبَّتُ لَكَ [in full ما كَانَ لَكَ مَا كَبَّتُ لَكَ،] the op. being suppressed, as IM mentions in the Tashtîl (Sn),] i. e. ما تَصْنَعَ (A), which is an explanation of the substance of the sense, not of the supplied v. (Sn).

P. 232, l. 2. The clause "and not like a part of it" is meant to exclude the I and ل (IA)—1. 11. By Yazîd Ibn AlHâkam Ibn Abî-l‘Âs athThâkaff (FA), who was contemporary with Yazîd Ibn AlMuhallab (IAth. V. 61), alAsdz [al‘Atakî (KAb)], b. 53, k. 102 (IKhn).

P. 234, l. 10. The poet says ما أَنتَ وَبِيَّةَ الْغَيْرُ [180] (M)—1. 15. And ما شَتَّكَ وَزِيدَ [69] What (is) thy business with Zaid?, i. e. ما يَكُونُ شَتَّكَ (Sn).
P. 235, l. 2. For "make" read "made"—l. 3. The verse is meant to describe the good order of affairs before the murder of 'Uthmān (Sn), Thy saddle has inclined being a prov. for disorder of affairs and imbecility of judgment (T).

P. 236, l. 20. Read .

P. 238, l. 10. For the d. s. is renderable by زيد ركباً, as زيد زيد ﷴ, in the state of riding, like the adv., as زيد زيد ﷴ. Zaid came to-day, i.e. فِي الیوم on this day; and it particularly resembles the adv. of time, because the state does not remain, but passes into another state, as the time does not remain, and is succeeded by another [time] (lY)".

P. 239, l. 12. For "81" read "79, 81".

P. 241, l. 5. Ibn ArRain atTamārn (FA) alMāzin (Tr), a robber (Bk), who was taken by Sa'id Ibn 'Uthmān Ibn 'Aflān to Khurāsān in 56 (Tr).

P. 244, l. 16. For "if God will, believing" read "since [592] God hath willed, safe".

P. 250, l. 9. And in the verse cited at p. 371, l. 18, مسَّرَعْيًن is a d. s. to the [postpos.] obj. (Jsh).

P. 251, l. 1. I think the author to be Ka'īs Ibn Dhariḥ (Mb) al-Kunāt (FW) alLaithi (ITB, SM), d. 65 or 68 (ITB), or about 70 (FW), lover of Lubnā Bint alHubāb alKa'biyya, and said [by the author of the KA (FW, SM)] to have been the foster-brother of AlHusain Ibn 'Alī (FW, ITB, SM) alKurashi (AGh) alHashimi, b. 4 or 6 [or 7 (Is)], k. 61 (AGh, Is)—l. 7. فِرَاغًا with Fath of the ن (FA); and جِبَال with Kasr of the ح (Is, FA)—l. 8. AlAsadi alFak'asr (AGh, Nw), k. 21 (ITB)—l. 10. Hibāl was the son of Ṣulaiḥa (SR, Is, FA).

P. 252, l. 15. طَلَعَ زِين (lA).
P. 253, l. 2. Read قرءنا—l. 19. قرءنا with Fath of the ظ (Sh) — l. 21. For "is" read "is".

P. 254. By one of the companions of [‘Alī (MDh).] the Commander of the Believers, [under the banners of Rabī‘a (MDh).] at Ṣiffin (R).

P. 257, l. 20. قرءنا with Fath of the و (J) : قرءنا (IY, AAz, Dw).

P. 258, l. 3. These are cases (2, b, a) and (2, b, b) of the red. َل according to IHsh (see vol. II., p. 678). Others, however, hold َل here to be generic (see the Notes on p. 145, l. 7 and on p. 259, l. 17 and l. 19), explaining the determination, in the case of the inf. n., by the theories given below (see ll. 11—17); and, in the case of the non-inf. n., by the theory that the generic det. is like the indet. (see p. XXI and vol. II. p. 299)—l. 4. See P. I. 284 and Md. I. 142—l. 10. The جهد here is with Damm of the ج (R): جهدك (M, IY, KF)—l. 12. Or rather َتَعَارَك, as is said by IKhz [and others (J)], because the act. part. from َتِعَارَك إلَّا َمَعَارَك (Sn, J)—l. 16. َتَعَارَك َمَعَارَك or َمَعَارَك إلَّا َعَارَك; while some say that َعَارَك is an unrestricted obj. to the [v. (J)] mentioned, by suppression of a prc. [n.], i. e. اِرسَال إلَّا َعَارَك (Sn, J).

P. 259, l. 13. Read قرءنـ. قرءنـ—l. 16. For "not an inf." read "a non-inf."—l. 17. The ج in the 2 ns. is red., [i. e. merely generic,] as in وَلَدَ أَمَرَ إلَغ [144] (R). Dele the brackets enclosing "multitude" (see the Note on p. 444, l. 11)—l. 19. The ج is red., as in إلَٰجَمَاء إلَغ (R).

P. 261, l. 14. and l. 17. After "but" insert "when ".

P. 262, l. 2. Ibn Ja‘wana alFujā‘a [atTamīmf (MDh, ITB)] alMāzin alKhārīj, [the last chief of the Asāriḳa (IAth),] who revolted in
the time of Mu'aab Ibn Azzubair, when the latter was governor of Al'Irâk on behalf of his brother 'Abd Allah in 66; was called Khalifa for 20 years, as the historians say, [but really for 13 years (T)]; and was killed in [77 (I'Ath, ITB) or] 78 or 79 (IKhu). [Or] AlFujâ'a was his mother, a woman of the Banû Shaibân (MDh)—I. 21. Read لمîn لله. Read "inde." 

P. 264, l. l. The eps. in [42, 82] and لَهُنَّ رَأَيْتُمْ اللَّهُمَّ [82] are act. parts. governed in the acc. as [corrob.] ds. s.; and S supplies the op. in them by v. of their letters, i. e. [لَهُنَّ رَأَيْتُمْ اللَّهُمَّ] and [لَهُنَّ رَأَيْتُمْ اللَّهُمَّ]: but some of the GG disallow this, and say that the v. does not govern the act. part. when the latter is a d. s. of the same letter as the v., for want of material sense, since it is known that one does not stand except when standing, nor sit except when sitting, because the v. already indicates it; so that, when any [apparent] instance of that occurs, it is to be interpreted by the inf. n.; and this is the opinion of Mb. What S supplies, however, is not impossible, because the d. s., like the inf. n. [39], sometimes occurs corrob., even though the v. already indicates what is indicated by the act. part., as IV. 81. [74] (IV on § 42).

P. 265, l. 11. [IY, R, IA, A]: (Is): (T)—l. 12. Salim Ibn Musâfî Ibn Yarbu' Dârn, the celebrated poet, who is said by AFI to have reached heathenism and Allslâm, and was killed in the Khilâfa of 'Uthmân. But some say that Dârn was his mother (Is)—l. 20. The connected d. s. is the one that is applied to a word other than what it belongs to; and that governs in the nom. not the pron. of the s. s., but an extraneous n. combined with the pron. of the s. s. (DM).

P. 266, l. 13. Read [IY, R, IA, A]: (Is)—l. 14. Abu Mu'hammad AlHasjajj Ibn Yusuf athTha'kst, [governor of Al'Irâk (IKhu), b. 39 or 40 or 41 (ITB) or 42 (Tr),] d. 95 (IKhu, ITB).
P. 267, l. 19. After "rather" insert "what IM holds it to be," vid."

P. 268, l. 13. See p. 485—l. 15. By a post-classical poet (FA)—l. 19. The Fatḥa [in the former case is a Fatḥa of uninflectedness, on account of the corrob. ن suppressed; and in the latter case (DM)] is a Fatḥa of inflection, as in [416] (ML)—l. 23. For "inception" read "inchoation [539]."

P. 269, l. 9. Read "adDubaiṭ, the maternal uncle of AlA'şhâ, or"—l. 11. The poet is describing a pearl-diver (ML)—l. 15. Read —l. 16. After "5." insert "[518]"—ll. 18—19. The same misquotation appears in ML. II. 192.

P. 270, l. 4. After "better" insert "in order to secure the connection"—l. 15. So says Au, perhaps because such a prop. as this is exactly in the sense of the single term, since زاد يد راَكَب زاد يد راَكَب. Zaid came to me when he was riding means راكَب when riding; so that it is headed by the جـ in order to intimate from the very first that the d. s. is a prop., although it conveys the sense of the single term (R).

P. 271, l. 20. Or by redundancy of the جـ [539]—ll. 23—24. Contemporary with Yazīd Ibn Muʿāwiya (MDh. V. 126 and T. 507).

P. 272, ll. 1—2. Because, although the جـ that we are discussing, [i. e. the d. s.,] and the جـ that the aor. indicates, [i. e. the present,] are different in reality, since جـ زاد يد راَكَب جـ زاد يد راَكَب. I will beat Zaid to-morrow, when he is riding is جـ جـ جـ جـ جـ in one of the 2 senses, but not in the other, because it is not in the time of the speaker, still the جـ and the future are contradictory in appearance, although the contradiction here is not real (R)—l. 4. The جـ is (1) disallowed in 7 cases, (a) the prop. headed by an aff. aor. : (b) the [nominal (Su)] prop. occurring after a con., as VII. 3. [126, 539]: (c) the [nominal or verbal (Su)] prop. corrob. of the purport of the [preceeding] prop., as
II. 1. That is the [perfect (Sn)] Scripture [599], there being no doubt about it, [and it is] the truth, it being undoubted; because the corrob. is identical with the corroborated, so that, if it were conjoined with the ىً حَيٍّ للهِ خَلُقَهُ يَا شَكُّ فِيهِ It is the

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IM mentions in the Tashıl (A); but Sd contests what is mentioned by [IM and] A, saying that the full phrase in the text is للمَّ وَ أَنْتَ ُقُولُونَ جَاءَ زَيْدٌ وَ قَدْ كَرَّ النَّهَارَ [and] يَقُولُ وَ قَدْ كَرَّ النَّهَارَ.  

(b) the prop. devoid of the pron., as جَاءَ زَيْدٌ وَ قَدْ كَرَّ النَّهَارَ.  

Zaid came when the sun had not risen (Su)—l. 5.

Dele the comma after “neg.”—l. 6. IM declares that in the Tashıl (A)—l. 9. This is [reported to, be (B)] the reading of Ibn ‘Amir (IY, B)—l. 17—18. So says An (R): [but others say that] the aor. made neg. by لَمْ may be connected by (a) the ، as

[by ‘Antara, And assuredly I do fear that I should die, while the war has not had (i. e. taken) a turn against the 2 sons of Damám, vid. Husain and Harim (EM)]; (b) a pron. relating to the s. s., as

[by Zuhair, As though the flocks of scarlet wool, with which the camel-litters are ornamented, in every place that they have alighted in were berries of the plant called فِنَاتُ الْعَصِي، when they have not been crushed (EM), and لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ LXXVI. 1. When he was not etc. (548) (K, B), as though وَ أُظْلِمْ غَيْرُ مُذَكَّرٍ were said (K)]; (c) both together, as اِخْرَىٰ أَوْنَىٰ إِلَّا وَلَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ L. 93. Or hath said “It hath been revealed unto me”, when not ought hath been revealed unto him. And similarly the aor. made neg. by لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ L. 39. 136. [410, 411] (A); and XLIX. 14. [548], a d. s. to the pron. فُلْتُمُوْلُوا إِلَىٰ إِسْلَمَةٍ. But say ye “We have becomes Muslims” (K, B).

P. 273, l. 1. After “as” insert “XII. 65. [below] and”—l. 13. When the pret. follows جَاءَ زَيْدٌ، it more often contents itself with the pron. without the and لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ L. 95, as مَا لَدَيْتُهُ إِلَّا دِمْوَىٰ I have not met him.
but when he has honored me, because, "it being mostly prefixed to ns.,
this is renderable by ُلُعْمُكَ مَا لِي بِهِ but when honoring me: but it some-
times occurs with the ُمِّنْ, as ُعْمُكُْ مَثْلُ كُرَمُّي; and with the ُهرْدَمْ, alone,
as ُءُمِّنْ مَثْلُ كُرَمُّي; though ُءُنْ without the ُمِّنْ, as ُعْمُكُْ مَثْلُ كُرَمُّي, has not
been heard with it (R)—l. l. By an Arab of the desert (FD).

P. 274, l. 14. For "shall" read "do".

P. 275, l. 5. Before "(M)" insert "[79]"—l. 10. Read نُفَاطِبَةُ.

P. 276, ll. 19—20. By Hind Bint 'Utba (SR, FA) alKurashiya al-
'Abshamiya, d. in the Khilâfa of 'Umar or 'Uthmân (Is).

P. 277, l. 10. There seems to be some doubt as to the opinion of S
(see the Note on p. 264, l. l., and note that Sf was one of his comment-
tators)—ll. 13—14. Because the prop. is a quasi-compensation for the
op. (Sn, MKh). For "(IA)" read "(IA, Jm)".

P. 279, l. 1. Relation of an op. to its reg. (A)—l. 9. On ُذِئَلْما see
p. 717—l. 11. These exs. are included in "what resembles the prop."
(R).

P. 280, l. 2. Read "[84, 86]"—l. 20. After "‘Adî" insert "Ibn
ArRâ‘â (who was his mother)".

P. 281, l. 5. See the KM (p. 4)—l. 8. According to the correct
opinion, ُرَهْمَانُا is [governed in the acc.] by subaudition of ُخَصْلُ or
ُسْعَدْمُ; and ُرَهْمَامْا is a d. s. to it, not an ep. of it, because the truth
is what Am and IM say, vid. that ُرَهْمَامْا is a proper name, not used
as an ep., nor divested of ُرَهْمَامْا, which is suppressed in the verse only
by poetic license (ML)—l. 12. Read ُنَعْمَاتُ—l. 13. D. 69. Most of the
learned say "Yazid Ibn Rabî‘a", dropping "Ziyâd" (IKhn). The
poet is satirizing 'Abbâd Ibn Ziyâd [Ibn 'Ubaid, or Ibn Sumayya, or
Ibn Abîhi, or Ibn Ummhi, or (IKhn)] Ibn Abî Sufyân (FA, Jsh), the
governor of Sijistān (IKh), d. 100. 'Ubayd and Sumayya were 2 slaves, given by the Kiswa of Persia to Abu-lKhair Yazid Ibn Shurahbīl, one of the kings of AlYaman, and by him to the physician AlḤārith Ibn Kalada athThakafi, who married 'Ubayd to Sumayya. Now Abū Suflayān had been suspected of intriguing with Sumayya, and she bore Ziyād at that period, but gave birth to him on the bed of her husband 'Ubayd (IKhu)—l. 14. Read "Mule (200), 'Abbād”—l. 19. One of the poets of Muḍar in heathenism and Al-Islām (Is, SM).

P. 282, l. 1. Read "gave".

P. 283, l. 8. Read "because".

P. 284, l. 6. Of the Banū Murra Ibn 'Auf (SR, ID), who was killed by Abu-nNuʾmān alMundhir Ibn AlMundhir (ID).

P. 285, ll. 7—8. Read "حِسَابَةً (M). The sp., however, in حُسُنُ جَيْسِي is not of this kind, because it is from a relation, whereas our discourse is about the sp. from the single [n.]: and similarly the sp. in مِلْلَى مَاءً [142], Full of water, XVIII. 32. [35], and مَاءٌ مَّلْلَى is not of the kind put into the acc. from [a single n. complete by means of] the Tanwin, expressed or supplied, and the ن of dualization, as some think, but is from the relation, as in مَاءً مَّلْلَى [142]. The vessel filled with water; so that it is [put into the acc.] from the resemblance [of the completeness of the act. part., etc, each with its nom.] to the completeness of the sentence [83]. Sometimes the n.”—l. 15. Read “[48, 142]”—l. 22. R (vol. I, p. 192, l. 5) has “the post. [n.]”, which expression does not apply to the ex. given in this line.

P. 290, l. 5. After “from” insert “[83]”. On “belonging” see p. 802, l. 5—l. 6. In زَادُ طَلَبٌ أَبَا زَادٍ Zaid was nice as a, or as to, father the father may be either Zaid or his father.
P. 291, l. 12. Put a comma after "exclusively" instead of a full stop.

P. 292, ll. 1—2. This verse comes after the verse at vol. II, p. 538, ll. 23—24, and before the verse at vol. II, p. 140, l. 13 (K. 399).

P. 294, l. 4. After "n." insert "[83]"—l. 5. AsŠahābī (Nw)—l. 11. They assert that Hadil was a young bird, who lived in the time of Noah, and was caught by a bird of prey; and that all the pigeons will bewail him till the day of resurrection (BS)—ll. 15—16. ArRabī' Ibn Rabī'atTamīnī, known as AlMukhabbal as Sa'dī, one of the champion converted poets, d. in the Khilāfa of 'Umar or 'Uthmān (Is).

P. 295, l. 21. Dele the comma after "Whoso".

P. 296, l. 20. For "Inclusion" read "Exc. is difficult with respect to its intelligibility, because, if we say that Zaid in جَاءَنَا الْقُومَ لَنِّيَ نُذُرُ ١لاَزَدَلَ تُذَارُ The people came to me, except Zaid is not included in the people, this is contrary to the common consent [of the GG], because they are agreed that the conj. exc. is excluded [from the g. t.], and there is no exclusion except after inclusion; while, if we say that he is included in the people, and that ١ denotes exclusion of Zaid from them after the inclusion, the sense is Zaid came [to me] with the people, but Zaid did not come, and this is an obvious contradiction: but the cream of the discussion is that inclusion".

P. 297, l. 12. Because the meaning of exception is constituted by ١, and the op. is what the requiring meaning is constituted by [Note on p. II, l. 6]; and because ١ acts as a substitute for عُلِيَّةُ ١ I except, as the voc. p. acts for إِنا نُشَكَّلُ ١ I call [48] (R)—ll. 13—14. IM says that it is the opinion of S, Mb, and Jj; and BD adopts it (A). The BB, however, say that the op. of the excepted is the preceding v., or sense of the v., by the intervention of ١, because the excepted is a thing that logically depends upon the v., since it is a part of what
the v. is attributed to; and [because] it occurs after the completion of the sentence, so that it resembles the obj. : while IH says in the CM that its op. is the g. t. by the intervention of لامحاء, because, says he, there is sometimes no v. or sense of a v. here, as in

The people, except Zaid, are thy brothers; but the BB may say that contains the sense of the v., i. e. related to thee by brotherhood; and, even if the prop. did not contain the sense of the v., it might still govern the excepted in the acc., since the prop. is not more deficient in resemblance to the v. that becomes complete as a sentence by means of its ag. than the single term that becomes complete by means of the ن and the Tauwin [84], and especially when the prop. is strengthened by the instrument of exc. ; and the like of this is indicated by S in some passages of his Book, where he says "the excepted is governed by what precedes it, as درهم is governed by عشرون" [85]. All of this is in the conj. exc. : and, as for the disj., the opinion of S is that it also is governed in the acc. by what precedes لامحاء; while what follows لامحاء is, according to him, a single term, whether it be conj. or disj., so that لامحاء, although it is not a con., is like the copulative لامحاء [545] in the occurrence of a single term after it, for which reason [the Hamza of] ان after it must be pronounced with Fath [518], as زيد عنني إلا أنه شقي Zaid is rich, except that, or but, he is wretched: but the moderns, seeing that it is i. q. لكن THEN [528], say that it governs the acc. by itself, as لكن governs subs. in the acc.; and that its pred. is mostly suppressed, as The people came to me, but an ass (did not come), i. e. لامحاء لم يجي The people came to me, but ass (did not come), but is sometimes, say they, expressed, as X. 98. [574] (R), a disj. exc. (K), meaning But the people of Jonah,
when they believed, We withdrew from them (K, B). According to the soundest opinion, what follows ٨١٨ [even if it be not conj. (DM),] is governed by it (ML).

P. 298, l. 15. Read "Khāzim's".

P. 299, l. 5. A Namīrī poet (KF), whose name was ʾĀmīr Ibn Al- Ḥārīthī (T, KF, FA)—ll. 9–18. The var. ٨٨٠ in this ex., being a partial subst., ought to be included in the ant.; whereas the disj. excepted is not included in the g. t.: and therefore S explains the subst. as tropically an instance of case (2), where the excepted is conj.; or as orig. an instance of case (6), where an inclusive g. t. can be supplied.

P. 300, l. 4. By ʾDīrār Ibn [Mālik (AGh)] AlʿAzwār (Tr, FA) al- Asadī, d. in the Khilāfa of ʿUmar (AGh)—l. 19. ٩٢٠٠٢ and ٨٣٤٠٢ are excepted from the latent ag. of ٨٢٠٠٢ (MAd).

P. 301, ll. 1–2. The exceptive prop. of these ٨٤٠ is said to be (1) in the position of an acc., as a d. s. [512]; (2) inceptive, i. e. not syntactically dependent upon what precedes it, although logically dependent upon it (Su),] having no position [1], which IU declares to be correct (A)—l. 17. Nor is ٩٢٠٠٢ used in exception with any neg. other than ٨٨٠ (A).

P. 302, l. 10. And ٧٨٠٠٢ X. 98. [574], the exc. being conj., because what is meant by the cities is their inhabitants [126] (K, B)—ll. 13–14. It is said that AlFārāzdaḵ declared that he had composed this verse in order to bother the GG (N). See vol. II., p. 456.


P. 306, l. 6. After the completion of the sentence by the ag. (IV).
And it has a special resemblance to the concomitare obj., because its
op. governs by intervention of a p. (M)—l. 15. Read "vagueness (R),
which IBsh prefers; and from, [i. e. by (DM),] the completeness of
the sentence, [because, when the sentence is complete, only a com-
plement occurs after that (DM),] according to the Westerns, like the
a. after [88], according to them, which IU prefers; but, according".

P. 307, l. 12. Addressing Yazid Ibn Ḥātim (FA, ITB) alAzdī al-
Muhallabi, governor of Egypt and afterwards of Africa, d. 170 (ITB)
—l. 16. Shahl Ibn Shaibān, who was sent by the Banū Ḥanīfa in
the days of heathenism to help Bakr Ibn Wā'il in the war against
the Banū Taghlib (ID).

P. 308, l. 11. Read "i. q. [in measure and sense (ML)], is"
—l. 12. For "(R)] read "(R, DM), e. g. مرتجع (DM)".

P. 309, l. 1. Before insert "The literally prothetic [115, 201]
(ML)".

P. 310, l. 15. The Prophet's foster-mother was Ḥalima Bint Abi
Dhu'aib 'Abd Allāh asSa'diya (Nw, Is).

P. 311, l. 5. The pron. refers to the she-camel (Jsh)—l. 7. Read
"(Jsh), the determination of الاصطحاب being [merely] generic, and"
—l. 11. I. e. "in this time" (DM)—l. 13. Read "being ide-
ally applicable to many, like the pl. (DM), whence"—l. 15. According
to some (AAz), by [Abū ʻIsāk 'Abd Allāh (Jsh)] Ibn 'Amir [Ibn Mu-
jamma' alAsadī (AAz)] alKhīqrimi; or, [according to S (AAz),] by
ʻAmr Ibn Ma'dīkarfb (AAz, Jsh); or, according to Sf, by a heathen
(AAz)—l. 17. "unrestricted" qualifies "pl." (p. 310, l. 1) and
"its like" (p. 311, l. 3).

P. 313, l. 2. For "hath holpen" read "did help"—l. 17. From
the same poem as the verse at p. 380 (N. 186)—l. 20. Zaid is not
anything save a thing that is not reckoned or esteemed (Jm).
P. 314, l. 7. The Banu Lubaina are a clan of the Banu Asad; and Lubaina is said to be the name of the Devil's daughter (AAz)—l. 8. The subst. according to the letter of the gen. governed by this ب is impossible, because this ب is applied to denote corroboration of the non-affirmation of the gen. governed by it, as مَا زِيدَ بِقَاتِمٍ Zaid is not standing, i.e. His standing is decidedly non-existent, while the ج coming after it annuls the non-affirmation (R)—l. 11. And is preferred by Mb (IY)—l. 13. Which is Mz's opinion (IY)—l. 18. After "which" insert "case".

P. 315, l. 2. For شَنْطَيْكُ by poetic license (J).

P. 318, l. 18. The "scribe" [AlHusain Ibn Abi-Hurr al'Ambari (IKhn)] had written to 'Umar Ibn AlKhatjab من أبِر مُوسى From Abu Musa (IY).

P. 319, l. 3. For "2" read "32"—ll. 5—10. From the ML II. 346 and I. 231.

P. 321, l. 15. AliKhāmi (AAz), King of AlHira (FA). Labid Ibn Rabt'a, having entered his presence, while he was eating with ArRabt' Ibn Ziyād al'Abst, said

Gently (mayst thou avoid being cursed!), eat not with him. Verily his rump is blotched from leprosy; whereupon AnNu'mān stopped eating, [and ordered ArRabt' to be expelled from the country (AAz)]. Then ArRabt' said to him "Verily Labid is a liar"; but AnNu'mān replied

...لَا تَأْلَمْ مُمَعَّنًا من بَرِس مُلَمَّعَة

P. 322, l. 10. Addressing Abū Khurāsha Khufif Ibn [Nadba or (AGh)] Nudba (Is, Jah), a celebrated [converted (Is)] poet, who lived till the time of 'Umar. Nudba was his mother, his father being 'Umair
Ibn AlKhārīth (AGh, Is), as-Sulami (AGh)—ll. 12—13. If, as R holds, the ج here be red. [540], then dele from "Vaunt" to "for", and read "Verily—ll. 20. By the Hudhafi (AAz)—ll. 22. After "p." insert "[589] without dispute".

P. 323, l. 5. Shāmardal Ibn Shuraik alLaithī, an Islāmī poet, contemporary with Jarir and AlFarazdāk (DM).

P. 324, l. 14. Because [ ] with its sub. is compounded after the manner of (547), and (DM)] Fath is the vowel to which the comp. [208] is entitled (ML) on account of its heaviness (DM)—ll. 16. Cited by IA in proof of Kasr, and by R in proof of Fath—ll. 17. One of the Banū Sa'd Ibn Zaid Manāt Ibn Tamīm (SR).

P. 326, ll. 1—2. While, according to S [and those who agree with him, the ج that denotes wish is peculiar in 3 matters:—(1) it has no pred., expressed or supplied (37) (ML)]; (2) concord [of the appos. (R)] with the place [of ج] and its sub. (ML)] is not allowable [102] (R, IA, ML); (3) it may not be made inop. [100] (IA, ML), even if it be repeated: the 1st because it is i. q. ُنِئُنْ I wish for, which has no pred.; and the 2 last because it is i. q. ُنِئُنْ Would that (ML), with which the 2 matters are disallowed (DM)—ll. 3. By an A ḍab of the desert, says Az (FA)—ll. 20—21. Satirizing Abū Khubāib 'Abd Allāh Ibn Az-Zubair, and praising the Banū Umayya (IY).

P. 327, l. 2. AlHaitham Ibn AlAshtar was a skilful driver of camels, and Ibn Khaibari was a man celebrated for bravery (AAz)—ll. 4. Abū Sufyān Ṣakhr Ibn Ḥarb alKurashi alUmayrī [alMakkī as-Sahābī (Nw), one of the nobles of Kuraish (AGh)], d. 31 [or 32 or 33 (AGh)] or 34 (AGh, Nw)—ibid. After "saying" insert "on the day of the conquest of Makka"—ll. 14. AtTaimf (IAth), one of the Banū Taim Allāh (SR, IAth) Ibn Tha'laba of Bakr Ibn Wā'il (SR). He was the poet of AlMuḥallab Ibn Abī Ṣufra Zālim alAzīḍ al'Atakī alBaṣrī, d. 82 or 83, and of his sons (1Khn).
P. 328, l. 9. Read "110"—l. 10. As the 2nd is corrob. of the 1st, so the expressed is corrob. of the supplied.

P. 329, l. 7. Read "(existing) !"—l. 16. Their saying He has no father is a sentence used as a met. for (1) praise, what is meant being negation of the counterpart of the praised by negation of his father; (2) blame, what is meant being that he is unknown in lineage: and both meanings are possible here, [i. e. in the verse cited at p. 328, l. 3,] the 2nd as is obvious, because, since they avail him nought, he orders them to leave his path, blaming them; and the 1st by way of sarcasm (BS).

P. 331, l. 2. Before "(M, R)" insert "[142]"—l. 17. The 3 denied [words] are read with Fath and with the nom. (K). See p. 803.

P. 332, l. 9. By Damra Ibn Damra, says AFI (FA); [or] by 'Amr Ibn AlGhauth (AAz, Jsh) Ibn Tayyi (AAz) atTā'ī (Jsh)—l. 13. As-Sulatui (Jsh); or, as is said (FA), by Abū 'Āmir grandfather of Al'Abbās (AAz, FA) Ibn Mirdās (AAz)—l. 18. atThakāft, the celebrated poet, d. 8 or 9 (Is).

P. 333, l. 17. I. e. majority of GG.

P. 338, l. 3. This is the true version of [564] (Jsh). Read —l. 16. After insert "or "—l. 17. After "gen." insert "by agreement with the letter"—l. 22. After "nom." insert "as a coupling of prop. to prop., the inch. being suppressed ".

P. 339, l. 9. Fr says that it occurs with all ns. of time (R)—l. 20. Read "Isā".

P. 340, l. 2. The language of IHah implies that indeterminateness of both its regs. is not prescribed as a condition of its government (FK); because he notices only 2 conditions, that both its regs. should be ns. of time, and that one of them should be suppressed: so that he appears to prescribe as a condition of its government indeterminateness of that
one of its 2 terms which is mentioned; and this is what A means by his saying "it governs [expressly (Su)] only an indet.", which is therefore not inconsistent with the saying of IM on the reading with the acc. "the suppressed must be supplied det., because what is meant is nega-
tion of the particular time's being a time wherein they might escape, not "negation of the genus of time of escape" (YS)—l. 3. An anomalous reading of Ibn 'Umar (MAd)—l. 7. Read "denote time [175], as"—l. 9. Nawâr Dînt 'Amr Ibîn Kulthûm was the mother of the poet, who had been taken prisoner (FA, SM)—l. 10. ١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠_
Fair, have I dowered because of divorce! (IY, AAz).

P. 349, l. 22. Some *ns. may not be *pre., like the *prons. [112], the *demo., and the conjunct, *cond., and *interrog. *ns. other than ۸۲۲۰ [because they resemble the *p., which is not *pre. (Sn)]; while some are always *pre. (A).

P. 352, l. 20. Ḣazn is a clan of the Banū Minḵār (ID).

P. 353, l. 2. About his friend Yaḥyā alJumāḥ (Jsh). By Muṭṭār Ibn Iyyās alLaithī [alKinānī, the poet, d. 169 (IAth),] about his friend Yaḥyā Ibn Ziyād alḤārithī (Mb)—l. 13. Tūmādīr Bint ʿAmr asṢulāmīya aṣṢahābīya, mother of AlʿAbbās Ibn Mīrḍās asṢulāmī, lamenting her 2 brothers and her husband (SM).

P. 354, l. 12. By an Arab of the desert, one of the Banū Asad (FA).

P. 355, l. 22. By ArRāʿīʿ Uḥbaq Ibn Ḥūṣain [anNumairī (AAz)], a champion Islāmī poet (FA)—l. 1. Ḥabtar is the name of a man (FA).

P. 356, l. 5. Read ḫīrūn—lI. 20—21. I. *e. let him become blind (MAR).

P. 357, l. 10. Making it the whole of this genus (BS)—l. 13. Ibn [Rumaila or (IY)] Zumaila (IY, FA), an Islāmī poet (FA)—l. 14. Falj is a place in the regions of the Banū Māzin, on the road from Al-Baṣra to Makka (Bk)—l. 21. AlʿUmawī alʿArjī (IKhn), d. in the days of Hishām Ibn ʿAbd AlMalik (IAth).

P. 358, l. 8. And to the expressed *pron., as XIX. 95.—l. 11. After "*pron.," insert "[it is mostly correb., as XV. 30. (88); but, if it be excluded from corroboration (DM),]".

P. 359, l. 3. For "was" read "is"—lI. 18—19. ِعَن [alone] means cloud [coming] from the direction of the Kibla of AlʿIrāk (KF); and ۸۱۰ means plenteous, ample (Mb).
P. 360, l. 21. After "as" insert "II. 110. [498] and ".


P. 362, l. 3. AlHāshimī, k. 130 (ITB).

P. 364, l. 7. (IY, AAz, FA). The author is not (vol. II, p. 361, l. 7). 8. Kharkā, the mistress of Dhu-Rumma, belonged to the Banu-Ibakkā (Ibn Rab'ī'a Ibn 'Amir (Ikh, T) (Ibn Ša'ṣa'a (Ikhn) - l. 14. This poet lived in the time of 'Umar, and afterwards till the time of Mu'awiyah (T).

P. 365, l. 3. Thursday is to be paraphrased like (sūh) (below) (IA).


P. 367, l. 9. All of these (adv.), except (below) (R on the adverbial obj.) - l. 10. Al-Khath'āmi alAklūbī, (with 'All (Ia) - l. 11. See P. II, 450, Md. II, 128, and p. 618 below - l. 12. What is meant is upon the stay of the possessor of this name [morning]; and its possessor is a morning, so that it is as though he said upon a stay of a morning (IY).

P. 369, l. 4. By Dhu-Rumma (IY, AAz).

* P. 370, II, 8-9. The (vol. II, p. 361, l. 7). 22. This explanation is not practicable in (ML).
P. 372, l. 16. Read "'Amir's".

P. 373, l. 10. Abū Ḥayya AlHaitham Ibn ArRabi' anNamārī reached the days of Hishām Ibn 'Abd AlMalik, [r. 105—125 (IKb),] and remained till the days of AlMahdi (Iṣa). r. 158—169 (IKb)—l. 12. ꜰ is l. q. the ꜰ (J)—l. 16. The Khālīfa Muḥāwīya Ibn Abi Sufyān Ṣākhī alKurashi alUmawī ʿaṣṢaḥābī, a. 40 or 41, d. 59 or 60 (Nw)—l. 17. The Khālīfa 'Alī Ibn Abī Ṭālib 'Abd Manāf alKurashi alHāshimi alMakki alMadinī alKūfī, a. 35, k. 40 (Nw).

P. 374, l. 2. ܟܘܛܨ (FA, A, J): ܟܘܛܨ (IA)—l. 3. Bujair Ibn Zuhair [alMuznī (AGh)], brother of Ka'b the author of the Bānū Sūrād. Both the brothers were Companions (FA); and their father Zuhair died a year before the Mission (AGh). Ka'b died in the days of Muḥāwīya (IʿAth. II. 211 and BS. 6)—l. 11. Read ʾṣātiwīma—l. 12—13. Read "Ṣātīdānā"—l. 17. Lamenting her 2 sons (T, FA); but, as Z says (FA), by Durná (M, FA) Bint 'Ab'n'āb (IY, AAz, FA), of the Bānū Kāis Ibn Thālāba, lamenting her 2 brothers (IY).

P. 375, l. 3. By Aus Ibn Ḥajar (Md, AAz)—l. 7. See P. II. 51 and Md. I. 387.

P. 376, II. 6—8. So also R (vol. I, p. 165)—l. 9. If, then, the post. be a prop., the suppression [of the pre. n.] is not allowable, because the prop. is not suitable for an aj. or obj., for example; and similarly if the post. be synarthrous, and the pre. n. voc. [52] (Sn)—l. 15. Praising the children of Jafna (Jsh)—l. 16. AlBārīṣ is a stream, or, as is said, a place in [the land of (Bk)] Damascus; [and is not genuine Arabic, but, as I think. orig. Greek (Jk)]: AlBārīṣ is a valley: and Barādā is a stream at Damascus (AAz)—l. 18. Read "(R)"—l. 19. Read ʾhā ʾāḥā—l. 21. For "has" read "hath".

P. 377, l. 17. I.e. ܚܝܠ (IY; IA)—l. 24. Read "post. [n. or prop.]".
P. 378, l. 4. Read "when"—l. 8. I. e. ِّٓunsubscribe (M).

P. 379, ll. 18—20. The same explanation is given in the FA.

P. 380, l. 16. Read "post. [n. or prop.]"—l. 20. By Kalhaha Ibn ‘Abd Allah alYarbū’t (FA)—l. 21. Al‘Arāda was the name of Kalhaha’s mare (FA).

P. 382, l. 2. Lamenting his 5 sons, who had perished together in a pestilence (FA)—ll. 8—9. By a Rājiz of Himyar (FA).

P. 384, l. 19. Dele the comma after “ep.”, and put a comma after “[149]”.

P. 387, l. 10. Dele the comma between ِّٓunsubscribe and —l. 17. From. ِّunsubscribe (B).

P. 388, l. 15. Read “op.”—l. 16. Including IHsh [110]—l. 19. After “mention” insert “[151]”—l. 23. Dele “to”—l. 1. IY understands Z to hold the 1st opinion (see § 152).

P. 389, l. 2. The [better] opinion is the 1st (IY)—l. 1. The pl. is necessary with the pl., and preferable with the du. [233] (Fk, Sn).

P. 390, l. 1. Pluralized upon ِّunsubscribe (IM, KN), ِّunsubscribe and not being used as corrobs. (A, Fk), nor ِّunsubscribe [135] (A, YS).

P. 392, l. 9. By Khītām alMujāshi’t (FA).

P. 394, ll. If you corroborate them by the prom., saying ِّunsubscribe and ِّunsubscribe, it is more emphatic (IY).

P. 396, l. 18. Dm says “This is an obvious inadvertence, because the Kur has ِّunsubscribe and ِّunsubscribe, XXVI. 95. And the hosts of Iblis, all of them and XXXVIII. 83. [137], where ِّunsubscribe is not put first”; but Shm replies that IHsh’s saying: “they corroborate only after ِّunsubscribe” means “not before it, when they are combined with it”, so that this is not incompatible with their being used to corroborate when alone (IM).
Read "but which, some say, is".

P. 398, l. 1. 'A'isha Bint Abi Bakr aṣṢiddīk, wife of the Apostle of God, d. 58 (IKb, IKhn)—l. 4. Read \(\text{ذَكَرُ} \) —l. 5. Read "Rajab".

P. 399, l. 6. The "followers" are elsewhere stated in the ML to be F, IJ, and IM.

P. 400, l. 1. After "mentioning" read \(\text{أَمَّا} \) —l. 21. Dele the comma after "a."—l. l. Put a comma after "substance".

P. 401, l. 10. Jm's theory (p. 416, ll. 3—4, below) dispenses with this addition of R's.

P. 402, l. 14. \(\text{الْبَيْضُ} \) is in the acc. as an ép. [of the sub. of \(\text{ذَكَرُ} \) in the preceding verse]; and the pred., vid. \(\text{أَرْضُ} \) has perished etc., comes after 6 verses (N). See P. I. 50, Md. I. 29, and Mb. 730 (where \(\text{أَرْضُ} \) is misplaced)—l. 15. Lamenting Fadāla Ibn Kalada (Mb, N), one of the Banū Asad Ibn Khuzaima (Mb).

P. 409, l. 15. See the Note on p. 285, ll. 7—8.

P. 411, l. 18. The occurrence of the inf. n. as an ép., though frequent, is not universal, [but confined to what has been heard (Sn)]; and is restricted to the inf. n. that has not an aug. \(\text{ذَكَرُ} \) at its beginning (A).

P. 412, l. 1. Because the inf. n. is a [n. of] genus that indicates few and many by its form. Being frequently, however, used as an ép., it becomes annexed to the ép.s., and may then be dualized or pluralized, as

\[
	ext{شَبَّرَ عَلَىٰ لِيْلَيْنِ عَدُوٍّ مَّقَالَعٍ}
\]

My witnesses against Laila are just, sufficient (IV)—l. l. Read \(\text{أَمَّا} \).

P. 413, l. 3. By a man of the Banū Salāk (FA)—l. 13. By AlHa- rith Ibn Kalada (S) athThākaft, the physician of the Arabs (AGh, Ia), d. 13 (1Ath. II. 321, AGh. III. 223).

P. 414, ll. 9—10. But ISh says "It is Ka who holds that the suppressed must be the \(\text{ذَكَرُ} \), i.e. that the prep. is first suppressed, and after-
wards the pron. [177]; and another [man (Dm)] who holds that the suppressed must be ء; while most of the GG, and among them S and Akh, hold that both matters are allowable” (ML)—l. 18. B. in heathenism, d. in the days of AlWalid Ibn Abd AlMalik (SM), r. 86—96 (IKb).

P. 415, l. 20. “its connected” means “what has some connection with it” (IY)—l. i. “its belonging” includes what has some relation to it, like the ُباء and ُغلم; and what is connected with what has that relation, as in قام رجل ُ فألا إياك وذكر A man whose father Zaid’s father is beating has stood (MAJm).

P. 416, ll. 16—18. Because, when ُ is the obj., the ag. is a pron. relating to ضريب رجل, which is therefore a state of رجل.

P. 417, l. 15. And they gazed (Akh), which is required by the context.

P. 418, l. 4. This requires consideration, because, according to Y’s opinion, only the acc. is allowable in it, since it denotes the present (MAR).

P. 424, l. 1. S and Mb (Su, MAAd).

P. 426, l. 6. The Egyptian edition (vol. II, p. 264) has كيكل. And every, making a half-verse—ll. 10—11. The enunc. being [the preceding words] ممن الذين فروا دينهم, كأنما شيمًا (B), i. e. Of them that have separated their religion, and become parties, are every sect rejoicing in what is with them (K).

P. 427, l. 13. For “ep.” read “op.”

P. 431, l. 22. Read ُكلمت.

P. 436, l. 8. ُ€ژ with 2 Dammas (Su). See Mb. 452.
P. 438, l. 15. This supplied تَلَّى is divested of the sense of *calling*; otherwise the particularized would be really a *voc.*, not transferred from the *voc.* (Sn).

P. 439, l. 9. Put a comma after "they"—l. 10. Put a comma after "wretches".

P. 440, l. 18. After "particularization" insert "[140]".

P. 441, l. 8. 'Amr, or, as is said (SM), 'Umar, Ibn Shuyaim (T, FA, SM) atTaghlabî (IAth, SM), a champion poet, who praised AlWalid Ibn 'Abd AlMalik (SM).

P. 442, l. 15. ﷺ is qualified by the dem. also [51, 599].

P. 443, l. 25. Read "Ibn Abī 'Abla".

P. 444, l. 11. ﷺ is a substantive [273], meaning the numerous multitude; and ﷺ is an ep. of it, meaning covering (the earth from their number) (IY on the d. s.)

P. 445, ll. 1—2. I think, says Dm, that this verse comes after [573] (DM). See T. 540 and IKhn. 14—l. 3. By Ibrahim Ibn Al'Abbas asSult, the celebrated poet, d. 243 (IKhn).

P. 447, l. 14. The Hamza of ﷺ is converted into ﷺ, because the rhymes are all with ﷺ and ﷺ (Jah). See Mb. 341.

P. 451, l. 16. Tubba' was the name of the Kings of AlYaman (AAs, KF), but only when Himyar and Ḥadramaut belonged to them (KF) —l. 19. Malik Ibn 'Uwaimir (IY).


P. 454, l. 16. ﷺ (Mb, IY, FA)—l. 19. ﷺ (IY) : ﷺ (FA)—l. A [converted (Is)] poet, who, [says ID (Is)], lived 40 years in heathenism, and 60 years in AlIslam (ID, Is)——بيَّة. Ibn Wuthail (Is, SM).
P. 456, l. 8. Read "sp."

P. 461, l. 7. This Khalid was the cousin of Abû Dhu'ain (Is, Jah).

P. 464, l. 3. The majority, however, hold that ُنَتْلَةٍ is curtailed, being constructively ُنَتْلَةٍ: and that afterwards the ُتْلَةٍ is interpolated, without being reckoned [as the ُتْلَةٍ of feminisation (Sn)]: and is pronounced with Fath, because it occurs in the place of what requires Fath, vid. what precedes the ُتْلَةٍ of feminisation elided, but understood (A)—l. 1. By All‘utai'a (IY).

P. 465, l. 20. It is named subst. in the conventional language of the BB: and, as for the KK, Akh says that they name it interpretation [of what is meant by the ant. (Sn)]: and explanation [of it (Sn)]: while IK says that they name it repetition (A) of what is meant by the ant.: but the propriety of these 3 names is not evident in the case of the subst. distinct [from the ant.] (Sn).

P. 468, l. 17. Because the enunciative prop. would remain without a rel. (IY).

P. 469, ll. 6—7. By AlAkhtal (Akh).

P. 470, l. 11. Cited by Mz (MAd).

P. 471, l. 18. After "Zaid" insert "[160]."

P. 472, l. 7. ُنَتْلَةٍ relates to ُنَتْلَةٍ, being the cop. [27], according to R's theory as to the op. of the subst. [131].

P. 473, l. 5. He satirized All‘ajjas (T)—l. 10. A heathen poet (FA).

P. 474, l. 1. Read "Kuraish".

P. 476, l. 11. Read "Sa'id".

P. 478, l. 17. ُنَتْلَةٍ in lexicology is Reversion to the thing after departure from it (Sn)—l. 18. This appos. is named ُنَتْلَةٍ because the speaker reverts to, and manifests, the ant. by means of it (Sn),
P. 479, l. 2. The Khalifa Abū Ḥafṣ Umar Ibn AlKhattab alKuraishī al'Adawi al Madani, c. 13, Δ. 23 (NW).

P. 480, l. 1. But here the synd. expl. is not a presa.


P. 486, l. 1. ٌ؟ُ is governed in the acc. by an understood v. indicated by ُرِيِدَ، as though he said ُكَفَرْ ٌ؟ُ (T).

P. 489, l. 2. For "his" read "His"—l. 3. Read "because (MAIH)]."

P. 492, l. 14. Ma'isma Ibn Dhuhl, Zayyaba being his mother (Jab), one of the Banū Taim Allāh Ibn Tha'labā (IAth), a heathen poet—l. 15. AlHuţrīth Ibn Hammām asbShaibānī (T, Jab).

P. 494, l. 17. Read "'Umar".