A GRAMMAR
OF THE
CLASSICAL ARABIC LANGUAGE,
TRANSANSLATED AND COMPILED FROM THE WORKS
OF THE
MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

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UNDER THE AUTHORITY OF THE GOVERNMENT, N.-W. PROVINCES.

IN AN INTRODUCTION AND FOUR PARTS.
Part II.-The Verb : and Part III.-The Participle.

Book 5

ALLAHABAD:
PRINTED AT THE NORTH-WESTERN PROVINCES GOVERNMENT PRESS.
1880.
NOTICE.

The Introduction and Part I. (of which more than 600 pages are now in print) will be published shortly. Part IV. with the Indices will follow. The work will make two stout volumes, the 1st containing the Introduction and Part I., and the 2nd containing Parts II., III., and IV.

23rd October, 1880.

M. S. HOWELL.

P. 108, l. 3. For "Verily he prospereth" read "(Assuredly) he doth prosper [575, 600]."

P. 112, l. 1. מְ with Kasr of the ן (DM), like קָּנָף (Jah).

P. 115, l. 8. In VIII. 45. [529] the two pron. are the obj. of לִשּׁ, and קָּנָף is a d. s. to the 2nd, not a 3rd obj., as appears from the K and B on VIII. 46.

P. 116, l. 2. In this text, as in the reading LXXV. 1. Assuredly (L) I swear [566], i. e. אֵּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּ
Corrections.

Contents, p. xxiii., l. 15. Read "inelegant."

Text, p. 573, l. 13. Read "inelegant."

" p. 574, l. 10. Read "stighted."

" p. 585, l. 6. Read "stighted."

For other corrections see the Notes.

another, of Ar'ām Ibn 'Ilbā' (Ibn 'Auf (ID) al-Yashkūrī (Ish), a heathen (ID))."

P. 435, l. 1. Lane (p. 106, col. 1) has "thou correct" wrongly.


P. 440, l. 7. After "poet" insert "[Mutanānim Ibn Nuwairā (Mb)]."

P. 441, l. 11. Because expectation [535] belongs only to what will be originated and generated, not to what has ended and ceased (P).

P. 442, l. 13. Lane (p. 2124, col. 1) strangely supposes the subj. to be in the pred. instead of the correl., printing ʿalā instead of ʿalā. 
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 AlAstarabádhí (MI, p. 58) or AlAstarabádhí (NW, p. 682, LL, p. 12) for AlAstarábadí, and AtTibrízí (MI, p. 197, Dh, p. 68, LL, p. 51) for AtTabrizí, are commonly omitted.

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

For further details about the persons and books here mentioned see the Index of Proper Names, and, in the case of Readers, the note upon p. 562, l. 19.

*A. The Commentary of Núr adDín 'Alì Ibn Muḥammad alUsn. Müní (d. about 900) upon the J, cited from extracts printed by Do Saey in the Notes to his Anthologie Grammaticale.

*AA. The Commentary of Jamál adDín Muḥammad Ibn ‘Abd AlGhání alArdabílí upon the Z, cited from an extract printed by Do Saey in his Anthologie Grammaticale.

*AAK. The Commentary of the Shaikh Núr adDín Abu-lHuṣn ‘Alí Ibn Sultán Muḥammad, known as AlKārî, alMakki alFarawi (d. 1010 or 1016), upon the Hīrāz alAhsání, lithographed at Peshawar with the KM and a Persian Commentary.

AAsh. ABU ‘AMR Ishák Ibn MiráR ashShaibáNí, the Grammarian and Lexicologist (d. 206 or 213).

*AAz. The Glosses (c. 729) of ‘AbD Al‘AzíZ Ibn Abi-İhaná'im AlKâshî upon the evidentiary verses of the J, cited from a MS.

AB. ABU-LBáka‘ Abd Alláh Ibn Abi ‘Abd Alláh alHussein alUkbarí alBaghdádí, the Grammarian (b. 533, d. 616).
ABk. The *Diwān* of ĀnNābigha adh-Dhubyāntī with the Commentary of the Wazīr Ānū Bakr ʿĀsim Ibn Ṭayyāb al-Baṭalyaṣṭī, the Grammarian (d. 194), printed in the FDw.

AF. The Ancient History extracted from the MAB by Ḥiṣāb ad-Dīn Abū-L-Fidaʾ Iṣmāʿīl Ibn ʿAlī al-Ayyūbī (d. 732), edited by Fleischer.

AGh. The *Asad al-Ghāba fī maʿrifat al-Qaḥāba* by I.Ath, printed in Egypt.

AH. Athīr-ad-Dīn Ānū Ḥayyān Muḥammad Ibn Yuṣuf al-Gharnāṭī al-Andalusi, the Grammarian (b. 654, d. 745).

Ahl. The *Diwāns* of the 6 Ancient Arabic Poets, ĀnNābigha adh-Dhubyāntī, ʿAntara, Ṭarafa, Zuhair, ʿAlḵama, and Imra al-Kais, edited by Ahlwardt.

AHm. Ānū Ḥātim Sahl Ibn Muḥammad as-Sijistānī, the Grammarian and Lexicologist (d. 248 or 250).

AK. ĀNū-L-KĀSIM anti AL-FAIL Ibn Muḥammad al-Baṣrī, the Grammarian (d. 444).

Akh. One of 3 Grammarians distinguished in the Index of Proper Names, vid.

1. Abu-l-Khaṭṭāb ʿAbd Al-Ḥamīd Ibn ʿAbd Al-Majīd, a freedman of the people of Ḥajār, known as AL-AKHIFASH AL-AKBAR (l. 177);

2. Abu-l-Ḥasan ʿAṭīf Ibn Masʿada al-Mujāshiʿī by enfranchisement, al-Balkhī, known as AL-AKHIFASH AL-AUSAS, one of the GG of Al-Baṣrā (d. 211 or 215 or 221).

3. Abu-l-Ḥasan ʿAlī Ibn Sulaimān al-Baḵṭādī, known as AL-AKHIFASH AL-ASGHAR (d. 315 or 316).

*Also the Notes of the 3rd Akh upon the Mb, edited by Wright.*

Am. The Shaikh Abu-l-Ḥajjāj Yuṣuf Ibn Sulaimān ash-Shantamari, known as AL-ALAM, the Grammarian (b. 410, d. 476).

As. Abū Saʿīd ʿAbd Al-Malik Ibn Kuraib, known as AL-ASHMAʿI, al-Bāḥīl al-Baṣrī, the Lexicologist and Grammarian (b. 123, d. 210 or 214 or 215 or 216 or 217).

ASh. Shiḥāb ad-Dīn Abu-l-KĀSIM ʿAbd Ar-Rahmān Ibn Ismāʿīl, known as Abū SULAMA, al-Muḵaddasī ad-Dimashkī, the Reader and Grammarian (b. 590, d. 665).
AU. ABŪ 'UBAIDA Ma‘mar Ibn AlMuthannā atTaimī, of the Taim of Kuraish, their freedman, alBāṣrī, the Lexicologist and Grammarian (b. 108 or 109 or 110 or 111 or 112, d. 207 or 209 or 210 or 211 or 213).

AW. ‘ABD ALWĀRITH.

AZ. ABŪ ZA‘ID Sa‘īd Ibn Aus alAnṣārī alBāṣrī, the Grammarian and Lexicologist (d. 214 or 215 or 216).

AZ. ABŪ Mansūr Muḥammad Ibn Aḥmad alAzharī alHarawi, the Lexicologist (b. 282, d. 370 or 371).

*B. The Commentary of the Ka‘fī Nāṣir adDīn Abū Sa‘īd ‘Abd Allāh Ibn ‘Umar alBāṣrī ash-Shāfi‘ī (d. 685 or 692) upon the Kur‘ān, edited by Fleischer.

BB. Bāṣrī Grammarians.

BD. BADR AD Din Abū ‘Abd Allāh Muḥammad (d. 686), son of IM.

Bdd. Bagdadī Grammarians.


*BS. The Commentary (c. 756) of IHsh upon the poem of Ka‘b Ibn Zuhair commencing بَذَٰلِكَ سَمْعَتْ أَلْحَافِيَّ، edited by Guidi.

Bz. Abu-Iḥasan Aḥmad Ibn Muḥammad Ibn ‘Abd Allāh Ibn AlKāsim Ibn Na‘īf Ibn Abi Bazza alMakkī, known as AlBazzī (d. 250 or 270), the Reporter of Ibn Kathīr one of the Seven Readers.

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

*CD. The Commentary of Shihāb adDīn Aḥmad alKhafājī alMiṣrī (d. 1069) upon the D, cited from extracts given in the Notes to the latter work.

*D. The Durra alGhawwās by H, edited by Thorbecke.

*DH. The Diwān of the Hudhalls with the Commentary of Abū Sa‘īd AlHasan Ibn AlḤusain alSukkārī (d. 275), transmitted from him by Ru upon the authority of Abū Bakr Aḥmad Ibn Muḥammad Ḥawwānī, edited by Kosegarten.
(iv.)

*Dh. The *Mushtabib fi' Asumn or Rijāl* by Shams adDīn Abū 'Abd Allah Muḥammad Ibn ʿAbd al-Muṣṭafā Muḥammad ʿUrfa adDāṣūqī upon the ML.

*DM. The Gloss (c. 1233) of the Shaikh Muṣṭafā Muḥammad ʿUrfa adDāṣūqī upon the ML.

*Di. The Commentary of the Shaikh Bādhr adDīn, or Shams adDīn, Muḥammad Ibn Abī Bakr al-Muḥāṣibī adDināmīnī, the Philologist (d. 828), upon the ML, cited from extracts quoted in the DM.

*Dw. The *Diwān* of ʿUrwa al-Kāṣī, edited by De Slane; of Al-Farazdaq, edited by Boucher; of AnNābigha adh-Dhubyānī, edited by Derebourg.

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

*F. Abū 'Alī Al-Ḥasan Ibn Abī Mūsā 'Abd al-Ḥašāṣhār al-Fārisī, also called Al-Fāsawī, the Grammarian (b. 288, d. 376 or 377).

*FA. The *Fawā'id al-Kalā'il fi Mukhtasaqr Sharḥ ash-Shawāhid* by Bādhr ad-Dīn Abū Muḥammad Muḥāṣibī Abī Mūsā as-Sarūjī al-Aʿlāmī (d. 855), cited from a MS.

*FDw. The *Five Diwāns*, printed in Egypt, comprising the *Diwān* of AnNābigha adh-Dhubyānī with the Commentary of Abī; the *Diwān* of ʿUrwa Ibn Abī Ward al-ʿAbsi with the Commentary of Isk; the *Diwān* of Ḥātimn of Ṭayyi, transmitted by Abū-l-Muṣinīn Ḥiṣām Ibn Abīn-Nāṣr Muḥammad al-Kalbī al-Kūfī, the Genealogist, known as Ibn Al-Kalbī (d. 204 or 206); the *Diwān* of ʿAlkama; and the *Diwān* of Al-Farazdaq.

Fr. Abū Zakariyyā Yahyā Ibn Ziyād al-Aslami, known as Al-Fārār al-Dālīlī, al-Kūfī, the freedman of the Banū Asad or Banū Miṣkār, the Lexicologist and Grammarian (b. 144, d. 207).

GG. Grammarians.

*H. The *Makāmat* of Abū Muḥammad Al-Kāsim Ibn 'Alī Al-Ḥarīrī al-Bāṣrī al-Ḥarāmī (b. 446, d. 515 or 516) with a selected Commentary edited by De Sacy.

*HKh. The Bibliographical Lexicon of Muṣṭafā Ibn ʿAbd Allāb, known as ʿAlī al-Hājjī Kiṭbī (d. 1068), edited by Fluegel.

*HM. The *Mulḥat al-Ṭrāb* by H with a Commentary by the Author, cited from an extract printed by De Sacy in his Anthologie Grammaticale.
Hr. Abū 'Ubaid Ahmād Ibn Muḥammad al-'Abdī al-Harawi al-Fāshānī, the Philologist (d. 401).

Hsh. Abū 'Abd Allāh Hishām Ibn Mu'āwiyah al-Kūfī, the Grammarian (d. 209).

*I. The Ṭrāb 'an Kāwā'īd al-Ṭrāb by IHsh, edited by De Sacy in his Anthologie Grammaticale.

*IA. The Commentary of Bahū ad-Dīn Abū Muḥammad 'Abd Allāh Ibn 'Abd Ar-Rahmān al-Misrī al-Hāshimi al-'Ākīlī, known as Ibn 'Ākīl (d. 769), upon the 1M, edited by Dieterici.

IAl. Abū 'Amr Ibn Allāh Ibn 'Ammār at-Tamīmī al-Māzīnī al-Bāṣrī, 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 al-Kāsim, known as Ibn al-Amrānī, the Grammarian (b. 271, d. 327 or 328).

IAR. Abū-Iḥṣāṣin 'Uba'd Allāh Ibn Aḥmad Ibn Abī-n-Raḥīm 'Alī-Uthmānī al-Ishbīlī al-Umawi (d. 688), author of a Commentary on the Book of S.

*IAth. The Kāmil at-Tawārīkh by the Shaikh 'Īzz ad-Dīn Abū-Iḥṣāṣin 'Alī Ibn Muḥammad ash-Shābānī, known as Ibn al-Āthīr al-Jazā'īrī (b. 555, d. 630), edited by Tornberg.

IB. Abū-Iḥṣāṣin 'Abd Al-Wāḥid Ibn 'Alī Ibn Barāhīn al-Asadi, the Grammarian (d. 456).

IBdh. Abū-Iḥṣāṣin Tāhir Ibn Ṭalḥā Ibn Barāhīn al-Misrī, the Grammarian (d. 469).

IBr. Abū Muḥammad 'Abd Allāh Ibn Barāhīn al-Muqaddasī al-Misrī, the Grammarian and Lexicologist (b. 499, d. 582).


IDh. Abū Muḥammad 'Abd Allāh Ibn Jaṭār Ibn Dubūstāwārī al-Fārsī al-Fasawi, the Grammarian (b. 258, d. 347).

IDn. Abū Muḥammad Sa'd Ibn Al-Mubārak al-Anṣārī al-Baḥdādī, known as Ibn ad-Dāmmān, the Grammarian (d. 566 or 569).

*IH. The Kāfīsas fi-n-Nahw by Jamāl ad-Dīn Abū 'Amr 'Uthmān Ibn 'Umar, known as Ibn al-Ḥājib, the Grammarian (b. 570, d. 646), lithographed at Cawnpore.
*IIIb. The Mukhtalif al-Kab‘il wa Mu‘talifh by Abū Ja‘far Mūhammad Ibn Ḥāshīm al‘Hāshī, the freedman of the Banū Ḥāshim, al‘Raghdādī, the Genealogist and Grammarian (d. 245), edited by Wüstenfeld.

IIIKh. Mūhammad Ibn Yahyā, known as Ibn Ḥishām al-Khādīn Rāwī (d. 610), author of a Commentary on the Ḫadīf of F.

IIIr. Abū 'Abd Allāh Mūhammad Ibn Ahmad as-Sabti, known as Ibn Ḥishām al-Lakhmī, the Grammarian (d. 570).

IIHs. Jamāl ad-Dīn Abū Mūhammad ‘Abd Allāh Ibn Yūsuf, known as Ibn Ḥishām al-Anṣārī, the Grammarian (d. 708, d. 761 or 762).

IIIU. Abū ‘Amr ʿĪsā Ibn ʿUmar ath-Thākāfi al-Baṣrī, the Grammarian and Reader (d. 149), said to have been the freedman of Khālid Ibn Al-Walad al-Kurashi al-Makhzūmi, the Sword of God (d. 21).

IIJ. Abū-Ḥaṣūr ʿUthmān Ibn Jinnī al-Maṣūlīf, the Grammarian (d. 392 or 393).

*IIJr. The Travels of Abū-Ḥusain Mūhammad Ibn Ahmad Ibn Jibrīl al-Kinānī al-Andalusi al-Balansi (b. 539 or 540, d. 614) edited by Wright.

*IIK. The Talkīd al-Kawāfī by Abū-Ḥasan Mūhammad Ibn Ahmad, known as Ibn Kācí, the Grammarian and Lexicologist (d. 299 or 320), edited by Wright in his Opuscula Arabica.

*IIKb. The Kitāb Al-Mu‘ārif by Abū Muḥammad ʿAbd Allāh Ibn Muslim ad-Dinawarī, known as Ibn Kūṭārī, and also called Al-Kūṭārī, the Grammarian, Lexicologist, and Historian (b. 213, d. 270 or 271 or 276 or 296), edited by Wüstenfeld.

IKh. Abū-Ḥasan ʿAlī Ibn Mūhammad al-Hāḍramī al-Andalusi al-Ishbili, known as Ibn Kharūf, the Grammarian (d. 609 or 610), author of a Commentary on the Book of S.

IKKh. Abū ʿAbd Allāh Al-Ḥusain Ibn Ahmad, known as Ibn Khālīf, the Grammarian and Lexicologist, originally from Haradhān (d. 370).

*IKhn. The Wafayāt al-A‘yān etc, a Biographical Dictionary, by the Kādī Shams ad-Dīn Abū-l-Abbās Ahmad Ibn Mūhammad, known as Ibn Khallikān, al-Barmakī al-Irbili (d. 681), cited from the Editions of Wüstenfeld and De Slane and from a MS.
IKhz. Shams ad-Din Aḥmad Ibn AlḤusain alIrbilt, known as Ibn ALKHABBĀZ (d. 637), author of a Commentary on the Alfiya of Imt.

*IKn. The Ikḥān fiʿulūm alKurān by Syt, printed at Calcutta, and lithographed at Lahore and elsewhere.

*IM. The Khulāṣa, commonly called the Alfiya, ḥ-nNahw by Jamāl ad-Dīn Abū ʿAbd Allāh Muḥammad Ibn ʿAbd Allāh aṭṬāʾī alJāyyānī, known as Ibn MĀLIK, the Grammarian (b. 600 or 601, d. 672), edited by De Saecy, and, with the Commentary of IA, by Dieterici.

IMd. Muḥammad Ibn Māsād alGhazzī, called AzZakī or Ibn AzZaki in different MSS (according to the DL) and Editions of the ML, author of the Bādīʿ fi nNahw a work much quoted by AH.

IMt. Zain ad-Dīn Abu-Ḥusain Yahyā Ibn ʿAbd AlMuʿṭṭaṣṣ, the Grammarian (b. 564, d. 628), author of the Alfiya of Ibn Muʿṭṭaṣṣ.

IS. Shams ad-Dīn Abū Bakr Muḥammad Ibn AsSaḥī, known as Ibn Assāḥī, the Grammarian (d. 315 or 316).

*IS. The Liṣāba fi tamiyīz ṣSaḥāba by Shihāb ad-Dīn Abu-l-Faḍl Ahmad Ibn ʿAlt, known as Ibn Ḥajar alAsqālānī (d. 852), printed at Calcutta.

ISB. Abū Muḥammad ʿAbd Allāh Ibn Muḥammad, known as Ibn AsṢūd alBatālī, the Grammarian (b. 444, d. 521).

*ISb. The great Ṭabākāt asShāfiʿiya by the Kādi Taj ad-Dīn ʿAbd AlWahḥāb Ibn ʿAlt, known as Ibn AsṢūbdī, asShāfīʿ (d. 771), cited from a MS.

ISd. Abu-Ḥasan ʿAlt Ibn Ismāʿīl alMurst, known as Ibn Sīdā, the Lexicologist and Grammariam (d. 448 or 458).

ISf. Abū Muḥammad Yusuf Ibn Abī Saʿīd AlḤasan, known as Ibn AsṢūdī, the Grammarian and Lexicologist (b. 330, d. 388).

ISH. The Sharīf Abu-Ṣaʿīd alḤāṭib Allāh Ibn ʿAlt alAlawī alḤasanī, known as Ibn AsShajari, alBaghdādī, the Grammarian of AlTrāk (b. 450, d. 542).

*ISk. The Dirāṣāt of ʿUrwa Ibn AlWard alʿAbst with the Commentary of Abū Yusuf Yaʿṣūb Ibn Iṣḥāk, known as Ibn Assīkhīt, alKhūṣi of Daurāk, the Lexicologist and Grammariam (d. 243 or 244 or 245 or 246), edited by Nöldeke and printed in the FDW.

IT. Abu-Ḥusain Sulaimān Ibn Muḥammad Ibn ʿAbd Allāh al-Andalusī alMālaḵī, known as Ibn atTabarwā, the Grammarian (d. 528).

ITr. Ibn Ṭāhirī.

IU. Abu-Ḥasan 'Abd Ibn Mu'min al-Ḥadramī al-Ṣabbītī, known as Ibn 'Uṣfūr, the Grammarian (*d.* 669).

*IX. The Commentary of Muwaffāq ad-Dīn Abu-Bakr Ya'īsh Ibn 'All al-Asādi al-Maušīlī al-Ḥalabītī, known as Ibn Ya'īsh, the Grammarian (*b.* 553, *d.* 643), upon the M, edited by Jahn.

*J. The Commentary (*c.* 1271) of the Shaikh 'Abd Al-Mun'im al-Jārjāwī upon the evidentiary verses of the IA, printed in Egypt.

Jh. Abū Naṣr Ismā'īl Ibn Ḥammād al-Qaḥwārī al-Ṣarāḥī, the Lexicologist (*d.* 393).


*Jk. The Mu'arrab of Abū Manṣūr Mauḥūb Ibn Aḥmad al-Jawālī, the Lexicologist (*b.* 465 or 466, *d.* 539 or 540), edited by Sachau.

*Jm. The Commentary (*c.* 897) of Maulānā Nūr ad-Dīn 'Abd al-Rāḥmān Ibn Aḥmad al-Jāmī (*d.* 898) upon the IH, printed at Calcutta and lithographed at Lucknow.


*Jsh. The Jāmi' ash-Shuwaḥiḍ by Mullā Muḥammad Bākir, lithographed at Teherān in 1275 and 1293.

Jz. Abū Mūsā 'Isā Ibn 'Abd al-'Azīz al-Juzūlī al-Yazdaktānī, the Grammarian (*d.* 606 or 607 or 610).

*K. The Kashshaf 'an Ḥusān ik at-Tanzīl by Z, edited by Lees.


*KF. The Kāmiḍ of Majd ad-Dīn Muḥammad Ibn Ya'kūb al-Fuḥūdī ash-Shītrāzī (*d.* 817), lithographed at Lucknow.

Khf. Al-Khaffāf.

Khl. Abū 'Abd al-Rāḥmān al-Khāṣṣī Ibn Aḥmad al-Farāḥīdī, or al-Furğūdī, al-Asadī al-Yaḥmādī al-Ṣaṣrī, the Grammarian (*b.* 100, *d.* 160 or 163 or 170 or 174 or 175).
KK. Kūfī Grammarians.

*KM. The Kanz al-Ma‘ānī, a Commentary by Kamāl ad-Dīn Abū ʿAbd Allāh Muḥammad Ibn ʿAbd al-Maṣūlī, known as Shu ṭa (d. 656), upon the Ode called the Hirz al-Amānī by Abū Muḥammad al-Kāṣim Ibn Fīrūz ar-Ruʿāinī as-Sulṭānī (b. 538, d. 590), lithographed at Peshawar with the AAK and a Persian Commentary.

*KN. The Ḷaṭr an-Naḍā wa Bāll as-Sadā by IHsh, 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 Mūsā ʿĪsā Ibn Mīnā al-Madānī, known as Kālūn (d. 205 or 220), the Reporter of Nāṣīr' one of the Seven Readers.


Ks. Abū-Ḥasan ʿAlī Ibn Ḥamza al-Asadī by enfranchisement, al-Kūfī, known as al-Kīsāʾī, one of the Seven Readers and a Grammarian and Lexicologist (d. 182 or 183 or 189).

Ktb. Abū ʿAlī Muḥammad Ibn Al-Muṣṭanīr al-Baṣrī, known as Kūṭānūs, the Grammarian and Lexicologist (d. 206).

*L. The Commentary of BD on the Lāmiyāt al-Afāl by IM, edited by Volck.

Lb. Abū-Ḥasan ʿAlī Ibn Al-Mubārak al-Līḥānī, the Grammarian, contemporary with Ks and ISk.

*LL. The Lubb al-Lubāb fi 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.

*MAR. The Mukhtasār fi Akhbār al-Baṣhar by AF, printed at Constantinople.

*MAR. The Marginal Annotation upon the Lucknow Edition of the Commentary by R upon the IH.

*MASH. The Marginal Annotation upon the SH.
3 Mc. The Ṣūrat by Abu-l’Abbās Muḥammad Ibn Yazīd ath-Thumālī al-Asāfī, known as Al-Mubarrad, the Grammarian (b. 206 or 207 or 210, d. 285 or 286), edited by Wright.

*Md. The *Maqām al-Maḥbūl by Abu-l-Faḍl Aḥmad Ibn Muḥammad an-Nūsairī, known as Al-Maṣarāt, the Philologist (d. 518), printed at Būlāq.


*Mk. The *Mushtariʿ by Shihāb ad-Dīn Abū ‘Abd Allāh Yaḥyā Ibn ‘Abd Allāh ar-Rūmī al-Ḥamawī al-Baghdādī (b. 574 or 575, d. 626), edited by Wüstenfeld.

*Mk. The Shaikh Abū Muḥammad Makkī Ibn Abī Ṭālīb Ḥammāsh al-Kaṣīf al-Kuṭubī, the Reader, Commentator, and Grammarian (b. 354 or 355, d. 437).

*ML. The *Mughni-l-Labbīb (c. 756) by Ḥishāb, printed at Būlāq, and lithographed at Teherān.

Mlk. Abū Bakr Ibn Yaḥyā al-Judhāmī Al-Muṣṭafa (d. 657), author of a Commentary on the Book of S.

*MM. The Ḵwaṣṣ ad-Dīn ‘Abd Allāh Muḥammad Ibn ‘Umrān al-Muṣṭafūrī, the Grammarian (b. 538, d. 610), cited from an extract printed by De Sacy in his Anthologie Grammaticale.

MS. Manuscript.

*MSh. The *Muṣṭamash Shuʿarāʾ by Abū ‘Abd Allāh Muḥammad Ibn ‘Imrān al-Muṣṭafūrī (d. 384), cited from an extract given in the Notes to the ID, p. 153.

MSS. Manuscripts.

Mz. Abū ‘Uṯmān Bakr Ibn Muḥammad al-Maʿzūnī al-Baṣrī, the Grammarian (d. 236 or 247 or 248 or 249).

*N. The Commentary of Muḥibb ad-Dīn Effendī upon the evidentiary verses of the K, edited by Abu-l-Wafā Naṣr al-Hūrīnī, and printed at Būlāq in 1281.

*Nr. Abū-Ḥasan An-Nāṣr Ibn Shumail al-Maʿzūnī al-Baṣrī, the Grammarian and Lexicologist (b. 122 or 123, d. 203 or 204).
*NS. The Commentary of Nw upon the Šaḥīḥ of the Imām Abū-l-Ḥusain Muslim Ibn AlḤajjaj alKūshairi anNaisābūrī, the Traditionist (b. 206, d. 261), lithographed at Delhi.

Ns. Abū Ja’far Aḥmad Ibn Muḥammad alMurādī alMīrī, known as An Nawāḥī, the Grammarian (d. 337 or 338).

*Nw. The Taḥdīḥ alAṣmā’ by Muḥyī-Adīn Abū Zakariyyā Yalīya Ibn Sharaf alḤizāmī alHūrānī an Nawawī ad Dimashkī (b. 631, d. 676), edited by Wustenfeld.

*S. The Book of Abū Bishr ‘Amr Ibn ‘Uthmān alBāṣrī, known as Sībawayh, originally a Persian, the freedman of the Banu-alḤarīth Ibn Ka’b, or of the family of ArRabī’ Ibn Ziyād alHārithī, the Grammarian (d. 161 or 177 or 180 or 188 or 194), cited from an extract printed by Dé Sacy in his Anthologie Grammaticale.

*SB. The Šaḥīḥ of the Imām Abū ‘Abd Allāh Muḥammad Ibn Ismā’īl alJu’fī by enfranchisement, alBukhairī, the Traditionist (b. 194, d. 256), edited by Krehl.

*Sf. The Kāḍī Abū Sa’id AlḤasan Ibn ‘Abd Allāh alSībawayh, the Grammarian (d. 368), author of a Commentary on the Book of S.

*SH. The Shāfi’iya fi-Tasrīf by IHṣ, lithographed at Cawnpore.

*Sh. The Shudhūr adhDhakab by IHṣ, with a Commentary by the Author, printed at Bulāk.

*Sf. Abū ‘Alī ‘Umār Ibn Muḥammad alAzdī, known as AshShala’alin, or AshShala’alin, alAndalust alIssabīlī, the Grammarian (b. 562, d. 645).

*Shm. Taḥt adDīn Abū-‘Abbās Aḥmad Ibn Muḥammad ashShumunī (d. 872), author of a Commentary on the ML.
The Commentary of Syt upon the evidentiary verses of the ML, cited from extracts copied from the MS of the Bodleian Library.

Syt. ʿĀṣifthālī.

SLT. The Ṣirat Rasūl Allāh, commonly called Ṣirat Ibn Ḥishām, by Abū Muḥammad ʿAbd AlMalik Ibn Ḥishām alḤimayrī alMaʿ ṣīrī al-Mīṣrī, the Grammarian and Genealogist (d. 213 or 218), edited by Wüstenfeld.

SR. Abu-lFaḍl Kāsim Ibn ʿAli alBaṭālyaust, known as ʿĀṢAffār (d. 630), author of a Commentary on the Book of S.

SUH. Abu-Kāsim, and Abū Zaid, ʿAbd ArRaḥmān Ibn ʿAbd Allāh alKhathʿamī alAndalūsī alMālaqt ĀṢuḥālī, the Grammarian and Lexicologist (b. 508, d. 581).

Syt. Jalāl adDīn Abu-lFaḍlʿAbd ArRaḥmān Ibn Kamāl adDīn Abī Ṭakr Muḥammad ĀṢuḥālī or ĀṢuḥūṭī, the Grammarian, Lexicologist, Commentator, and Historian (b. 849, d. 911).

ST. The Commentary of Abū Zakarīyā Yahyā Ibn ʿAli ashShaibānī, known as ALKhāṣīṣī atTabrīzī, the Lexicologist (b. 421, d. 502), on the Ḥamāsa of Abū Tammām Ḥabīb Ibn Aus ʿAṣṭāfī (b. 172 or 188 or 190 or 192, d. 228 or 229 or 231 or 232), edited by Freytag.

STH. The Ṭabākāt alḤuṣaynī by Dh, with additions by Syt, edited by Wüstenfeld.

STh. The Ṭaḏīḥ of Abu-lAbbās Āḥmad Ibn Yahyā ashShaibānī by enfranchisement, alKūfī, the Grammarian, known as Thaʿlab (b. 200 or 204, d. 291), edited by Barth.

TH. Abū ʾIḥāsūk Āḥmad Ibn Muḥammad anNaisābūrī ṬabīThaʿlabī, the Commentator (d. 427 or 437).

STH. The Ṭabākāt alMufassirīn by Syt, edited by Meursinge.

STM. The 5th Part of the Tārīkh alMuḥāk etc. by Abū Jaʿfar Muḥammad Ibn Jarir atTabartī (b. 224 or 225, d. 310), edited by Kosegarten.

STM. The Commentary of Abu-Ḥasan ʿAlī Ibn Āḥmad ALWĀḥīnī anNaisābūrī (d. 408) upon the Dīnān of Abu-Ṭayyīb ʿAlīmān Ibn Al-Ḥusayn alJuʿfī alKindī alKūfī, known as Al-Muṭanabbī, the poet (b. 368, d. 354), edited by Dioterici.

TW. Abū ʿAbd ArRaḥmān Yūnūs Ibn Ḥabīb, the freedman of the Banū Dabba, or of the Banū Laiṭh Ibn ʿAbd Manāt Ibn Kūmān, or of
( xiii. )

Hilal Ibn Harmi of the Banû Ḍubair Ibn Bajāla, the Grammarian (b. 80 or 90, d. 182 or 183 or 184 or 185).

*Z. The Ānādhiḥ jā-nNaḥw by Jār Allāh Abu-l-Kāsīm Māhmūd Ibn ʿUmar ʿAzZāmakshārī al-Khuwārazmī, the Grammarian, Lexicologist, Commentator, and Geographer (d. 467, d. 538), cited from an extract printed by De Sacy in his Anthologie Grammaticale.


Zj. Abū Isāḥ ʿIbrāhīm Ibn Mūhammad Ibn ʿAṣṢarī al-Baṣrī, known as ʿAzZājājī, the Grammarian (d. 310 or 311 or 316).

Zjī. Abū-Ṭāṣīsīm ʿAbd Ar-Raḥmān Ibn Isāḥ, known as ʿAzZājājī from being the companion of Zjī, al-Baḥdādī by abode, an-Nāḥawandī by origin, the Grammarian (d. 337 or 339 or 340).
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 *dia. vars.* dialectic variants.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>Acc., Accusative</td>
<td>Active</td>
</tr>
<tr>
<td>Act., Active</td>
<td>Ad., Adverb</td>
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<tr>
<td>Ag., Agent</td>
<td>Aff., Affirmative</td>
</tr>
<tr>
<td>All., Allitative</td>
<td>All. seq., Alliterative Sequant.</td>
</tr>
<tr>
<td>Ant., Antecedent</td>
<td>Aor., Aorist</td>
</tr>
<tr>
<td>Apoc., Apocopeate</td>
<td>Apod., Apodosis</td>
</tr>
<tr>
<td>App., Appropriation</td>
<td>Appos., Appositive</td>
</tr>
<tr>
<td>Art., Article</td>
<td>Art., Articular</td>
</tr>
<tr>
<td>Aug., Augmentative</td>
<td>Bil., Biliteral</td>
</tr>
<tr>
<td>Cat., Category</td>
<td>Comp., Compound</td>
</tr>
<tr>
<td>Con., Conjunction</td>
<td>Cond., Conditional</td>
</tr>
<tr>
<td>Conj., Conjunctive</td>
<td>Conjug., Conjugation</td>
</tr>
<tr>
<td>Cop., Copula</td>
<td>Correl., Correlative</td>
</tr>
<tr>
<td>Corrob., Corroborative</td>
<td>Curt., Curtailed (diminutive)</td>
</tr>
<tr>
<td>Decl., Declinable</td>
<td>Decl., Declinable</td>
</tr>
<tr>
<td>Dem., Demonstrative</td>
<td>Deriv., Derivative</td>
</tr>
<tr>
<td>Det., Determine</td>
<td>Dial., Dialect</td>
</tr>
<tr>
<td>Dial. var., Dialectic variant</td>
<td>Dim., Diminutive</td>
</tr>
<tr>
<td>Disj., Disjunctive</td>
<td>D. s., Denotative of State</td>
</tr>
<tr>
<td>Du., Dual</td>
<td>Ej., Ejection</td>
</tr>
<tr>
<td>Enunc., Enunciative</td>
<td>Ep., Epithet</td>
</tr>
<tr>
<td>Ex., Example</td>
<td>Excl., Exception</td>
</tr>
<tr>
<td>Expl., Explicative</td>
<td>Expos., Expository</td>
</tr>
<tr>
<td>Fem., Feminine</td>
<td>Gen., Genitive</td>
</tr>
<tr>
<td>G. t., General term</td>
<td>Hyst.- prot., Hysterone-proteron</td>
</tr>
<tr>
<td>Id., Ideal</td>
<td>Imperative</td>
</tr>
<tr>
<td>I. c., Id est., That is</td>
<td>Inchoative</td>
</tr>
<tr>
<td>Imp., Imperative</td>
<td>Ind., Indicative</td>
</tr>
<tr>
<td>Interpol., Interpolative</td>
<td>Inded., Indeterminate</td>
</tr>
<tr>
<td>Inf., Infinitive</td>
<td>Infl., Inflected</td>
</tr>
<tr>
<td>Inop., Inoperative</td>
<td>Interrog., Interrogative</td>
</tr>
<tr>
<td>Intr., Intransitive</td>
<td>I. q., Idem quod, The same as, often used as meaning In the sense of.</td>
</tr>
<tr>
<td>Lit., Literal</td>
<td>Masc., Masculine</td>
</tr>
<tr>
<td>Met., Metonym</td>
<td>Nom., Nominative</td>
</tr>
<tr>
<td>Neg., Negative</td>
<td>Nom., Nominative</td>
</tr>
<tr>
<td>---------------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>Non-repl., Non-replicative.</td>
<td>Quad., Quadrilateral.</td>
</tr>
<tr>
<td>Non-voc., Non-vocative.</td>
<td>Qual., Qualitative.</td>
</tr>
<tr>
<td>Obj., Object.</td>
<td>Quin., Quinquilateral.</td>
</tr>
<tr>
<td>O.f., Original form.</td>
<td>Rad., Radical.</td>
</tr>
<tr>
<td>Opp., Opposite.</td>
<td>Reg., Regimen.</td>
</tr>
<tr>
<td>Orig., Originally.</td>
<td>REPL., Replicative.</td>
</tr>
<tr>
<td>P., Particle.</td>
<td>Seq., Sequent.</td>
</tr>
<tr>
<td>Perf., Perfect (plural).</td>
<td>S.s., Subject of State.</td>
</tr>
<tr>
<td>Pers., Person.</td>
<td>Sub., Subject.</td>
</tr>
<tr>
<td>Post., Postfixed</td>
<td>Subst., Substitute.</td>
</tr>
<tr>
<td>Prepos., Prepositive.</td>
<td>Tril., Trilliteral.</td>
</tr>
<tr>
<td>Pro-ag., Pro-agent.</td>
<td>V., Verb.</td>
</tr>
<tr>
<td>Prohib., Prohibitive.</td>
<td>Var., Variant.</td>
</tr>
</tbody>
</table>
# Glossary of Technical Terms

Transliterated terms, like TaDwln and Mnt, are omitted.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Adverbial object</th>
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<tbody>
<tr>
<td>Active participle</td>
<td>Affirmation</td>
</tr>
<tr>
<td>Abstract noun or substantive</td>
<td>Affirmation, إيجاب</td>
</tr>
<tr>
<td>Address</td>
<td>Afterthought (substitute of), بدأ</td>
</tr>
<tr>
<td>Adjuration</td>
<td>Agency, فاعلة</td>
</tr>
<tr>
<td>Admirative</td>
<td>Agent, فاعل</td>
</tr>
<tr>
<td>Adverb</td>
<td>Alleviation, تخفيف</td>
</tr>
<tr>
<td>Adverbial</td>
<td>Alliteration, أتباع</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Abridgment</th>
<th>Alliterative sequent</th>
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</thead>
<tbody>
<tr>
<td>Accident</td>
<td>Allocution, خطابة</td>
</tr>
<tr>
<td>Accusative (case)</td>
<td>Allusion</td>
</tr>
<tr>
<td>Address</td>
<td>Amplification, تنفيس</td>
</tr>
<tr>
<td>Adjuration</td>
<td>Anacoluthon, خطأ</td>
</tr>
<tr>
<td>Admirative</td>
<td>Analogy</td>
</tr>
</tbody>
</table>
| Anarthrous | Article (the), الألف | Annuller | allem | Anomalous | Assimilate (epithet), مشابه | Anomaly | Assumption, تقدير | Antecedent | Attached (pronoun), متصل | Aorist | Attachment, مسند \( \hat{\theta} \) | Aoristic letter, حرف مضاف | Aplastic | Attribution, إسناد | Aplasticity, جود | Attributional, إسنادي | Apocope (mood), جزم | Augment, زيادة | Apodosis, جزم | Augmentative, زائد | Apposition, وثيقة | Axioms, ضرويات | Appositive, تابع | B. | Biform (proposition), ذات رجبي.
<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Term</th>
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</thead>
<tbody>
<tr>
<td>بلط</td>
<td>Blunder (substitute of)</td>
</tr>
<tr>
<td>مقدّم</td>
<td>Bound (rhyme)</td>
</tr>
<tr>
<td>مكسّر</td>
<td>Broken (plural)</td>
</tr>
<tr>
<td>استغلال</td>
<td>Call for help,</td>
</tr>
<tr>
<td>مجاهمة</td>
<td>Case,</td>
</tr>
<tr>
<td>إجصاف</td>
<td>&quot; (pronoun of)</td>
</tr>
<tr>
<td>تعبّليل</td>
<td>Catachresis (abuse)</td>
</tr>
<tr>
<td>تعبّليل</td>
<td>Causation,</td>
</tr>
<tr>
<td>مفعول</td>
<td>Causative,</td>
</tr>
<tr>
<td>حرف تعليل</td>
<td>&quot; object,</td>
</tr>
<tr>
<td>تخصّص</td>
<td>&quot; particle,</td>
</tr>
<tr>
<td>تحذير</td>
<td>Cautioning,</td>
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<tr>
<td>تروتيتي</td>
<td>Chronometrical,</td>
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<tr>
<td>دقيقة</td>
<td>Circumstance,</td>
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<tr>
<td>حالي</td>
<td>Circumstantial,</td>
</tr>
<tr>
<td>ح要比</td>
<td>Citation (quotation),</td>
</tr>
<tr>
<td>لغة</td>
<td>Classical language,</td>
</tr>
<tr>
<td>مصحف</td>
<td>Codex,</td>
</tr>
<tr>
<td>لقب</td>
<td>Cognomen,</td>
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<tr>
<td>مرتكجل</td>
<td>Coined,</td>
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<tr>
<td>موازنة</td>
<td>Commensurability,</td>
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<tr>
<td>موازن</td>
<td>Commensurable,</td>
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<tr>
<td>شرح</td>
<td>Commentary,</td>
</tr>
<tr>
<td>شائع</td>
<td>Common (name),</td>
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<tr>
<td>تشبيه</td>
<td>Comparative,</td>
</tr>
<tr>
<td>مقايضة</td>
<td>Comparison (assimilation),</td>
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<tr>
<td>عرض</td>
<td>Compensation,</td>
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<tr>
<td>فضلة</td>
<td>Complement,</td>
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<tr>
<td>تنكرين</td>
<td>Complete declension,</td>
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<tr>
<td>تركيب</td>
<td>Composition,</td>
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<tr>
<td>مركّب</td>
<td>Compound,</td>
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<tr>
<td>مفعول ممّا</td>
<td>Concomitate object,</td>
</tr>
<tr>
<td>حمل</td>
<td>Concord,</td>
</tr>
<tr>
<td>اسم عبّر</td>
<td>Concrete noun or substantive,</td>
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<tr>
<td>اسم ذات</td>
<td>and</td>
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<tr>
<td>اسم ذات</td>
<td>and</td>
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<tr>
<td>جوهير</td>
<td>and</td>
</tr>
<tr>
<td>English</td>
<td>Arabic</td>
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<td>---------</td>
<td>--------</td>
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<tr>
<td>Condition</td>
<td>شرط</td>
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<tr>
<td>Conditional</td>
<td>شرط and جزءي and</td>
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<tr>
<td>Conjugability</td>
<td>تصرف</td>
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<tr>
<td>Conjugation (process)</td>
<td>تصرف</td>
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<td>Conjunct</td>
<td>موصول</td>
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<td>Conjunction</td>
<td>حرف عطف and حرف عطف</td>
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<td>Conjunctive (of a conjunct noun or particle)</td>
<td>موصولة</td>
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<tr>
<td>(class)</td>
<td>باب</td>
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<tr>
<td>(exception)</td>
<td>مفصل</td>
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<tr>
<td>(am)</td>
<td>مفصل</td>
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<tr>
<td>Hamza</td>
<td>هزة كل</td>
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<tr>
<td>(affix to a final short vowel)</td>
<td>ملأ or ملأ</td>
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<td>Conjointness</td>
<td>موصولة</td>
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<td>Connected</td>
<td>مسند</td>
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<tr>
<td>Connective</td>
<td>حرف ملة and</td>
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Erroneously stated by Lane (p. 33, col. 1) not to include the adverbial noun (see IA, pp. 300-301).
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Predicative (adverb), 

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 (DM, 11. 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.

Prefixed, 

Premonition, 

Preparatory (ما)

Preposition, 

Presumptive (denotative of state), 

Preterite, 

Preventive, 

" (denotative of prevention),

Primitive, 

Pro-agent, 

Prohibition, 

Prolongation,
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§ 402. The v. is what indicates a meaning in itself connected with one of the three times (Sh). It indicates two things, accident and time; for ُقُومُ He stood or has stood indicates standing in past time. ُقُومُ He stands or will stand indicating standing in the present and future, and ُقُامُ Stand thou standing in the future, the accident being ُقِيّامٌ. Standing, which is one of the two things indicated by the v., and is the inf. n. It is distinguishable from the n. and p. by means of (1) the ت of the ag., pronounced with دامم in the 1st pers. masc., as ُتَعْلَى; with فتح in the 2nd pers. masc., as ُتَتَمْكَتْ; and with كسر in the 2nd pers. fem., as ُتَعْلَيْتْ; (2) the quiescent ت of feminization, as ُتُنْعَى and ُتُنْسَى; whereas the ت of feminization affixed to ns. is mobile through the vowel of inflection, as وَرُبْتُ وَرَبَتْ مُسَلِّمَةٌ and رَبِّتُ مُسْلِمَةٌ and the [ب of feminization] affixed to the p., as ُلَاتُ, ُرَبَتُ,
is rarely quiescent with رَبّ and ثم، as (3) the of the fem. ag., affixed to the imp., as 

; and to the aor., as تَصْرِيبُ; but not to the pret.: 

(4) the of corroboration, whether single, as XCVI-

15. [153, 610]; or double, as للْتَخْرَجَتْ يَا شَعْيب VII.

86. Assuredly we will drive thee out, O Shu‘aib. It is divisible into pret., aor., and imp. [603]. The BB hold:

that inflection is original in ns., derivative in vs. [404]; and the KK hold that inflection is original in ns. and vs.: but the first opinion is right. The uninfl. v. is of two kinds, (1) that of which the uninflectedness is agreed upon, vid. the pret., which is uninfl. upon Fath, as ضُرْبٌ and انتِلْقُ, so long as a of the pl. is not attached to it, in which case it is pronounced with دامم; nor a mobile nom. pron., in which case it is made quiescent [403]: (2) that of which the uninflectedness is disputed, the preferable opinion being that it is uninfl., vid. the imp., as ضُرْبُ، which is uninfl. according to the BB, and infl. according to the KK [431, 603]. The infl. v. is the cor. [404, 405], which is infl. only when neither the corroborative 

، as هِل تَصْرِيبُ، with which he v. is uninfl. upon Fath, whether the be single or double, nor the 

of the pl. fem., as لْهَنْدَتْ يْضْرِبُ، with which the v. is uninfl. upon quiescence, is contiguous to it [406]
so that it is <em>infl.</em> when it is separated from the corroborative <em>ع</em> by an <em>ء</em> of the <em>دو</em>, as <em>هُل لَمْ يَمْلأ</em>, originally <em>هُل تَضْرِبَي</em>, the first <em>ع</em>, i.e. the <em>ء</em> of the <em>يث</em>, being elided to avoid the succession of three <em>ع</em>s; and similarly when it is separated from the corroborative <em>ع</em> by a <em>و</em> of the <em>ذل</em>, as <em>هُل تَضْرِبَيْنَ</em>, originally <em>هُل تَضْرِبَيْنَ</em>; or by a <em>ي</em> of the 2nd pers. sing. <em>فم</em>, as <em>هُل تَضْرِبَيْنِ</em>, originally <em>هُل تَضْرِبَيْنِ</em> [610]. This is the opinion of the majority; but Akh holds the <em>aor. ج</em> to be <em>uninfl.</em> with the corroborative <em>ع</em>, whether the corroborative <em>ع</em> be contiguous to it or not; and it is related on the authority of some to be <em>infl.</em> even if the corroborative <em>ع</em> be contiguous to it: and IM relates in one of his books that there is no dispute as to the uninflectedness of the <em>aor. ج</em> with the <em>ع</em> of the <em>ذل. فم</em>; whereas it is not so, but the dispute is found, and the master IU in his commentary on the ʿIḍāḥ is one of those who relate it (IA).
CHAPTER II.

THE PRETERITE.

§ 403. It is that which indicates the connection of an accident with a time anterior to your time [615] (M). It is distinguishable by the quiescent ن of feminization (IA, Sh), as

(Sh), by Ja'far Ibn 'Ulba alHarithi, She stole a visit to me, and saluted me; afterwards arose and bade farewell: and, when she turned away, the, i.e. my, soul was well-nigh departing (T), and by the ن of the ag. as

Blessed be Thou, O Possessor of majesty and honour, each of which is affixed only to a literal pret. (IA). Hence it is proved that عسي and ليس are not ps., as IS and Th say of عسي, and as F says of ليس, and that نعم is not a n., as Fr and those who agree with him say; but that they are pret. vs., because the ن [first] mentioned is attached to them, as in

Hind is not a wrong-doer; may-be therefore, she may attain felicity, the saying of the Prophet

Whoso purifieth himself on the Friday, etc. [87], and
Most excellent is the recompense of the pious, Paradise, the abode of wishes and desires and grace (Sh). The pret. is uninfl. upon Fath unless necessity arises for its being quiescent or pronounced with Damm, the quiescence being on the occasion of the change of an unsound letter or the affixion of some of the prons., and the Damm being with the ل of the pron. (M). When it is conjoined with (L, Sh) a mobile nom. pron. (Sh), [e. g.] the pron. ل، [ن، ] or ع، its final is made quiescent (L), [so that] it keeps to uninfl.edness upon quiescence (Sh), as ضربت (L, Sh); ضربت, ضربت (Sh), and ضربت (L); where the v., originally ضرب with Fath, is made uninfl. upon quiescence because the ب and د of the attached nom pron. are mobile [20] (Sh): and, if the v. be triliteral, unsound in the ع، it is lightened by changing the ع into ل؛ and, two quiescents then concurring, the ع must be elided, its vowel, if a Damma or Kasra, having been transferred to the ف، to give notice of the measure of the v., and, if a Fatha, changed into Damma when the ع is a ء، and Kasra when the ع is a و، and transferred to the ف، to give notice of the elided; so that from. طول، خاف، هاب، originally طول， خاف، هاب، you say طول، خاف، هاب، and eliding the š after transfer of the vowel assumed to be
upon it to the ﬂ; and from ﮊّل and ﺑا and [484], origi-
nally ﮊّل and ﺑا, you say ﮎّ and ﺑا, when the
needs elision upon attachment of ﺔ, changing the
vowel assumed to be upon it into ذamma and Kasra
respectively, because these [vowels] are homogeneous
with the ء, and transferring it [to the ﻀ] (L). The
attached acc. pron. does not change the v. from its
original uninflectedness upon Fath, as ﺋّريـك ﺗـيـد
Zaid beat thee or us; and the quiescent nom. pron.
does not require quiescence of the v. also; but the final
of the v. remains pronounced with Fath before the л, as
ضـرـب ﺔ, and is pronounced with ذamma before the ﺔ, as
while in such as ﻰـأـت ﻰـضـلاً ﺛـبـد
II. 15. Have bought error in exchange for right direction [663]
and ﻰـأـت ﻰـضـلاً ﺛـبـد XXV. 14. They will invoke there
perdition, i. e. will say, “O my perdition, [come; for this
is thy time” (B),] the original form is ﻰـأـت ﻰـضـلاً ﺛـبـد
pronounced with ذamma before the quiescent pron., and
pronounced with the first ﻰ, pronounced with ذamma before
the quiescent pron.; then the ﻰ and ﺔ, being mobile
and preceded by a letter pronounced with Fath, are con-
verted into ﺔ; and afterwards the ﺔ is elided because of
the concurrence of two quiescents. When bare of the
mobile nom. pron. [and of the ﺔ of the pron.], the pret.
in uninfl. upon Fatha, as ضربا, استخرج, دحرج, ضرب and while such as عفا and رمي and ضربة and عفو and رمي and عفا, the ي and ﺍ and و being converted into because mobile and preceded by a letter pronounced with Fatha, so that the quiescence of their final is accidental, and the Fatha is assumed to be in the ﻓ; for which reason, when the final is assumed to be quiescent, the ي and و return, as عفو and رمي. (Sh).
CHAPTER III.

THE AORIST.

§ 404. The aor. is common to the present and future: but the ل [of inception prefixed to it (MM) in أئي زِيداً لَيَفَعِل Verily Zaid does (M)] makes it a pure present, [as أئي ليِبصْرُني أنْ تَهَبْرَا بِه XII. 13. Verily it grieveth me that ye take him away (MM)]; while the س or سُوف [prefixed to it (MM)] makes it a pure future (M, MM): and it is by reason of their being prefixed to it that it resembles the n.; and is consequently infl. [402] with the ind. and subj. [corresponding in sign and Arabic name with the nom. and acc.], and with the apoc. instead of the gen. (M). According to the KK, the ل of inception prefixed to the aor. makes it peculiar to the present, as the س makes it peculiar to the future; and therefore they do not allow أئي زِيداً لَسُوف يَخْرُج because of the contradiction: but the BB allow that, because the ل, according to them, continues to import corroboration only, as when it was prefixed to the indh. [604].

As the n., which is vague, like ِرِجل, becomes peculiar to one by means of a p., like الَرِجل, so likewise the aor., which is vague, because of its applicability to the present and future, becomes peculiar to one of them by means of
the resemblance mentioned, according to the BB, not because of the concentration of various meanings upon it, as in the case of the n. [161]. The aor. becomes (1) a pure present by means of (a) بِنَا [206], and similar advs. indicative of the present: (b) the ل of inception, according to the KK, as above: (c) negation by ليس [456] or مَا [546], according to some, as بِنَا يَقُوم و زِيد and مَا زيَد يَقُوم يَقُوم زِيد; and by إِن [550], according to Mb, as إِن يَقُوم زِيد: (2) a pure future, by means of (a) a future adv., as أَضْرَبُ عَدَا and the like: (b) its attribution to an expected matter, as تَقُوم الْقِيَامَةُ The resurrection will come to pass: (c) its importing requisition of the act, vid. in command, prohibition, prayer, excitation, wish, hope, and fear: (d) its being a promise: (e) the two of corroboration [611]: (f) the ل of the oath [600, 652]: (g) every apocopative [419] or subjunctival [410] op.: (h) the infinitival لَهُ [571]: (i) every cond. instrument, even if it do not govern, except لَهُ [below]; while the apod. also must be future, because it is inseparable from the prot., which is future: (j) the p. of amplification [578]: (k) the neg. لَّا [547], as S and his followers say: (3) converted into a past by
means of (a) لَمَّ [548]; (b) the apocopative لَا [548]; (c) لَوْ mostly [591]; (d) ان [204]; (e) زِبَّا [505] (R).

In XXXV.

10. And God is he that sent the winds; and they raise clouds; and We draw them into the aor., contrary to what precedes and follows it, in order that the state in which the raising of the clouds by the winds takes place may be imitated, and that those wondrous appearances indicative of the Supreme Power may be required to present themselves: and thus they do with a v. containing a sort of speciality and peculiarity in a state that is deemed extraordinary, or that impresses the person addressed, or otherwise, as says Ta'abbaṭa Sharrā.

[And whoever denies the existence of the goblin, verily I announce from certainty, nay, eyesight, that I did meet the goblin descending in a desert like the sheet of paper, smooth; and I smite her without consternation; and she fell prostrate on the two arms and on the under part of the neck (N)], because he intends to picture to his people the state in which he emboldened himself
through his pride to smite the goblin, as though he made them see it (K): or the difference in the vs. [in XXXV. 10.] may be to indicate the permanence of the matter (B). The sign of the aor. is that لم may be prefixed to it (IA, Sh), as لم يلد ولم يولد ولم يكن له كفرًا أحد CXII.

3. 4. He begetteth [548] not, nor is begotten, nor is any one equal unto Him (Sh). In every v. the aor. is formed by adding at its commencement one of the aoristic letters, vid. the Hamza of the 1st pers. sing., the ِئ of the 1st pers. pl., the ت of the 2nd pers. without restriction [of gender or number] and of the 3rd pers. fem. sing. or du., and the ي of the 3rd pers. masc. without restriction [of number] and of the 3rd pers. fem. pl. The initial [aoristic letter (BS)] of the aor. in the act. voice, (1) when its pret. is quadriliteral, whether with or without an augment, is pronounced withDamim, by common consent, as يخبر ذخْر, يضرب ضرب, يعلم علم, يكرم أكرم (2) when its pret is not quadriliteral, [whether it fall short of or exceed 4 letters (BS),] is pronounced, (a) according to the Hijæzis, with Fath, as شرب يضرب ضرب يتعلّم تعلم يطرف ظرف يضرب, and يسَّطّر ج استطّر: (b) according to others than the Hijæzis, with (a) Kasr, (a) when the letter is not ٰ, and the pret. either is on [the measure of] فعل [with Kasr,
aor. with Fath (BS) of the ٨٨, as تَعْمَلْ عَلَٰمَتْ, وَذَاكْرُ, its pret. being with Fath, and to تَنْبِقُ, the aor. being with Kasr (BS); or begins with a conjunctive Hamza, vid. such as is followed by four or five letters, as يَنْتَلِقُ إنْطلقَتْ and تَنْتَلِقُ إِنْطلَقَتْ; or with an augmentative تَتْنَحُرُ تَتْنَحَرَتْ and تَتْنَحُرُ تَتْنَحَرَتْ; or (b) when the letter is ٨٨ or any other, in the aor. of تَيْجَلُ وَجَلَتْ, as تَيْجَلُ وَجَلَتْ, and تَيْجَلُ وَجَلَتْ whose ف is a ٨٨, as تَيْجَلُ وَجَلَتْ and تَيْجَلُ وَجَلَتْ; or of بَيْجَلُ وَجَلَتْ whose ب is a ٨٨, as بَيْجَلُ وَجَلَتْ and بَيْجَلُ وَجَلَتْ; (b) Fath in all other cases (L). Kasr of the Hamza of إِخْالٌ is chaste in usage, anomalous in analogy; and Fath of it, which is the dial. of Asad, is the converse (BS). Every aor. in the act. voice of such ؤ١٢٥١ as exceed three letters [in the pret.], (1) when the initial of its pret. is not an augmentative تَتْنَحُرُ تَتْنَحَرَتْ, must have its penultimate pronounced with Kasr, literally, as يَتْنَحُرُ تَتْنَحَرَتْ, أَتْنَحُرُ أَتْنَحَرَتْ, يَقْتَرِبُ أَقْتَرَبَ, يَقْتَرِبُ أَقْتَرَبَ, or constructively, as يَتْنَحُرُ تَتْنَحَرَتْ, أَتْنَحُرُ أَتْنَحَرَتْ, يَقْتَرِبُ أَقْتَرَبَ, يَقْتَرِبُ أَقْتَرَبَ, and يَتْنَحُرُ تَتْنَحَرَتْ, أَتْنَحُرُ أَتْنَحَرَتْ, أَتْنَحُرُ أَتْنَحَرَتْ, أَتْنَحُرُ أَتْنَحَرَتْ, (2) when the initial of its pret. is an augmentative تَتْنَحُرُ تَتْنَحَرَتْ, retains the Fath of the penultimate, as يَتْنَحُرُ تَتْنَحَرَتْ, أَتْنَحُرُ أَتْنَحَرَتْ, and تَتْنَحُرُ تَتْنَحَرَتْ.
The moods of inflection in the *v.* are the *ind.* with Damma, the *subj.* with Fatha, and the *apoc.* with quiescence, as *Zaid* stands, *Verily Zaid shall not stand* (IA, Sh), and *He stood not*, the sign of the mood being the Damma, Fatha, and elision of the vowel, respectively; and the assertion that apocopation is not an inflection is of no account (Sh). All other modes of inflection are vicarious substitutes for these (IA). In the *v.* unsound [in the final (Sh)], i.e. whose final is [an unsound letter (Sh)], an *[preceded by Fatha (IA)], as يَخُشَى, or كَرْبُ, or [preceded by Damma (IA)], as يَخُوُرُ, or كَرْبُ, or [preceded by Kasra (IA)], as يَبْرِي, the *apoc.* is formed by elision of the last letter (IA, Sh), as a substitute for elision of the vowel, as XCVI. 17. [16], *being an aor. v.* in the *apoc.*, the sign of which is the elision of the, and *Veris* Yuhsh, * állo* Allah, and IX. 18. *And hath not feared any but God*, an *ex.* of elision of the, and *لَا يَقْضِي مَا اَمْرَة* LXXX. 23. *He hath not yet performed what He hath commanded him*, an *ex.* of elision of the; and as for the non-elision of the unsound letter, i.e. the كَرْبُ, in يَنْتَقِي, notwithstanding that كُنبُلُ is prefixed to it in the reading of XII. 90., the reply is that the
is conjunct, *He that feareth God and patiently endureth* tribulations, not conditional, *Whoso feareth,* and that the ُهُوَّا is quiescent either because of the succession of vowels in the ُبُعْرَة, ُقَبْرَة, ُبِهْرَة, and Hamza, [the next word being ُءِصْبُقْ,] or because it is a case of continuity whereat pause is intended, or of coupling to the sense, the conjunct ُهُوَّا being equivalent to the conditional on account of its generality and vagueness (Sh): thus the *apoc.* is apparent by means of the elision of the final [َُهُوَّا, َُهُوَّا, or ُرُضْحَبْ (IA)]. The *subj.* is apparent in the *v.* unsound in the ُلُهْبَة, or ُرُضْحَبْ [by means of the *Fatḥa* because of its lightness, as ُلُهْبَةَ مَنْ دُونَهُ الْلَّهُا XVIII. 13. *We will not call upon any God besides Him,* and ُرُضْحَبْ ِلَّا یُوْتِبُهُمُ اللَّهُا خِيرًا XI. 33. *God will not bestow upon them good* (Sh); and is assumed in the *v.* unsound in the ُلُهْبَة, as ُرُضْحَبْ, [the sign of the *subj.* in ُرُضْحَبْ being a *Fatḥa* assumed to be upon the ُلُهْبَة (IA)]. The *ind.* is assumed in the *v.* unsound in the ُرُضْحَبْ or ُلُهْبَة, as ُرُضْحَبْ وَیَدْعُو, and ُرُضْحَبْ, the sign of the *ind.* being a Ḍamma assumed [to be upon the ُلُهْبَة and ُرُضْحَبْ (IA), because deemed too heavy to be expressed (Sh)], and ُرُضْحَبْ (IA, Sh), the sign of the *ind.* being a Ḍamma assumed to be upon the ُلُهْبَة (IA), which is incapable of being vocalized (MM).
§ 405. The five paradigms — i.e., every [aor. (Sh)] v. to which an of dualization, [whether the initial be ی or (IA),] or ی of pluralization, [whether the initial be ی or (IA),] or a ی of the 2nd pers. sing. fem. is attached—are put into the ind. by means of the existence of the ی (IA, Sh), pronounced with Kasr after the ی and Fath after its two sisters (M), as a substitute for the Damma, [the sign of the ind. being the existence of the ی (IA),] and into the subj. and apoc. by elision of the ی, [as a substitute for the Fatha and quiescence (Sh), the sign of the subj. and apoc. being the fall of the ی (IA),] as نيفما عينناي تجدباینی LV. 50. Wherein shall be two fountains flowing, ناثم تشهدرين II. 78. Ye being witnesses, and یهم لا يشعرون VII. 93. They not knowing, the aor. here being in the ind., the sign of which is the existence of the ی, and (Sh)] as یاقئ لم تفعلوا یوان ولي تفعلوا فاقتوا النار II. 22. Wherefore, if ye do not, and ye will not do, fear ye the fire (IA, Sh), the یتفعلوا with ی being in the apoc., and that with ین in the subj., the sign of which in both is the elision of the ی. In اتقحجاونی VI. 80. [a reading with the ی lightened (B)]
( 16 )

Will ye di."ule witll, me' what is elided is [not the ~
~

of the ind., but] the
,

.Pit"

AJ

of protection [170]: and in

:Ii

A'

•

..:),.iat ,-=,' 11, II. 288. Unless I.hey remit, where the ,.,,'
e.

is su bjunctival, and the .:) extant with it, the ; is not
the , of the pl., but only the
and the

c,:)

is not the

c,:)

J

"A, t A,

of the word, as in ,aat ~tj ;

of the ind., but only apron.

relating to the divorced women, as in II. 228 [406];
and the

fJ.

is uninfl. because conjoined
with
A_

th~

..:)

of the pl. fem., [for which reason ..:), does not sHeet it
"A:;

.P .. A~

.11

A, At,

(B ),] contrary to ~,rus, "r'Ji ' ,~ ~" .11. 288. And
that!Je [masc.] remit will he nearer unto piety ; and the
,

measure of this
. ,

A.PA

,

~,=t

.P, A III'

.I1A,

w,Aat is
,

A.P A,

i,-u', or ~:

,A.I1A,

~, as when yon say
,

.Plv

.11,

w,

whereas in..:),Aat J~yJ
, t.he
, is the , of the pl., and the ..:) the sign of the indo ; and
,

.P.P Ii,

,

.P~A,

the original form is c,:)'~ [on the meadure of ..:),lait ]
with two, s, the first of which is the J of' the word,
and the second the , of the pi ; so that, as J')amma on a
, preceded by 1;)amma and f'ollowed by a quiescent ,
is deemed too heavy, the lIamma of the first , is elided ;
and, since two quiescents, vid. the two , s, then concur,
the 1st is elided-the 1st, and not the 2nd,' being elided
for three reasons; (1) that. the 1st is a part of a word
and the 2nd a [whole] word, and elision of a pat:,t is
easier than elision <!f a whole, (2) that the 19t is the


final of the \( \nu \), and elision is more appropriate to finals,
(3) that the 1st indicates no sense, whereas the 2nd indicates a sense, and elision of what does not indicate is more appropriate than elision of what does indicate—and, when the \( \nu \) is thus elided, the measure of \( \text{يعقوب} \) becomes \( \text{يعرفون} \) by elision of the \( \text{ل} \) [from \( \text{يعرفون} \) ]; and for this reason, when you prefix the subjunctival or apocopative op. to it, you say \( \text{لم يعقوب} \) and \( \text{الرجال أن يعقوب} \) (Sh).

§ 406. The aor. that the \( \text{ن} \) of the fem. pl. is contiguous to is uninfl. (M, Sh) upon quiescence [402] (Sh), so that the ops. have no effect upon it literally, and the \( \text{ن} \) does not fall off, like as the \( \text{ف} \), \( \text{و} \), and \( \text{ى} \), that are prons., do not fall off, because it is one of them (M), as II. 228. [235] and

\[ \text{والدات يزعمي} \]

II. 233. And the mothers shall suckle, \( \text{يترصمي} \) and upon quiescence because contiguous to the \( \text{ن} \) of the fem. pl., and enunciatory in letter but requisitive in sense, like \( \text{يرحمك الله God have mercy upon thee} \) (Sh), \[ \text{لم يضربي} \] and \( \text{لي ضربي} \) (M). The aor. that the corrob. \( \text{ن} \) is in contact with is uninfl. upon Fath [402, 610], as \[ \text{ن لينبئنا في الحمزة} \] CIV. 4. Assuredly he shall be cast into the fire that breaketh in pieces; whereas in
III. 183. Assuredly ye shall be proven in your goods and yourselves; and assuredly ye shall hear the v., though corroborated by the ن, is inf., because they are separated by the ال, which is the pron. of the ag., expressed in لتبلون, and supplied in لتمشعى, since the original form is لتمشعى, the ن of the ind. being elided because the combination of likes is deemed too heavy, and the ال being then elided because of the concurrence of two quiescents, the ال and and incorporated ن (Sh).

§ 407. The moods are not signs of meanings, like the cases [19], because the v. in respect of inflection is not original [402], but stands towards the ن. in the same position as the ال and ال towards the two ال of femininization in respect of prevention of triptote declension [18]. And that by which the v. is put into the ind. [408], subj. [410], or apoc. [419] is not that by reason of which it is liable to inflection [404, 110] (M).
THE INDICATIVE.

§ 408. When the aor. v. is divested of the subjunctival and apocopative op., it is put into the ind. (IA, Sh), as زيد (Sh). There is a dispute as to what puts it into the ind.: according to some (IA), it is put into the ind. because of its occurring in the situation of a n. (M, IA), thus being like the inch. and enunc. in having an ideal op. (M), as in مـِضـِرـِب (M, IA), where مـِضـِرـِب is put into the ind. because it occurs in the situation of ضـِرـِب (IA), since what is after the inch. is a situation in which a n. may be expected to occur correctly; and similarly in مـِضـِرـِب the zakrib, because he that begins a sentence passing to speech from silence is not obliged to utter a n. or a v. as the first word, but on the contrary the beginning of his sentence is a position of choice in respect of whichever class he pleases (M): but, according to others, it is put into the ind. because of its being divested of the subjunctival and apocopative op., which opinion is preferred by IM (IA).

In the saying of Abū Tašīlib addressing the Prophet

[603] the v. [is in the apoc. because it (N)] is conjoined with a supplied apocopative, vid. the precatory ل,
[i. e. لتفتُّد (N)]; while ْتَبَأَّلَا, the ْوَرَآتِلْ and ْنَبَأَتْ being changed into ْتَرَآتِلْ [689], like ْتَجَأَّلْ and ْوَجَآتْ for ْوَرَآتِلْ and ْنَبَآتْ, [Muhammad, let every soul ransom thy soul, whenever thou fearest from a matter destruction! (N)]: and in the saying of Imra al-Kais, [who had sworn not to drink wine until he should slay the Banu Asad in revenge for their killing his father, and had then slain a multitude of them (N),]

[Wherefore to-day I shall drink, not incurring a charge of sin from God, nor being an uninvited guest (N)], ْأَشَرَبْ is not in the apoc., but in the ind., the Damma being elided by poetic license, or by treating ْأَشَرَبْ غَيْرِ ْرَبْغٍ in with Damma like ءُضَى; for they sometimes make the separate follow the course of the united, so that, like as ءُضَى with quiescence [thus read in XVIII. 49. (K, B)] is said for ءُضَى with Damma, so ْرَبْغٍ with quiescence is said for ْرَبْغٍ with Damma (Sh).

§ 409. In جعل ْيَضَرَب ْكَأنَّ رَضَى يَكُوم ْدَلْقَة the original form is ْتَرَبَى, ْضَلْبَا, ْكَأْنَا; but it is made to deviate from the n. to the v. for an object, [because of the affinity of the aor. v. to ْكَأْنَا in being
applied to denote *approximation to the present* (AAz): and the original form is used according to him that recites the verse [of Ta'abbâta Sharrâ (J)]

[459, 460] (M) *Then I returned to the tribe of Fahm, when I was not near returning*, [because of my being on the point of perishing (T)]. *And how many a tribe like it have I quitted, when it was desolate*, from *خال (J)*, which is said by Abu -uNadâ to be the correct recital, *ولم آك آبيا* being erroneous (T).
THE SUBJUNCTIVE.

§ 410. The aor. [v. (Sh)] is put into the subj. when it follows a subjunctival [p. (IA)]. The subjunctivals are four in number (Sh), vid. (1) [549]; provided that it be infinitival (571), not causative (596) (Sh): (2) [594]: (3) [549]: (4) [IA, Sh], provided that it be infinitival (571), not red. (568), nor explicative (569); and that it be not contracted from the heavy (525): (a) these two conditions are united in

XXVI. 82. And Whom I eagerly desire to forgive me and I wrote to him saying, He will do, when you intend by the sense of; so that after this the v. is in the ind., because, being explicative of, neither it nor what it is prefixed to has any [inflectional] place, and it may not govern the subj., like as, if expressed, might not govern the subj.; whereas, if you supply the prep. with it, i.e. the, it is infinitival, and you must make it govern the subj.: (c) the 2nd condition is lacking in

LXXIII. 20. He knoweth that (the case
will be this), there will be among you some sick,

XX. 91. See they not, then, that (the case is this,) he returneth not to them any speech, and 

V. 75. And they supposed that (the case would be this,) there would not be any tribulation according to him that reads 

in the ind.; for in the first two texts it occurs after the v. of knowledge, i. e. not the word م ل م، but what indicates certainty [526], so that in both it is contracted from the heavy, its sub. being suppressed, and the subsequent prop. being in the position of a nom. as the pred., the full phrase being "" and in the 3rd text it occurs after opinion, and some read with the ind., treating opinion in the same way as knowledge, in which case the أن is the contracted from the heavy, the sub. being suppressed, and the subsequent prop. the pred., in full "" and some with the subj., that there would not be, treating opinion according to its original meaning, not like knowledge, which is the better mode, so that for this reason the subj. is universally read in such as

Or have ye supposed that ye would enter Paradise? and

LXXV. 25. (The owners of (which will think that a back-breaking mischief will be done unto them, while the first reading is confirmed by
LXXV. 3. [82] and 

Doth he think that (the case was this,) not any one saw him? an being here contracted from the heavy, since a subjunctival is not prefixed to a subjunctival nor to an apocopative (Sh).

§ 411. من is distinguished [from the rest of the ps. governing the aor. in the subj. (IA)] by its governing when expressed and when understood, [contrary to its three sisters, which govern only when expressed (Sh)]. It is understood, [for the most part (418. A.) (Sh),] after [a prep. or conjunction. The preps. that it is understood after are three in number (Sh).] (1) حتى يرجع اليتانا [501] and موسى XX. 93. [414] Until Moses return unto us, the subj. not being by reason of حتى itself, contrary to the opinion of the KK: (2) the ل, which is of four kinds, (a) the causative ل, as والزننا اليك الذكر للنبي للناسی XVI. 46. And We have sent down unto thee the Exhor- tation, i. e. the Kur'an, that thou mightst explain to men [504], and إنا فتصننا لک فنصحنا مبينا ليغفر لك الله ما تقدم من ذنيك وما تأخر XLVIII. 1. 2. Verily We have con- quered for thee a manifest conquest in order that God may forgive thee what hath preceded of thy sin and what hath followed, the conquest of Makka not being indeed a cause of the forgiveness, nor declared to be so, but declared to be a cause of the combination of the
four matters for the Prophet, vid. forgiveness, completion of blessing, direction to the straight path, and realization of the mighty aid [vv. 2-3.], which combination was doubtless achieved when God subdued Makka unto him; (b) the ل of result, also named the ل of eventuality and the ل of ultimate condition, vid. that which is followed by an antithesis to the purport of what precedes it, as ف ان قحة ال نعورون ليكون لهم عدرا حزنا.

XXVIII. 7. And the family of Pharaoh picked him up that he might be unto them a foe and a grief, since their picking him up was only because of their taking pity upon him, and they intended to make him a delight of the eye for themselves, but the matter eventually reduced them to his becoming a foe and a grief to them; (c) the red. ل, vid. that which follows a trans. v., as يريد الله ليبيني لكم IV. 31. God desireth to explain unto you, [ليبيني being the obj. of يريدي, and the ل red. to corroborate the future sense inseparable from desire, as in the saying of Kais Ibn Sa’d {Ibn ‘Ubâda (Mb)}

أردت لكم ما يعلم الناس أنها سراويل قضي ورفوف شهور

I desired that the people should know that they were the drawers of Kais when the ambassadors were present (B),] and وامتنا لتسليم لرب العالمين VI. 70. And we have been commanded that we should submit ourselves to the Lord of the Universe; (d) the ل of denial, vid. that which comes after a negatived past from [504], as كان ما كان
III. 173. God hath not been minded to leave the believers in that state wherein ye are and what Allah hath put in your hearts, the unseen. III. 174. Nor hath God been minded to make you acquainted with the unseen: (3) the causative I came to thee that thou mightst honor me, when you take it to be causative, equivalent to the ل, the full phrase being كي أن تكوني. The conjunctions are four in number (Sh), (1) or (IA, Sh), (a) when لى would be right in its position (Sh, [or] when renderable by حتي [501], being thus renderable when the preceding v. is such as is [indicative of an action] consummated little by little (IA), as in

لاستسهل الصعب أو أدرك المنى * فيما انقاذت الأمل الإثارى (IA, Sh), By God, assuredly I will account the difficult easy through patience until I attain, or in order that I may attain, the objects of desire; for hopes have not become realized save for a patient one (J), i.e. حتي ادرك (IA), or being a conjunction i. q. حتي, i.e. لى or the causative ل, and the understood أن with that to which it is prefixed being renderable by an inf. n. coupled by كي to an inf. n. obtainable from the preceding v. [538], i.e. assuredly there shall be on my part an accounting
the difficult easy or an attainment of the objects of desire (J); (b) when would be right in its position (Sh), [i.e.] when renderable by , being so renderable when the preceding v. is not as aforesaid (IA), but is [indicative of an action] consummated at one time (J), as in

And I would, when I handled the spear-shaft of a people, break its knots unless it became straight, or being a conjunction i. q. (J), i.e. (IA, Sh), in which case I would not break its joints, not because there is no becoming straight together with breakage (Sh), and with that to which it is prefixed being renderable by an inf. n. coupled by to an inf. n. obtainable from the preceding v., i.e. there came to pass on my part a breaking of its joints or on its part a becoming straight (J), [and similarly] in

[by Katada Ibn Maslama alHanafi, Then, by God, if I survive, I will assuredly return with an expedition towards the spoils unless a noble man die (T), where also] or is a substitute for , as though he said , meaning by himself (N): (2) the
(IA, Sh), when illative and preceded by (Sh), [i. e.] when the corret. of (IA), negation (IA, Sh) pure, i. e. clear of aff. sense (IA), or requisition (IA, Sh) pure, i. e. not indicated by a verbal n. nor by the enunciatory form (IA), comprising command, prohibition, prayer, request, excitation, wish, and interrogation (IA, Sh), which seven together with negation make eight, so that this question is what is termed the question of the eight correlatives (Sh): the subj. occurs after (a) negation (IA, Sh), as Thou comest not to us so that thou mayst talk to us [534] (IA), whence لا يقضى عليهم فيموتوا XXXV. 33. They shall not be sentenced to a second death so that they may die (IA, Sh), which accords with ما تأتينا ذكيف تحدثنا [412], not with ما تأتينا محدثاً بغير محدث؛ whereas the ind. is necessary (IA, Sh) in what follows the ف, if the negation be not clear of aff. sense, as in ما أنت إلا تأتينا (IA), [and similarly], in ما تأتينا إلا تحدثنا and ما تزال تأتينا تحدثنا, because in the 1st ex. the negation is infringed by لا, while in the 2nd it is prefixed to زال, which denotes negation, and negation of negation is affirmation (Sh); (b) command, as يَا ناتي سيرى عنقنا نسيحاً إلى سليمان فنشترى.
(IA, Sh), by Abu -nNajm al'Ijli, *O she-camel, journey thou with quick amble to Sulaiman*, so that we may rest, the subj. being governed by *ין* understood after the illative conjunction *ف* , and being with *ין* renderable by an inf. *n.* coupled by the *ف* to an inf. *n.* obtainable from the preceding *v.*, i.e. *let there be on thy part a journeying, then on our part a resting* (J); it must be in the requisite form, *حسابك حديثFlip نينم الناس* with the subj. not being allowable, contrary to the opinion of Ks; and must not be expressed by a verbal *n.*, *صحة تشترطكم* with the subj. not being allowable according to the majority, while Ks allows the subj. unrestrictedly [187], and IJ and IU allow it when the verbal *n.* is of the letter of the *v.*, as in *نزلت فنصصتك* *Aligul*, so that we may talk to thee, and how likely is this saying to be right! (Sh); if it be indicated by a verbal *n.* or the enunciatory form, what follows the *ف* must be put into the *ind.* [421], as *صحة فاحصي عليك* *Be silent; then I will be good to thee and* *حسابك الحديث فينام الناس* Sufficient for thee is the story, i.e. *Let the story suffice thee; then the people will sleep* (IA); (c) prohibition, as *ولا تطروا فيها فتبحَّل علَيكم غضبى* XX. 83. And be ye not exorbitant therein, so that Mine anger light upon you.
XX. 63. 64. Forge ye not a lie against God, so that He destroy you by a chastisement; whereas, if the prohibition were infringed byالله تعالى لا تقتروا على الله كتابا فيسحتمم بعذاب

Beast thou not any one save 'Amr; then he will be angry, the ind. would be necessary. (Sh); (d) prayer (IA, Sh), as رب انصرني فلا اخْذَلَْهُ My Lord, help Thou me, so that I be not forsaken (IA), [and] as الله تم تَبَّ عَلَيْنَا فَاتُوبَ O God, dispose Thou me to repentance, so that I may repent (Sh), whence

رب وغتني فلا اعْدِلْ عَنْي سَنْعَةٌ السَّابِعِيِّ فِي خَيْرِ سَنِينَ (IA, Sh), My Lord, enable Thou me to be obedient unto Thee, so that I diverge not from the path of them that walk in a most excellent path, ان with that to which it is prefixed being renderable by an inf. n. coupled by the illative conjunction ف to an inf. n. &c., [as before,] i. e. let there be on Thy part an enabling of me to be &c., then on my part a lack of divergence (J); it must be by means of the v., the subj. not being allowable in سَقْبًا لَكَ دِينِيِّكَ اللّهِ God send down rain unto thee [41]; so shall God quench thy thirst, or then God will &c. (Sh); (e) request (IA, Sh), as اَلَا تنَزَّلَ عَلَدَنا تَصِيبَ خِيرًا Wilt thou not, or Wherefore wilt thou not, alight beside us so that thou mayst get good? (IA), whence
O son of the noble people, wilt thou not (i.e. I desire of thee that thou wouldst) draw near unto us, so that thou mayst behold what they have told thee (the rel. being suppressed, in full حَدَّثَكَ يَا كَرمَةً). For (the ف being causative) a seer is not like him that has heard, an inverted comparison, meaning that on the contrary eyesight is stronger than hearsay, where لا is a p. of request, and the understood أَن with that &c. is renderable &c., [as before,] i.e. let there be on thy part a drawing near, then a beholding (J); (f) excitation (IA, Sh), as LXIII. 10. 426 (IA), [or rather] as َهَلَّا أَسْلَمْتُ فَتَدْخِلُ الْجَنَّةُ Wherefore hast thou not become a Muslim, so that thou mightst enter Paradise?, while LXIII. 10. belongs to the category of the subj. in the correl. of prayer, the expression of excitation or request being metaphorically used for prayer; excitation and request approximate one to the other, and are both comprised by admo­ nition to the action, but in excitation there is more cor­ roboration and incitement [574] (Sh); (g) wish, as يَا لِيْتَنِى كُنْتُ مَعَهُمْ فَأَذَّرْنَاهُ فَوَزَرُناَ نَظِمًا IV. 75. O would that I had been with them, so that I might have won great good fortune (IA, Sh) and َالا رُسُولُ لَنَا مِنْهَا فِي خَبَرٍ مَّا بَعْدَ غَابِيْتَنَا مِنْ رَأْسِ مَجِرَانَ (Sh), by Umayya Ibn Abi-ṣ Salt, May there not be a messenger for us from her, so that he may inform us what is the distance of our goal from the beginning of our
course? (FA) ; and all the KK allow hope to be treated like wish, so that its correl. conjoined with the ف is put into the subj., and IM follows them, whence_leaf ابلاغ the السباب أسباب السواب فاصطخ XL. 38. 39. May-be, or Peradventure, I shall reach the avenues, the avenues of the heavens, so as to, or so that I may, ascend in the reading of Ḥafs on the authority of ‘Āsim (IA) ; (h) interrogation (IA, Sh), as في فَسَفِروا لنا VII. 51. Then are there for us, or have we, any intercessors, so that they may intercede for us? (IA) ; it must not be by means of an instrument followed immediately by a nominal prop. whose enunc. is a primitive, so that the subj. is not allowed in Heل أَخْرَى زيد فاَكْرِمَة هل أَخْرَى فاَكْرِمَة ; but there is no difference between (a) interrogation by means of the p., as in VII. 51., and (b) interrogation by means of the n. as in II. 246. read with the subj., Who is he that [186] will lend unto God a goodly loan, so that He may double the recompense of it?, and with the ind., and He will, or so, or then, will He double, and in a tradition quoting the words of God وَيَدْعُونَنِي فَأَسْتَجِيبُ لَهُ Who will call upon Me, so that I may answer him?, and (c) interrogation by means of an adv., as أي بيتك فازورك Where is thy house, so that I may visit thee?, مَتَى تَسِيرَ نارِفَقُك When wilt thou
journey, so that I may accompany thee?, and كييف تكون فاصحبيك How wilt thou be, so that I may accompany thee?; the v., however, in الله انزل من السماء ماء، فتصبي الأرض محضرة XXII. 62. Hast thou not seen that God hath sent down from the sky water, so that, or and (that) consequently, the earth becometh green? is not in the subj. (Sh), [but] in the ind., coupled to انزل, and (B) diverted (K, B) from the pret. (B) to the aor. (K) to indicate the continuance of the effect of the rain during time after time (K, B), first because the interrogation here means affirmation, i. e. Thou hast seen, and secondly, because the earth's becoming green is not a consequence of that to which the interrog. p. is prefixed, i. e. the seeing the rain, but is a consequence only of the rainfall itself (Sh); and, if the v. were in the subj. as a correl. (K, B) of the interrogation (K), it would denote negation of the becoming green, so that the earth may become green (K, B), like as الله انزل التي انعمت عليك تشكر, with the subj., Hast thou not seen that I have conferred benefit upon thee, so as to, or so that as a consequence of thy seeing this thou mayst, be grateful?, denies his gratitude, but with the ind., so that, or and consequently, thou art grateful?, affirms it (K); whereas if the interrog. p. were prefixed to انزل الله من السماء ماء، فتصبي الله God hath &c., so that, or and consequently, the earth becometh &c., the subj. would
be correct, Hath God &c., so that the earth may become &c.?; nor is the second reason refuted by אֲפַלְּךָ אֶלָּלְךָ מַעְלָהָ בָּעָלָה בָּּוָּאָוָא וָאָוָא V. 34. Am I unable to be like this raven, and hide the corpse of my brother? on the ground that the hiding of the corpse is not a consequence of that to which the interrog. p. is prefixed, because inability for a thing is not a cause of its realization, for (Sh) אָוָּאָוָא is not (Sh, B) in the subj. as (Sh) correl. of the interrogation, so that I should, or may, hide (Sh, B), but as coupled to the subj. v. אָוָּאָוָא, Z being wrong in saying [in the K] that it is in the subj. as correl. of the interrogation (Sh), because the sense is not Were I unable [&c.], I should hide [&c.] (B): (3) the ו, when denoting (IA, Sh) simultaneity (Sh), accompaniment (IA), and preceded by negation or requisition (Sh), in the same positions as the פ (IA), [i. e.] in the eight positions mentioned, (a) negation (Sh), as Walton ᴿ 136. [Or have &c. (410),] when not yet hath God known those of you that have warred in the cause of religion and likewise known the patient sufferers? (IA, Sh), i. e. when, or while, God knows that ye war and do not suffer patiently, whereas ye ought to desire to enter Paradise only when God knows that suffering patiently is combined with your warring; (b) command, as (Sh)
Then I said to this woman, Call thou whilst I call; verily a more distant range for a shout, or, the ل being red., a most far-reaching shout, is that two callers should call out, the understood أن and the v. being renderable by an inf. n. coupled by the ك to an inf. n. obtainable from the preceding v., i.e. let there be a calling from thee and a calling from me (J); (c) prohibition, as (Sh)

I prohibited from thee a calling and a calling (J); (d) wish, as (Sh)

Prohibit thou not another from a habit while thou practisest the like thereof; for that will be a great opprobrium unto thee when thou doest it, i.e. [as before] let there not be on thy part a prohibition and a practising (J); (d) wish, as (Sh)

يا ليتنا نرد ولا نكتب بآيات ركنا ونكون من المربين

VI. 27. (Sh), thus read by Ḥamza, &c., with the two vs. in the subj. by treating the ك like the ف, O would that we were sent back while we treated not the signs of our Lord as false, and became of the believers! (B); (e) interrogation, as (Sh)

أَلَئِكِمْ جَارِكُونِ بَيْنَيْنِ وَمَنْكُمُ الْمُؤْمِنُونَ وَالْبَايِـثُرُاءُ

(Ia, Sh), by AlḤutai'a (Sh), Was I not your neighbour while between me and you were love and brotherhood?, i.e. [as before] confess ye my having been a neighbour to you and love and brotherhood's hav. g been between me and you, the
Hamza denoting interrogation compelling confession ($J$); these are the positions in which the subj. has been heard after the of simultaneity, and the GG have inferred it from analogy in the rest: (4) [418. A.] (Sh).

§ 412. As expounded by S, means Thou comest not to us; then how shalt thou talk to us?, i.e. wert thou to come to us, thou wouldst talk to us, and Thou never comest to us but thou talkest not to us, i.e. there is on thy part much coming but no talking (M). [See 417.]

§ 413. The may not be expressed after (IA, Sh) in poetry or prose (Sh); nor after (IA, Sh) the of denial (Sh), [i.e.] the prep. $L$ preceded by the denied, as in VIII. 33. But God hath not been minded to chastise them while thou art among them (IA); it may be expressed after the three other kinds of $L$, as in XXXIX. 14. And I have been commanded to, or that I should, become (Sh), [and] must be expressed (M, IA) between the prep. $L$ and the neg. $L$ (IA) if the v. to which it is prefixed has $L$ prefixed to it (M), as came to thee in order that thou shouldst not beat, or lest thou
shouldst beat, Zaid (IA); it may not be expressed after اَن except in poetry, contrary to the opinion of the KK; and it must be understood after اَو in the two cases, and after the ف and the ج in the eight positions (Sh).

§ 414. It is not inevitable that the v. should be in the subj. in these positions; but on the contrary there is a way of making it deviate to some other idea and mood of inflection. After حَتَّى it has two conditions, (1) it is in the subj. (M), [because] اَن is understood after حَتَّى (Sh), when it is (M, Sh) future or in the predicament of the future (M), [i. e.] future with respect to what precedes حَتَّى, whether it be future with respect to the time of speaking, as لَن نَبَرْ عَلَى عَاكِفِينَ حَتَّى أَلَّغ XX. 93. [411] We will not cease to be devoted to it until &c., the return of Moses being future with respect to what precedes حَتَّى, i.e. their keeping to devotion to the worship of the calf, and similarly (Sh) اَسْلَمْتُ حَتَّى اِنْخَلَصَ التَّجْنَة I became a Muslim, in order, or so, or to the end, that I might enter Paradise (M, Sh), سَرَتْ حَتَّى اِنْخَلَصَتْ when your entry is awaited, not yet realised, as though you said اَنْخَلَصَ اِنْخَلَصَهَا, I journeyed in order that I might enter it, and اِنْخَلَصَهَا, I spoke to him in order that he might counsel me something (M), or not [future with res-
pect to the time of speaking], as 

II. 210. And they were violently agitated until the Apostle [and they which believed with him] said, in the reading with the subj., the saying of the Apostle and the believers being future with respect to the violent agitation, not with respect to the time of the announcement, since God recounted that to us after it had happened (Sh), and when your entry is con-

cluded, but is in the predicament of the future as having been awaited at the time of the existence of the journey made on account of it, until I entered it (M): (2) it is in

the ind. (M, Sh), ان not being understood (Sh), when it is (M, Sh) not future in either of the two respects (Sh), [but] present or in the predicament of the present (M), as سرط حتى أنخلها (M, Sh) when the entry is being realised at present (M), [i. e.] when you say that while you are in the state of entering (Sh), I journeyed, or have journeyed, so that I enter, or am entering, it, as though you said

حتى أنا أدخلها الإلني so that I now enter, or am entering, it,

(M), and شربت اللابل حتى يجيء البعير جخرج بطنها The camels drank, or have drunk, so that the he-camel comes, or is coming, dragging his belly (M, Sh), and مرضى زيد حتي لا يركعه Zaid has fallen, or fell, ill, so that they &c. [1], the sense being so that the state of the he-camel, and of this invalid, is that he comes &c., and that they &c.,
and I asked, or have asked, about this question, so that I have no need of asking, i.e. so that my state now is that I have no need &c. (Sh), or when the entry is concluded, but you are imitating the past state, so that I enter [meaning entered] it, II. 210. being also read with the ind. (M) in the sense of the present, like شربت آلة, except that it is a past present imitated, so that the Apostle &c. say [meaning said] (K). If the v. after حتي be future with respect to the time of speaking, the subj. is necessary, as XX. 93.; but if it be future only with respect to what precedes حتي, either mood is allowable, as II. 210.: and similarly if its quality of present be with respect to the time of speaking, the ind. is necessary, as when you say that while you are in the state of entering; but if its quality of present be not real but imitated, it is put into the ind., or may be put into the subj. when there is not supposed to be imitation, as II. 210. The v., however, is not put into the ind. after حتي save on three conditions; (1) that it be a present, or renderable by the present, as exemplified; (2) that it be an effect of what precedes حتي, so that and and are not allowable, because the rising of the sun is not caused by the journeying, nor the
entrance by the not journeying, and in the 3rd ex. because
the existence of the cause is not certain (ML); [but] you
say اسرت حتي تدخلها with the subj. Didst thou journey,
or Hast thou journeyed, in order that thou mightst, or
mayst enter, or until thou enteredst, it? (M), and ایهم سار حتي
يدخلها Which of them journeyed, or has journeyed, so that
he enters, or is entering, it? (M, ML) with the ind., or
يدخلها in order that he might, or may, enter, or until he
entered, it? with the subj. (M), and متى اسرت حتي تدخلها
When didst thou journey, so that thou enterest, or art en-
tering, it? , because the journeying [in the last two exs.] is
certain, and may therefore be a cause, the doubt being
only as to the particular ag. or particular time; and Akh
allows the ind. after the negation on the understanding
that the original form of the sentence was aff., and that
the instrument of negation was afterwards prefixed to the
entire sentence, not only to what precedes حتي , and had
this ex. been presented to S with this sense he would not
have forbidden the ind. in it, but would have forbidden it
only when the negation is made to overcome the cause
exclusively, and every one forbids that ; (3) that it be a
complement, so that سيرى حتي ادخلها is not correct, lest
the inch. remain without an enunc., nor كان سيرى حتي
ادخلها if the كان be non-attributive (ML), [but] you say
with the subj., not otherwise, *My journey was in order that I might enter, or until I entered, it (M)*; whereas, if you say

*My journey was yesterday, so that I enter, or am entering, it, the ind. is allowable, unless you make *أمسى\(^{1}\) فتني ادخلاها* depend upon the جَرْم itself, *My journeying yesterday, not upon a suppressed استثرار (ML)*; and, if you mean the *أمسى* to be attributive (M, ML), or add *أمسى* and make it depend upon *كَانَ سَيْرِي حَتَّى ادْخَلْهَا*, or say *سَيْرٌ مَعْبَا* \(^{2}\), either mood (M), the ind. [or subj.] (ML) is allowable. *My journey came, or has come, to pass, or was yesterday. or was, or has been, a fatiguing journey, so that I enter, or am entering, it, or in order that I might, or may, enter, or until I entered, it (M, ML)*.

§ 415. The text تَقَلَّبُونَهُمْ أو يَسْلَموُونَ XLVIII. 16.

\(^{[538]}\) is read with the subj. [\(^{\text{أُسِلَمُوا}}\) or يَسْلَموُونَ (K)], by subaudition of [\(^{\text{أُسِلَمُوا}}\), meaning إلى أن يَسِلَمُوا (K),] by subaudition of [\(^{\text{أُسِلَمُوا}}\), meaning أَسِلَمُوا. \(^{2}\) by subaudition of [\(^{\text{أُسِلَمُوا}}\), meaning to submit, and with the ind. by association [in inflection] between تَقَلَّبُونَهُمْ and يَسْلَموُونَ, or they shall submit, [i.e. One of the two matters shall come to pass, either the fighting or the submitting (K, B), as is indicated by the reading يَسِلَمُوا (B), there being no third (K)]; or by inception, as though it were said
and you say: He will slay me unless I ransom myself from him; or make it inceptive [with the ind.] according to or I shall &c., and S says concerning the saying of Imra al-Kais:

Then I said to him, Let not thine eye weep; we shall only seek sovereignty, unless we die and be excused that, if you put the ind., it would be legitimate Arabic on the ground either that you associated the first and last, we shall only seek sovereignty or die, as though you said or we shall only die; or that it was inceptive, disconnected from the first, we shall only seek sovereignty, or we shall die, in the sense of or we shall be of those who die.

§ 416. If the ج does not signify i. q., but on the contrary you intend to associate و and و, or to make what follows the ج the enunc. of a suppressed 'inch.', the subj. is not allowable: and therefore in what follows the ج (IA) in the saying لا تأكل السمك وشرب اللبن three moods are allowable, (1) the apoc. (IA, Sh), by association between the two vs. (IA), when you mean by the ج the coupling of و to و, in which case the 2nd is the associate of the first in the prohibition (Sh), as وشرب اللبن Do not then eat fish and drink milk (IA), as though you
said Do thou not this, nor this, the ب being then pronounced with Kasr, according to general rule, because of the concurrence of two quiescents, the ب and the ل (Sh); (2) the ind. (IA, Sh), [when you mean a d. s.,] by subaudition of an inch. [80], as وَتَشْرُب when thou drinkest [538] (IA), [or] when you mean inception [539], But thou shalt, i. e. mayst, drink (Sh); (3) the subj. by means of اَن understood (IA, Sh), when you mean to couple the inf. n. of the v. to an inf. n. supplied from what precedes it (Sh), in which case the prohibition is from the union of the two [acts] (IA, Sh), as وَتَشْرُب while thou drinkest, i. e. Let there not be on thy part eating fish and drinking milk (IA): [and similarly] in the text وَلا تَلْبِسَوا الْحَقَّ بَالبَاطِل وَتَكْتَمُوا الْحَقَّ II. 39. may be in the subj., [by subaudition of اَن, the denoting union (539) (K, B), in the sense of مَع (B), And confuse ye not the truth with falsehood, while ye conceal the truth, i. e. unite, or combine, not confusion of the truth with falsehood and concealment of the truth (K, B), like وَتَشْرُب (K)]; or in the apoc., [included under the predicament of the prohibition (K, B), meaning وَلا تَكْتَمُوا And do not ye confuse &c., and do not conceal (K),] like
And do not thou defame the friend and compass his harm; for verily thou, if thou do that, wilt be pronounced witless and accounted silly (AAz); while the codex of 'Abd Allah Ibn Mas'ūd {allHudhali (Nw)} has

و لا تشتَم المواق وتَبُلُغ أذاتةَ َّكَانَكَ إن تَفعل تسَفَةٌ وَتَتجَهَّل

[K, B], i.e. وَقَتَمَ تَجمَّعٍ (B), in the sense of concealing (K, B)] : and you say زَرَذَى وَأَزَرُكَ Visit thou me while I visit thee, with the subj., meaning in order that the two visits may be combined, like

فَقُلْتُ إِنِّي وَأَزَرُكَ [411]; and with the ind., and I shall visit thee, meaning To visit thee is incumbent upon me in every case; then let there be on thy part a visiting; while, if you mean the imp., you prefix the لَّ وَأَزَرُكَ, and say وَأَزَرُكَ and let me visit thee, not لَا وَأَزَرُكَ, because the first is uninflected upon pause [431] (M) : and S mentions in the saying [of Ka'b alGhanawi (M)]

وَمَا أَنَا لِلشَّيْءٍ إِلَّا لِيَسْ نَافِعٍ وَيَغْضُبُ مِنْهُ سَاحِبٌ يَقِرْؤُل

the subj. [of يَغْضُبُ (It, AAz), And I am not one to say the thing that does not profit me, while my comrade gets wrath at it, i.e. that my lack of profit and my comrade's wrath are united in (AAz), by diversion (539), this diversion being in the suite not of لَّ يَسْ نَافِعٍ, because then
the meaning would be *I do not say a saying that does not unite my profit and my comrade's wrath at it, but of*, because then the meaning is *The saying that does not profit me is not co-existent with my comrade's wrath at it, and that because of the non-existence of either both or one of them* (R); and the *ind., and that my comrade gets wroth at* (M, R), by coupling to the conj. *لا ينتمي لكم نظر في* (R): and the text says *لا ينتمي* (R). And the text says *XXII. 5. [539] That We might make plain unto you* (Our power and Our wisdom). *And We cause to remain in the wombs what We will, i.e.* (M); and is also read with the subj., *That We might &c., and cause &c.* (K, B).

§ 417. The subj. is not allowable in *زيدي يأتينا* فَيَعْدُنا, the not being preceded by negation or requisition; while the saying [of AlMughīra Ibn Ḥunain atTamīnī alḤanzāli (Jsh)]

*سَاتِرُ ُمَنْزَلي ُلَبْنِي ُتَمِيمَ َوَالْحَقَّ بِالْحَجَّازِ فَاَسْتَرِيصَا* [I will leave my place of abode to the Banū Tamīm, and betake myself to (a tribe which is in) AlḤijāz, so that I may be at rest (Jsh)] is a poetic license, the saying that it is originally *فَاَسْتَرِيصَا* with the light corrob. ن changed into ِ in pause, like ِ XCVI. 15. [649] in pause,
being a flight from one license to another, since the cor-
roboration of the v. except in requisition, condition, and
swearing, is a license [612] (Sh). The ind. is allowable in
by (M, ML) coupling (ML) and consequent association, as though you said
(M), so that becomes associated in the negation,
Thou dost not come to us and dost not talk to us (ML),
like LXXVII. 36. [below] (M); or by inception (M,
so that it becomes aff. (ML), as though you said
and consequently thou art ignorant of
our case (M), i.e. Thou comest not to us, and consequently
thou talkest to us (now instead of that) (ML), [see below,]
as in the saying of Al‘Ambarî

[Save that he has not brought to us certain tidings, and
therefore we hope and multiply expectation (Jsh)], i.e.
(M) : and the subj. by subaudition of which has two meanings, negation of the cause so that
the effect becomes negatived, and negation of the second
only (ML). In negation, as you have
four cases:—(1) you construe the merely to couple
the form of the v. to the form of what precedes it, so
that the second shares with the first in its inflection; and
therefore the *ind.* is necessary here, because the preceding v. is in the *ind.*; so that it is as though you said نَا اَكَرَمْكُ, the second sharing with the first in the negation prefixed to it, *Thou comest not to me, and I do not honor thee*; whence لَا يَعْتَدُّونَ لَا يُؤْنِسِ لِهَمُ فِي اَعْتِدَمْرُونَ LXXVII. 35. 36., the *v.* being copulative, and the subsequent v. being included in the tenor of the preceding negation, as though لَا were said, *This etc.* [159], nor be permitted and make excuse: (2) you construe the ف to be merely illative, and the subsequent v. to be inceptive, but, notwithstanding its inceptiveness, to be constructed upon a suppressed *incho.*; and therefore in this case also the *ind.* is necessary, because the *v.* is free from subjunctival and apocopative *ops.*; so that you say فَانَا اَكَرَمْكُ, i. q. فَاکَرَمْكُ, i. e. *Thou comest not to me; therefore I honor thee (because of thy not coming to me)*, that being [said] when you dislike his coming; whence مَا زَبَدْ قَانِسًا فَيَعْطَفُ عَلَى عَبْدَهُ, i. e *Zaid is not hard; therefore, or so that, he is kind to his slave (because of his not being hard): and the difference between this case and the one that precedes is manifest, because in the 1st case the negation includes what precedes and what follows the ف؛ whereas in this case the negation flows exclusively towards what precedes the ف, not towards what follows it, because
you do not make the ـ فـ couple the ـ v. after it to the
negativ~ ـ v. before it, so that the former should share
with the latter in the negation, but you make it purely
illative: and the GG mention these two cases in [412], which is a mistake, since it is absurd that the
coming should be non-existent and the talking existent
[see above]: (3) you construe the ـ ـ فـ to couple the ـ inf.
ـ n. of the ـ v. after it to the ـ inf. ـ n. paraphrased from
the ـ v. before it, and the negation to be discharged upon
the coupled, not upon the ـ ant.; and in that case the
subj. governed by ـ ـ ـ ـ ـ ـ necessarily suppressed is neces-
sary, Thou comest not to me so that I honor thee, con-
structively There is not on thy part a coming, and then,
i.e. succeeded by, an honoring on my part; but there is on
thy part a coming, and is not on my part an honoring:
(4) you construe the ـ ـ فـ to couple the ـ inf ـ n. to the
inf. ـ n., as before, but the negation to be discharged
upon the ـ ant.; so that the coupled is negativ~ because
it is a consequence thereof, Thou comest not to me, so
that I may honor thee, and the sentence means There is
not on thy part a coming: then how shall there be on my
part an honoring?: and these two cases are allowable in
comest not to us talking, but thou comest to us not talking, and Thou comest not to us: then, or so, or therefore, how shalt thou talk to us? In fine, we have two cases of the ind. and two of the subj.: and so that they may make excuse might be read according to one of the two mentioned for the subj., vid. the second, Thou comest not to us: then how shalt thou talk to us?, i.e. nor be permitted (to make excuse): then how shall they make excuse?; but not according to the first, Thou comest not to us talking, but thou comest to us not talking, since then the sense would be nor be permitted in the state of their making excuse, but shall be permitted otherwise, which sense is not intended (Sh), but absolute negation of permission and consequently of making excuse (B).

If you put ن in place of ل., there are two cases of the subj. [in تحدث], subaudition of أ, Thou shalt not come to us, so that thou mayst talk to us, and coupling, and talk to us; and one case of the ind., vid. anacoluthon, [i.e. inception (DM),] and consequently thou talkest to us [above]: if you put ُ in, there is one case of the subj., vid. subaudition of أ, Thou didst not come to us, so that thou mightst talk to us; and one of the ind., vid. inception, and consequently thou talkest to us; while the apoc. is allowable by coupling, and talk.
to us: and, if you say \( \text{ما انتَ أتَ فتحيَّنا} \), there is no apoc. or ind. by coupling, because no \([\text{apoc. or ind. (DM)}]\) v. precedes; but it is \([\text{in the ind.}]\) only by anacoluthon, \(\text{Thou art not coming, so that thou talkest to us;}\) [while the subj. by subaudition of \(\text{آي} \) is allowable \((\text{DM)}\)]. In the ind. is allowable in two cases, [coupling and inception \((\text{DM})\),] \(\text{Wilt thou come to me, and then (shall) I honor thee?}, \) or \(\text{Wilt thou come to me?}\) \(\text{Then I will honor thee; \ and the subj. by subaudition \[of \text{أن} \]}, \) so that I may honor thee?: in the ind. is not put by coupling, but by inception, \(\text{Is Zaid thy brother, so that thou honorest him?}; \) and in \(\text{هل لف} \) the ind. is allowable by inception, \(\text{Hast thou a regard for him, so that thou honorest him?}; \) and the subj., either as a correl., so that thou mayst honor him?, or as coupled to \([\text{418. A.}]\), the subaudition of \(\text{لي} \) being necessary in the former case, and allowable in the latter. Such as \(\text{إفلام يسيروا في الأرض} \) \(\text{فينظروا} \) \(\text{XII. 109. admits of the apoc. by coupling, Have they not, then, journeyed in the earth and seen?}; \) and the subj. by subaudition, so that they might see? \(\text{(ML)}\): and in

\[ \text{المل تسأل الربع القراء} \]
[by Jamil, فَنَفَتْلُ is in the ind. by inception (540), and may not be in the subj., because (AAz)], says S, he does not make the first, [i. e. the asking (AAz),] the cause of the last, [so that the ف should be illative, which is the condition of the subj. (AAz).] but makes the abode speak in every state as though he said ُٓـَمَا ْنَفَتْلُ, [Hast thou not asked the desolate abode concerning her people, for it speaks? But shall a barren desert inform thee to-day? (Jsh),] like as you say اِيِّتَنِي ٓأَحَدَّثُكَ Come thou unto me, for I talk to thee, meaning for I am of those who talk to thee in every state (M). The text XXVI. 102. [592] is exactly like the [former] ex. تُهِلُّ أَكْفَانَاتِي ِحُلُّ (DM), if it be admitted that لَوْ تَنِيَّاْ ْفُتْحُدُثْلَا denotes wish (ML); whereas, if it denoted condition, the subj. as a correl. would not be possible, but only the ind. by inception, and the subj. by coupling to the pure inf. وَقَ لِوْ تَنِيَّاْ ْفُتْحُدُثْلَا (DM): and you say ِحُلُّ ُهِلُّ أَكْفَانَاتِي ِحُلُّ He wished that thou wouldst come to him, so that thou mightst talk to him; while the ind., and talk, is excellent, as in وَدَأْ وَلَوْ تَنِيَّاْ ْفُتْحُدُثْلَا LXVIII. 9. They wish that thou wouldst deal gently with them and they then deal gently with thee, [the ف being copulative, i. e. They wish for reciprocal dealing gently, but have deferred that]
gentle dealing until thou deal gently, or illative (B), while is made the enunc. of a suppressed
*فعل* يدهنون (K), i. e. and in that case they will deal gently, or and therefore they now deal gently from eagerness that thou wouldst deal gently (K, B),] and in some codices فِيدِهْنُون (M), as *correl.* of the wish, so that they may deal gently (B): and in ليتني أجد مالاً فانقَق منهُ O that I may find wealth and expend thereof, or Then I shall expend thereof, the ind. is allowable in two cases, and the subj. by *subaudition* of *ان*، so that I may expend; but in ليت لي ما فانقق منهُ O that I may have wealth! Then I shall expend thereof, or so that I may expend, the ind. by coupling is impossible [for want of an ant. ind. (DM)]. In ليقم زيد فتكرمه the ind. is allowable by anacoluthon, Let Zaid stand: then thou wilt honor him, the apoc. by coupling, and do thou honor, and the subj. by *subaudition*, so that thou mayst honor (ML). And ['Amr (AAz)] Ibn Aḥmar [Ibn 'Amar-rad (ID)] says

[He treats a barren she-camel that has baffled him, in order that he may make her conceive, and delivers her of a young camel (AAz)], as though he said
or by inception, [And he delivers; while يُنقِّل may be in the subj., as coupled to ليلَقُّها، and deliver (AAz)].

§ 418. You say أريد أن تأتيني ثم تحرثني I desire that thou wouldst come to me and afterwards talk to me; and the ind. is allowable, and afterwards thou wilt talk to me: and Khl allows an option in the saying of ‘Urwa al’Udhri

ولما هَوَّ الاَن اِرَاحا فتجأة تأبهت حتَّى ما أكاد أجيب

between the subj. in فاتية، [Nor is it aught but that I see her unexpectedly, and then am stricken dumb, so that I am not on the point of answering (AAz),] and the ind., [And then I am stricken &c. (AAz)]: and an instance of anacoluthon [with the ،] is the saying of Abu-Ilahām at Taghlabī

على انتِ خُمِ الاماتي يوما اذا قضى قضىته ان لا يجز ويقضى

[It is (incumbent) upon the judge resorted to one day, when he passes his decree, that he act not unjustly; and he shall deal impartially (Jsh)], i. e. علية غير النجور وهو يقضى Not to act unjustly is incumbent upon him; and he &c., like as you say عليه ان لا يجز وينبغي له كذا and such a thing behoves him. S says that in accordance with this ex. the ind. is allowable in the case of all these ps. that associate (M).
§ 418. A. The aor. v. is put into the subj. by means of 
(IA, Sh) allowably, not necessarily, suppressed (Sh),
[i.e.] suppressed or expressed (IA), after (IA, Sh) a con-
junction (IA), [vid. one of] the four ps., the ﬂ, the ﬀ,
and ﬀ (Sh), when preceded by (IA), [i.e.] when
coupling to (Sh), a pure n., [i.e. such as the sense of the
v. is not intended by (IA),] as [after the ﬀ (Sh)] in the
saying [of Maisün Bint Bahdal (Sh) wife of Mu‘awiya (J)]

(IA, Sh) And the wearing of a woollen cloak and that
mine eye be cool from tears are dearer to me than the
wearing of fine garments (J), related with ﬀ in the subj.
by means of ﬀ understood, as being coupled to ﬀ,
as though ﬀ were said (Sh), ﬀ with that to
which it is prefixed being renderable by an inf. n. cou-
pled by the ﬀ to the preceding inf. n. (J); and [after the
(IA, Sh)] in the saying

(IA, Sh) Had there not been an expectation of a suppliant
and that I gratified him, I should not have preferred in
donation contemporaries of others to mine own contempo-
rary, i.e. I should have given unto mine own equal in age
also, and not postponed him (J), his being governed in the subj. by لِانِ成为一个 allowably suppressed (IA), and being with it renderable by an inf. n. coupled by the فِ لَوْلا تَوقَعُ مَعْمُورَ فَأَرْضَى اِيَّاهُ (J); and [after ثم (Sh)] in the saying [of Anas Ibn Mudrika alKhath’ami (J)]

(Ia, Sh) Verily I and my slaying Sulaik, then that I should pay the price of his blood, are like the bull being beaten when the cows have loathed the water (J), the practice of the Arabs being to beat the bull, that the cows may go to the water and not refuse it, to escape being beaten themselves, the cows not being beaten because they are too weak to bear it (Sh), where is governed in the subj. by لِانِ成为一个 allowably suppressed (IA), and with it is renderable by an inf. n. coupled by ثم to the preceding inf. n., i. e. لِيُقْتُلَ سَلِيْكَا ثُمَّ عَقْلَةٌ (J); and [after ثم (Sh)] in رَحْياً أَوْ مَيِّ. أَوْ حَجَابٍ أَوْ يُبْسِلُ رُسُولًا XLII. 50. 51.

Nor hath it been suitable, or belonged, to a human being that God should speak to him save by inspiration, or from behind a veil, or so that He should send a messenger,
[read among the Seven (Sh$_i$) with ⌜پرسل governed in the subj. (IA, Sh) by ʿīn an allowably suppressed, because it is preceded by ʿوحيا, which is a pure n. (IA), and ʿرسلا in the sense of ʿرسلا being inf. ns. occurring, like the adv. ʿمت وراء حجاب, in the place of the d. s., i. e. ʿمتوجیا or مسمعا ʿمت وراء حجاب or موسلا (K), and with the ind., [as meaning or He sendeth or coupled to ʿمتوجیا or sending (K),] and لَوْ أَن لى ِبِكَمْ قُوة أو أَوْى XI. 82. Had I but strength against you, or that I should betake myself; read with the subj. [by subaudition of ʿین (K)], because preceded by the pure n. ʿقوة, as though ʿقوة أو أَوْى or ʿيمة were said: whereas in ʿمت وجیا, though the coupling is to a preceding n., i. e. ʿمت وجیا, still that n. is not pure, so that there the subaudition of ʿین is necessary, not allowable, contrary to the present question, where it is allowable, nay, IM prescribes that expression is better than subaudition (Sh); while in the الطائر فیغصب زید dziable What is flying, so that Zaid gets angry, is the fly ⌜یغصب [179] must be in the ind., because it is
coupled to which is an impure n., i. e. such as the sense of the v. is intended by, since it occurs in the place of the v., as being a conj. of the conj. being properly a prop., so that is put in the position of , the o. f. being , and the v. being forsaken for the act. part. when is put, because is prefixed only to ns. (IA). Suppression of [the subjunctival (ML)] while it still governs the subj. (IA), is regular in (the aforesaid) known positions, and (ML) is anomalous, [not to be taken as a precedent (IA), in others (ML), (i. e.) in other than the before-mentioned cases of necessary or allowable suppression (IA),] as in Seize thou the robber before that he seize thee (IA, ML), i. e. and the saying [of 'Amir Ibn Juwain atTā'i (Jsh)] And I have not seen the like of her a spoil of one; and I restrained myself from making prey of her after that I was on the point of doing it, i. e. (Jsh)], though Mb says that the original form was , the 1 having
been elided, and the vowel of the ș transferred to the preceding letter, which is better than the saying of S, because the latter understands آٰ in a position where it ought not to occur expressed, vid. the pred. of كان [460] (ML), and the saying [of Tarafa (J)]

الآ أيا ذا الزجرؤ أحضروذى
وأنا أشهد اللذات هل أنت محذدي

in the version with أُل أحضر in the subj., i. e. أُل أحضر (IA), renderable by an inf. n. governed in the gen. by a suppressed prep., i. e. عن حضور الوغى. Now, O thou that foriddest me from being present at the fray and from attending festivities, wilt thou be my preserver (when I comply with thee in that)?, the suppression of آٰ here being made approvable by its presence in what follows, as in تسمع بالمعيدي اللغ. That thou shouldst hear &c. with تسمع in the subj. (J). When, however, the v. is put into the ind. after the suppression of آٰ, the case becomes easy; but, notwithstanding that, is not regular: and hence XXX. 23. [175], تسمع بالمعيدي اللغ [2], and the better known version in the verse of Tarafa [1] (ML).
THE APOCOPATE.

§ 419. The apoc. is the aor. v. to which one of 15 instruments is prefixed (Sh): which instruments are of two kinds, first such as apocopate one v. (IA, Sh); these are four [in number] (Sh); i.e. (1) لَمَّا (IA, Sh), as CXII. 3. 4. [404] (Sh); (2) لَم (IA, Sh), as LXXX. 23. [404] and III. 136. [411] (Sh); both of which denote negation, are confined to the aor., and change its sense to the past, that which is denied by لَمَّا being only [a past] contiguous to the present (IA); (3) the imp. لَم (IA, Sh), as لَمْ فَمَنْ سَعَةَ مِنْ سَعْتِهِ LXV. 7. Let a possessor of abundance expend of his abundance (Sh); (4) لَا in prohibition, as لَا تَحْذِزْ إِنَّ الَّذِي مَعَنَا IX. 40. Grieve thou not; verily God is with us (IA, Sh); both of which are sometimes metaphorically applied to denote prayer, as لَا يَقِضِ عَلَيْنَا رَبِّنَا II. 286. Our Lord, chastise us not (Sh): secondly such as apocopate two vs. (IA, Sh); these are eleven [in number] divided into six classes; (a) denotative of mere dependence of the correl. upon the condition (Sh); i.e. (5) إِن (IA, Sh), as إِنْ تَعْقُدْوا تَعْقُدُ VIII. 19. And if ye return to warring with the Apostle, We will
return to his assistance (Sh); and (6) (IA, Sh), as

And verily thou, whenever thou shalt do what thou art enjoining, thou wilt find him that thou enjoinest to do it to be doing it (J); (b) denotative of rational objects, and subsequently made to imply the sense of condition; i.e. (Sh) (7), as IV. 122. Whoso worketh evil shall be requited for it (IA, Sh); (c) denotative of what is not rational, and subsequently made to imply the sense of condition; i.e. (Sh) (8), as َوَمَا مَن يَعْمَل سُوءًا يَعْجُز بِهِ IV. 122. Whoso worketh evil shall be requited for it (IA, Sh); (c) denotative of what is not rational, and subsequently made to imply the sense of condition; i.e. (Sh) (8), as َوَمَا مَن يَعْمَل سُوءًا يَعْجُز بِهِ

And whatever ye do of good, God will know it; and (9), as مَهَّما تَأْتَنَا بِمَبْتَبَتٍ 

And whatever sign thou bring unto us, that thou mayst enchant us therewith, we shall not be believers in thee (IA, Sh); (d) denotative of time, and subsequently made to imply the sense of condition; i.e. (Sh) (10), as (IA, Sh) مَتَى (424) [IA] [and]
Whenever, i.e. If at any time whatsoever, we grant thee safety, thou wilt be safe from others than us; and when thou obtainest not safety from us, thou wilt not cease to be afraid (J); (e) denotative of place, subsequently made to imply the sense of condition; i.e.

اينما تكونوا يدرككم الموت

IV. 80. Wheresoever ye be, death will overtake you (Sh), [or, as IA says,]

». اينما الاربع تمبها تمـل

(by Hassan Ibn Dirar alKalbi, The beloved is like a spear-shaft growing in a place where water collects; wherever the breeze sways it, wherever it sways it, it sways, اينما being [composed of اين, ] a cond. n. governing the suppressed تمبها and تمـل in the apoc., and red., and the aor. v. in the expressed تمبها being in the apoc. as expos. of the suppressed apoc. (J);)

». اينما

My two friends, whencesoever ye shall come to me, ye shall come to a brother that will not seek aught else than what will gratify you, غير being direct obj. of يحـارل (J); and

» حينما تستقر قدر لك الله نجاحا في غابر الأزمان

h
(IA, Sh) Wheresoever thou art straight, i. e. moderate and well conducted, God will decree for thee success in future times (J); (f) vacillating between the [last] four classes; i.e. (Sh) (15) (IA, Sh), which in इतिमः यिम तिम मुहः Whichever of them stands, I shall stand with him is of the category of में, and in इतिमः त्रिक्ष त्रिक्ष त्रिक्ष त्रिक्ष Whichever of the beasts thou ridest, I shall ride is of the category of मा, and in इतियोऽ तिम अच्छः On whatever day thou fastest, I shall fast is of the category of मां, and in इतिकः निः नुः निः नुः In whatever place thou sittest, I shall sit is of the category of इतिमः (Sh).

The instruments which apocopate one v. are all ps.: and (IA) of those which apocopate two v. अनि and एन्दा are ps. (IA, Sh), अनि by common consent, and एन्दा according to S and the majority, while some hold it to be a n. (Sh), and the rest are ns. (IA, Sh) by common consent except in the case of में, and more correctly in its case, as is shown by VII. 129., for the pron. in the gen. relates to it, and the pron. relates only to a n. (Sh). The first (IA, Sh) v. (Sh) [or] prop. (IA) is named condition [or prot.] (IA, Sh), because it is a sign of the existence of the second v. and the sign is named शर्त (Sh); and the first prop. must be verbal (IA): the second (IA, Sh) v. (Sh) [or] prop. (IA) is named correl. and apod. (IA, Sh), from being likened to the reply to the question and requital
of actions, because it occurs after the occurrence of the first, like the reply after the question and the requital after the deed requited (Sh); and the second prop. is generally verbal, but may be nominal, as

\[\text{إِنَّ جَاءَ زَيْدٌ إِكْرَمَتُهُ.} \]

or

\[\text{جُنْبَ الفُضْلِ.} \]

If Zaid come, I will honor him or he shall have favor. When the condition and apod. are verbal props., (1) the two vs. are preterites in the [inflectional] place of the apoc., as

\[\text{إِنَّ إِحْسَانَتَكُمْ إِحْسَانُكُمْ لِلَّهِ.} \]

XVII.

7. If ye do good, ye will do good for your own souls;

(2) they are both aorists, as

\[\text{وَإِنْ تَبَدَّوا مَا ذَيْ أَنْفَسَكُمْ أَوْ نَخْفَفَهُ يَحْسَبُكُمْ بِإِلَلَّهِ.} \]

II. 284. And if ye display what is in your souls, or conceal it, God will reckon with you because of it; (3) the first is a pret. and the second an aor., as

\[\text{مَكَانِ يَرِيدُ الصَّيْحَةُ الدُّنْيَا وَزُينَتُهَا نُوُفُّ الْيَمَمِ أَعْمَالِهِمُ فِيهَا.} \]

XI. 18. Whoso is desiring the present life and its pomp,

\[\text{نَفَعُولُنَا يِبْنِيِّ الْأَلْقَابِ وَالْوَرَيدَ.} \]

We will fully repay to them their works therein; (4) the first is an aor. and the second a pret., which is rare, as

(IA), by Abū Zubaid, praising a person addressed by

\[\text{kَنْتُ منِّي كَنْتَ مَنِّي كَالشَّجَّيَ بِيِّ حَلَقَةَ وَالْوَرَيدَ.} \]

Whosoever beguiles me into evil, the being i.q. في,... thou wilt be in respect of him like the choking obstruction between his windpipe and the jugular vein, the в. in being in the [inflectional] place of an apoc. (J), and

\[\text{يَقُومُ لِيِّ الْقَدْرُ غَفْرَةً لَّهُ مَا تَقَامُ مِنْ ذَنِيَّةٍ.} \]
Prophet Whoso performeth his devotions throughout the Night of Power, unto him will be forgiven what hath preceded of his sin. When the condition is a pret. and the apod. an aor., the apod. may be either an apoc., as

If Zaid come, 'Amr will stand, or an ind., as

And if a friend come to him on a day of soliciting, he will say, My property is not absent, nor refused, where the prop. is in the [inflectional] place of an apoc. (J), either of which is good (IA), though the apoc. is better than the ind., [on which see §. 586 and below:] and what is meant is pret. even though [not literally, but only] ideally, as

which is good, though with the apoc. is better, If he stand not, I will stand (J): but when the condition is an aor. and the apod. an aor., the apoc. is necessary [in both], it being weak to put the apod. into the ind., as in

(IA), by Jarir, O Akra' Ibn Habis, O Akra', verily thou, if thy brother be overthrown, wilt be overthrown, the prop. being in the [inflectional] place of an apoc.; this [rule], however, is subject to the restriction that the v. of the condition be not denied by ह, for, if so, the ind. in the apod. is good, though the apoc. is better, as
The v. of the condition must not be (1) past in sense, so that

is not allowable, and the text

V. 116. If I have said it, Thou hast known it means If it appear that I have said it, like

(Sh), by Zā‘id Ibn Sa‘ā’i’a alFak‘asi addressing his refractory wife, Whenever we trace our lineage, it will appear that an ignoble woman did not bear me, and thou wilt not find any means of escaping from that thou shouldst acknowledge it, the pron. being made fem. from relation to the generated from (N), for the apod. here is like the condition in the text; (2) requisitive, so that or or is not allowable; (3) aplastic, so that or is not allowable; (4) joined with an amplification [578], so that is not allowable; (5) joined with , so that or is not allowable; (6) joined with a neg. p., so that is not allowable, unless it be or , as in V. 71.

And if thou do not, thou hast not delivered His message
VIII. 74. If ye do it not, there will be sedition in the earth (Sh). When the correll. (Sh, ML), as sometimes occurs (Sh), is one of the things that do not become a condition (Sh, ML), it must be joined with the ُفَ (Sh), [so that] the ُفَ becomes a cop. for it (ML); namely, (1) when its v. is a pret. in (Sh, ML) form and (ML) sense (Sh, ML), whether properly (ML), as

ٍُفَ اَنَّ ٌقَيْسَةً ُقَدْ مِنْ تَبَلْ ُأَصَدَقَت

XII. 26. If his shirt have been rent in front, she hath spoken truth (Sh, ML), where َتَأْتَى is to be supplied, and

XII. 77. [below], or tropically, as

وَمَسَّ جَارٌ بِالسِّبَتَةِ ُفَ كُبْتُ وَجَوهُهُمْ فِي النَّارِ

XXVII. 92. And whoso committh iniquity, their faces have been cast downwards into the fire, this v. being treated like what has come to pass because of the certainty of its coming to pass (ML); (2) when its v. is (Sh, ML) requisite (Sh) [or otherwise] originative (ML), as

أَيْ كَانَتْ تَحْبُسُ اللَّهُ ُكَانَتْ رَأْيَةً ُخَاتَبَعَنِي

III. 29. If ye love God, follow me (Sh, ML) and

لَا يَخْفَ

LXXII. 13. And whoso believeth on his Lord, let him not fear in the reading with the apoc., ُيُخْفَ ُبِرَاءَةٌ ُلَا يَخْفُ with the ind. ُلَا is the neg. ُلَا, which may be conjoined with the v. of the condition, and apparently, therefore, the ُفَ should not be prefixed, but this v. is constructed upon a
suppressed inch., i.e. ْفَهَرُ لا يَحْتَافُ (he) shall not fear; so that the prop. is nominal, and therefore needs the ف or إنا, and there is a like ellipse to be supplied in وَمَنٌ عَانَ فَيَنْتَقِمَ اللَّهُ مِنْهُ V. 96. And whoso reverteth to the like of this, God will take vengeance upon him, i.e. ْفَهَرُ يَنْتَقِمُ اللَّهُ, otherwise the apoc. and omission of the ف would be required (Sh), and as إن أصبع مازك غورا فعى يائيكَ بعسا معيًّي.

LXVII. 30. If your water become sunken in the ground, who shall bring you running water?, which contains both nominality and originativeness, أن قام زيد فرَالله لاقومي If Zaid stand, by God I will assuredly stand, and إن لم يتب زيد فيه خسرة جنلا If Zaid repent not, Oh! his perdition as a man! ; (3) when the correl. is a verbal prop. like the nominal, i.e. (ML) when its v. is asplastic, as إن ضرٌّ إلا أنَّ منك مالا ورداً فعسٍ ري أو يتبي خربا من جنتك XVIII. 37. 38. If thou consider me [166] to be less than thou in substance and offspring, haply my Lord mayouchsafe me better than thy garden, إن تَبَدَوا الصَّدَاقَاتِ فِئَنَا هِي II. 273. If ye display the alms, most excellent will it be as a thing [471], they, i.e. the display of them, وَمَن يَكُونُ الشَّيْطَانَ لَكَ كُرِيّٰنَا نَسْئَرُ كُرِيّٰنًا IV. 42. And to whomsoever Satan is a yokefellow, evil is he as a yokefellow (Sh, ML), and
And whoso doeth that is not of God in anything (ML); (4) when its v. is joined with (Sh, ML) an amplificative (Sh) [or] some [other] p. of futurity (ML), as

And, if ye fear impoverishment, God will enrich you and

And whoso repudiatheth His service and disdaineth it, He will gather them unto Himself; all of them, (and requite them) (Sh), [and] as

And whatsoever ye do of good, ye shall in no wise be denied the recompense thereof (ML); (5) when its v. is joined with

If he steal, a brother of his hath stolen before; (6) when its v. is joined with a neg. other than ل or ل as V. 71.

And whoso turneth upon his heels back from the faith shall not harm God at all by his apostacy, but himself (Sh); (7) when it is joined with a p. that the head [of the sentence] belongs to, [because the prop. headed by such a p. is not fit to occur as a condition (DM),] as

So that, if I perish, (many a) one possessed by rage,
whose blaze of hostility is on the point of flaring out fiercely against me (T), Jsh), ḫaʾb, to which the head [of the sentence] belongs [505], being supplied after the ف [515] (ML), [though] I say that the ف is put here because the full phrase is تا لام و الشاعب رضي حُنَيْن the matter and the case are that many &c. (T); (8) when it is a nominal prop. (Sh; ML), which [also] cannot be a condition (IA), in which case it must be conjoined with the ف, as رَوْنَ يُمْسِك بِحَبَّ أَذَّنَعُهُ عَلَى كُلِّ شَيْءٍ تَدْيُر VI. 17. And, if He touch thee with good, He is powerful over everything, [i.e. is able to perpetuate it (B),] or with the اِذَا that denotes unexpectedness of occurrence (Sh, ML), which sometime acts as a substitute for the ف (ML), as XXX. 35. [1] (Sh, ML). The ف is sometimes suppressed by poetic license, as

من يَفْعَلِ الحَسَنَاتِ اللّهُ يَشْكُرُهَا وَالشَّرُّ بالشَّرِّ عَنْدَ اللّهِ مَثَلًا (ML), by 'Abd ArRahmān Ibīn Hassān Ibīn Thābit, Whoso doeth good deeds, God recompenseth them; and the evil proceeding from the servant with the evil that is its re- quital are alike in the presence of God (Jsh); but Mb is said to have disallowed that even in poetry, and asserted that the [true] version is من يَفْعَلِ الصَّبْرِ فَالرَّحْمَيْن يَشْكُرُهَا; while Akh is said to have held that it occurs in chaste prose, and IM allows it in prose as an extraordinary case.

The prop. occurring after the ف and اِذَا as correl. of an
Apocopative condition [426] has an inflectional place, [that of the *apoc* (DM),] because it is not headed by a single [v. (DM)] that receives the apocopation literally, as اِنْ قَتَنِيْ أَكْرِمْتُكَ, or constructively, as اِنْ تَقْمَ اَّمَّمُ; e.g. VII. 185 [1] and XXX. 35. [1]: and the understood is like the present َفْ, as in مَّيْ يَفْعَلْ الْخَ, and, according to Mb and one of S’s two methods [below], وَأَنَّ اِتْبَآَا الْخَ (ML). There are three questions of suppression in the category of the condition and *apod*. (Sh): (1) the *apod.* is suppressed (IA, Sh) by itself (Sh), and the *prot.* serves as a substitute for it (IA), which is contingent upon two matters, (a) that it be known (Sh), which is the case when its suppression is indicated (IA), and (b) that the *v.* of the *prot.* be a *pret.* (Sh), as فيْ قَلْمُ اِنْ فَعَلْتَ Thou wilt be a wrong-doer, if thou do, thou wilt be a wrong-doer (IA, Sh), where both matters exist (Sh), the *correl.* being suppressed because َأَنْتُ طَأْلَمَ indicates it, and the full phrase being فيْ قَلْمُ اِنْ فَعَلْتَ َأَنْتُ طَأْلَمَ; and this is of frequent occurrence (IA); whereas َأَنْتُ فَقَمْ and the like, where there is no indication, are disallowed because the two matters are non-existent; and َأَنْتُ قَمْتَ and the like, where there is no indication, because the 1st matter is non-existent; and فيْ قَلْمُ اِنْ فَعِلْ and the like, because
the 2nd matter is non-existent; the text says

وَأَنَّ كَانَ كَبِيرٌ عَلَيْكَ إِعْرَاضُمْ فَأَرَى أَسْتَطَعْتَ إِنْ تُبْتَغِي نُفَقَةً فِي الْأَرْضِ

أَوْ سَلَّمَ فِي السَّمَاءِ تَنَائِيَّةَهَا بَ愉َةً VI. 35. And if their aversion have become grievous unto thee, then if thou be able to seek out a passage into the earth or a ladder into heaven and bring unto them a sign, do thou [so] (Sh), the correl. of the second condition being suppressed (B), in full (Sh, B), and the whole forming the correl. of the first (B), and the suppression in this text is extremely beautiful, because there is added to the existence of the two conditions the length of the sentence, which belongs to that [set of conditions] with which suppression is good (Sh): (2) conversely (IA) the v. of (Sh) the condition is suppressed (IA, Sh) by itself (Sh), and the apod. serves as a substitute for it (IA), which is (IA, Sh) rare [420] (IA) [and] also contingent upon two matters, (a) that it be indicated, and (b) that the condition occur after (Sh), as (IA, Sh) تَبْ وَلَا عَاقِبَتَكَ Repent thou; and if thou repent not, I will punish thee, i.e. وَلَا تَبْ, and

(Sh, IA), by Muḥammad al-Aḥṣāṣ bidding Māṭar [48] divorce his wife, And divorce thou her, for, the فَ being causative, thou art not a mate for her; and if thou
divorce her not, the sword shall smite the crown of thy head (J), i.e. \( \text{لا تَنْصَلُهَا} \) (IA), originally \( \text{وَأَلَّا} \), the of being converted into \( \text{ج} \) and afterwards incorporated into the \( \text{ج} \) of the neg. \( \text{لا} \) (J); but sometimes that is not after \( \text{لا} \), in which case it is anomalous, except in such as [98], in which case it is regular, the entire prop. of the condition, however, not being suppressed therein, but part of it, which is likewise the case in such as IX. 6. [23], so that neither of them belongs to what we are engaged in; and generally it occurs when the instrument [of condition] is conjoined with the neg. \( \text{لا} \), as exemplified: (3) [420] (Sh). The suppression of the correl. is (Sh, ML) (1) disallowed, i.e. where the two conditions mentioned are non-existent, or one of them is so (Sh); (2) allowable (Sh, ML), i.e. where they both exist, but the indication is not a prop. previously mentioned in that sentence literally or constructively (Sh), as in VI. 35. (ML); (3) necessary, i.e. where [the two conditions exist and] the indication (Sh, ML) of the correl. (ML) is (Sh, ML) the prop. mentioned (Sh) before the condition, as \( \text{خَيْرَةً} \) or around it, as [427] (ML). The [prop.] literally pre-
ceding is like \( \text{إنّ تظلم أن فعلت} \) and the constructively preceding has two phases, \( \text{إنّ قام زيد اقوم} \), I will stand if Zaid stand and \( \text{وأي أتاة الغ} \), for (Sh), according to [the other method of (ML)] S [above] (Sh, ML, J), it is a case of hyst.-prot. (ML), [i.e. the prop. composed of] the [posterior aor. (Sh)] ind. [and its ag] is meant to be understood as preceding the instrument (Sh, J) of condition (Sh), and is indicative of the [suppressed (J)] correl., but is not itself the correl. (ML, J), the o. f. being \( \text{يفقول أبي أتاة} \) and \( \text{إن قام} \) (Sh), so that [the correl. is necessarily suppressed, and] it is as though he said \( \text{ويقول أن أتاة خليل يوم مسيئة يقل الغ} \) And he will say, if \& c., (he will say) etc. (J); whereas, according to Mb [and the KK (J) and S in his former method], the ind. itself is the correl., the \( \text{ف} \) being supplied (Sh, J), i.e. \( \text{يقول} \) \( \text{ف} \) \( \text{لأخ} \), [like V. 96.,] and the aor. with the \( \text{ف} \) is necessarily in the ind., because it is really an enunc. of a suppressed inch., so that the nominal prop. with the \( \text{ف} \), in the place of an apoc., is the correl. of the condition; while, according to IA [above], the correl. of the condition occurs as an aor. v. in the ind., not in the apoc., because the v. of the condition is a pret.—though their saying that the ind. itself is a correl. means that it is a correl. in sense, not in form, because it is an ind., nay, on the contrary, what is in the place of an apoc. and correl. is the prop. \( \text{يقول} \), an aor. v. in the ind., and its ag. a pron. allowably latent in it——
and with this *ind.* the ف is not supplied, because (J), if the *correl.* be suitable for being a condition, like the *aor.* not denied by مَا or لَي, nor conjoined with the *p.* of amplification or with تُق, it need not be conjoined with the ف, as ائِن جاء زيد يجيب عمرو (IA), the *apoc.* not appearing in it only because the instrument, when its influence does not appear in the *pret.* condition, is too weak to govern the *correl.* (J); and [similarly] نُوفَى with lightening [of the ف] and (K, B) retention of the بي (K), [i. e.] the *ind.* (B), is read [by AlHasan (K)] in XI. 18. [above], because the condition is a *pret.*, like وَإِن آتِاء الله (K, B): (2) [427].

§ 420. The 3rd question is the suppression of the instrument and *v.* of the condition (Sh); [for] in the *correl.* of (M, IA) the things before mentioned [411], except negation [422] (IA), [i. e.] command, prohibition, [prayer,] request, [excitation,] wish, and interrogation (M), you may apocopate (M, IA) by means of أن understood (M), when the [illative] ف is dropped and *apod.* is intended, as زُرْفِي أَزْرُك Visit thou me; I will visit thee, and similarly the rest (IA), e. g. لا تفعل يكي خيرًا لَك Do thou not; it will be good for thee, وَإِبِي بُيِّنِي أَزْرُك Where is thy house? I will visit thee, لِيَتَأَمَّلَ عَلَندَا يَدْرِسُنا Wherefore wilt thou, وَلا تَنْزَلُ تَصْبِ خَيرًا Wilt thou not, or Wherefore wilt thou
not, alight? Thou wilt get good (M). Its condition is
that the instrument and v. be preceded by a requisition
(1) of the form and sense of the condition, as
in full فَأَلْيَنَى أَكْرَمَكُ Come thou to me; for if thou
come to me, I will honor thee, أَكْرَمَكُ being in the apoc.,
according to the correct doctrine, in the correl. of a sup-
pressed condition indicated by the mentioned requisitive
v., (2) of the sense thereof only, as قَلْ تَعَاوَلَا أَتْلَا مَ حَرَمٍ
فَأَلْيَنَى أَكْرَمَكُ VI. 152. Say thou, Come ye near; I will rehearse
what your Lord hath prohibited unto you, where فَأَلْيَنَى تَعَاوَلَا may not be supplied, because تَعَاوَلَا is an aplastic v. having
neither aor. nor pret., so that some have fancied it to be a
verbal n.; but there is no difference between requisition
by means of the v., as exemplified, and [requisition] by
means of the verbal n. [421], as
by 'Amr son of Allīnāba (Sh), who was his mother,
his father being Zaid Ibn Manāt a heathen, And my
saying whenever it [hisْ] heaves and surges, Be
steadfast; thou wilt be praised or find thy rest (SM),
being in the apoc. (Sh, SM) as correl. of requisis-
tion (SM) after مَكَاتِبْ تَحْدِيٕدٕي or تَثْرِيّسٕي
الْمَكَاتِبْ being in the apoc. (Sh, SM) in the sense
of أَكْرَمَكُ (Sh). Some say that the correl. is put into
the apoc. by means of an assumed condition, i.e.
others, by means of the prop. before it (IA): [and] is allowed to be understood because these things indicate it; Khl says that the correl. is in the apoc. because all these commencements contain the sense of (M). Suppression of the cond. prop. is regular after requisition, as تابعوني يصبكم الله III. 29., i.e. , Follow me; for if ye follow me, God will love you; and occurs without it, as أن أرضي راسعة تابعوني XXIX. 56., i.e. Verily Mine earth is spacious; wherefore if to worship Me with purity be not practicable in this land (ML), worship ye Me (K) Me, worship ye Me (K, ML) in another (ML), the ف (K, B) in (K) being [the cop. of] the correl. of a suppressed condition (K, B): and suppression of the cond. prop. exclusively of the instrument is frequent, as [419, where IA calls it rare], i.e. رأين لا تقبلها (ML).

§ 421. As before mentioned [411], when command is indicated by a verbal n. or the enunciatory form, its correl. is not put into the subj., [but into the ind.,] after the ف: and if the ف be dropped, it is put into the apoc., as صة أحسى إليك Be silent; I will be good to thee and حسبك الحديث ينم الناس Sufficient for thee is the story; the people will sleep (IA); [for] what contains the sense
of command or prohibition is on an equality with these two in that [respect], as

A man has feared God and done good, meaning

and Let a man fear and do, he will be recompensed for it, and

§ 422. The understood [condition] ought to be homogeneous [in negation and affirmation (AAz)] with the expressed [requisition] (M); [so that] the apoc. on the fall of the ف after prohibition is allowable only on condition that the sense would be correct in assuming to be prefixed to the ل (IA), and [thus] the condition of the suppression after prohibition is that the correl. should be a matter liked, such as entering Paradise and safety (Sh), as in [ لا تَكُفَرْ تَدخِلُ الجَنَّةُ Disbelieve thou not; (if thou disbelieve not,) thou wilt enter Paradise and (Sh)] لا تَدْخِلُ الْجَنَّةَ Approach thou not the lion; (if thou approach not the lion,) thou wilt be safe (IA, Sh), with َتَسْلَمُ in the apoc., because ْتَسْلَمُ would be correct [in sense] (IA): and therefore, [if it be a matter disliked, such as entering Hell and being devoured by the wild beast (Sh)] in [ لا تَكُفَرْ تَدخِلُ النَّارِ Disbelieve thou not; thou wilt enter Hell-fire and (Sh)] لا تَدْخِلُ النَّارَ Approach thou not the lion; he will devour thee (M, IA, Sh), the apoc. is not allowable, because
(M, IA) negation [Approach thou not] does not indicate affirmation [if thou approach] (M), [and] it is not correct [in sense] (IA), for which reason the subaudition is not allowable in negation [420], so that is not said; but (M) you put the ind. (M, Sh) by anacoluthon, as though you said for verily he will devour thee; or, if you prefix the ف, and put the subj., so that he devour thee, it is good (M); while Ks allows the apoc. (IA, Sh), because he does not stipulate that should be prefixed to the ی, so that he puts it into the apoc. as meaning [Approach thou not the lion;] if thou approach the lion, he will devour thee (IA); but he has no proof in the reading [of AlHasan (K)] LXXIV. 6. [1], because that may be meant to be understood as pausal, which is facilitated by its involving a production of affinity with the vs. mentioned with it, whereas to construe it to be a subst. for what precedes it, [i.e.LOCITY (K),] as some assert, is not good, because of the contrariety of their meanings and the want of indication of the second by the first (Sh).

§ 423. If you do not intend apod., and therefore put the ind., it will be (1) an ep., as XIX. 5.6. Then grant Thou to me from beside Thee, i.e. from Thy bounty and power, a successor that shall
be heir to me, (2) a d. s., as [not traceable in the Kur'ān] Then leave thou them in their rebelliousness confounded, or (3) anacoluthic and inceptive, as تم يدعوك Arise: he calls thee; and the text فاضرب لهم طريقا في البحر يبص لا تخاف دركا ولا تخشى XX. 79. 80. And make thou for them a dry way in the sea, not fearing overtaking nor dreading drowning, or Thou shalt not fear overtaking nor dread, admits of its being either a d. s. or anacoluthic.

§ 424. You say ائ تأتي تسألني إعطاك If thou come to me asking me, I will give to thee with the intermediate [aor. v.] in the ind., as says AlḤutai'a

مثى تأتي تSHA إلى ضوء ناره * تجد خير نار عندها خير موقد

(M) Whenever thou comest to him, i.e. 'Umar Ibn Al-Khaṭṭāb, directing thyself by night to the light of his fire, thou wilt find a most excellent fire, beside which will be a most excellent kindler, the prop. تSHA, consisting of an aor. v. in the ind. and its latent pronominal ag., being in the place of an acc. as a d. s. to the ag. of تأتي (J); and 'Ubaid Allāh Ibn AlḤurr says

مثى تأتي تSHA لنا في ديارنا * تجد حطبنا جبالا ونارا تاجبا

(M) [154] Whenever thou comest to us, visitest us, in our dwellings, thou wilt find huge firewood and a fire
has blazed up brightly (Jsh), putting it in the apoc. (M) as a [total (Jsh)] subst. (M, Jsh) for ُثائنا (Jsh).

§ 425. A v. (IA, Sh) in the aor. (IA) after the or و, (1) when it occurs after the condition and apod., admits of three moods (IA, Sh), the apoc., the ind., and the subj. (IA), as ُنيِعَفَر لَمَّا بَشَأَ. II. 284, after ُوَإِنْ تَبَدَّلْ أَلْحَقَ [419], read with the apoc. in ُنيِعَفَر (IA, Sh), as coupled (Sh, B) to the apod., and forgive whom He pleaseth (B), and ind. (IA, Sh, K) inceptively (Sh, B), as being ُنَفَرِ يَعِفُر, And He will forgive (K), and subj. (IA, Sh) by subaudition of ُأَن, which is of weak authority, transmitted by Ibn 'Abbas, so that He may forgive (Sh); and similarly ُفَأن يَهْلِكُ إِبْرَاهِيمُ يَهْلَكُ. II. 195, 284, after ُوَأَنْ نَلْتَخَذْ بَعْدَهُ عَيْشٍ [850] And if Abū Kābūs, surname of AnNu‘mān Ibn AlMundhir king of the Arabs, perish, the springtide of mankind and the sacred month will perish, i.e. men’s prosperity and security will vanish; and we shall hold after him the remnant of a life, flat in the back, having no hump, i.e. unprofitable (J), is related with ُنَلْتَخَذ in the apoc. (IA), [as] coupled to the apod. (J), and ُنَلْتَخَذ in the ind. (IA), the ُنَلْتَخَذ being inceptive, and the prop. ُنَلْتَخَذ the enunc. of a suppressed inch., i.e. ُنَلْتَخَذ, or the ُنَلْتَخَذ, coupling the
nominal prop. to the verbal prop. of the corol., And we shall, or and we &c., (J), and making the ظ denote simultaneity and ائ necessarily understood after it, while we hold, the subj. after the corol., though the ظ (like which would be the ف) is not preceded by one of the nine comprised in

Command, and pray, and prohibit, and question, and request because of their exciting; wish, and hope; in like manner negation has become complete, being allowable because the purport of the corol. is not certain to happen, since it is dependent upon the condition, so that what occurs after it resembles what occurs after interrogation, which is put into the subj. after the ظ of simultaneity and the illative ف (J): and similarly after ف [549] the apoc. and ind. are allowable, as وان تنولوا يستبدل قوما غيركم ثم لا يكونوا امثلكم XLVII. 40. And, if ye turn back, He will take in your stead a people other than you, and afterwards they will not become like you and وان يقاتلون يومكم الادبار ثم لا ينصرون III. 107. (M), in which last text, فمثلاً.image0x0 to 371x608.jpg being made to deviate from the predicament of apod. to that of inceptive enunciation, the ind. makes the negation of help an absolute promise and this enunciation is coupled to the prop. of condition
And apod., as though it were said And (I announce unto you that), if they fight with you, they shall turn to you the, i.e. their backs; and further, or moreover, denoting posteriority in degree, because the announcement that desertion shall be inflicted upon them is greater than the announcement that they shall turn their backs, (I announce unto you that) they shall not be holpen; whereas the apoc. (K), which is also read as coupled to بُعْلَوُا (B), would make the negation of help restricted to their fighting with them, like the turning of the backs, And, if they fight with you, they shall turn to you their backs, and further, or moreover, shall not be holpen (K): (2) when it occurs between the condition and apod., admits of (IA, Sh) two moods (Sh), the apoc. and subj. (IA), as "If thou come unto me and walk to me, I will honor thee (Sh), [and] as ابى يقِم يَخْرُجُ زَيْدُ وَيَخْرُجُ خَالِدُ أَكْرَمُ with in the apoc. or subj. (IA), an ex. of the subj. being

وصي يقترب منا ويبطض نوزة فلا يبَّطض ظلما ما أتَام ولا هضمًا (IA, Sh), where is governed in the subj. by necessarily understood after the of simultaneity, and together with ان is renderable by an inf. n. coupled by the to an inf. n. obtainable from the preceding v., i.e. من يكن منة افتراب وخشوع, the v. being in the subj.
though the is not preceded by one of the before mentioned nine, because of the resemblance of condition to interrogation in lack of certainty, *And whoever draws near to us while he is lowly, we will shelter* (nor. *apoc. of أَدْوَى*) *him; then let him not dread oppression, so long as* (the adverbial infinitival *ـًا*) *he tarries, nor wrong.* In the 1st case the *apoc.* is of stronger authority than the *ind.*, and the *ind.* than the *subj.*; and in the 2nd the *apoc.* is strong, and the *subj.* weak, in authority; while the *ind.* is forbidden, because inception is not allowable before the *correl.*, though some argue that there is nothing to hinder the *ind.* as being an *enunc.* of a suppressed *incl.* and forming [together with its *incl.*] a parenthetical *prop.* between the *v.* of condition and the *correl.* (J).

§ 426. S asked Khālīfah about [574], i.e. my death, unto a near term, i.e. for a little while, so that I may give alms? And I will become one of the righteous; and he said, This is like the saying of ‘Amr Ibnu Ma‘dīkarīb

أَلَّا أَخْرِتْنِي إِلَيْ أَجْلُ َّيْ َّرَبِّي فَاصْدِقْ وَأَكْنِ مِنَ الصَّالِحِينَ

LXIII. 10. *Wherefore wilt Thou not defer me* [574], i.e. my death, unto a near term, i.e. for a little while, so that I may give alms? And I will become one of the righteous; and he said, This is like the saying of ‘Amr Ibnu Ma‘dīkarīb

[Let me alone, so that I may go to one side one day, and fight the foes, and suffice thee, so that thou mayst not need to repel them on another side (AAz)], and like the saying [of Zuhair (AAz, Jsh)]
It appears to me that I am not an overtaker of what has passed away, nor outstripping, {i. e. able to escape (Jsh)}, a thing when it is coming (AAz, Jsh), like which is

مشهير ليسوا مصلحي عشيرة ولا ناهب إلا ببي نبرابها (D), by AlAḥwas alYarbūʿī, (They, i. e. The Banū Dārim, are) ill-omened fellows, who make not near kinsfolk to thrive, and whose raven crouks not save by reason of separation (Jsh)], meaning that, as they put the second [v.] into the gen. because the ب, being sometimes prefixed to the first, is as though it were expressed in it, so they put the second [v.] into the apoc. [538] because the first, being put into the apoc. when there is no ف in it [420], is as though it were in the apoc. (M). In this reading أن is coupled to what is before it by assuming the ف to be dropped and اصتنق to be in the apoc., which is named coupling to the sense, [because the antecedent is a correl. only as regards the sense, not as regards the letter, in consequence of the prefixion of the ف that prevents apocopation (420) (MA),] and is termed in reference to other than the Kurʾān coupling to the imagination [538]. Some, however, say that it is coupled to the [inflectional] place of فاصتنق, the place of which is the apoc., because it is the correl. of excitation, which is
governed in the *apoc.* by ـ supplied [420], and that it is like the coupling in VII. 185. [1,538] with [the reading of] the *apoc.*; and, according to this, in addition to the canon mentioned, [i. e. "the *prop.* occurring after the ف and إذا as *correl.* of an apocopative condition" (419) (MA, DM),] one should say "or as *correl.* of requisition": nor is this question [of the *correl.* of requisition (MA, DM)] restricted by the ف, because they recite as a case of that [coupling to the place of the *prop.* (DM)] the saying [of Abu Duwūd Juwairiya Ibn AlḤajjāj allyādī (Jsh)]

*Qabilunī bilītum waqī * إِصَالُهُمْ وَاسْتَدْرَجْ نُويَا [\[Wherefore give ye unto me your she-camel tied (in the time of heathenism) at the grave of its master without food and water (until it should die); may-be I shall become reconciled with you (MA, Jsh), because of your giving it to me (MA), and I shall bring my destination, orig. َ\(\text{بَلَّٰ يَضُرُّكَ مَثَلُّ إِنَّكَ} \)\(129\), gradually near by riding on that camel (MA, Jsh), \(\text{إِصَالُهُمْ وَاسْتَدْرَجْ نُويَا} \) being coupled to the place of \(\text{إِصَالُهُمْ وَاسْتَدْرَجْ نُويَا} \) without supplying a ف (DM)]; though F says that is coupled to the place of the ف constructively prefixed to لَعْلَيْ إِصَالُهُمْ and of what follows it, in which case I say that this here, [i. e. in requisition (DM),] is like مَنْ يَفْعَلُ إِلَّا الْإِصَالُهُمْ [419] in the *cat.* of condition. But the truth is that the coupling in the *cat.* [of coupling to the *correl.* of requisisi-
tion (DM)] is a coupling to the sense, [i.e. إن تُكْرِهِنِي and إن تبلُوْنِي أَسْتَدْرِجُ] because, the subj. after the ف in the text (DM)] being renderable by a n., [i.e. لِيْكَ مَنْ تَأخِيرُ فَتَصْدِقُ مَنْي (DM),] it and the ف cannot be in the place of the apoc. (ML).

§ 427. The second [phase of the constructively preceding prop. (419)] is when the condition is preceded by an oath, as in By God, if he come to me, I will assuredly honor him; for being the correl. of the oath, is meant to be understood as preceding beside it, and the correl. of the condition is suppressed because indicated thereby (Sh). The oath and condition are both in need of a correl. [650]. The correl. of the condition is either an apoc. or conjoined with the ف: and the correl. of the oath, if an aff. verbal prop., then, if headed by an aor., is corroborated by the ل and ق, as واللَّهُ إِنِّي جَاعِلُنِي لاَكُرُمَةُ By God, I will assuredly beat Zaid, and, if headed by a pret., is conjoined with the ل and ق, as واللَّهُ لَقَدْ قَامَ زَيْدُ By God, assuredly Zaid has stood; if a nominal prop., [is conjoined] with إِن and the ل or with the ل or إِن alone, as واللَّهُ إِنِّي زَيْدَا لَقَامُم By God, verily Zaid is standing or لَقَامُم assurredly Zaid is &c. or إِن زَيْدَا &c.; and, if a neg. verbal prop., is negatived by
By God, Zaid does not, or will not, stand. When a condition and oath come together, the correl. of the latter of them is suppressed because indicated by the correl. of the former; as where the correl. of the condition is suppressed because indicated by that of the oath (IA), [for] that the mentioned is the correl. of the oath is shown by its being corroborated, as in the [last, as well as in the first,] ex. and in

LIX. 12. [And (by God,) if they, i.e. the hypocrites, do help them, i.e. the Jews, they, i.e. the Jews or the hypocrites, shall assuredly turn their backs, and afterwards will not be holpen, but God will (K, B) forsake (B), destroy (K), them, and the help of the hypocrites or their own hypocrisy, respectively, will not profit them (K, B),] and by the ind. in (Sh); and as if Zaid stand, by God, 'Amr will stand, where the correl. of the oath is suppressed, because indicated by the correl. of the condition (IA): when, however, the condition and oath are both preceded by (IA, Sh) an owner of an enunc. (IA) [i.e.] something requiring an enunc. (Sh), the condition (IA, Sh) is preferred to the oath (IA) [and] must be regarded (Sh), whether it precede or follow (IA, Sh), so that it receives the correl., that of the oath being suppressed, as
Zaid, if he stand, by God, or by God, if he stand, I shall honor him (IA),

Zaid, by God, if he stand, I shall stand (Sh);

and the condition has been preferred, though rarely, when preceded by the oath, even though not preceded by an owner of an enunc., as

[by Al'Aš̄a (J),] the of being subsidiary to an oath suppressed, in full and in the apoc. as correl. of the condition, and the correl. of the oath suppressed, whereas in the ind. would be said, if the oath received the correl. because of its precedence, as is generally the case (IA), (By God,) if thou be proven by us, even after (being i. q. the end of a fight, when we might be supposed to be exhausted, thou shalt not find us shrink from the shedding of the blood of the people in a fresh conflict; but the majority disallow that, and explain such instances by holding the to be red., not subsidiary to the oath, so that here there is no oath, but only a condition, If &c., or, as AlFāridi says, may belong to the oath, the being elided for the sake of the metre; whereas, when an owner of an enunc. precedes, the condition must have the correl., because, if it were dropped, a hiatus would ensue in the
prop. of which the condition is a part, and the oath is uttered for mere corroboration (J). When a condition supervenes upon another, as

If thou eat, if thou drink, thou art divorced, the correl. mentioned belongs to the first, [not to the second, because in that case the second and its correl. would be a correl. to the first, so that the cop. ِف would be necessary, whereas there is no ِف (MA, DM),] the correl. of the second being suppressed, indicated by the first condition and its correl., [which are therefore posterior in sense (DM),] as they say of the correl. posterior to the oath and condition, [since they hold it to belong to the 1st, and the correl. of the 2nd to be suppressed, indicated by the correl. of the 1st (DM)]; and for this reason the critical theological jurisconsults [of the Shāfi‘i sect (MA, DM)] say in reference to the ex. mentioned that she is not divorced until the last [condition] be fulfilled first, and the first fulfilled last, because the full phrase is

If thou drink, then, if thou eat, thou art divorced: but they hold the text

Nor will my counsel profit you, if I desire that I should counsel you, if God do desire that He should mislead you to be a case in point, [لولا ينفعكم نصحي اني اردت ان انصح لكم اني كان الله يريد ان يغريكم XI. 36. Nor will my counsel profi-
being a condition and indication of a *correl.*; the whole
the indication of the *correl.* of *إن كان الله يريد أن يغريكم فإن أردتم أن تنصم
لكم لا ينفعكم نصيحى* If God do desire &c., then, if I
desire &c., my counsel &c.; for which reason we (B was a
Shafi'i) say that, if a man said
*إن كنت طالق أنْ نخلت الدار
إن كُلست زيدا* Thou art divorced if thou enter the house,
if thou speak to Zaid, and she entered the house and
afterwards spoke to Zaid, she would not be divorced (B);
(so that the second condition is prior in sense, as
in the first ex., a conclusion differently reached in the
case of the text by Z, who says that) the *apod.* of (the
second condition) *إن كان الله* is what is indicated by
*إن أردتم الله* , and this indicator is in the predica-
ment of what it indicates, so that (being virtually an
*apod.*) it is conjoined with a condition ( *إن أردتم الله*
*If God do desire etc., my counsel etc., if I desire etc.*)
as the *apod.* is conjoined with the condition in
*إن أحسنتم إلى أحسنتم بك ان أمكنني* If thou behave
well to me, I will behave well to thee, if it be in my
power (K)]; whereas this requires consideration, since
there are not two consecutive conditions followed by a
*correl.*, as in the [first] ex. and in
*إن تستغفروا بناء إن تذيعوا تُشددَوا* منا معاقل عز زنان الكرم
[If ye seek succour from us, if ye be terrified, ye shall obtain from us asylums of glory that nobility has adorned (Jsh)] and

فَأَيْنَ عُثِرَ بَعْدُهَا إِنَّ وَأَلَتَِّ نَفْسِي مِنْ هَذَا فَقُوْلاً لَا لَّا

by Ibn Duraid, [Then, if I stumble after it, i. e. this واقعة, if my soul seek escape from this واقعة, say ye two, Mayst thou not rise up (from this place of slipping)! (Jsh),] because in the text no correl. is mentioned, but only the two conditions are preceded by what is a correl. in sense to the first condition, [as B also says,] so that it ought to be supplied beside it, [that condition and its correl. being made an indication of the correl. of the second, and (DM)] the a. f. being

أَيْنَ أَرَدتَٰ إِنْ أَنْصُحَ لَكُمْ فَلَا يَنفَعُكُمْ بِيِنْدَمَانُ أَيْنَ كَانَ الْعَلُو If I desire &c., my counsel &c., if God do desire &c., while there is no reason for supplying the correl. after them both, and afterwards supplying it preceding beside the first condition (ML).
CHAPTER IV.

THE IMPERATIVE.

§ 428. The paradigm of the imp. [from every v. except أَكَلَ (L)] is upon the measure of the aor. (M, L) аоре. (L) act. voice second pers., the aug., however (M), [i. e.] the aoristic letter [404] (L), being elided (M, L) from it (L), as ضَرَبٌ ضَعُّ, and ضَرَبٌ ضَعُّ, and the like, where the initial [of the imp.] is mobile (M). When the imp. is formed from أَفْعَلُ, the disj. Hamza of the latter is put in the place of the aoristic letter, as أَكْرُمُ (L), the o. f. of أَكْرُمُ نَكْرُمُ, like نَكْرُمُ, in accordance with which أَكْرُمُ is elided (M): and, when it is formed from anything else (L), if its initial (M), [i. e.] if the second letter of the aor. (L), be quiescent, you put a conj. Hamza, [in order that you may not begin with the quiescent (M),] as إنْتَلِقٌ, أَضْرِبٌ, and إنْتَلِقٌ أَضْرِبٌ, and تستَصْرَجٌ, and تستَصْرَجٌ أَرْعُوٌ, and from أَرْعُوٌ إِنْتَلِقٌ أَضْرِبٌ, and the like, you restrict yourself to the elision [of the aoristic letter], as يَوْلِيِّ, يَدْحَرُّ, يْقُومُ, يُعِى (L). The imp. is formed
from the aor., not from the pret., because the two former are alike in indicating future time (D). The imp. of every v. to which a du. т, pl. т, or с of the second pers. sing. fem. is attached, is divested of the т [405], as إَفْلَوُا، إِفْلَّيْ، and [the imp.] of that [v.] to which it is not attached is made quiescent in the final, if it be sound, as أَنْفَعُ، and is curtailed of the final, if it be unsound, as اَخْشَ [431]. The conj. Hamza is pronounced with Kasr so long as it is not before an original Damm or an accidental Kasra, as ْدُهِبُ، where it precedes a Fatha, ْأَسْرُبُ، where it precedes an original Kasra, and ْأَرَمُو، where it precedes an accidental Damma; and with Damm before an original Damma, as ْأَخْرُجُ; and before an accidental Kasra may be pronounced either with pure Damm, as اَغْزِيْ يَا هَنْدُ، or with Damm smacking of Kasr, as اَغْزِيْ with a Damm inclined towards Kasra. The vs. اَكْلُ، اَخْدُ، اَمَرُ deviate from the analogy of the other vs. that have the second [letter] of the aor. quiescent, so that the conj. Hamza is not imported before their initials [in the imp.], but instead of that their initials are elided for lightness, because of frequency of usage: sometimes, however, they occur regularly, as أَوَلُْ، أَوْحَدُ، and the imp.
And enjoin thou upon thy family prayer and ḥajd al-wuṣūd ʿalā al-ʿaraf.

Accept thou the easy and enjoin the right (L).

The sign of the imp. is [a combination of two things (Sh),] (1) indication (IA, Sh) of requisition (Sh), [i.e.] of command, by means of its form (IA), and (2) reception (IA, Sh) of the ʿayn of the second pers. sing. fem., as ʿūṭā, derived from ʿāṭ, q. "aitā, the Hamza being converted, as in ʿāṭa, ḥāb (1), "āṭ, and ʿāṭ, from ʾaṭṭa, ʾaṭṭa, from ʾaṭṭa, ʾaṭṭa (D),] with Kasr of the t, [as of the ʿalā of ʿalā, both being imps. from ʾaṭṭa, ʾaṭṭa (aor.), ʾaṭṭa (inf. n.), ʾaṭṭa, ʾaṭṭa (inf. n.),] ʿalā, ʿalā, as says ʿAṣṣān (BS) Ibn Thābit, on being presented with a goblet of diluted wine (H),

Verily what thou didst offer me and I rejected was diluted (be thou slain!) (1); then give thou it not diluted (BS),] and (2) with Fath of the l, contrary to the assertion of Z that they are verbal ns. [187, 420], since they
indicate requisition and receive the ی (Sh): you say

[sing. masc. هاتب, pl. masc. هاتو، هاتو] II.

105. Give ye your proof, not ہائم, as the vulgar say,
sing. fem. (D) [ہاتی (Sh, D)] with Kasr of the بت, as

(Sh), by Imra al'Kais, When I say, Give thou, grant thou me my request, she advances towards me with swaying gait, slender in the flank, plump in the place of the anklet (EM),

pl. fem. هاتی، هاتی، du. masc. or fem. هاتی، هاتی، there being no distinction of gender in the du. of the imp., as there is none in the du. of the pron. in غلامهما and ضرهموا or in the sign of dualization in هاتانا and هاتانا; and an Arab, to whom a man said, said ما ہاتیك أطليك By God, I do not give to thee (D); [so that] the saying that it is a verbal n. is refuted by its plasticity and by the attachment of the prominent nom.

prons. to it (BS): and you say [in calling یا رجل تحالا، but reject the ی in continuous speech, as یا رجل تحالا (pl. masc. تحالا) رجل، as

تحالا نجد داریس الهد بیننا * کلانا علی ذاک العباد ملوم


Come ye, we will renew the obliterated covenant between us; each side of us is blameworthy on account of that churlishness (N), sing. fem.] تعلّى with Fath of the ل (Sh, N), like ٍ إسْعَى and ٍ إخْشَى (Sh), because it is the ع of the v., like the ع in تضاععٍ, and the ل of the v., which ought to have Kasr, has dropped off, the o. f. being تعلّى (N), though the vulgar, [the people of Makka (K),] say تعلّى (K) with Kasr of the ل, and a post-classical [(poet,) AlHamdâni (K),] said, [when in captivity to the Greeks (Jsh),]

اتول وَتَنَحَّت بِقُرْبِي حَماةَ

أيا جَارِتي هَل بَاتِ حَالَكَ حَالِي

مَعَادِ الهُورى مَا ذَقَت طَارِقَةٌ النّورى

وَمَا خَطَّرَتْ منْ الهُوم بِبَالٍ

أيا جَارِتي مَا أَنسَف الْدُّهْر بِينِي

تعالي اقتسِمْ الْهُومَ تعالي

تعالي تَري زُرَحا لَنِي ضَعيفةٌ

تُرَدُّ في جَسْم يُعْذِب بَالٍ
(Sh) I say, when a pigeon has cooed near me, O my female neighbour, has thy state become like my state? Love forefend! Thou hast not tasted the calamity of absence, nor have cares bestirred themselves in mind of thine. O my female neighbour, fortune has not dealt fairly between us; come, I will divide with thee the cares, come. Come; thou wilt see a feeble soul in me, agitated in a chastened worn body. Shall a captive laugh, and a freed one weep, and a grieved be silent, and a heart-whole mourn aloud? By God, I have been more meet than thou for tears and wailing, but my tears in the afflictions are precious! [the ل of being elided for lightness, like عافية, orig. بالية, whence the reading of AlHasan with Damm of the ل in IV. 64., the ل of the pl. being next to the ل of when the final is elided, so that the ل has Damm like تقدموا (K),] fem. pl. تعاَلَٰی, تعاَلَیٰن, تعالین XXXIII. 28. Come ye, I will give you the allowance of divorce, du. masc. or fem. تعاَلَیَا (N). If a word receive the ل of
the second pers. sing. fem., but do not indicate requisition, as اَنْزَالُ يَا هُنَّةُ, or indicate requisition, but do not receive that ى، as اَنْزَالُ يَا هُنَّةُ, it is not an imp. v. (Sh); if it indicate command, but do not receive the corrob. ى، it is a verbal n., as and حَبَلُ صَةٍ and حَبَلُ صَةٍ, which are ns., because you do not say حَبَلُ صَةٍ or حَبَلُ صَةٍ, though صَةٍ is in the sense of اَسْتَكِبَت and حَبَلُ صَةٍ is in the sense of اَبْتَلَى, whereas you say اَسْتَكِبَت and اَبْتَلَى (IA).

§ 429. In the pass. voice the imp. is formed by means of the p. prefixed to the aor. in the same way as لا or لِم [419], as لِتُضَرَّبَ أَنتَ Be thou beaten, thou, لِيُضَرَّبَ زِيد Let Zaid be beaten, and لِأَضْرَبَ أَنا Let me be beaten, me; and similarly in the act. voice but not in the second pers., as لِيُضَرَّبَ زِيد Let Zaid beat and لِأَضْرَبَ أَنا Let me beat, me, [165].

§ 430. It has occurred, though rarely, that the imp. has been formed in the second pers. act. voice by means of the p., as in the Prophet’s reading فِي ذَلِكَ فَلْتَفْرَحَا X. 59. [with the ك, which is the o. f. (K, B), though discarded (B), and is agreeable with analogy (K), Then at that then do ye rejoice, the repetition of the being for corroboration, like لا تَجْزَعَى أَلْحَ (62) (B), and
Take ye your places of repose said by him in one of the campaigns (K)].

§ 431. According to the BB (M), the imp. is uninfl. upon (M, Sh) pause (M), [i.e.] quiescence [159], or its substitute, because it is uninfl. upon what its aor. is apocopated with, so that it is uninfl. upon quiescence in such as اضرب, upon elision of the ن in such as اضربوا, اضرب، and upon elision of the unsound letter in such as اخش، اغز، and as اندهب الى فرعون انتطخي فقولا لتهترأ فيما XX. 45. 46.

Go ye two unto Pharoah; verily he hath become rebellious; and speak ye unto him with soft speaking, where اندهب and قول are uninfl. upon elision of the ن (Sh); but the KK say that it is apocopated by means of the ل understood, which is wrong (M).
CHAPTER V.

THE TRANSITIVE AND THE INTRANSITIVE.

§ 432. The v. is divisible into trans. and intrans. (IA). The trans. (IA, M) is that which arrives at its obj. without a prep., as ضربت زيداً (IA), [and] is of three kinds, trans. to one obj., as ضربت زيداً, [trans.] to two, as كسرت زيداً جبة I clad Zaid with a coat and علمت زيداً فاضلاً I knew Zaid to be excellent, and [trans.] to three, as علمت زيداً عمراً فاضلاً I made Zaid to know 'Amr to be excellent (M): the intrans. (IA, M) is that which does not arrive at its obj. save by means of a prep., as قام زيد (IA); مررت زيد, or which has no obj., as قام زيد (IA); [or it] is of one kind [only], that which is confined to the ag., as ذهب زيد (M). All vs., trans. or intrans., att. or non-att., share in two matters: (1) they govern the nom.; for, if non-att., they put the sub. into the nom., as كان زيد فاضلاً, if att. and in their original mould, they put the ag. into the nom., as قام زيد, and, if att. but not in their original mould, they put the pro-ag. into the nom., as رضى الأمر XI. 46. And the decree was fulfilled; (2) they put into the acc. [435] ns. other than [ns. of] five sorts,
(a) the assimilate to the direct obj., for according to the majority it is put into the acc. only by eps., as
(b) the pred., for it is put into the acc. only by the non-
att. v. and its variations, as
(c) the sp., for it is put into the acc. only by
the n. vague in sense, as رَتِّل زِبَّتا, or the v. unknown
in relation, as طَابِبُ زِبَّد نَفَسا, and its variations, as

The sign of the trans. v. is that a ə relating to other
than the inf. n. should attach itself thereto, namely the
ə of the direct obj., as the θ of the direct obj., as

The beat., i.e. ضربت الضربة زِبَّدا The beat.

the intrans. v. is that to which the ə of the pron. of other
than the inf. n. does not attach itself. The property of
the trans. v. is to govern its obj. in the acc., as
I studied the books, unless the obj. be its pro-ag., in which case it must be put into the nom., as The books were studied: sometimes, however, the direct obj. is put into the nom., and the ag. into the acc., when there is no fear of ambiguity, as in the saying The nail tore the garment; but that is not regular and is confined to hearsay (IA). The v. as regards the direct obj. is divisible into seven sorts: (1) it requires no direct obj. at all (Sh), [i.e.] it is intrans. (IA, ML), (a) when it indicates (Sh, IA, ML) (a) the coming of a thing into existence, as حدث أمر A matter came to pass, ثبت الزرع The seed-produce sprouted, and

[When winter presents itself (450), wrap ye me up warm; for verily the old man, winter enfeebles him (J),] the adv. in حدت إلى أمر being in my opinion an ep. of the post-pos. nom., which, having taken precedence of it, has become a d. s., so that it depends first and last upon a suppressed [word], namely unrestricted being, or being dependent upon the v. mentioned as a causative obj., whereas the discussion is concerning the direct obj., (b) the coming of a sensible quality into existence (Sh), [e.g.] cleanliness or dirtiness (IA, ML), as The night became long, The day became short.
The garment became worn out (Sh), نُطِفَ (Sh, IA), وُسِئِلَ (Sh, IA, ML), دُنِسَ, and دُنْسُ (Sh, ML), and َوَسْعَ (IA), “sensible” excluding such as علم, which is trans. to two objs., which is self-trans. to one, and فُرِحَ which is trans. to one by means of the p., as فُرِحَ بِزيد

I was glad at Zaid (Sh), (c) an accident, like مرض زيد

Zaid fell ill (Sh, IA, ML), اَحْمَرَ فُرُحَ بِتَرْ (Sh, ML), (d) a natural disposition, as (IA, ML) شَجَعَ, جَبَّى, لُوْمَ, طَرْفَ, كَرَمٍ, شُفَرَ (IA), شَجِعَ, جَبَّى, لُوْمَ, اَحْمَرَ, اَدِمَ, اَحْمَرَ, or (f) appearance, as شَنَبَ, دُعِجَ, اَحْمَرَ, هَذِلَ, سُميَ; (b) when it is made to imply the sense of an intrans. v., as وَلاَ تَعْبِ عَينَانِكَ عَنْهُمْ XVIII. 27. And let not thine eyes glance off from them, XLVI. 14. [63], XXXVII. 8. [1], the saying سَمَعَ اللَّهُ مَنْ حَسِبَهُ May God answer the prayer of him that hath praised Him!, and [63], which are made to imply the sense of يَعْتُذَرَ الْخَرَّ and استجابة, لا يَصْخُصَ بَارِكَ, وَلا تَنْبُ عَبْسَ (ML); (c) when it is on the measure of (a) and with دَانِم, as لُوْمَ, كَرَمٍ, شُفَرَ (Sh, ML), طَرْفَ (Sh), this being devoted to the vs. denoting natural dispo-
tions and to such like [vs.] as [denote attributes that] subsist in the ag. and do not pass beyond him, on which account the trans. turns intrans. when its measure is changed into ْنِعْلُ for the sake of intensiveness and wonder, as ْضَرَبَ الْرَجُلُ and in the sense of ْمَا أَضْرَبَهُ and ْأَنْتَهِه. How hard he strikes! and How intelligent he is! (ML), while [in] ْرَحْبَتُكَمُ الطَّاعَةُ. Obedience befitted, or was allowable for, you and ْطَلِعُ الْيَمِينُ. He reached Al-Yaman, [no third (instance) having been heard (ML), the two vs.] are made to imply the sense of ْوُسَعَ and ْإِصْرَفَ [433], (b) ْإِنْفَعُلُ (Sh, ML), as ْإِنْفَعُلُ (Sh), ْإِنْفَعُلُ (ML), (c) ْفَعَلَ [with Fath of the ع (ML)], or (d) ْفَعَلَ [with Kasr (ML)], whose ep. is [only (DM)] on [the measure of (DM)] ْذَالَّ ْفَعَيلُ, [in (Sh)] such as ْذَالَّ ْفَعَيلُ (Sh, ML), which ْيَذََّلُ with Kasr shows to be ْفَعَلَ with Fath, ْسِبْئِي سَمِنَ, ذَبَّلَ (Sh), and ْتَوَى (ML), the words “in such as ْذَالِ” being meant to exclude such as ْبَحَلَ, which is trans. by means of the prep., as ْبَحَلَ بَكَدًا. He was niggardly of such a thing, [see (2)] (Sh), (e) ْأَفْعَلُ, as ْإِنْفَعُلُ (IA, ML), ْإِسْمَانَ (IA), ْأَقْصَعُ (ML), (f) ْإِنْفَعُلُ [with the two ل s rad. (ML)], as ْاَحْرَنْجَمَ, [or with one of them
The cock ruffled its feathers [for fighting (L)], the saying

Slumber has begun to overcome me; I drive it away from me, and again it overpowers me (Jsh) being anomalous, while there is no third to them, (h) انوعل اكوهد الفرخ The young bird trembled, (i) i. q. الحذاء الزرع, as ًانعم الدج, and صار ذا كذا استفعل indicating the being transmuted, as [488]; (d) when it is an augmented quad., as تنحرج اشنعر, إخرينجم (ML); (e) when it is quasi-pass. to what is trans. to one [obj. (IA)], as (IA, ML) مدت امتدت دنجبت زيدا تنحرج, التحيد from إنكسر, (IA) نحرم زيدا زيدا نحرم from كسرته (ML); but the quasi-pass. of the doubly trans. is not intrans., but trans. to one obj., as仿佛 زيدا المستلة ففهمها فهمت زيدا الدينة عالمه الدح في علمه I made Zaid to comprehend the question, and he comprehended it and علمه النحو فتعلمه. I taught him grammar, and he learnt it (IA); for the quasi-pass. abates a degree from the quasi-act., as البسطة الثرب ثُلِئصة I put upon him the garment, and he wore it and فتحمته قفام
I made him to stand, and he stood; and the phrases
I asked him to give me a dirham, and he gave me a dirham
I consulted him, and he counselled me belong to the cat.

not of quasi-passivity but of requisition and compliance,
the essence of quasi-passivity being that one of the two
vs. should indicate an impression and the other should
indicate its ag.'s reception of that impression (ML):
(2) it is perpetually trans. to one obj. by means of the
prep., as I was angry with Zaid and
He became
abased by reason of the beating and
He fattened
on such a thing the gen. is a causative obj., not a direct
obj.: (3) it is perpetually self-trans. to one obj., like the
vs. of the senses, as I smelt the fragrance,
I smelt the fragrance, I

XLIV. 56. They shall not taste death therein,
I touched the woman, I

IV. 46.

Or if ye lie with women, [where Hamza and Ks read
(B)]: (4) it is trans. to one direct obj. now by means
of itself, now by means of the prep., like شكر, نتص، واشكر واشكون نعمة الله

And be ye thankful for the bounty of God, XVI. 115.

13. Saying, Be thou thankful unto Me and unto thy parents, I counselled him, VII. 77. And have counselled you, I directed my course to him: (5) it is now self-trans. to one direct obj., and now not trans. by means of itself or a prep., like فغفر شحا, as He opened his mouth and فغفر فوته and شحا His mouth opened: (6) it is trans. to two [objs.]; (a) now trans. to them both, and now intrans., like نتص المال The property dwindled and IX. 4. And who afterwards have not abated from you aught of the conditions of the covenant, where, however, some allow شيا to be an unrestricted obj., i. e. نقصا ما; (b) perpetually trans. to them, the second of its objs. being like the obj. of شكر, e. g. أمر and استغفر explained below, or the first of its two objs. being logically an ag, as كسوته جبنة and أعطيات رزنا, since the first of the two objs. is wearing and receiving, so that there is in it a logical quality of ag., or its two objs. being orig. inch. and enunc., which is the mental or factitive v. [440]; the first of these three
sorts, i.e. that which has its 1st obj. always free from the prep., and its 2nd obj., sometimes free from it, [in which case, however, the v. belongs to the cat. of extension (DM),] and sometimes fettered by it, comprises such as سمى، كنّى، زْرَج، سدِّيق، اخْتُاز، [433] استغفر، أمر
أئامالننس بالبّر، وزَن، as i. q. سمى، كل، سمى، ائامالننس بالبّر، وزَن، and as

II. 41. Will ye enjoin upon men piety? and

امرك الحكير فاعل ما أمرت به

قد تركت الكذا مال ودَا نشِبٌ

[by Khujaf Ibn Nadba or 'Abbâs Ibn Mirdâs (N) (or) 'Amr Ibn Ma'dikarib azZubaidî (Jsh), I have commanded thee beneficence; wherefore do thou what thou hast been commanded: for I have left thee possessor of property and possessor of estate (N)], which combines the two dials.

[514],

I beseech God to pardon mine intention and mine error, my trespass; and every man is doubtless committing sin and

Ibeseech God to pardon mine intention and mine error, my trespass; and every man is doubtless committing sin and
[I beseech God to pardon a sin that I retain not in my memory: the Lord of the servants, unto Him are directed the face and the work of each one of the servants (Jsh)], VII. 154. [514] and

وقلوا نات فاختير من الصبر والبكا

[by Kuthayyyir (SM),] i.e. اختر من الصبر والبكا أحبها.

[And they said, She has gone far away; wherefore choose thou from patience and weeping (one of them). Then I said, Weeping will be more healing in that case to my burning passion (Jsh),] بابي عبد كنيته ابا عبد الله and I surnamed him Abu 'Abd Allâh, or كنوتة , e.g.

Ikiha al-hajar la shak ta'zâ al-thala * kama al-dâb iknîa abâ 'a'zâd

It is wine doubtless, being surnamed صلا, like as the wolf is surnamed أبو جعدة and

وكيما بها اكني بأم ثلاثي

And in order that I might by means of her be surnamed mother of such a one, سميتة زيد I named him Zaid and

وسميتة يحيى لاحيا فل يكن * لامر قضاة الله في الناس من بد.

And I named him John that he might live; but there was
not for a matter that God had decreed any way of escape among men, \( \text{I called him Zaid and} \)

Umm 'Amr called me her brother; but I was not her brother, nor was suckled by means of sharing the breast with her, \( \text{I was true to him in the promise, XXXIII.} \)

37. We married thee to her and \( \text{I measured unto Zaid his food, and} \)

XLIV. 54. And We will marry them to fair large-eyed spouses, \( \text{I weighed unto Zaid his goods, e.g. LXXXIII.} \)

3. And when they measure unto them or weigh unto them, they make the measure or weight deficient, where the 1st obj. of both [\( \text{vs.} \)] is suppressed: (7) it is trans. to three objs. [434] (Sh). The v. [perpetually] trans. to two objs. [by its own means] is of two kinds, that wherein the two objs. are orig. inch. and enunc., like ظني and its sisters, and that wherein they are not orig. so, like كسا. In the latter case the o. f. is to put first that which is logically an ag., as إعطيت زيداً برهماً.
I gave Zaid a dirham, where زيدا should be put first, because he is logically an ag., since he is the recipient of the dirham, and Do ye clothe him that has visited you with the tissue of AlYaman, where the 1st obj. زيدا should be put before the 2nd obj. زيدا, because he is the wearer. But what is not logically an ag., may be put first, though this is contrary to the o. f., provided that there be no fear of ambiguity, in which case the o. f. is obligatory, as in اعطيت زيدا عمرا where the recipient must be put first, since the other, if put first, might be taken for the ag. Sometimes what is not must be put before what is logically an ag., as اعطيت انتهة صاحبة I gave the dirham to its owner, where أنتهة صاحبة, though logically an ag., may not be put first, lest the pron. relate to a [word] posterior literally and in natural order, which is disallowed (IA).

§ 433. Transitiveness is occasioned by (1) the Hamza (M, ML) of انحلل, as LXXI. 16. [40] (ML); the Hamza causes what was an ag. to become an obj., so that the v., if intrans. before the Hamza is prefixed, becomes after its prefixion trans. to one obj., as خرج زيد and اخرجت زيدا, if trans. to one obj. becomes trans. to two, as لبس زيدا جببة Zaid wore a coat and A لبس زيدا جببة I dressed Zaid in a coat, and if trans. to two, becomes
trans. to three, as أعلم أري [434] (IA): (2) doubling of the medial (M, ML), as تد أقلق من ركاه XCI. 9.

Verily he prospereth that purifieth it and هو الذي يسيبركم

X. 23. He is the One that maketh you to journey, for the assertion of Abū 'Ali that the reduplication here is to intensify, not to make trans., [the v. being orig. trans. before the doubling (DM),] like

لا تجزى من سبيرة أنبت سرتها * قارل راضي سنة من يسيرواها

[by Abū Dhu'aib alHudhali reproaching Khālid Ibn Zuhair for having set a female friend of his against him, And do not thou be impatient at a course of action that thou hast made current; for the first to be content with a practice is he that makes it current (Jsh),] requires consideration, because سترة is rare and سیرتة common, nay it is even said that سیرتة is not allowable, and that in the verse the ب is dropped by extension (ML): (3) the prep.: these three causes attach themselves to the intrans.

and make it trans., as أذهبته I removed him, فرحته I gladdened him, and خرجته I ejected him, and to the trans. to one obj. and make it possessor of two objs., as أخفته اوله I assisted him to dig a well, علمته القرآن I taught him the Kur'ān, and عصبته عليه الضيعة I forcibly dispossessed him of the estate; and the Hamza attaches
itself to the *trans.* to two *objs.* and transports it to three, [but only in the case of *راي* and *علم* (ML),] as *علم* (M): transport by means of the Hamza is regular in the case of the *intrans.*, matter of hearsay in other cases; and transport by means of reduplication is matter of hearsay in the *intrans.*, as exemplified, and in the *trans.* to one [obj. as I taught him arithmetic and *علمته* the *حساب* [432], and has not been heard in the case of the [v.] *trans.* to two *objs.*: the Hamza and reduplication are combined in *نزل عليكم الكتاب بالحق* مصدراً لما بيني يديه ونزل التوراة والأنجيل III. 2. [He hath sent down unto thee the Scripture by instalments with truth, confirmatory of what hath been before it of the Scriptures, and sent down the Pentateuch and the Gospel (each) whole unto Moses and Jesus (respectively) (B), and Z says [in the K] that there is a distinction in the two ways of making *trans.*, *نزل* being said of the *Kitab* because it was revealed by instalments, and *نزل* of the two [other] Scriptures because they were revealed whole, and he himself says in the [prefatory] oration of the K *الحمد لله الذي نزل القرآن كلاماً مؤلفاً منظماً ونزلة بحسب المصطلح منجمة* Praise be to God, Who has sent down the *Kur'an* as a discourse composed, ordered, and has revealed it in accordance with the occasions of good
because he means by the first its being sent down from the Preserved Tablet to the lowest heaven, which is the sending down mentioned in XCVII. 1. [160], and by the second its being sent down from the lowest heaven to the Apostle of God by instalments in 23 years; but the text XXV. 34., [where is i. q. خبر i. q. الخبر, Wherefore was not the Kur'ān sent down unto him in one whole? (K, B),] embarrasses him: (4) the 1 of فاعل, as جلس زيدا I sat with Zaid: (5) formation upon افعل with Fath [aor.] انفعل with Damm [484] to import predominance, as كرمت زيدا, i.e. I surpassed him in nobility: (6) formation upon استفعل [493] to denote requisition, or ascription, of the thing, as استخرجت طلبته خروجة [i.e. (MA, DM)], I sought to make the property come forth and استحتسبت زيدا [i.e. نسبت الحسن الى زيد (MA)], I accounted Zaid to be good; sometimes what has one obj. is [thus] transported to two objs. as استكتبته الكتاب I requested him to write the epistle and while is allowable only because it contains the sense of I besought God to dispose me to repent of the sin, and
would not be allowable if it were employed in its original sense I besought God to forgive the sin, the saying that is of the cat. of استفع (432) being rejected, [because غفر, being trans. to one, as غفر الله ذنبك God pardon thy sin!, when formed upon استفعل to denote requisition, becomes trans. to two by the operation of this rule, and the saying that it is trans. to the 2nd by means of a prep., like اختار, is a departure from this established principle (MA)]: (7) making [the v.] to imply [the sense of another], as طلعت و رحب [432], because they imply the sense of بلغ وسع, and خاف نفسه because they imply the sense of خاف [83] or أهلك He destroyed his mind; this is distinguished from the other causes of transitiveness by its sometimes transporting the v. more than one degree; thus I q. تصرف., [orig. trans. by means of the prep. (B), قصرت., being said. (K),] is made trans. to two objs. after being intrans., as ٍبَعْدَهَا لَا أُلْكَ نصَصَأ or جَهَدَا لَا يَالْتَنَكَ خِيلَاَلَا I will not withhold, or abate, from thee faithful counsel or zealous endeavour, because made to imply the sense of [or نقص (B)], whence the text لا يالتنك خيالاََلَا III. 114. [They will not fail you in corruption (B)],
and Naba', and Nabi are made trans. to three, because made to imply the sense of أعلَم and أريَ, after being trans. to one by their own means and to another by means of the prep., as II. 31. and VI. 144. [434]:

(8) ellipse of the prep. by extension [514], as لَا تَوَعَّدُوهُمْ نَكَاءٍ على سَرٍّ
II. 235., i.e. Do not ye promise them marriage, وَأَعْدَوْا لَهُمْ كُلَّ مَرْضٍ IX. 5., i.e. عَلَيْهِ, And lie ye in wait for them on every road, not an 'adv., because it is restricted to the place in which one lies in wait, so that it is not vague [64], and

لَعْبَةٍ يُعْسِلَ مَنْثَةٍ * فِيَهُ كَمَا عَسَلَ الْطَرْيَقُ الْمُلْعَب
i.e. [by Sā'īda Ibn Juwayya alHudhali, It, i.e. the spear of AlKhatt, is tremulous by reason of the shaking of the hand, the part of it from its handle to either end vibrating with, فِي being i. q. مَعٍ, it and its butt reaching its head, like as the fox runs in the road placing his hind legs by the side of his fore legs (Ish),] also not an 'adv., because it is not vague: (9) according to the KK, transmutation of the vowel of the ع into Fath after Kasr (DM); one says كَسَى زِيدٍ, so that it is intrans., as

وَأَن يَعْرِفَ اِنْ كَسَى الْجُوَّارِيِّ * فَتَنْبِئُ الْعَيْنِ عَنْ كَرِمٍ عَجَابٍ
[by Abu Khālid alKhārījī, And I fear that they (his daughters) should be naked, if the damsels be apparelled: so shall the eye of their husbands glance slightly away from lean though high-born dames (DM)], but, when you pronounce the س with Fath, it becomes i. q. and is trans. to one, like

[by Imra alKāsī, And I ride in war a sprightly mare, whose face a spreading forelock has covered (Jsh)], or, more commonly, i. q. أعتِ كَسْوَةٍ, so that it is trans. to two, as كَسْوَتَ زِيداً جَبَةٍ [432]; but, according to us, this belongs to the cat. of quasi-passivity [432], [for] one says كَسْوَتَهُ الثوبَ فَكَسِيَةَ I clothed him with the garment, and he wore it, whence also the verse, though the obj. is suppressed (ML), i. e. كَسِى الجَرَابِي الثواباً wear (garments) and كَسَا رَجْهَا جَمَالًا has clothed (with beauty) (DM).

§ 434. The trebly trans. vs. (M, IA, Sh) are of three kinds (M), [the first two of which] comprise seven vs. (IA, Sh): (I) transported by the Hamza from the doubly trans., which consists of two vs. (M), أَعْلَمُ أَلْمَ, and أَرِى (M, IA, Sh), transported by the Hamza from the doubly trans. أَعْلَمُ زِيدُ عُمَرَاً [440] (IA, Sh), as زِيدُ عُمَرَاً مَنْطَقًا Zaid knew ’Amr to be departing and...
Khālid thought Bakr to be thy brother, and having a third obj. added to them by the Hamza of transport when prefixed to them, namely what was an *āg.* before the prefixion of the Hamza, as

\[\text{I made Zaid to know 'Amr to be departing and I made Khālid to think Bakr to be thy brother.}\]

Thus shall God make them to see their works to be regrets for them (Sh): the [four] following predicaments of the two objs. of ُعَلِمُ and رأى hold good for the 2nd and 3rd objs. of ُعَلِمُ and رأى; (a) they are *orig. inch.* and *enunc.* [440], as ُعَلِمُ زِيدًا عمرا قائما, the 2nd and 3rd objs. being *orig.* عمر قائم; (b) the op. may be neutralized in relation to them [444], as in the saying ُبَرِكَةٌ إِلَّا تَأْمَرُ بِالْأَكَابِرَ, Blessing, or Prosperity, God has made us to know, is with the magnates, ُبَرِكَةٌ an inch. and ُبَرِكَةٌ an *adv.* in the position of the enunc. having been objs., *orig.* ُبَرِكَةٌ إِلَّا تَأْمَرُ بِالْأَكَابِرَ; (c) the op. may be suspended from them [445], as ُعَلِمُ زِيدًا لَمْ تَأْمُرُ بِالْأَكَابِرَ. I made Zaid to know, assuredly 'Amr is standing; and (d) both or either of them may be suppressed because of indication [443], as ُعَلِمُ زِيدًا I have made Zaid to
know said in reply to "Hast thou made any one to know 'Amr to be standing?" and اعلمت زيداً عمراً, i. e. قانما, or اعلمت زيداً قانما, i. e. عمراً قانما, said in the same case:
when, however, رأي and علم are trans. to one obj. before the Hamza, as when رأي is i. q. and علم is i. q. عرف[442], they become doubly trans. after the Hamza, as
I showed Zaid, or made Zaid to see, 'Amr and اعلمت زيداً الحق , I informed Zaid of the truth ;
[(thus) بما أراك الله IV. 106. By means of what God hath taught thee means عرفك (K, B), and is not from i. q. العلم, else it would require three objs. (B); ] the 2nd of these two objs. is like the 2nd obj. of كسا and اعلمت زيداً درهماً, as in that it cannot be an enunc. to the 1st, so that you do not say زيد الحق , like as you do not say زيد درهم , and is allowed to be suppressed with or without the 1st, or to be retained while the 1st is suppressed, even though there be no indication of that
[63,443], as اعلمت I gave information and اعطقت , e. g. قاما من اعلتي واقتفي XCII. 5. [And as for him that hath rendered (obedience unto God), and shunned (sin) (B)], where both are suppressed, اعلمت زيداً I informed Zaid and اعطقت زيداً, e. g. وسرف يعطى اب يترضى.
XCIII. 5. [And assuredly (thou, thy Lord shall give unto thee, the - being inceptive (604) (K, B), corrob. of the purport of the prop. (K), prefixed to the enunc. (B), the inch. being suppressed, in full وَلَا يُنفِّذ سَوْفَ (K, B), (victory &c. in the present world and the recompense laid up for the future), and thou shalt be satisfied (K)], where the 2nd is suppressed and the 1st retained, and أعلمت الحق

I made known the truth and أعلمت ذلك, e.g. حتي يعتصوا الجزية عن ين IX. 29. [Until they give the tribute (unto you) from a (compliant) hand (K, B), i.e. submissively (B)], where the 2nd is retained and the 1st suppressed (IA): (2) [orig.] trans. [by its own means] to one obj., [but] made to follow the same course as أعلمت because of its agreement therewith in sense, and consequently made trans. in the same way as it, which consists of five vs. (M); [for] the remaining [five vs. trebly trans. (IA)] are (IA, Sh) such as are made to imply [433] the sense of the أعلمت and أرى [first] mentioned [above]; namely أعلمت (Sh) أنيا (M, IA, Sh), as

*كما زعموا خير أهل اليمن* (IA), by Al'A'sha praising Kais Ibn Ma'dikarib, And I have been informed that Kais—nor have I proven him because of what they have asserted (the ك denoting cause), since I know Kais to be the best &c. before their informing me thereof—is the best of the people of
AlYaman, where the 1st obj. is the pro-ag., the ت of the 1st pers. (J), نبا (M, IA, Sh), as

by Ziyad, I was informed that Zur'ā (and folly is hideous like its name سُفاهة) was addressing to me unwonted sallies in the way of poems, where the prop. يهدي in the place of an acc. supplies the place of the 3rd obj. (J), أخبر (M, IA, Sh) as

And what harm will happen unto thee, when thou art informed that I am continually ailing, and thy husband is absent one day, in that thou shouldst visit me, i.e. in thy visiting me?, or Nor does any harm happen unto thee (J), خبر (M, IA, Sh), as

by AlʿAwwām Ibn Ṭuḳba Ibn Kaʿb Ibn Zuhair, And I was informed that my beloved Laila the Sauda of AlGhamīm (the name of a place in AlḤijāz, where she was wont to abide) was ill; wherefore I arrived from my family in Egypt visiting her (J), and حنفت (M, IA, Sh), as
(118)

(M, IA), by AlHārith Ibn Ḥillīzā (M, EM) alYashkūrī (EM, J), Or if ye refuse what ye are asked for, then of whom have ye been told that he has pre-eminence over us?, where the ُت of the 2nd pers. pl. is the 1st obj., and the prop. َلا supplies the place of the 3rd (J); these five (IA, Sh) vs. are like the trebly, not like the doubly, trans. أَرَى (IA); [they] are orig. trans. to two objs., to the 1st by their own means and to the 2nd by means of the ُع, as اَلْنِبَٰئُ بِسَمَاثِيْهِمْ on or اُنْبِئُهِمْ بِسَمَاثِيْهِمْ Fīlma اُنْبِئُهِمْ بِسَمَاثِيْهِمْ II. 31. Inform thou them of their names. And when he informed them of their names, نَبِيُّونِي بَعْلُُّم VI. 144. Tell ye me of some knowledge, i. e. known matter, and وَنَبِئُهِمْ عِنْضِيفِ إِبْرَهِيمَ XV. 51. And tell thou them of the guests of Abraham, though the p. is sometimes suppressed, as LXVI. 3. [23] (Sh): (3) trans. to two objs. and to the extended adv. [66], as إِعْطِيْتُ عَبْدُ اللَّهِ ُثُوبًا सُرَّقَ زَيَدَ I gave ‘Abd Allah a garment to-day and ‘سُرَقَ زَيَدَ ُثُوبًا وَلِيَةً Zaid robbed ‘Abd Allah of the garment to-night, though some GG disallow extension of the adv. in the case of the vs. possessed of two objs.

§ 435. The trans. and intrans. are equal in governing in the acc. [432] the four_objs. beside the direct obj.
and also such of their coordinates [19] as are governed in the acc. by means of the v.: [so that] like as you govern those in the acc. by means of such as ضرب, كسا, and علم, so do you govern them in the acc. by means of such as ذهب and قرب.
§ 436. The pass. v. is that which dispenses with its ag., the obj. being put into the place thereof and made the subject, while the v. is made to deviate from the mould of $\text{فعل}$ (M). The pro-ag. is that of which the ag. is suppressed, while it is put into the place thereof, its op. being altered to the fashion of $\text{فعل}$ or $\text{فعل}$ or $\text{فعل}$ (Sh). Say that $\text{ضرب زيد Zaid was beaten}$ (I) is a pret. v. pass., [literally whose ag. is not named,] not that it is constructed, [i.e. attributed (DM),] to that whereof the ag. is not named, because this is prolix and obscure; and that (I, ML) its nom. (ML) $\text{زيد}$ (I) is a pro-ag., not that it is the obj. of that whereof the ag. is not named, because this is obscure and prolix and applies correctly to (I, ML) the acc. (ML) $\text{أعطى زيد دريماً Zaid was given a dirham}$ (I, ML with the var. ديناراً), [and besides] the pro-ag. is sometimes not an obj. [438] (Sh). The ag. is suppressed [and the v. attributed to the direct obj. or what occupies its place (L)]; the initial of the v. is pronounced with Šamm unrestrictedly, [i.e. whether the v. be pret. or aor. (IA),] and the penultimate with Kasr in the pret. and
Fath in the aor. (L, IA, Sh), as وصل and وصل from (IA), this being what is meant by the alteration of the v. to تَّمَّ الْعَمَل, and not these two measures, for these are possible only in the tril. v. (Sh); and [afterwards (Sh)] the direct obj. is put into the place of the ag. [in having the v. attributed to it (Sh)], and receives all its predicaments [20-23], so that it becomes a nom. [after having been an acc., an essential after having been a complement (Sh)], and necessarily posterior to the v. (IA, Sh) after having been allowed to precede it (Sh), and may not be suppressed: thus نِيل خَيْر نَائِل A most excellent gift was given was orig. نَائِل زَيْد خَيْر نَائِل Zaid gave a most &c., the ag. خَيْر نَائِل having been suppressed, and the direct obj. خَيْر نَائِل put in its place; and when خَيْر نَائِل is said, خَيْر نَائِل is not a prepos. obj., but an incl., the enunc. of which is the subsequent prop. نِيل هُو , i.e. نِيل , the obj. that stands in the place of the ag. being a latent pron.; and you may not suppress خَيْر نَائِل, so as to say نِيل (IA). When [the pret. of (L)] the pass. v. is a tril. unsound in the ع (L, IA), as كَتَل and بَعَل, it is dealt with as already mentioned, then lightened by elision of the vowel of its ف, to which the vowel of the ع is transported, so that تَرَوْل and بَعَل are said, orig. تَرَوْل.
and the Kasra being deemed too heavy upon the unsound letter following a Damma, though some lighten by eliding the vowel of the \( \mathbf{u} \), and say \( \mathbf{b} \) (L), [or more fully] three modes have been heard in its \( \mathbf{f} \), (1) pure Kasr, as \( \mathbf{b} \) and \( \mathbf{b} \), [which is the chastest dial. (J)], e.g.

(2) pure Damm, as \( \mathbf{b} \) and \( \mathbf{b} \), [which is the worst dial. (J)], that of the Baní Dubair and Baní Fāk'as, who [however] are [said to be] among the chaste speakers of the Baní Asad, e.g.

(1) said to be by Ra'ba, orig. \( \mathbf{b} \), the Kasra upon the \( \mathbf{s} \) being deemed too heavy and therefore elided, and the \( \mathbf{s} \) then converted into \( \mathbf{m} \), because quiescent and preceded by a Damma, Would that—and will a “would that” profit aught?—would that youth were sold and that I bought, the 2nd \( \mathbf{r} \) being in the nom. as ag. of \( \mathbf{y} \), because
the word لَبَت is intended, and the 3rd being corrob. of the 1st and having no sub. or pred. of its own (J), (3) Ishmām, which is the utterance of the بَت with a vowel between Damm and Kasr, [i.e. with a small preceding portion of the Damma and a large subsequent portion of the Kasra, whence the بَت becomes clear, which (pronunciation) the Readers name رُوم (J),] and is apparent only in pronunciation, not in writing, [which dial. comes next to the dial. of Kasr in chasteness (J),] e.g. وَقَبِلَ يَا أَرْضَ اِبْلِيُّ مَآءُ وَيَا سَمَاءَ اِبْلِيُّ رَمْضَانَ وَقَبِلَ And it was said, O earth, swallow up thy water, and, O heaven, cease: and the water was abated. When [the pret. of] the pass. tril. v. unsound in the بَت is attributed to a [mobile] pron. of the 1st, 2nd, or 3rd pers., you must, according to IM, pronounce the بَت with Kasr or Ishmām, if the unsound letter be ر, as سَمَت, not with Damm سَمَت, lest it be confounded with the act. voice, which always has Damm [403], as سَمَت العَبِيد I offered the slave for sale, and with Damm or Ishmām, if the unsound letter be بَت, as بَعِيتَ يَا عَبِيد Thou hast been sold, O slave, not with Kasr بَعِيتَ, lest it be confounded with the act. voice, which always has Kasr, as بَعِيتَ الْثَّوب I sold the garment; according to others, how-
ever, these modes are preferable, but not necessary, Damm with the ر and Kasr with the ی being on the contrary allowable. The same license as to Damm, Kasr, or Ishmām, that holds good for the ف of بَاغَ، holds good for the ف of the reduplicated, such as حَبَّ or حَبَبَ or pronounce with Ishmām (IA). No other letter beside the initial of the pret. pass. has Damm, unless its initial be an aug. ت or a conj. Hamza (L): when the initial is (L, IA) an aug. ت (L), [i.e.] the " of quasi-passivity (IA), the second as well as the first has Damm (L, IA), as تَتَكَّسِرْ, تَدْخَرِجْ from تَغُوفِلْ, تَغِوفَلْ (IA): and when the initial is a conj. Hamza, the first and third have Damm (L, IA), as اِتْتَدْرِ, اِسْتَنْتَدْرِ, and اِتْنَالِتْ, اِسْتَنْتَنَالِتْ, اِسْتَنْتَلِقْ, and اِنْتَلَاقْ; and the same license as to Damm, Kasr, or Ishmām, that holds good for the ف of بَاغَ، holds good in the pass. for the letter next before the ع of every v. on the measure of انْفَعَلْ or اِفْتَعَلْ that is unsound in the ع, like اِنْفَعَلْ and اِفْتَعَلْ (IA), [for] when an unsound letter comes next after the third, the same lightening is necessary as for بَيْعَ and بَيْلَ (L), so that three modes are allowable in the ت and ق, Kasr (IA), as اِخْتَيَأْرِ and اِخْتَيَأْرِ.
(L, IA), orig. اخْتِيَارُ and انْقُوْنَ, the Kasra being deemed too heavy upon an unsound letter after a Damma, and the Damma being therefore elided, and the Kasra transferred to its place (L), and Damm, as (IA) اخْتِيَارُ and (L, IA), said by him that lightens the tril. by eliding the vowel of its ع, and says بَعُوتُ قولٍ (L), and Ishmām; and the Hamza is vocalized with a vowel like that of the T and ق (IA). The pass. may be constructed to any obj. [438] except the 2nd obj. [439] in the cat. of علمت, the 3rd in the cat. of علمت, and the causative and concomitate objs.; you say ضَرُبَ زَيْدَ سَبِيرَ يَوْمَ الْجَمْعَةَ Friday was journeyed on, سَبِيرُ فَرْسَخْان Two parasangs were journeyed, and سَبِيرُ سِبَطَ شَدْيَد Hard journeying was journeyed (M).

§ 437. The predicament of the obj. that becomes pro-ag. is the same as that of the ag.; so that like as the v. puts only one ag. into the nom., so it puts only one obj. into the nom. Consequently (IA) if the v. have two or more objs., [and be constructed to one (M), you make (this) one the pro-ag., and (IA)] the rest are governed in the acc. [as before (M)], as أَعْلَىُ زَيْدَ بِرَبَّهُمَا Zaid was given a dirham (M, IA), عَلِمَ أَخْرَى مَنْطَلْتُا Thy brother was known to be departing, أَعْلَمْ زَيْدٌ عَمْراً خَيْرَ الْثَانِيَ.
§ 438. According to critical judges (Sh), when a direct obj. [governed without a p. (M)] is found (M, IA) in the sentence (M) after the pass. v., as well as an inf. n., adv., and prep. and gen. (IA), the direct obj. must be made pro-ag. [in preference to anything else, because it is sometimes logically an ag.—for in I gave Zaid a dinār Zaid is a recipient, and in Zaid fought with ‘Amr the act proceeds from Zaid and ‘Amr, and therefore they share in producing the act, so that some even allow this obj. to have its ep. in the nom. as ep. of a logical nom., like Zaid fought with the ignorant ‘Amr (Sh)—as (437) (IA),] and (IA, Sh) nothing else may be (M, IA, Sh) made the subject (M) [and thus] substituted, [as pro-ag.,] for the direct obj., while it exists (IA, Sh). You say I gave Zaid a dinār Five hundred were reached by thy gift; and do not put and
Zaid was made to know ‘Amr to be the best of men (M),
and Zaid was beaten with severe beating on Friday before the governor in his house (IA).
jects, and saying "بلغ بعض المال دفع إلى زيد المال" like as you say "منع زيد المال خمس مائة" Zaid was given the property and "بلغ بعض المال خمس مائة" Thy gift was made to reach five hundred: but if you intend to restrict yourself to the mention of the person to whom the delivery is made and of that which is made to reach, you say "دخل إلى زيد" Delivery was made to Zaid or Zaid was the person delivered to and "بلغ بعض المال" Thy gift was made to reach. In like manner you do not say "ضرب زيداً" nor "أمر الامير يوم الجمعة" nor "ضرب شديد" but put him into the nom. and them into the acc. (M). Such is the doctrine of the BB except Akh (IA, Sh); and they hold that such instances to the contrary as have been transmitted are anomalous or otherwise explicable (IA). The KK hold that the direct obj., while extant, may be replaced, whether it precede or follow, by something else, as "ضرب زيداً ضرب شديد" or "ضرب ضرب شديد زيداً", and similarly with the rest; and they (IA), the opponents [of the former doctrine] (Sh), adduce as proofs the reading of Abū Ja‘far XLV. 13. (IA, Sh) In order that what they have been earning, i.e. [the good, or the evil, or (B)] the requital, [not indeed the inf. n., because attribution to it, especially with the direct obj., is weak, but what is given in requital (B),] may be requited
unto a people (K, B), and

I had a warner appointed for me from the enemies, by means of whom I was preserved from the mischief when flying abroad, in both of which exs. the prep. and gen. are made pro-ag., and the direct obj. is left in the acc. (Sh), and the saying [of Ru'ba (J)]

[where in the place of a nom. is pro-ag. of يعى, and the o. f. is, (The attainment of) eminence has not been made an object of anxiety to any but a noble-minded personage, nor has any but the possessor of right direction healed the possessor of error of his error; but it is replied that this is a case of anomaly or poetic license (J)]. And Akh holds that, when the direct obj. is preceded by another [obj.], either may be made pro-ag., as زيد ضرب في الدار زيدا or ضرب في الدار زيدا (IA). When there is no direct obj., the adv. [of time or place (Sh)], the prep. and gen., or the inf. n. is made pro-ag. (IA, Sh): [for] the rest of the objs. are equal in precedence, when they occur together in the sentence, as regards correctness of construction to whichever of them you please; you say
Zaid was treated with intense contempt on Friday before the governor, if you make the prep. together with the gen. the subject; while you may make يوم الجمعة, or any other, the subject, and leave the rest in the acc. (M): but in the case of each it is stipulated that it be suitable for being pro-ag., as ضرب ضرب شديد and سير يوم الجمعة and مر بزيد Zaid was passed by; whereas the aplastic adv., i.e. such as keeps to the acc., like سحر when it means at the daybreak of a particular day, and عندك, is not suitable, and therefore you do not say جلس عندك or ركب سحر [18], lest you exclude them from their settled adherence to the acc. [64]; nor are the aplastic inf. ns., like معاذ الله [41], which may not be made nom. for the reason given above in the case of the adv.; nor is such an adv., or inf. n., or prep. and gen., as does not afford a material [25] sense, so that you do not say سير وقت nor جلس في دار ضرب ضرب nor ضرب ضرب, because that does not afford a material sense (IA). Exs. of the inf. n. are فادا نفع في الصور نقطة واحده LXIX. 13. And when one single blast shall be blown in the trump, and فم عفنة كله In II. 173., [i.e. عفاة], since is
not self-trans., nor is valid, but (K, B),] i.e. being a met. for the inf. n., And to whomsoever some remission shall be made from his brother: exs. of the adv. are صمُّ النَّاسْ رَمَضان Ramadan was fasted in, or kept as a fast, orig. جُلِّس صُمُّ النَّاسْ رَمَضان أَمَامُ The quarter before thee was sat in; for that is one of the plastic advs. that may be made nom. is proved by the saying [of Labid (EM)]

where is a subst. for كلّ, which is in the nom. as an inch., [(or) is enunc. of a suppressed. inch. (EM, BS), the prop. being expos. of كلّ الفرجي (EM),] and is the enunc. of the inch. [كلّ], the cop. being the pron. in إنّ, [which relates to كلّ (EM, N), And she became (448) so terrified that each of the two places of danger, she was thinking that it was meet for dread, the quarter behind her and the quarter before her, or (they were) the quarter &c. (N)]: and an ex. of the [prep. and] gen. is VI. 69. And if it ransom with all ransoming, it shall not be accepted from, being in the position of a nom., [the v. being
attributed to it, not to the pron. of \(\text{أَلْلَّ عَدْلّ} \), which is in the acc. as an inf. n. (K, B)]; because if a latent pron. were supplied in \(\text{يُؤْخَدَ} \) being then in the position of an acc., that pron. would relate to \(\text{كَلّ عَدْلّ} \), which is an accident, it, i. e. all ransoming, shall not be accepted from it, whereas accidents are not accepted, but only substances, [while in \(\text{لا يُؤْخَدَ} \) II. 45. the \(\text{عَدْل} \) is the ransom, Nor ransom be accepted from it (K, B)];] but if \(\text{يُؤْخَدَ} \) be taken in the sense of \(\text{يَقِبَل} \), it shall not be agreed to from it, that will be right (Sh).

§ 439. With two different objs. (M), [i.e.] in the cat. of \(\text{أَعْطَى} \) [432] (IA), either the 1st or 2nd obj. may be made pro-ag. (M, IA), as \(\text{كَسَى} \) زيد جبّة \(\text{Zaid was clad with} \)
a coat or \(\text{زيدًا جبّة} \) \(\text{A coat was put on Zaid, and} \)
\(\text{أَعْطَى} \) عمرّ \(\text{Amr was given a dirham or} \)
\(\text{عُمَّرَ} \) دَرْهَم \(\text{A dirham was given to} \) \(\text{عُمَّرَ} \) (IA), though it is better to make what is logically an ag. the subject, namely the recipient and the wearer (M); unless ambiguity would result from making the 2nd the pro-ag., as in \(\text{أَعْطَيتَ} \) زيداً عُمَّراً I gave 'Amr to Zaid, in which case the 1st must be made pro-ag., as \(\text{أَعْطَى} \) زيداً عُمَّراً \(\text{Zaid was presented with} \) 'Amr, and not the 2nd, lest ambiguity result, because either of them might be recipient, contrary to the 1st case; but the KK
hold that, when the 1st obj. is det. and the 2nd \textit{indet.}, the 1st must be made \textit{pro-ag.}, and the 2nd may not be, as 

\begin{quote}
\textit{أعطِ زيداً بردها}.
\end{quote}

When the 2nd of two \textit{objs.} is orig. an \textit{enunc.}, as in the \textit{cat.} of 

\[\text{طَلَن} [440],\]

or when the \textit{v.} is trans. to three \textit{objs.}, like and its sisters \[434\], the general opinion is that the 1st \textit{obj.}, and \textit{not} the 2nd in the \textit{cat.} of 

\[\text{طَلَن}, \text{nor the 2nd or 3rd in that of} \text{\textit{أعلَم}} [436], \text{must be made the \textit{pro-ag.}}, \text{as} \]

\[\text{زِيَاد} \text{قَاٰم} \text{أعلَم} \text{زِيَاد} \text{فَرْسَك} \text{مَسْرَجَا} \]

\begin{quote}
\textit{Zaid was thought to be standing, not} \textit{زِيَاد} \textit{قَاٰم} \textit{أعلَم} \textit{زِيَاد} \textit{فَرْسَك} \textit{مَسْرَجَا} \textit{and} \textit{Zaid was made to know thy} \textit{horse to be saddled, not} \textit{زِيَاد} \textit{فَرْسَك} \textit{مَسْرَجَا} \textit{nor} \textit{زِيَاد} \textit{فَرْسَك} \textit{مَسْرَجَا} \textit{nor} \textit{زِيَاد} \textit{فَرْسَك} \textit{مَسْرَجَا} \textit{but IM and some others hold that the 1st \textit{obj.} in the \textit{cats.} of} \textit{طَلَن} \textit{and} \textit{أعلَم} \textit{need not always be made the \textit{pro-ag.}}, \textit{but that the condition is [only] that there be no ambiguity; so that you say} \textit{أعلَم} \textit{زِيَاد} \textit{قَاٰم} \textit{أعلَم} \textit{زِيَاد} \textit{فَرْسَك} \textit{مَسْرَجَا} \textit{Thy horse was made known to Zaid to be saddled,} [which Z apparently allows,] \textit{some even allowing} \textit{زِيَاد} \textit{فَرْسَك} \textit{مَسْرَجَا} \textit{whereas if ambiguity result, the 1st must be made} \textit{pro-ag.}, \textit{so that you do not say} \textit{طَلَن} \textit{زِيَاد} \textit{أعلَم} \textit{زِيَاد} \textit{فَرْسَك} \textit{مَسْرَجَا} \textit{on} \textit{عَمرو, if 'Amr be the 2nd \textit{obj.}, Zaid was thought to be} \textit{أعلَم} \textit{زِيَاد} \textit{فَرْسَك} \textit{مَسْرَجَا} \textit{Zaid was made to know} \textit{Khālid to be departing}.\end{quote}
§ 440. and its sisters form a division of the vs. that annul inchoation. They are of two kinds, mental and transmutative [or factitive] (IA). The mental vs. are [(1) such as indicate certainty, of which IM mentions 5 (IA),] [not from رأي (Sh),] [not i. q. عرف (Sh),] [not i. q. حدق or (Sh), داري (IM, Sh) in an insignificant dial. (Sh), and تعليم (IM, Sh) i. q. (IA, Sh), which keeps to the imp. (IM, Sh), and (2) such as indicate probability, of which IM mentions 8 (IA!], [not i. q. اتهم (Sh),] [not i. q. زعم, حسب (M, IM, Sh), عد (IM), حبب [not i. q. قصد (Sh)], جعل [like اعتقد (IM)], and هب, which keeps to the imp. (IM, Sh), when they are in the sense of knowledge of the thing as being of a certain quality, as علمت أناك كريمًا I knew thy brother to be generous, علمت رايته جوادًا I believed him to be, or regarded him as, liberal, and وجدت زيدًا ذا الحتفة I found, or discovered, Zaid to be scornful. They are prefixed to the prop. of the inch. and enunc., when the intention is to make it proceed upon doubt or certainty; and they put both terms
into the acc. as objs. [533], though both still retain their original conditions and circumstances (M). [Thus] they are trans. to two objs. (IA, Sh), of which the 1st is orig. an ḫnḫ. and the 2nd an enunc. (Sh): whereas other mental vs. are intrans., as جبِّي زِيد I disliked Zaid (IA). The following are exs. of the [mental (Sh)] vs. (IA, Sh) denoting certainty:—the saying [of Khidāsh Ibn Zuhair (J)]

[1 knew God to be the greatest of everything in resource, because what He wills is, and what He wills not is not, and the most numerous of them in hosts (J)]; though sometimes, [but rarely (J),] it is used in the sense of LXX. 6. 7. Verily they think it to be far; and We know it to be nigh, [which combines the two usages (J)]:

(IA) I knew thee to be the one that lavishes kindness; wherefore the incentives of desire and hope sped with me to thee; though sometimes, but rarely, it occurs in the sense of opinion, as (J) فَان عَلَمُتُمُ وَهَيْئَتُ مُؤْمِنٍ LXX. 10. And if ye deem them to be believers (Sh, J): VII. 100.
Ye shall find the recompense of it with God to be better than the goods of the present life, being a corrob. [135], or a distinctive [pron.], because is like the det., and for that reason refuses the art. [166] (B):

(IA, Sh) Thou hast been known to be faithful to the compact, O 'Urwa: therefore be thou ungrudgingly envied; for to be ungrudgingly envied for faithfulness is praiseworthy, where governs two objs. in the acc., the 1st being the of the 2nd pers. sing. masc., which is the pro imperfect. (J); though generally is trans. to one obj. by means of the , as I knew such a thing; while in X. 17. Nor would He have acquainted you therewith it is trans. to (Sh, J) one obj. (J), the and (Sh), by means of the Hamza of transport (Sh, J), and to one by means of the (J): the saying [of Ziyād Ibn Sayyār (F.A, J)]

(IA, Sh) Know thou the medicine of the soul to be the subjugation of its foe; wherefore strive thou to the utmost with subtlety in the practice of wiles and duplicity,
where علم, i.q., [and aplastic, not being used save in the imp. (J),] governs two objs. in the acc. (FA, J); though generally it is trans. to and its conj. (Sh, FA, J), which supply the place of its two objs. (J), as

تَعَلَّمْ رَسُولُ اللَّهِ أَنْتَ مَدَّرِكٌ وَأَنْتَ عَيْدًا مَنْ كَانَ لَكَ الْخَزَى بَالِيَّ (Sh), by Sariya Ibn Zunaim, Know thou, O Apostle of God, that thou art overtaking me, and that a threat from thee is like the seizing by the hand (SM, Jsh), whence

وَقَلْتُ تَعَلَّمْ أَنَّ الصَّيْدَةَ غَرَةٌ وَأَنَّ تَضَيِعَهَا تَاكِئٌ كَانَهُ (by Zuhair (FA),) And I said, Know thou that the game has carelessness; and, if thou neglect not it, i.e. this precept, verily thou wilt be the killer thereof (FA, J): whereas, if it be i.q. تَعَلَّمُ الْحِسَابَ Learn thou arithmetic and the like, it is trans. to one [obj.], and is plastic; and the difference between them is that this is a command to acquire knowledge in the future through diligent prosecution of the means thereto, while the former is a command to acquire it in the present by means of what is mentioned (J). The following are exs. of those denoting probability: I fancied Zaid to be thy brother (IA): وَخُلِّصَتْ زَيَدًا أَخَاكُ and are alike in governing two objs. in the acc., as

وَخَلِّصَتْ زَيَدًا أَخَاكُ فِي يَقِيعٍ مَّلَعٍّ يَخُلَّصُ عِنْدَ رَأْيِ الصَّمَوَلَةِ طَائِرًا.
by AnNābīgha adhDhubyanī] And my tents have alighted in an inaccessible height, wherein the pastor of the beasts of burden is fancied to be a bird, or having their place supplied by and its conj., as

by the Hudhālt (BS) Abū Dhu‘āib (Jsh), So that I have lingered after them in a weary life: but I think that I am overtaking, following them (DM, Jsh); sometimes it denotes certainty, as in the saying [of AnNamir Ibn Taulab asSaḥābī (J, Jsh)]

(Ia) The women so fair that they need not the aid of ornaments called me their paternal uncle, while I knew myself [446] to have a name. (What! shall the name be discarded,) and I not called thereby, when it is my first name?, which is rare (J):

XVII. 104. And verily I think thee, O Pharaoh, to be outcast from good (Sh); sometimes it denotes certainty, as

IX. 119. (IA) And they knew that there was no taking refuge from the wrath of God save in supplicating Him for pardon (B); [thus] it may be interpreted in XXVIII. 38. as denoting certainty, And verily I know him to be, or am sure that he is, of the liars, like
(K), by Duraid Ibn As'Simma, And I said to them, make ye sure of [the coming of (N)] two thousand [horsemen (N)] completely armed, the chiefs of whom will be clad in the Persian coat of chain-mail, another ex. whereof is the which they will be clad in them.

II. 43. (T, N) Who expect, or know for certain, that they must meet their Lord, where the codex of Ibn Mas'ud has (K, B); and it is as though, resembling knowledge in preponderance, were unrestrictedly applied thereto, because the sense of expectation is implied; says Aus Ibn Hajar

Then I discharged it, making sure of the expectation that it would be penetrating what was between the heads of the ribs next the belly, reaching the vitals (B): لا تَحْسَبُوهُ شَأْنًا لِكُم XXIV. 11. Account ye it not to be an evil for you (Sh); sometimes it denotes certainty, like the saying [of Labīd (J)].

[I knew with certainty piety and generosity to be most goodly merchandise as regards profit when man becomes heavy in death (J)] : the saying [of Abū Dhu‘āib (J)]
And if thou think me to be such that I was wont to be characterized by folly among you, verily I have bought sense after quitting thee in exchange for folly, where occurs in the sense of opinion, and for that reason governs two objs. in the acc., the 2nd being the prop. of in the place of an acc. as the 2nd obj., which [construction] is rare (J), its governing two ns. being confined to poetry (BS), [and]

by Abū Umayya alHanafī, She thought me to be an old man, I not being an old man. The old man is only he that crawls along with crawling (Jsh), [also] an ex. of the rare [construction] (ML); generally is trans. to [and its conj. (Sh, ML), which supply the place of its two objs. (J), as ] Zūmzūm tābi‘a walla ša‘ība. 3 Ima al-shaykh mu yub dib bi

LXIV. 7. They which have disbelieved have asserted [below] that they shall not be raised from the dead and [below] (Sh); it does not occur otherwise in the Revelation [see XXVIII. 62. in §443], and is like it in this [construction] (ML); is assertion (K, B, BS) of knowledge (K, B), truly or falsely (BS), whence
the saying of the Prophet (K), and [for that reason (B)] is trans. to two objs., [like

وَأَنَّ الْذِّيْنَ قُدْ عَاشَ يَا أَمْ مَالِكٍ

(K), by Jarir, And that he that has lived, O Umm Mālik, dies; nor do I assert thee to be in a place of separation from that (N),] the two objs. being, however, replaced [in LXIV. 7.] by اَن and its annexure (K, B); it is generally used in what is false, as LXIV. 7., sometimes in what is true, as in the saying of Abu Ṭālib addressing the Apostle

وَدُعِيْتَ وَزُعِمْتُ اِنْكَ نَاسِحًا وَلَقَدْ صَدَقْتَ وَكَنْتَ ثُمَّ إِمِينًا

And thou hast summoned me, and asserted that thou art a faithful counsellor; and assuredly thou hast spoken truth and been there trustworthy and the saying of Kuthayyir

وَكَذَّرَعْتُ إِنْيَ تَغْيِرْتُ بَعْدَهَا وَمِنْ ذَٰلِكَ الَّذِي يَا عَزْ لَا يَتَغِير

And she has asserted that I have altered since I was with her: but who is he, O 'Azza, that alters not (BS): the saying [of AnNu'mān Ibn Bashīr as-Sahābi (J)]

فَلَأَتَعْدِ الوَلَّى شَرَكَكَ فِي الْعَلَى

*And then the wali shares with thee in the higher*
Then think thou not the friend to be thy partner in affluence; but the friend is thy partner in destitution, where occurs in the sense of opinion, and for that reason governs two _obj._s. in the _acc._; this is frequent, but its occurrence in the sense of _حسب_ with _Fath_ of the _س_., in which case it is _trans._ to one [_obj._], is rare, as _عددت المال_ I numbered the cattle (_J_); the saying [of Tamîm Ibn Abî Mukîbil (_J_)]

[Verily I was wont to think (_J_, _Jsh_), or believe (_Jsh_), Abû 'Amr to be a trustworthy man, until misfortunes befel us one _day_, where it occurs in the sense of opinion (_J_) or belief (_Jsh_), and therefore governs two _obj._s. in the _acc._; this is frequent, its occurrence in the sense of _trans._ to one (_obj._) being rare, as حَجَرَتْ بِيْتٍ _اللّه_., i.e. _I directed my course to the House of God_ by pilgrimage (_J_)]: وَجَعَلْوا: _جعلوا_ the _malakât_ who are the servants of the Compassionate, to be females, [i.e. _اعتقدُوهُم_ (_Sh_); IM restricts _جعل_ by its being _i.q._, in order to exclude _جعل_ _صِير_ (below), a transmutative, not a mental _v._ (_IA_): and the saying [of Abû Hammâm asSalûlî (_J_)]

 compañas, que eres mi compañero en la desventura; pero el compañero es mi compañero en la ventura, donde _تعد_ ocurre en el sentido de opinión, y por ello gobierna dos _obj._s. en el _acc._; esto es frecuente, pero su ocurrencia en el sentido de _حسب_ con _Fath_ de la _س_., en cuyo caso es _trans._ a uno [_obj._], es raro, como _عددت المال_ conté los rebaños (_J_); la frase [de Tamîm Ibn Abî Mukîbil (_J_)]

[Veramente no estaba acostumbrado a pensar (_J_, _Jsh_), o creer (_Jsh_), a Abû 'Amr como un hombre confiable, hasta que las desgracias nos alcanzaron un _día_; donde ocurre en el sentido de opinión (_J_) o creencia (_Jsh_), y por ello gobierna dos _obj._s. en el _acc._; esto es frecuente, su ocurrencia en el sentido de _trans._ a uno (_obj._) siendo raro, como _جعل_ _الله_., i.e. _dirigí mi curso al Templo de Dios_ como peregrino (_J_)]: _جعلوا_: _جعلوا_ los _malakât_ que son los sirvientes de la Misericordioso, a ser femeninos, [i.e. _اعتقدُوهُم_ (_Sh_); IM limita _جعل_ por su ser _i.q._, para excluir _جعل_ _صِير_ (abajo), un transmutativo, no un verbo mental _v._ (_IA_): y la frase [de Abû Hammâm asSalûlî (_J_)]
(IA, Sh) Then I said, Protect thou me, Abū Mālik; and if not, then think thou me to be a perishing man (J), [or] believe thou me (Sh); ^ زُعمُально هي is, contrary to ^ علمْتُ generally trans. to two plain objs., as in this verse, and seldom governs اِن and its conj., so that H even says that هي is a solecism; [the correct expression is not أنتَ فعلتْ هي or أنتِ فعلتْ هي, but هي or هي فعلتْ هي, the attached pron. being affixed to it, as says Abū Dahbal alJumāḥī

هَبْنَى امْرَا منْكَم اضْل بَعْيْرُة * لَهَذَة اِن الْعَمَام كِبْرِي (D), i q. عدونى, اجعلوني؛ Reckon, or Hold, ye me to be a man of you that has lost his he-camel, and that has a compact of companionship. Verily the compact, its obligation is great (T), whence too the saying of ‘Urwa Ibn Udayya

إِذَا وَجِدْتُ أَوْارَ الْجَحِب فِي كِبْدِي أَقْبِلْتُ نَصِرَ سَقاَرَ الْقُومِ إِبْتَرَنِي هَبْنَى بَرَتْ بِبَرَّ الْمَاءِ ظَاهِرَة فَنَصَّ لَنَا عَلَى الْإِحْشَاءِ تَثْقِِدٍ i.q. عدْنِي, When I find the heat of love to be in my liver, I advance towards the water-skin
of the people, laving myself with cold water. Reckon, or Account, thou me to have cooled with the cold water only the outside thereof; for who is a match for a fire that burns upon the bowels? (D);] but he forgets the saying [addressed to 'Umar Ibn AlKhattab by two whole brothers, to whom he had adjudged nothing while awarding a third to the two uterine brothers (DM),]

Suppose, or Grant, thou that our father was a he-ass, [and make thou us to share by reason of the relationship of our mother (DM),] and the like (ML), [for] the occurrence of the uncontracted 

Grant, or Suppose, thou that our father was a stone cast into the sea (J); it is an imp. from 

orig. He gave without a return, afterwards extended, so that they say which is reducible to the 1st sense, because the meaning is God make me to become a gift in thy ransom!; says 'U'kaiba alAsadi

Then grant, or suppose, or hold, thou it to be a nation that has perished unheeded. Yazid rules them, and Abu Yazid (T); [so that] it [still] contains, as it were, the sense of the imp. from 

(D): from is
likewise trans. to two objs., as 

Give thou Zaid the property or 

Give thou the property to Zaid, and is common; but from is trans. to one, as 

Stand thou in awe of Zaid, and is rare (J). The mental vs. are plastic and aplastic: the aplastic are and these two being used only in the imp.; the plastic are all the rest, these being used in the pret., aor., imp., act. part., pass. part., and inf. n., as and and and and 

Zaid is such that his father is thought to be standing, where the 1st obj. becomes nom. as the pro-ag., and 

I wondered at thy thinking Zaid to be standing, with the same government and other predicaments as hold good for the pret. The transmutative (IA), [otherwise called] the factitive (Sh), vs. are also trans. to two objs. orig. inch. and enunc.: they are [Sir], as I made the clay to become an ewer (IA); ]

And make it to be as scattered atoms of dust seen in the rays of the sun; [ ]

XXV. 25. And make it to be as scattered atoms of dust seen in the rays of the sun; [ as ]

God make me to become thy ransom! (IA); ] [the ]

(above), i.e. , God make me to become thy ransom! (IA); ] [the ]
Assuredly thou wouldst have appointed a recompense to be for it (IA), thus read by Ibn Kathir and the two BB (B)]

[when made to imply the sense of صير (K, B, on II. 16),] as وتركنا بعضهم يومئذ يموج في بعضه XVIII. 99. And We will suffer some of them on that day to surge tumultuously among others (IA, Sh), whence [too] وتركهم في ظلمات II. 16. And maketh, or causeth, them to be in darkness, [orig. هم في ظلمات], the two terms to be put into the acc. by ترك when prefixed (K),] and

فتركته جزر السباع ينشئه * يقتضي حسن بنائه والمعصم (K, B), by 'Antara, And have I made to become the prey of the wild beasts! They seize him; they gnaw the symmetry of his fingers and the wrist (EM, N), and

واربيته حتى إذا ما تركته

أخي القوم واستغنى عن اسم شاربة

(IA), by Fur'ân Ibn Al'raf, And I reared him until, when I rendered him, or made him to become, the com-
rade of the people, and his mustache was independent of being wiped, i.e. he could wipe it himself, though, as some say (J), أَخَا is a d. s. to the ٌ in ٌتَرْكَتْهَا, I left him the comrade, because, though it is literally det., [as pre. to a det., it is logically indet., since (J)] he does not mean any قُوم themselves, but merely ٌتَرْكَتْهَا ثُمَّا لِلَّدَاءِ بَالرِّجَالِ (T, J); and ٌرَد, as (IA, Sh) لَوْ يَرَدْنِكمُ بَعْدَ إِيمَانِكُمْ كَفَارًا حَسَدًا. II. 103. That they might render you, or cause you to become, after your believing, unbelievers, out of envy (Sh), [and] ٌرَضَيْتُ الحِدْثَانِ نُسِوراً إِلَى حِبْرٍ بِمُقَدَّرَ سُدَّاسٍ لَّهُ سَوْدَا ٌكَفَارًا يَوْمُ ظُهُورِ الْسُودَانَ بَيْضًا ٌرَدَ وِجْهُهُ الْبِيضُ سَوْدَا (IA), by 'Abd Allah Ibn AzZabir alAsadi, The newly befalling mishaps smote the women of the family of Harb with a certain quantity thereof, whereat they lamented with great lamentation; and it caused their black hairs to become white, and caused their white faces to become black (J), [through] كَفَارَا is [otherwise said to be] a d. s. to the pron. of the 2nd pers. pl., might cause you to apostatize as unbelievers (B).

§ 441. أَرَبَتْ is used in the same way as طَنْشَتْ; so that one says أَرَبَتْ زَيْدًا مُنُقَلَّا I thought Zaid to be departing, أَرَى عُمَراً ذَاهِبًا I think 'Amr to be going away,
and Where thinkest thou Bishr to be sitting? And in interrogation exclusively they say,  And in the sense of, as, etc., [below] and

As for the departure, it will be before the day after tomorrow. Then when thinkest thou the dwelling will unite us? (M). The property of قال, when followed by a prop., is that the latter should be imitated, as قال زيد ا öğret عمرا منطلقًا. Zaid said, 'Amr is departing and أكتب عمرا منطلقًا. Sayest thou, Zaid is departing?, being, however, in the position of an acc. as obj. [1]: but قال may be treated like طلَّ, putting the inch. and enunc. into the acc. as objs. The generality of the Arabs (IA), others than the Banū Sulaim (Sh), treat قال like طلَّ, [as regards the government of the two obj. in the acc. (Sh),] only on condition that the v. be [تَقُول (Sh), aor. (IA) ind.] 2nd pers. [sing. masc. (IA)], preceded by an interrog., and not separated therefrom except by an adv., [prep and] gen., or obj., as

متَى تَقُول الَّذِي الْوَالِدُ الْوَالِدَةَ * يَجْعَلُنَّهُمُ الْمَأْسِرَةَ وَقَاسِمًا
(IA, Sh), by Hudba (J, Jsh) Ibn AlKhashram al'Udhrî (Jsh), where it is contiguous (Sh), When thinkest thou the quick-pacing young she-camels will carry to me Umm Kāsim and Kāsim? (J, Jsh),

لأ أن أ담َ تقولَ زيداً منطلاً (IA),

After distance thinkest thou the dwelling will bring together my union with them; or thinkest thou the distance to be ordained? (SM, Jsh), and

أجهاذًا تقولَ بنّي أ esi * لعمر أبيك آم متجاهلِينَ (IA, Sh), by Kumait Ibn Zaid alAsadi (J), where it is separated by the adv. (Sh), Ignorant thinkest thou the Banû Lu'ayy, i.e. Kuraish, to be, by the life of thy father, or feigning ignorance? (J): if, however, it [be other than an aor., as قال, or be an aor. without a ت, as يقول, or be not preceded by an interrog., as أنت تقول, or (IA)] be separated [from the interrog.] by anything else (IA, Sh) than an adv. or [prep. and] gen. or reg. of its own, it does not govern two objs. in the acc., according to these [Arabs] (IA), [but] imitation is requisite (Sh), as أنت تقول زيد منطلاً Dost thou say, Zaid is departing? (IA, Sh); whereas, when the conditions mentioned are combined, the inch. and enunc. may be made acc. as objs. of تقول, or nom. by imitation (IA). But the Banû
Sulaim (M, lA, Sh) make the whole cat. of ُكلّتُ ْثلثُ (M): [for they] treat ُكلّةُ ْثلثُ like ُكلّةُ ْثلثُ as regards the government of the two objs. in the acc. without restriction (IA, Sh), i.e. whether the conditions mentioned be found in it or not, as َقلّ داأ ْمشفقةَ Think thou this one to be affectionate, whence the saying [of an Arab of the desert, who caught a صبَّ and brought it to his wife (J, Jsh).]

قالت ْوَكنتُ رجلاً فطييناً ُهذا لعمر الله إسرائيلًا (IA), where ُكلّةُ ْثلثُ is treated like ُكلّةُ ْثلثُ in government [not in sense (J)], She pronounced (and I was an intelligent man) this to be, by the life of God, one of the metamorphosed children of إسرائيلُ, بَنْيُ إسرائيلُ (J, Jsh), because she believed the صبَّ to be metamorphosed children of Israel, or, as some say, in both, She thought (J); so that they allow ُقلّتُ زيدًا ْمنطلقًا, while others hold imitation to be necessary, ُقلّتُ زيدًا ْمنطلقًا (Sh).

§ 442. Except ُهَبِّ, ُزعمتُ, ُخلتُ, ُحسبتُ, [and ُهَبِّ], they have other meanings, according to which they do not exceed one obj. (M). ُكلّةُ ْثلثُ [from ُهلّنةُ Suspcion (M)] i.q. ُهلّةُ, as in ُما هوُ على الغيب ُبطلني ُأَهَمُّ LXXXI. 24.
And God hath brought you forth from the bellies of your mothers, not knowing anything (IA, Sh): and 

"I saw him" (M); [though]

when 

"I saw" (440) mentioned, as

Verily I see, i.e. saw, an imitation of a past state, myself (446) in sleep to be pressing grapes (K, B),] the being the 1st obj., and similarly

Abū Hanīfa held, or believed, the lawfulness of such a thing (Sh); [and]

[from ] i. q. [432] (M); [though]

when denotes seeing in sleep, inf. n. , it is trans.

to two objs., like the before [440] mentioned, as

Àrānī Ásrār Khwāra

[Ve1"iw I see, i.e. saw, an imitation of a past state, myself (446) in sleep to be pressing grapes (K, B),] the being the 1st obj., and similarly

Abū Ḥanīfa: یؤرنبَی وُطَّقَرُ وَعِمُّمَرُ وَأُوْنَأَ اَعْثَلا

أَرَحَمُ رُفْقَتَنَّ هَكَّنِئَ إِذَا مَا ّتَجَانِي الْلُّيْلِ وَانْتَزَلَ أَنْطَرَالاَ
by 'Amr Ibn Aḥmar alBāhilī (J),] the 4 and م، [which is the sign of the pl. (J),] in أٍارأه, being the 1st obj., and

the 2nd (IA), Abū Ḥanash makes me sleepless (at times) and Talk and 'Ammār and Uthāla (make me sleepless) at times from my anxiety about them; (in which verse there are two things to be avoided, curtailment from إِثْلَالٌ not in the voc., and separation of the con. from

the coupled by means of the adv. إِنْ تُعْتَفِ. dependent upon the suppressed enunc. ) and when I sleep, I see, or dream, them to be my travelling companions, until, when the night recedes and comes utterly to an end, behold, I am like him that runs for sweet water to drink towards mirage, and obtains not moisture to moisten his throat withal (J), [but not always, for] in اتَّي رَأِيْتُ هَٰذِهِ عَشَرَ كُوكِبًا and the sun and the moon, I saw them bowing down to me زُرْبَى, not from زُرْبَا, [because of زُرْبَى, not from زُرْبَا, [because of زُرْبَى, not from زُرْبَا, [because of

Verily I saw in a vision eleven stars and the sun and the moon. I saw them bowing down to me زُرْبَى, not from زُرْبَا, [because of زُرْبَى, not from زُرْبَا, [because of

Relate thou not thy vision and [because of زُرْبَى, not from زُرْبَا, [because of

This is the interpretation of my dream (B),] and رايتهم الْنَّجْحُ is an inception, [explanatory of their state, in which he saw them (B), in reply (1) to an assumed question "How sawest
thou them?” (K), not a reiteration (K, B): and i. q. حْجَبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْبًا حِجْb

I found the stray she-camel, when you light upon it: [and for جعل, trans. to one obj., see §§. 440 and 467:] and similarly اريت الشيء I was shown, or taught, the thing, i. q. عرفته or I was made to see, or know, it, as in وارنا مناسكنَا II. 122. [And show, or teach, Thou us our places of devotion in the pilgrimage (K, B), transported (by the Hamza) (K) from ابرص He saw or عرف He knew, on which account it does not exceed two objs. (in the act. voice and one in the pass.) (K, B):] and انقول اى زيدا منطلق Sayest thou, Verily Zaid is departing, i. e. Speakest thou that?

§ 443. One of their peculiarities is that, though you may restrict yourself to one of the two objs. in such as كسوت and اعطيبت, where the two objs. are diverse, saying اعطيبت درهما without mentioning to whom you gave it, and اعطيبت زيدا! without mentioning what you gave him, you may not [restrict yourself to one of the two objs. in the cat. of طننت (K on XXVIII. 62.), and] say حسبت زيدا! or منطلقًا, because of the loss of what you have constructed your narrative upon. But
you may omit both objs. together in either cat., as

XLVIII. 12. And ye thought with the thinking of evil and the prov. Whoso hears, will think (M). According to the correct doctrine, [however] (IA), in this cat. the two objs., or one of them, may be suppressed when indicated, but not otherwise:

thus both are suppressed in (IA, Sh)

XXVIII. 62. Where are Mine associates, they (that) ye were wont to think (to be associates)?, i.e. [إِنْ أَنْفُسَانِيَ الْأَزْمُمُ [إِنْ أَنْفُسَانِيَ الْأَزْمُمُ (440) (K)], or rather [إِنْ أَنْفُسَانِيَ الْأَزْمُمُ (440) (K)], or rather 

supplying the place of the two objs., as in 

and one is suppressed in (IA, Sh)
[166], i.e. **بِحَلَتِهِمُ الْغَيْرُ انْخُلُصً، And let not them that are niggardly of what God hath vouchsafed them of His bounty account (their niggardliness) to be good for them, the 1st obj. being suppressed [in this reading, because indicated by **مَنِي بِفَضْلِ الْعَظِيمِ المَكْرُومِ** (K, B),] and the distinctive pron. [هوُ (K)] and 2nd obj. retained, and (Sh)

وَلَقَدْ نَزَتْ فَلَا تُطُنِّي غِيْرًا مَّنِي بِفَضْلِ الْعَظِيمِ المَكْرُومِ [by 'Antara, By God, thou hast alighted—and imagine thou not aught else (to be betiding) —in respect of me (J), i.e. of my heart (EM), in the place of alighting, the ب being i. q. **فِي غِيْرًا رَأَعَأٌ** (J), i.e. **فِي غِيْرًا** رَأَعَأٌ (the 2nd obj. رَأَعَأٌ being suppressed, because indicated by the situation (J, Jsh)): but without indication [suppression is not allowable in the case of both (objs.) or one; so that, when meaning طَلَّنَتْ زِيدًا قَانِمًا (IA),] you do not say, [according to the soundest (view) (Sh),] طَلَّنَتْ [or طَلَّنَتْ عُلْمَتْ, restricting yourself thereto (Sh),] or طَلَّنَتْ عُلْمَتْ زِيدًا (IA, Sh), as all agree (Sh), طَلَّنَتْ زِيدًا (IA) [or عُلْمَتْ (IA)] or عُلْمَتْ قَانِمًا (Sh), or عُلْمَتْ قَانِمًا (IA) or عُلْمَتْ قَانِمًا, omitting the 1st and 2nd obj. respectively (Sh). As for the saying of the Arabs [40] I thought that, دَآَكْ فَذَاكُ I thought that; دَاكُ ذَاكُ I thought about him, when you
make him the location of your thought, like as you say

I thought in the house; but if you make the ب red., as in [503], it is not allowable to stop speaking thereat.

§ 444. Another [peculiarity of the mental vs.] is that, when they precede, they are made to govern, but, when intermediate or last, they may be either made to govern or neutralized, as

(M) by Munāzil Ibn Rabī‘a satirizing Ru‘ba Ibn al‘Ajjāj, What! with poems of the Rajaz metre, O son of baseness, dost thou threaten me, whereas in taking vengeance on an enemy by means of poems of the Rajaz metre, I have fancied, are baseness and impotence? (Jsh). The mental vs. have three states, being made to govern, being neutralized, and being suspended [445]. Being made to govern is their governing the two obj.; and is necessary when they precede the latter and are not followed by a suspensory, as

I thought Zaid to be learned, and allowable when they intervene between them, as

Zaid I thought to be learned, or come after them both, as

Zaid to be learned I thought (Sh). Neutralization is the annulment of their
government, [literally and ideally (445), not because of a preventive (IA), when the v. is intermediate or last (Sh),] as (IA, Sh) زَيْدٌ طَلَّنَتْ قَامٌ, Zaid, I thought, was standing, where has no influence upon زَيْدٌ قَامٌ literally or ideally (IA), [and] زَيْدٌ عَالِمٌ طَلَّنَتْ Zaid was learned, I thought (Sh). That is not found in the rest of the vs. (M): neutralization and suspension are peculiar to the plastic mental [vs.], and hold good for the aor. &c., as much as for the pret., but do not occur in their aplusic sisters or in the transmutative vs. (IA). Neutralization is allowable in [these (IA)] plastic [mental (Sh)] vs. [elsewhere than in the beginning, i. e. (IA)] in the middle, [as زَيْدٌ طَلَّنَتْ قَامٌ (IA),] or at the end, [as زَيْدٌ قَامٌ طَلَّنَتْ (IA)]. In the middle to make [them] govern is better, [as some say (IA),] than neutralization, while some say that the two are equal; and at the end neutralization is better (IA, Sh) than making [them] to govern (Sh). But if they precede, neutralization is disallowed by the BB; so that you do not say زَيْدٌ طَلَّنَتْ, but must make [the v.] to govern, as زَيْدٌ قَامٌ, any supposed instance of such neutralization being explained by subaudition of the pron. of the case, as in

[by Ka'b Ibn Zuhair, I hope and faintly expect that her love may (572, 720) approach; but I fancy not (the case
to be this), a bestowal of favor will be in our possession from thee, an enallage (1) from the 3rd to the 2nd pers. (J)], i.e. إکلا، the 3 being the pron. of the case and لدینا اللخ, the 1st obj., and الالخ being a prop. in the position of the 2nd obj., so that there is no neutralization [and no suspension (J)], or by supplying the ل of inception, as in كذاك أدبت حتی صار می خلقی
اینی وجدت مالک الشیمه الادب

[by one of the Banu Fazāra, Thus was I trained to good breeding, so that it became a part of my nature that I perceived, (assuredly) the mainstay of the character was good breeding (J)], i.e. لملاك اللخ, a case of suspension, not of neutralization, [and, as some say, (and the BS allows), in the former verse, i.e. لدینا اللخ, which is thus a case of suspension, though some disallow the ل here, because it denotes corroboration of affirmation, and is therefore incompatible with the negation (J)]. The KK, however, followed by Abū Bakr azZabīdī and others, hold that it is allowable to neutralize the preceding [v.]; so that they do not need to explain away the two verses. Neutralization is not obligatory, but allowable; and therefore whenever neutralization is allowable, making to govern is allowable, whereas suspension is necessary (IA).

§ 445. Another [peculiarity of the mental vs.] is that they are suspended (M). Suspension is the annul-
ment of the government literally, but not ideally, because of (IA, Sh) a preventive (IA), [i.e.] the intervention of what the head of the sentence belongs to, namely one of 10 things, between them and their two regs. (Sh), as

I thought, assuredly Zaid is standing, where is not governed by literally, because the prevents that, but is in the position of an acc., since, if you coupled to it, you would use the acc., as so that governs ideally, but not literally (IA). The plastic mental [vs.] must be suspended before (1) the of inception, [as

And assuredly they knew, verily he that hath purchased it in exchange for the Book of God hath not in the life to come any portion of good, the (2nd) being the of inception, which has suspended from government (B)]: (2) the [of the correl. (Sh)] of the oath, as [i.e. I knew, by God,) assuredly Zaid would stand, and

by Labid, And assuredly I have known, (by God,) verily my fate will come: verily the fates, their arrows do not miss, the (2nd) being the of the correl. of an
oath supplied, and the two props. of the oath and correl. being together in the position of an acc. to the suspended v. (SM)]: (3) an interrog., [(a) p. (Sh)], prefixed to one of the two objs. (IA), as 

I knew whether Zaid was in the house, or 'Amr and

XXI. 109. And I know not whether near or distant what ye are threatened with be; (b) n., (a) an inch. or enunc. (Sh), one of the two objs. being an interrog. n. (IA), as XVIII. 11. (1),

And assuredly ye shall know which of us is severer in punishment, and

XX. 74. And assuredly ye shall know which of us is severer in punishment, and

I knew when the journey was or would be, (b) post. to the inch. or enunc. (Sh), one of the two objs. being pre. to an interrog. n. (IA), as

I knew whose father was Zaid and

I knew on the morning of what day thy journey would be or was, or. (c) a complement, as

XXVI. 228. And they which have done wrong shall know with what a translating they shall be translated, (c) to be governed in the acc. as an inf. n. (see below) by what follows it, constructively

not by what precedes it, because the head of the sentence belongs to the interrog., which is, therefore, not governed by what precedes it (Sh)]: (4)
Assuredly thou hast known, these speak not (Sh)]: (5) the neg. اَن [ in the correl. of the oath, as 'وَلَّهَا عَلِمْتُ ما هُزِّئْتُ یَیْلَقْقُونَ. I knew, by God, Zaid was not standing (Sh), (and) as رِطْنُونَ اَن لِبْسَتَمَا اَلَا تَلَیْمَا. XVII. 54. And shall think, ye have not tarried in the present life save a little, the objection that this is not a case of suspension, because the condition of suspension is that, when the suspensory is suppressed, the op. should prevail over what follows it, and should therefore govern two objs. in the acc., whereas in the text, if you suppressed the suspensory لِبْسَتَمَا, since one does not say اَن رِطْنُونَ لِبْسَتَمَا, being perhaps opposed to what is almost unanimously accepted, namely, that this condition is not prescribed in suspension, as is testified by the GG's exemplification of suspension by means of this text and the like thereof (IA)]: (6) the neg. لَّا (IA, Sh) in the correl. of the oath, as 'وَلَّهَا عَلِمْتُ لَا زِيدَ فِی الدَّارِ وَلَا عَمَرو. I knew, by God, Zaid was not in the house, nor 'Amr: (7) رَأَن أَدْرَی لِعْلَمَی تثنِیئةً لکمّ. XXI. 111. And I know not, peradventure it is a trial, or probation, for you: (8) the cond. لَوْ, as وَلِقَتْ عَلِمُ الْآقْرَامُ لَوْ اَنْ حَانَتَا, اَرَانِ ثَرَاءُ الْمَالِ كَانَ لَهُ وَنَرَ. (169)
[by Ḥātim at-Tāʾī (Mb), And the peoples have known, if Ḥātim at-Tāʾī had desired abundance of property, he would have had affluence (Jsh)]: (9) the ʿān in whose pred. is the ʿālma ʾan ʿzīda la qāʾīm I knew, verily Zaid was standing, mentioned by many of the Westeners: whereas apparently the suspensory is only the ʿālma, not ʾān, except that JKhz relates that ʿālma ʾan ʿzīda la qāʾīm with Kasr [in ʾān] is allowable notwithstanding the absence of the ʿālma, and that this is the opinion of S; and according to this the suspensory is ʾān: (10) the enunciatory, declared by some, who attribute to it the text ʾālma ya rwa ʾālma ʾaḥlalna qablhum min al-qurūn, ʾālma ʾaḥlalna la yirjūn.

XXXVI. 30. 31., construing ʾālma to be enunciatory, governed in the acc. by ʾaḥlalna, and the prop. to supply the place of the two objs. of ʾyīrwa, Have they not known? How many have We destroyed before them, of the generations, (with the doom) that they should not return unto them, ʾaḥlalna being in full ʾaḥlalna, as though ʾaḥlalna with extermination were said; and this is correct, though ʾālma need not be enunciatory, but may be interrog., known how many We have destroyed &c.?, which is corroborated by the reading of Ibn Masʿūd ʾaḥlalna ʾaḥlalna whom We have destroyed: whereas Fr allows ʾālma to be governed in the acc. by ʾyīrwa, which is an inad-
vertence, [because \( \text{is not governed by an op. before it (K),} \)] whether it be construed to be enunciatory or interrog., [because it is orig. interrog. (K)]; while S says that \( \text{and its two regs. are a subst. for } \), which is dubious, because, if \( \text{be construed to be a reg. of } \); then the objection advanced against Fr must hold good, vid. the exclusion of \( \text{from its quality of priority, and, if it be construed to be a reg. of } \), then \( \text{must prevail over } \) [152], whereas it is not correct to say \text{We have destroyed the non-existence of returning; but his saying will be rectified by its meaning them to be a subst. for } \) and what follows it, [according to the sense, not according to the letter, meaning \text{Have they not known the frequency of Our destroying the generations before them, their being not about to return unto them (K),}] for \( \text{is made to prevail in sense over } \) and its conj., \text{Have they not known how many We have destroyed &c, have they not known that they shall not return &c? (Sh). The prop. that the op. is suspended from being in the position of an acc. [1] (Sh, ML) to that suspended op., you may couple to its place with the acc. (Sh); [so that] the acc. appears in the appos., as } \text{I knew who Zaid was, and something else than that of his affairs (ML): Kuthayyir says}
And I used not to know before loving 'Azza what weeping was, nor the torments of the heart till she departed (SM), cited as evidence by IU (ML), with موجعات في القلب حتى تولت in the acc. (Sh, ML) as coupled to the place of ما ألبكة (Sh), because the government of the suspended is annulled as to the letter, not as to the place (SM); but you may assert that ألبكة is an obj. and ماع red., [in which case there is no suspension (DM)]; or that the o. f. is ولا أدرى موجعات nor (know) the torments, a coupling of props., [in which case the acc. does not appear in the appos. (DM)]; or that the coisa belongs to the d. s. [to the in كننت (DM)], and موجعات is the sub. of لا, i.e.

And I used not to know before loving 'Azza, when the case was that no torments for the heart were existing, what weeping was (ML). For this reason that is named suspension, because the op. is neutralized as to the letter, but is op. as to the place; so that it is an inop. op., and is therefore named “suspended” by derivation from the “suspended” woman [Kur. IV. 128], who is neither married nor divorced (Sh), as

قل هي إلا حطة أو تطبيق أو صاف أو بين ذاك تعليق
(K) Is it aught but a state of favor, or a divorce, or a being out of favor, or, between that, a suspension? (N). Suspension does not occur in any other [vs.] (M): [see also what IA says in §. 444]. Suspension, [however,] is not confined to [mental vs. of] the cat. of طلق; but is allowable in every mental v., [i. e. every v. indicative of an idea subsisting in the mind, as عرف, نظر, تفكر, علم (DM)]: and therefore this prop. [that the v. is suspended from governing (DM)] is in the position of (1) an obj. fettered by the prep., [i. e. that the v. is trans. to by means of the prep. (498) (DM),] as ألم ينفكروا ما يصحبهم من جنة VII. 183. [And have they not reflected (upon the fact that) there is not in their companion Muhammad any diabolical possession?, م being neg., and the prop., in the position of an acc., being a reg. of ينفكروا in accordance with the sense of في عدم جنة صالحين (DM),] XVIII. 18. [(1), i. e. And let him observe the answer of this interrogation (DM),] and يسالون إياى يوم الدين LI. 12. They inquire when the day of reckoning will be; because one says نظرت فئة سالت عنة and تكررت فئة , but here they are suspended by the interreg. [or by the neg. م (DM)] from reaching the obj. literally, whilst ideally they are seeking it in accordance with the sense of that p.: (2) the unfettered obj., as عرفت من أبوك
I knew who was thy father, because you say سَمِعْتُ زَبِيدًا; and hence اما ترى أي بريت هنّا Seest thou not what lightning is here?, because the visual رأى and the rest of the vs. of the senses are trans. to only one, by common consent, except سمعت زيدا I heard Zaid read, or reading, in which case it is said to be trans. to two, the 2nd being the prop., and to one, the prop. being a d. s., [which is the truth (DM),] whereas, when attached to something heard, it is trans. to one by common consent, as L. 41. [432]: (3) the two objs., as XX. 74. [above], XVIII. 11. [1], and XXVI. 228., [the prop. يَنْتَقَدُونَ in this text being in the position of the two objs., not in that of the 2nd only with أي as 1st obj. (DM),] because أي is an unrestricted obj. to يَنْتَقَدُونَ [see above], not a direct obj. to ُعلم, while the whole verbal prop. is in the position of an acc. to the v. of knowledge, [supplying the place of its two objs. (DM),] whence

سَلَامُ لِيْلِيْلَى أَيْ دِينَاتْنَى رَأَى عَنْيَ لِلْفِقْحِ عَرَبُهَا [Laila shall know what a debt she has incurred, and what a creditor for exacting payment is her creditor! (Jsh)], the 1st أي being governed in the acc. upon the same principle as in XXVI. 228., [i. e. by the v. after it,] except that it is a direct, not an unrestricted obj., and the 2nd being in the nom. a. an inch., while what follows it,
[i. e. عَرِبَهُ (DM), ] is the enunc. and know being suspended from the two coupled verbal and nominal props. (ML) by the interrog. in both of them (DM).

§ 446. Another [peculiarity of the mental vs.] is that you [may] unify in them the prons. of the ag. and obj., as عَمَلْتُي منطلقاً I knew myself to be departing,

وَجِدْتُ فَّمَعْلُوتُ كَذَا Thou perceivdest thyself to have done such a thing, and رَأَياً عَظِيمًا He regarded himself as great (M). [Thus] دَعَنِي اللَّهُ in خَالَل [440] governs two prons., the ال and the ي, denoting one thing, i. e. the speaker, which is peculiar to the mental vs. (J):

[see also other exs. in يَا حَادِيِّي اللَّهُ (1) and XII. 36. (442)]. The Arabs, however, treat عَمَلْتُ and فَجِدْتُ in the same way, [because they are the opps. of (AAz),] saying عَمَلْتُ and فَجِدْتُ: Jirān Al'Aud says

لَقَدْ كَانَ لِي عَن ضَرْبَتِي عَمَلْتُنِي وَعَمَلْتُ اًلَّاَّئِي مِنْهَا مَتَزَجَّمَ [Assuredly I have got from two rival wives (may I want myself!, i. e. perish!) and from that trouble which I undergo from them a place of retreat! (AAz)]. But that is not allowable in other vs.; so that you do not say ضَرِّبْتُ نَفْسِي or ضَرِّبْتُ نَفْسِي I upbraided myself and ضَرِّبْتُ نَفْسِي Thou beatest thyself.
CHAPTER VIII.

THE NON-ATTRIBUTIVE VERBS.

§ 447. These are

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§ 447. These are

and ُليسُ [24]. They are prefixed to the inch. and enunc. in the same way as the mental vs., save that they put the inch. into the nom., [the first nominativization, which was by reason of inchoation, passing away, and being succeeded by nominativization by reason of them (J),] and the enunc. into the acc. (M). The nom. is named their sub. [properly, and their ag. tropically (Sh), the ag. being properly the inf. n. of the pred. pre. to the sub., so that ُتَبْعُثُ قِيَامَ زِيدٍ في الماضِ (J)]; and the acc. their pred. [properly, and their obj. tropically (Sh)]. They are [of three kinds (Sh),] (1) such as govern thus unconditionally; which are [eight (Sh)], ُكانُ، ُليسُ، صارُ، أمسيُ، أصيحُ، أضحيُ، باتُ، طللُ, and (2) such as must be preceded by [a p. of] negation, [literally or constructively (IA),] or quasi-negation, i.e. prohibition or deprecation, [in order to govern thus (IA)]; which are four، ُنَفْقُ، بَرَحُ، زَالُ، ُتَنْفِقُ، and as (IA, Sh) ُلا، ُيَزَالُ مُختلفٌ. XI. 120. But they shall not cease to be
diverse, XX. 93. [414] (Sh), Zaid has not ceased to be standing, where the negation is lit., XII. 85. [454], where the negation is constructive, i.e. لا نَفْتِ "لَمْ تَزَالْ زَيْدَةَ قَالْ."

[Friend, or My friend, make thou ready for death; nor cease to be mindful of death, for forgetfulness thereof is a manifest error (J)], and provided further that Zaid be pret. of iزَالْ زَيْدٍ, the pret. of iزَالْ being an intrans. att. v. in the sense of going away and removal, as اَيِّن الْلَّهُ يُمْسِكُ السَّمَوَاتُ وَالْأَرْضَ لَا تُزَالَ رَيْحَتَ Zaid separated his sheep from the goats of such a one (Sh): (3) such as must be preceded by the [adverbial (IA)] infinitival ما [that acts as a subst. for the adv. of time (Sh), in order to govern thus (IA)]; which is, as اَيِّن وَأَوْصَانِي بِالصُّلُوبَ وَالرِّكْزَةِ مَا دَمَتِ حَيَا XIX. 32., i.e. مُدَّةُ دُوَّارِي حَيَا, And enjoined upon me prayer and
almsgiving while, or so long as, I shall continue to be living, i.e. during the period of my continuance alive (IA, Sh), whereas in Zaid continued well is a d. s., not a pred., as likewise in I wondered that Zaid continued well, this being infinitival, [but] not adverbial, i.e. I wondered at his continuing well (Sh). These vs. are (1) plastic, i.e. all except لَيْسَ and دَامَ لَيْسَ and دَامَ. The non-pret. of the plastic governs like the pret.: i.e. the aor., as وَيُكُونُ الرسُولُ عَلَيْكُمْ شَهِيدًا II. 137. And the Apostle be a witness against you; the imp., as كُونُوا قَوَامِينَ بَالقَصْط IV. 134. Be ye con-
stant in executing justice and كُونُوا حَجَّارَةَ أَو حَدِيدًا XVII. 53. Be ye stones or iron; the act. part., as

وَمَا كُلُّ مِنَ الْبَشْرَاءَ كَانُوا
آخَانَ اذَا امَّ تُلَهُّ يَنَجِي

[where the sub. of كَانُوا is a pron. allowably latent in it, equivalent to هُوَ, And not every one that displays joy-
fulness of countenance is thy brother, when thou dost not find him to be a helper of thee (J)]; and likewise the inf.
n. People differ as to whether the non-ult. كَانِ has an
inf. n., or not: the correct [view] is that it has an inf. n. [governing as it governs (J)], as

[By open-handedness and forbearance does the youth become a chief among his people: and thy being the doer of it is easy unto thee, where the inf. n. of the non-att.

is pre. to its sub., the of allocation, which is therefore in the position of a gen., and in that of a nom. in two (different) relations (J)]. Such of them, however, as are aplastic, i.e. دام and ليس, and such as require negation or the like thereof as a condition [of their government], i.e. زال and its sisters, are not used in the imp. and inf. n. By att. is meant what contents itself with its nom.; and by non-att. what does not content itself with its nom., but needs the acc. also (IA). The non-att. vs. indicate accident, [and not only time] (BS): their non-attributiveness is merely that, while ضرِب is a sentence when it has received its nom., these do not become a sentence until they receive the acc. with the nom. (M). All these vs. may be used attributively, except ليس, زال, and aor. يزال; for these are used only as non-att.: exs. of the att. are وان كان ور ُمَعْسِرَة فِي نَظَرَة إِلَى مُبَسَّرَة II. 280. And if there be an indigent debtor, let there be a grant of delay until a time of
plenty, i.e. \(\text{XI. 109. [90], and }\text{XXX. 16. Wherefore ye shall extol the perfection of God when ye enter upon the time of evening and when ye enter upon the time of morn-}\)

\section{448. S mentions only} 

\begin{align*}
\text{ما دام } \text{صار } \text{كان} & \text{, and adding } \text{“and such } \text{vs. as are like them, namely such as cannot dispense with the pred.” Among such as may be coordinated with them are } \text{راح } \text{غدا } \text{أام } \text{آص} & \text{, and } \text{جاء } \text{has occurred in the sense of } \text{صار } \text{in the saying of the Arabs } \text{ما جاءت حاجتك } \text{[24] What has become thy want?}; \text{ and similar to it is } \text{قعد} \text{ in the saying of the Arab of the desert } \text{أرهف شفرتها حتى تغدت } \text{كانتها حربة} \text{He made his broad knife sharp and pointed, so that it became as though it were a javelin (M).}\\
\end{align*}

\section{449. The sub. and pred. are (1) both det.: (a) if the person addressed know one of them, but not the other, the known is the sub., and the unknown the pred., as } \text{كان زيد أخا عمر } \text{ said to him that knows Zaid, but not his brotherhood to } \text{'Amr, and } \text{كان أخو عمر زيدا} \text{ to him that knows 'Amr's brother, but not that his name is Zaid: (b) if he know them both, but not the relation of one to the other, then, (a) if one be more det., it should}
be made the sub., as Zaid was the stander said to him that has heard of Zaid and of a man standing, so that he has a mental conception of each of them, but does not know that one is the other, though is allowable rarely; [according, then, to the preferable (construction), the pron. is not made a pred. to what is below it in determinateness, so that you say Zaid, he was the stander to him that knows them both, not Zaid, the stander was he (DM, with however, both here and below)]; (b) but if one be not more det., you have an option, as or ; (c) such as however, [i.e. every dem. conjoined with the instrument of premonition (DM),] is excepted from [the rule in (a) as to] the two dissimilar in degree [of determinateness], for it must be the sub., because of the [p. of] premonition attached to it, [since the instrument of premonition requires priority (DM),] as and except with the pron., for, while the chastest in the cat. of the inch. is to make the pron. the inch. and prefix the [p. of] premonition to it, as , though has been heard rarely, that is not feasible in the cat. of the annuller, because the pron. is attached to the op., so that the [p. of] premonition cannot be prefixed to it, [but is prefixed
to the *dem.* occurring as a *pred.*, as \[كَانَتُ هَذَا (DM)\]; (d) and they assign to \[أَن (DM)\] renderable by an *inf.* *n.* made *det.* [by prothesis (MA, DM), whether *pre.* to a *pron.* or anything else (MA),] the predicament of the *pron.* [in not being made a *pred.* to what is below it (in determinateness), according to the preferable (construction) (DM),] because, like the *pron.*, it is not qualifiable, on which account the Seven read \[مَا كَانَ حَيْبَتَهُمَّ إِلَّا أَن كَفَّرُوا XLV. 24. Not aught save that they said \[&c.* was their argument and *فَمَا كَانَ جِوَابُ قُومَهُ إِلَّا أَن كَفَّرُوا XXVII. 57. Then not aught save that they said \[&c.* was the answer of his people, and the *nom.* [in حَجَة َو جِوَاب َو (DM)] is weak, as making the *pron.* a *pred.* to what is below it in determinateness is weak, [like زَيْدُ كَانَ الفَاتِمَةُ إِبْلاَ (DM)]: (2) both *indet.*: if each have a permissive for being made *sub.*, you have an option as to which you will make *sub.*, and which *pred.*, as \[كَانَ خَيْرُ مِنْ زَيْدٍ شَراً مِنْ عُمْرُ A better than Zaid was a worse than 'Amr, or the converse \[كَانَ خَيْرًا مِنْ زَيْدٍ شَرًا مِنْ عُمْرُ (DM)\]; but if the permissive belong to one of them only, you make it the *sub.*, as \[كَانَ خَيْرًا مِنْ زَيْدٍ إِمَامًا َو (DM)\]: (3) dissimilar: the *det.* is then *sub.*, and the *indet. pred.*, [which is the rule of speech, as in the cat. of inchoation (M),] as
not the converse [Kān Qā'ām Zīda (DM)];
except in case of exigency, like
Qaffi Qaffi al-nafīqī yaa 'asbaa * wa la yik 'arqa' ma'a al-wadaa' [by AlKuţāmī (M), Tarry thou before the separation, O Du'bā'ā; nor let (in) a place of tarrying be on thy part the farewell (Jsh)] and
Kān Sābiyya min biyy Rā'si * yikoon mula'ajahī 'asul 'alā wa'il,

[by Ḥassān Ibn Thābit, As though wine from Bait Rāṣ (a town in Syria), whereof honey and water were the admixture (Jsh): these sayings and the verse of the Book Qānīk la taba'llī 'alaa ḫawall * āṭlibī Kān A'mk 'am ḫumār (M), by Khidāsh Ibn Zuhair, For verily thou wilt not care after a year, whether a gazelle (was, whether) it was, thy mother, or an ass, i.e. whether thou wast born of a slave mother, or not (SM, Jsh), where, however, āṭlibī is sub.
to Kān suppressed, expounded by the mentioned, or is an inch., whether a gazelle, it was, &c., though the former is preferable, because the interrog. Hamza is more appropriate to the verbal than to the nominal prop., and in either case the sub. of Kān is a pron. relating to it, while in the latter case the evidence is in Kān 'amk, the pron. of the indet. being here held by S to be indet. (ML), are instances of conversion, which security from ambiguity encourages (M)]: and as for the reading of Ibn
'Amir in XXVI. 197., [where there is no exigency (DM),] if you make \textit{att.}, the \textit{ل} depends upon it, [\textit{لا} being a d. s. (B),] \textit{اية} is its \textit{اية}, and \textit{لا} a \textit{subj.} for \textit{इंगुगसेंगा}.

And was there not for them a sign, that the learned \&c? or an \textit{enunc.} to a suppressed \textit{इंगुगसेंगा}, (which was) that \&c.; and if you make it non-att., its \textit{subj.} is the \textit{pron.} of the case, \textit{इंगुगसेंगा} an \textit{inch.}, \textit{इंगुगसेंगा} its \textit{enunc.}, and the \textit{prop.} the \textit{pred.} of \textit{इंगुगसेंगा} [167], or \textit{इंगुगसेंगा} is its \textit{subj.}, \textit{इंगुगसेंगा} its \textit{pred.}, and \textit{इंगुगसेंगा} a \textit{subj.} or \textit{enunc.} of a suppressed \textit{इंगुगसेंगा}, And was not for them a sign, that \&c., or (which was) that \&c?; but Zj's allowing \textit{इंगुगसेंगा} to be its \textit{subj.} and \textit{इंगुगसेंगा} its \textit{pred.}, And was not a sign for them that \&c., is refuted by what we have mentioned, [the \textit{indet.}, occurring as a \textit{subj.}, and the \textit{det.} as a \textit{pred.} (K),] though it is urged that the \textit{indet.} has become particularized by \textit{इंगुगसेंगा} (ML), so as to be approximately \textit{det.} (DM). The \textit{pred.} occurs as a single term, and as a \textit{prop.} in its [various] divisions (M). This \textit{prop.} must be enunciatory, what has been transmitted to the contrary being paraphrased [34], as

[And be thou reminding me of the noble deeds that I have done; and behave thou coyly with the coy behaviour of a noble dame skilled in handiwork (Jsh)\textsuperscript{2}, i.e. तन्द्राचार्यः (ML). In Kn'b's saying]
It having been, or That has been, diluted, a d. s. [80] or ep. to [74], with water possessed of exceeding coldness, of water of a bend in a valley, limpid, in a wide pebbly watercourse, that has become in the forenoon such that it is chilled by the north wind, اضخى may be non-att. [452], the prop. after it being a pred., and the  red., prefixed by assimilating the enunciative [1] to the circumstantial prop.: this construction, however, is allowed only by Abu-lHasan and the KK, followed by IM, who asserts that it is common on two conditions, that the op. of the pred. be كان or ليس, and that the pred. be made off. by means of إلا, like

ما كان من بشر إلا ومبنتة * محتمة لكفي الأجال تختلف

Not any man has been aught but such that his manner of dying has been decreed; but the periods of death vary and ليس شيء إلا رفيدة إذا ما قابلته على البيب اعتبار

Not a thing is aught but such that in it is learning by example, whenever the eye of the intelligent contemplates it, and rare in other cases, like

وكانوا اناسا ينفحون فاصبحوا * وأثرك ما يعطونك النظر الشتر
And they were men bestowing gifts; but they have become such that the commonest of what they give thee is the sidelong glance of hate, in accordance with which is the saying of Ka'ab (BS). In II. 282. Unless it be merchandise present the acc. is read [by 'Āsim in the pred., the sub. being a pron. (relating to the pred.) (B),] constructively the commonest of all... siding glance of hate, like

אלא أن تكون تجارة حاضرة

بلي أسهل تعلمون بالآثنا إذا كان يوماً ذا كواب إثناء

(K, B), i.e. [Banu Asad, verily ye shall know our prowess, when it, i.e. the day, shall be a day dark, having stars, the sun being obscured by the dust of the conflict, hateful (N)]. In XXVI. 197. [167] may be made fem. while ُاية is put into the acc., And was not that the learned &c. a sign unto them?, like

ثم لم تكن نتنةهم إلا أني قالوا VI. 23. Then not aught save that they shall say [&c.] will be the issue of their unbelief, being made fem. because the pred. is fem., like

[182], whence the verse of Labid

نعمى رقدتها وكانت عادة * منة إذا هي عرنت إقدامها

[Then he (the wild he-ass) went towards the water, and made them (the she-asses) to go before, lest they should
lag behind; and the making of them to go before was a
custom of his, when they lagged behind: (or here) the v.
is made fem., or, as some say, (because) feminization
and masculinization of the inf. n. have been transmitted
from the Arabs, as
or, as some say, (because) feminization and masculiniza-
tion of the inf. n. have been transmitted from the Arabs, as

Thy beating hurt me (EM)].

In XXVI. 3. is correct as pred. to the , because the o. f. is
the being interpolated to explain the position
of the submission, and the sentence left in its o. f., And
their necks shall become submissive thereto, like

The people of AlYamāma are gone, as though
had not been mentioned; or because the
are qualified by submission, which belongs to rational
beings, like XII. 4. [442]; or because the
are the chiefs and leaders, likened to the necks, just as they are
called heads, forelocks, and breasts, as in

[by Umm Kais adDabbiya (T), Many an assembly, where-
in thou sufficed the absent by speaking for them, in
a congress of the foremost of the people, witnessed by many (N), or multitudes, being said of a legion of them, their chiefs, or multitudes, shall &c. (K). In are preds. of according to the better opinion that plurality of preds. is allowable in this cat. (J).

§ 450. ِكَانَ is (1) non-att., as already mentioned: (2) att. (M, IA), i.q. بَقِىَ بِدْخُلِ حَدِيثٍ حَضَرُ [رَجَعُ وَجَدُ، نُزِّلُ The event happened, The predestined comes to pass, II. 111. Be thou. And it is (M), i.e. Come thou into existence. And it cometh into existence (K, B), [and] إذا كَانَ الْشَّتَارُ الْخَ [432] (J): (3) red. (M, IA), as إن مِنَ افْضَلاَمِ كَانَ زِيداَ Verily of the most excellent of them was Zaid, سِرَةُ بْنِي بَيْضُ بَكْرٍ الْخَ [below], and ولَدَتْ فَاضِطَةُ بْنُتْ الْكَتَبِ الْكَبِيْلَةِ مِنْ بْنِي عَبْسٍ لَمْ يَوْجُدَ كَانَ مِثَالِهِمْ Fatima, the daughter of AlKhurshub bore the perfect ones of the Banu 'Abs: there was not found the like of them (M): according to IU and IM it is red. between two inseparables, like the inch. and enunc., the v. and its nom., the conj. and conjunct, and the ep. and qualified: but its redundance is
regular only between ـ and the v. of wonder, as ما كان اصْحَبَ عَلَمٍ مِّيْ تَقَدَّمَ. How accurate was [481] the knowledge of them that have preceded!; and elsewhere is only matter of hearsay: [this, however, requires consideration, because in the Taṣdīḥ and A and elsewhere it is explicitly declared to be regular in all but the prep. and gen. (J):] it has been heard between the v. and its nom., like وِلَدَتْ نَاسَةً آلاَح [above]; and the ep. and qualified, like the saying [of AlFarazdak (J)]

ْفَكَيْفَ إِذا مَرَتْ بِدَارٍ تُومُ وَجِبَارُ لَنَا كَانُوا كُرَامٍ

[Then how will be thy state, when thou shalt pass by an abode of a people and of generous neighbours of ours?; though some say that كان is not red. here, because the red. does not govern, whereas it is op., the و being its sub. and لَنَّا its pred., and the prop. (لَنَا كَانُوا) either a 1st ep. of جِبَارِي, the 2nd being كُرَامِي, or a par. between the ep. and qualified, neighbours that belonged to us, or (they belonged to us), generous; so that the saying

في غرف الجنة العليا التي وجبت لهم هنالك بسعي كان مشكور

should be cited instead, In the pavilions of the highest Paradise, which have become due to them there through
labor recompensed (J)]; and anomalously between the prep. and gen., like

The chiefs of the sons of Abū Bakr mount, orig. 
upon the branded Arab steeds (J, Jsh): it is red. generally in the pret., but anomalously in the aor. in the saying of the mother of 'Aṣīl son of Abū Ṭālib

(IA) Thou shalt be illustrious, excellent, whenever a moist north-wind shall blow, meaning for ever, where it is red. between the inch. and enunc.; and none of its sisters is red. (J): (4) that which contains the pron. of the case. The text  لَيْسَ كَانَ لَّهُ ُثُلُّبُ L. 36. For him that hath an attentive heart admits of all four (M): [for] كَانَ may be non-att., att., or red., which is of weakest authority, in (a) such as L. 36. and زِيدَ كَانَ لَّهُ مَالٍ, [i.e. every construction with the adv. after the annulling v., and a nom. n. after the adv. (DM)]; the adv. depending upon it, if it be att., and upon a suppressed استقرار in the nom., [as enunc. of the n. following (DM),] if it be red., in the acc., [as pred. of كَانَ (DM),] if it be non-att., unless the non-att. contain the pron. of the case, the استقرار being then in the nom. as enunc. of the inch., [and the prop. the pred. of كَانَ (DM)]: (b) للْقَانُظُرُ ْكَيْفَ كَانَ عَاقبةُ مُكرَهُمْ
XXVII. 52. Then look thou, how the issue of their device was, except that the non-att. does not contain the pron. of the case, because of the interrog., [the pron. of the case being expounded only by an enunciatory prop. (DM),] and precedence of the pred., [the pron. of the case requiring the whole of its exponent to follow it, whereas here كِيْفَ, (which would be) part of the exponent, i.e. the enunc., precedes (DM)]; كِيْفَ being a d. s., if كَانَ be att., a pred., if it be non-att., and an enunc., if it be red.: (c) XLII. 50. 51. [418. A.], the pred., if it be non-att., being either لُبْشَرْ [and the sub. أن يَكُلِمُهُ اللَّهُ] (DM), or by suppression of a pre. n., [i.e. تَكُونُ اِبْتِغَاءً (DM)]: (d) Where was Zaid standing?; the pred., if كَانَ is non-att., being either كَانَةً, and كَانَ a d. s.; while, if it be att., كَانَةً is a d. s., and كَانَ a d. s. to it or كَانَ; and, if red., [كَانَ is the enunc., and (DM)] كَانَةً is a d. s. (ML) to the covert pron. [26] in it (DM). The non-att. (BS) كَانَ has (M, BS) two senses, (1) attributability of its pred. to its sub. in past time, as كَانَ زَيْدٌ فَقِيرًا Zaid was poor; (2) mutation of its sub. from one quality to another (BS), the sense of صَارَ [451] (M), as
And the mountains shall be crumbled with vehement crumbling, and become scattered dust, and ye shall become three sorts, i.e. فَصَّارَتُ and وَصَرَّمُ, whence the كان in the verse [of Ka‘b]

The promises of ‘Urkkūt have become for her a proverb; nor are her promises aught but falsehoods (BS), [and,] as is said, in

(M) In a desolate trackless waste; and the riding-camels were in rapidity of pace as though they were the Kaṭa birds of the hard and rugged ground when their eggs have become young birds towards which they walk rapidly (Jsh). The of كَانَ is elided, [allowably, not necessarily (IA),] in the apoc. of the aor., [contrary to analogy (IA),] by assimilation to the unsound letters (B on IV. 44.), for lightness, on account of frequency of usage (IA), as ولم يَكُن من المشركين XVI. 121. And was not of the polytheists and ولم اَكّ بَعْدَا XIX. 20. Nor have I been a harlot (Sh)]; provided that it be not followed by a quiescent, [according to S (IA), the suppression not being allowable in ولم يُكِي الَذِينَ كَفَرُوا XCVIII. 1. They which
disbelieved were not, because of the presence of the quiescent (Sh), though Y allows that, and is anomalously read (IA); nor by an attached pron., [by common consent (IA),] the suppression not being allowable in the saying of Muḥammad [to ʿUmar respecting Ibn Ṣayyād (IA)]

If he be he, thou wilt not be made to prevail over him; and if he be not he, there will be no good to thee in slaying him (IA, Sh), because of the presence of the pron. (Sh), so that you do not say ʿan yikht ʿallī ʿan lā yikht ʿan ʿan yikht ʿallī gī tāliqa ʿan yikht ʿallī ʿan lā yikht ʿan. IM apparently makes no distinction in that [respect] between the non-att. and att. and ʿan ʿan tākk ḥāssāna yuṣmaʿaḥa IV. 44. And if there be a good deed, 

He will double the recompense of it is read [by Ibn Kathīr and Nāṣīr (B)], where it is att. (IA).

§ 451. صَارِمَ signifies (M, IA) transition (M), [i.e.] mutation from one quality [or place] to another (IA); and is so used in two ways, [non-att. and att.,] the 1st being [exemplified in] صَارَ ʿl-faqīr ʿghniya waʾl-tābiʾ ʿadza The poor became rich, and the clay pottery, and the 2nd [in] صَارَ زَيَد إلى عُمْرُ Zaid went, or proceeded, to ʿAmr, whence كل حي صَاري إلى الزوال Every living thing is tending to annihilation (M).
§ 452. connect the purport of the prop. with the specific times, morning, evening, and the forenoon, after the method of (M, IA) (1) connect the purport of the prop. with the specific times, morning, evening, and the forenoon, after the method of كان, [being thus non-att.] (M); [and] mean that the sub. is qualified by the pred. in the morning, evening, and forenoon, respectively (IA): (2) import the meaning of entering upon these times, like أظهر He entered upon the time of noon in the summer season and أشعً أعظم He entered upon the third part of the night commencing from the end of twilight, being thus att.; [(thus) in شجبت النجاح نخل في ليل الضحك may be att., i.e. the prop. after it being a d. s., and the of inception (80), that has entered upon the time of the forenoon while it is &c. (BS); in أصحوا (458) كاصبحوا النجاح is att. (J); and] 'Abd al-Wasi' Ibn Usāma says

And of mine actions is that I am good at hospitality, when the cold gray night's hoar-frost enters upon the forenoon:

(3) are i.q. صار, [being thus again non-att.,] as أصبه فغبزا and زيد غنيا Zaid became rich and became poor; 'Adī says


And of mine actions is that I am good at hospitality, when the cold gray night's hoar-frost enters upon the forenoon:
Then they became as though they were leaves that had become dry, and that the east wind and the west wind had whirled away (M): [and] in

اسْمِسْتَ سَعَادُ بَارُضٍ مَا يِبْلِتْهَا / اَلْعَتَائِ النَّجْحِيَاتِ الْمِرْسَيَمِ

[by Ka'b,] may be to restrict the attributability of the pred. to the sub. by the time of evening, Su'ād has become at evening in a land that not aught reaches save the noble, quick-paced, high-bred camels; or may be i. q. صارت, like

عَلَى الْيَدِ

[by An Nābigha adh Dhubyānī] It has become a desert, and its people have become such that they have journeyed away: what marred Lubad has marred it (BS).

§ 453. and Bāt mean (M, IA) (1) connection of the purport of the prop. with the specific times after the method of كَانَ (M), [i. e.] that the sub. is qualified by the pred. by day and by night respectively (IA): one says بَاتُ يَفْعَلُ طَلَّ when he does by day, and بَاتُ يَفْعَلُ when he does by night; a woman said

أَطْلَ لِأَرْضَى رَأَيْتُ أَطْلَ لِأَمْرِ مِنْ بَعْضِ الْحِبْرَةِ أَطْلَلُ

I pasture cattle by day, and grind corn by night; and
death is more tolerable than some kinds of life \((BS)\): (2)

whence the text \( \text{مَّا} \) \( \text{ذَالُ} \) \( \text{صَارَ} \) \( \text{مَّا} \) \( \text{ذَالُ} \) \( \text{ظَالَةً} \) \( \text{طَالَةً} \) \( \text{النَّاسِ} \) \( \text{كَانَ} \) \( \text{ضَاحِيَةً} \) \( \text{بِالشَّمْسِ} \) \( \text{مَلُوَّلُ} \)

\( \text{وَذَا بَشَرَ أَحَدُهُم بَالَّتَيْ} \) \( \text{وَجَهَةَ} \) \( \text{مَسْوَدَةً} \) \( \text{XVI. 60.} \) And when one of them is informed of the birth of the female, his face cometh black \((M)\):

\( \text{صَارَ} \) \( \text{مَّا} \) \( \text{ذَالُ} \) \( \text{ظَالَةً} \) is i. q. in

\( \text{يَوْمَا يَطَّلُ بَعْضُ الْحَربَاء مُصَطْلَخًا} \) \( \text{كَانَ} \) \( \text{ضَاحِيَةً} \) \( \text{بِالشَّمْسِ} \) \( \text{مَلُوَّلُ} \)

\( \text{by Ka'b,} \) On a day wherein the chameleon becomes burnt by the sun, as though the exposed part of him were baked by the sun \((BS)\).

§ 454. Such as have in their beginnings the \( \text{نَفْر،} \) \( \text{مُحِيْنِيْنَيْنِيَّةً} \) \( \text{رَحْمَتِيْنِيَّةً} \) \( \text{دَهْيِنِيْنِيَّةً} \) \( \text{بَهْيِنِيْنِيَّةً} \) \( \text{بَعْضُ الْحَربَاء} \) \( \text{مُصَطْلَخًا} \) \( \text{كَانَ} \) \( \text{ضَاحِيَةً} \) \( \text{بِالشَّمْسِ} \) \( \text{مَلُوَّلُ} \)

\( \text{بَعْضُ الْحَربَاء} \) \( \text{مُصَطْلَخًا} \) \( \text{كَانَ} \) \( \text{ضَاحِيَةً} \) \( \text{بِالشَّمْسِ} \) \( \text{مَلُوَّلُ} \)

\( \text{by Ka'b,} \) On a day wherein the chameleon becomes burnt by the sun, as though the exposed part of him were baked by the sun \((BS)\).

\( \text{مَّا} \) \( \text{ذَالُ} \) \( \text{زَيْدُ صَاحِكَة} \)

\( \text{Zaid has not ceased to be laughing and} \)

\( \text{مَّا} \) \( \text{ذَالُ عِمْرُ عَزَّرُ} \)

\( \text{Amr has not ceased to be blue-eyed} \) \( \text{IA} \). It is said that in \( \text{59} \) he intends benediction, but imprecates ruin upon it \( \text{the dwelling} \): the reply, however, is that he guards himself first by saying \( \text{عَلَى} \) \( \text{أَلْسَمِيَ} \) \( \text{أَنْخُ} \); and that \( \text{ذَالُ} \) \( \text{زَيْدُ يَضَيْعُ} \) \( \text{Zaid has not ceased to pray} \); for it means \( \text{Since the act of} \)

\( \text{مَّا} \) \( \text{ذَالُ زَيْدُ يَضَيْعُ} \) \( \text{Zaid has not ceased to pray} \); for it means \( \text{Since the act of} \)
praying became feasible on his part, he has not omitted it in its appointed times, not since he was created, he has not ceased to pray night and day, without remission (BS).

And, in most cases, [aor. (EM)], i.e. [or (EM)], are used only in denial, as in the saying of AlA‘shā:

أي أبنا لا ترمن عندها فانا بتخبر اذا لم ترم

O my father, cease thou not to be besides us; for verily we are in well-being when thou ceasest not to be beside us (D). The precedence of negation is absolutely made a condition of the government of زال, برح, &c., only because they are neg., and, when a neg. is prefixed to them, become aff., so that زيد means كاثم فيما مضى: and like negation are prohibition and prayer by means of لا exclusively; which resemble negation because the object of them is omission, and negation denotes that (J). Since [then] in them negation is prefixed to negation, they follow the course of كأن in being aff.; so that زال زيد الا مقيما is not allowable, and Dhu -r-Rumma is taxed with error in saying

كأن لا تنفك الا مناخة

على الخطف او نرمي بها بلدا قفرا
(189)

[88] (M), the sense being تَسْتَمِرُ، and لا مَنَاخَةً a void exc., which is forbidden in affirmation, so that you make لا red., Long-bodied she-camels that cease not, i.e. that continue, to be made to kneel down in abasement, [or hunger (Jsh)], or wherewith we traverse a desert region (DM). The neg. is [sometimes] suppressed (M, IA); [as] says the wife of سَلِيمُ بْنُ كَعْبٍ [الْعَبَّارِ (T)]

تَزَالُ جَبْالٌ مُّبَرَّمَاتٌ أُعْدَهَا لَهَا مَا مُشْيى مِنْهَا عَلَى نَفْخِ جُمَلٍ

[Cords twisted of two strands, which I will make ready, shall (not) cease to be for them, so long as a he-camel of them shall walk upon his foot (T),] and Imra al-Kais

فَقَلَتِ يَمِينِ اللَّهِ اِبْرَاهِيمُ تَأَاذَا وَلَا تَقْطَعْوا رَأْسِي لَديِكُ وَأوْصَالِي

[Then said I, By the oath of God (655), I will (not) cease to be sitting near thee, even though they sever my head beside thee and my joints (Jsh),] and [another]

تُنْفِكُ تُسْمِعْ مَا حَبِيَّتُ بَهَالِكَ حَتَّى تَكُونَ

Thou shalt (not) cease to hear, so long as thou shalt live, of one perishing, until thou be it, and the Revelation

تَقُترُ تَذَكَّرُ يوسف XII. 85. By God, thou wilt (not) cease to remember Joseph (M): regularly, [however,] only after the oath, [and when the v. is an aor., and the neg. لا exclusively (J)], like XII. 85., [i.e. لا تَقُترُ, the neg. p. being suppressed, because it cannot be confounded with
affirmation, since, if it were aff., the ل and ﷲ would be indispensable (K)]; and anomalously without the oath, like the saying [of Khidāsh Ibn Zuhair (J)]

وَأَبْرِحْ مَا أَدَمَ اللَّهُ تُمَّىِّ * بِحَصَرِ اللَّهِ مَنْتَطِقًا مَجِيِّدًا

i.e. ﷲ ابِرَحْ, [And I shall (not) cease, while God preserves my people, through the praise of God to be possessor of a girdle, to be master of a gallant steed (J)].

§ 455. دَامُ means Remained and Continued (IA):

I shall sit so long as, or while, thou continuest to be sitting, as though you said دَوَّارُ جَلْوَسُكَ during the continuance of thy sitting, like مَقْدُومُ التَّحَاضُرِ and أَتِيَكُ خَفْقُ النَّمْجِ [65]; and for that reason it needs to be adjoined to a sentence, because it is an adv., [so that] it cannot dispense with what happens in it.

§ 456. لَيْسَ means negation of the purport of the prop. in the present; you say لَيْسَ زَيْدٌ قَائِمًا اَلَّنَّ Zaid is not standing now, but not لَيْسَ زَيْدٌ كَائِمًا غَداً (M): [or] when used unrestrictedly, it denotes negation of the present, as لَيْسَ زَيْدٌ قَائِمًا Zaid is not standing, i.e. now; but when restricted by a time, it is in accordance there-
with, as زيد قائمًا عدًا Zaid will not be standing to-morrow. and its sisters are all vs. by common consent, except ليس which the majority hold to be a v., but F in one of his two sayings and Abû Bakr Ibn Shukair hold to be a p. (IA): what proves it to be really a v. is that the prons. and quiescent of feminization are affixed to it. Its o. f. is صيد البعير The he-camel had the disease termed صيد [707] (M). The Banû Tamîm give ليس the predicament of م. in being made inop. when the negation is infringed by لا, as ليس The perfume is not aught but musk (ML).

§ 457. As regards precedence of the pred. these vs. are of two kinds: (1) in those that have م at the beginning the pred. precedes the sub., but not the v.; (2) in the rest the pred. precedes the sub. and the v. (M). If the pred. of any of these vs., plastic or aplastic, be not necessarily prior or posterior to the sub., as in كان في الدار صلحبها In the house was its owner, where the sub. may not precede the pred., lest the pron. relate to a [word] posterior literally and in natural order, and in كان أخي رفيقى My brother was my companion, where may not precede, if it is to be pred., because that would not
be known, the inflection being unapparent, it may intervene between the v. and sub.: the Kur'ān says ṭāḥa. And incumbent upon Us was the helping of the believers (IA); [and] this verse [of Ka'b]

And in whose valley a valiant man confident in his own valour, having his weapons and worn-out garments cast away, devoured, ceases not to be, is like ṭāli sī asālī nājī
[59] in the intervention of the pred. (BS). It has been disputed, however, whether the pred. of liyūn [458] or dām may precede its sub.; but the correct [view] is that it may: says the poet [As Samau'al Ibn 'Adiyā (T, J) alGhassānī the Jew (J)]

[Question thou, if thou be ignorant, the people concerning us and concerning them; for a knowe1' and an ignorant are not equal (T, J)]; and the [other] poet

[Life has no deliciousness, so long as its pleasures continue to be troubled by the remembrance of death and decrepitude, though, since it may be said that the sub. of dāmat is a pron. relating to the pleasures, its pred., and
pro-ag. of لدأته, so that it is a case of contest, and contesting لدأته, which is governed by the 2nd and pronominally expressed in the 1st, not of precedence of the pred. before the sub., because that involves separation of the op. منغصة from the reg. بذكر by means of an extraneous (word) لدأته, it is better to cite the saying of the poet

ما دام حافظ ودي مي وثقت بك
فهو الذي لست راغبا عناء أبدا

So long as he that I have confided in shall continue to be regardful of mine affection, he will be the one that I shall never be desirous of forsaking, where حافظ the pred. of دام precedes its sub. من (J)]. The pred. of دام may not precede the ما, but may precede دام alone, so that you say لا أصحب ما كأنما دام زيد I shall not accompany thee so long as Zaid continues to be standing, like as you say لا أصحب ما زيدا كمست I &c. so long as thou speakest to Zaid. According to IM the pred. may not precede the neg. ما, whether negation be a condition of government, as in ما زال and its sisters, or not; so that you do not say قالما ما زال زيد, though IK and An Nahšäs allow it, nor قالما ما كان زيد, though some allow it: and he implies
that when the neg. is something else than the prece-
dence is allowable, as and though some disallow it; and that the pred. may
precede the v. alone when the neg. is , as , and , though some disallow it (IA).

has been contrariwise held to be of the 1st kind;
but the [rule] first [mentioned] is the correct one (M):
the GG dispute whether the pred. of may precede it; the KK with Mb, Zj, IS, and most of the moderns
including IM, disallowing, and F, [Zj] and Ibn Burhān
allowing, it, while S is declared by some to have allowed,
and by some to have disallowed, it: nor has anything
been transmitted from the Arabs where its pred. appears
to precede it; but in 

Now surely on the day that it shall come to them it
shall not be averted from them the reg. of its pred. appears
to precede it (IA): hence it is argued that, since
is governed by [ ] the pred. [of ], and
precedes (IA), whereas the reg., [being a follower
of the op. (K),] precedes only where the op. precedes,
the pred. of may precede (K, IA). In
is governed in the acc. by , an
instance where the reg. of the pred. precedes [another
sister of] (SM).
§ 458. According to IM \(\text{کان} \) and its sisters may not be immediately followed by the *reg.* of the *pred.* when neither an *adv.* nor *prep.* and *gen.* This comprises two cases:— (1) that the *reg.* alone should precede the *sub.*, the *pred.* itself being posterior to the *sub.*, as \(\text{کان طعَامَك} \text{زید} \text{آکلا}, \) which is disallowed by the BB, but allowed by the KK: (2) that the *reg.* and *pred.* should precede the *sub.*, and the *reg.* precede the *pred.*, as \(\text{کان طعَامَك} \text{آکلا} \text{زید}, \) which is disallowed by S, but allowed by some of the BB. It is deducible from his language that the *pred.* and *reg.* may precede the *sub.* when the *pred.* precedes the *reg.*; because then \(\text{کان} \) is not immediately followed by the *reg.* of its *pred.*, as \(\text{کان آکلا طعَامَك} \text{زید} \text{Zaid was eating thy food}: \) and this is not disallowed by the BB (IA). If the *reg.* be an *adv.* or *prep.* and *gen.* (IA, Sh), it may be put immediately after \(\text{کان} \) (IA), [so that] \(\text{کان} \) may be separated from its two *regs.* by the *reg.* of its *reg.* (Sh), according to the BB and KK (IA), without dispute (Sh), as \(\text{کان عند} \text{زید مقيما} \text{Zaid was staying with thee} \text{and} \text{کان} \text{نيك} \text{زید راغبا} \text{Zaid was wishing for thee} \text{(IA)}, \) as is proved by CXII. 4. [404], \(\text{یکی} \text{احد} \text{being sub. of} \text{کفر} \text{its pred.} \text{(Sh).} \) S makes a distinction as regards priority or posteriority of the *adv.* between the non-essential and the predicative; approving of priority when it is predica-
tive, like مَّا كَانَ فِيهَا أَحَدٌ خَيْرٌ مَّنِّكَ Not any one better than thou has been in it, and posteriority when it is non-essential, like مَّا كَانَ أَحَدٌ خَيْرًا مَّنِّكَ فيهَا Not any one has been better than thou in it: and adds that the people of rudeness [the Arabs of the desert] read وَلَمْ يَكُنْ كَفَرُوا لَهُ أَحَدٌ CXII. 4. (M), the adv. being orig. posterior as adjunct of كَفَرُوا (B). Instances where كان and its sisters are apparently followed immediately by the reg. of the pred., [such reg. not being an adv. or prep. and gen. (J),] are to be explained by holding that كان [or its sister] contains a latent pron., the pron. of the case: thus the saying كَانَ طَلَّامِكَ زَيْدٌ [1], apparently like كَانَ طَلَّامٍ لَّلْجَالِفِ [الْعُنْكَابُ] [١] [١] [١], [which is allowed by the KK, because the reg. of the reg. is in their opinion a reg. of the op., not extraneous to it, but disallowed by the BB, because in their opinion the reg. of the reg. is not a reg. of the op., but extraneous to it, so that separation of the op. from its reg. by an extraneous (word) results (J),] is explained by the hypothesis of a latent pron., the pron. of the case, in كان which is its sub., the subsequent prop. of عَطِيَةٍ inch. and عَوْنِ enunc. being the pred., and اِيْاَهِمَّ the obj. of عَوْدٍ, so that كان is not separated from its sub. by the reg. of the pred., because its sub. is understood before the reg.;
and the saying [of Ḥumaid Ibn Thaur al-ʿArqāṭ (J)]

apparently like "كان طعامك أكلًا زيد", which is allowed by the KK and some of the BB, namely IS, F, and IU (J), is also explained [by the majority of the BB (J)] through sub-audition of the pron. of the case as sub. of ليس, [lest there result what has been before mentioned, and precedence of the verbal pred. of ليس before its sub. (457), which is disallowed (J),] كل النوى being governed in the acc. by تلقى, which with its ag. المساكين is the pred. of ليس (IA), And they, the guests, ate so many dates that they entered upon the time of morning, while dates-stones were rising above their place of lodging in the night, although (the case) was not that the beggarly wretches were throwing away all of the date-stones (J).
CHAPTER IX.

THE VERBS OF APPROPINQUATION.

§ 459. The vs. of app. are 
\(\text{اوُشَكَة} , \text{كَبَّ} , \text{كَانُ} , \text{جَعَلَ} , \text{أَخْذُ} , \text{أَنْشَأُ} , \text{عُلِّقَ} , \text{حُرَّى} , \text{حُرَّينَ} , \text{حُرَايْنِ} , \text{عُسَيْنَ} , \text{هَٰلَتهُ} , \text{هَٰبُ} , \text{هَّلَّهُ} \) (Sh). They are a division of the annihilating vs. It is not disputed that they are vs., except 
\(\text{عَسَيْنَ} \) (IA), which [correctly (IA)] is a v., [as is proved by the attachment of the of the ag. and its sisters to it, as \(\text{عُسِيَّتْ} , \text{عَسِيَّتَمَ} , \text{عَسِيَّت} \) (IA), not a p. [of hope, like \(\text{لْعَلَ} \) (J), absolutely (ML),] as held by Th and IS (IA, ML), nor when attached to the acc. pron., as in 
\(\text{يَا} \) \text{ابْتَا عَلَكَ} \) (169), as held by S according to Sf (ML). AH, however, imagines \(\text{حُرَّى} \) \text{حُرَّى} \text{Fit} with Tanwīn, a n. not a v.; but he is mistaken, the saying of AlA’shā

\(\text{إِنْ يُقَلُ} \) \text{هَٰيَ حُرَّى} \text{بِئِي} \text{عَبْدُ شَمْسِي} \text{نَحْرِي} \text{أَنْ يُكُونَ ذَاكَ وَكَانَا} \)

*If he say, They are of the Banū ʿAbd Shams, mayhap that will be, and it will be being cited by lexicologists as an ex. of it (Sh). They [are named vs. of app., though they do not all denote app., but (IA)]*
indicate (1) [the sub.'s (Sh)] app. [to the pred. (Sh)], i.e. **ةَكَّبْرٍ َكَانَةُ**; (2) [the speaker's (Sh)] hope [for the pred. (Sh)], i.e. **عَسَىٰ، حَرَىٰ، وَعَسَىٰ**; (3) [the sub.'s (Sh)] commencement [of the pred., which are numerous, seven being here mentioned, so that the vs. of this cat. are completed to 13, like those in the cat. of **كَانُونٰ** (Sh)], i.e. **إِنْشَأَّاَّ عَلَقَّ، أَخَذَّ، طَفْقَ، جَعَلَ عَلَقَّ (IA, Sh)**, and **هَلَٰلٰ (Sh):** therefore naming them vs. of app. is a sort of synecdoche (IA). They govern like **كَانُونٰ**; and, were not their pred. distinguished by predica-
ments not belonging to **كَانُونٰ** and its sisters, they would not be separated by a cat. to themselves (Sh). They [are prefixed to the inch. and enunc.; and (IA)] put the inch. into the nom. [as their sub. (IA)], and the enunc. into the [position of an (IA)] acc. (IA, Sh) as their pred. (IA). Their pred. is a verbal prop.; and **طَفْقَ، مَسْحَةٌ مُّسْحَةٌ بِالسُّوْرَةِ وَالَّدَعَايَتِيِّ شَرْحٌ مَّسْحَةٌ** XXXVIII. 32. And he began to cut off with the sword the legs and the necks is not pred. of **طَفْقَ،** but an inf. n. to a suppressed pred., i.e. **مُسْحَةٌ لِّمُسْحَةٌ (ML).** It is an aor. (IA, C, Sh) v., conjoined with [the infinitival (C)] **عَسَىٰ لِّغَمُّهُ رَبُّكَ لَيْغَمَّكَ** XVII. 8. May be your Lord will have mercy upon you and **يَكَانُ زَبِيلَةٌ يَضِئُّهَا XXIV. 35. Whose
oil well-nigh giveth light of itself (Sh): rarely a [single (C)] n. [after ʿusuṣ and ʿanā (IA)], as in the saying [of Ruʿba Ibn AlʿAjjāj (Jsh)]

[Thou hast abounded in railing, persisting with ceaseless persistence. Do not thou abound; for verily I, may be I shall be abstaining from hearkening to thy speech (J)] and [409] (IA, C); or a nominal prop., as in

[The young she-camel of the two sons of Suhail having begun to be so jaded that her place of pasturing is near to the camel-saddles (T, Jsh)]; or pret. v., as in the saying of Ibn ʿAbbās: ʿAllāh has not been heard as an adv., prep. and gen., nominal prop., or verbal prop. without the aor., when pred. of ʿusṣ, or ʿanā (IA). The nom. of the pred. of ʿanā and its sisters, except ʿusṣ, must be a pron. [relating to the sub. (DM)], as ʿusṣ, not ʿamūra; whereas ʿusṣ, Zaid, ʿamūra; whereas ʿamūra, ʿamūra, or ʿamūra is allowable, so that the pred. governs the connected, [i.e. n. pre. to the pron. of the sub. (DM),]
in the *nom.*, though not the extraneous, as [save rarely, as] [below] (J)]; and in the saying of Hudba [Ibn Khashram al'Udhri (N)] [461] is not *sub.* of, but an *inch.*, whose *enunc.* is the *adv.*, the *prop.* being *pred.* of *kān*, the *sub.* of which is the *pron.* of *al-kārb* *al-ghāf*; while *rīj* *ghulāt* *al-ghāf* [467] is a *subst.* of *impli-* cation for the *of* *ghulāt*, not *ag.* of *yinta'lli* (ML).
The *vs.* of this *cat.* are not plastic, except *kād* and *ushk*, from which the *aor.* is used, as *yakadrun yustuww* XXII. 71. *They are upon the point of laying violent hands and* *yōshk* *min farr* al-*ghāf* [466], and in the case of *ushk* is the tense most frequently used, the use of the *pret.*, though related by Khīl and transmitted in poetry, as *wālo* *sīl* *al-ghāf* [466], being rare; and the *act. part.*, as

*Fusūṣa* *arḍanā an *taww* *khalf* al-*nisē* *wa* *hwasha* *yabā* [by Abū Salih al-Hudhali, i.e. Dāt *wa* *labīsh*, *And our land is on the point of becoming after the cheerful companion a haunt of wild beasts, desolate* (J)] and

*amāt aasī* *yīm* *rājam* *wa* *inā* *yiqinna* *kāh* *baldī* *aana* *kā'+* [by Kuthayyir Ibn 'Abd al-Rahmān, *And I was almost*
dying of grief on the day of the combat of ArRijām, when verily I was certainly pledged to what I was on the point (of undergoing), i.e. determined not to flee from encountering what I expected in it, being pred. of in the preceding verse, and the pred. of كاذب, i.e. or suppressed; while Ibn Hishām mentions that some relate an inf. n. إيشاك (J)]. The author of the Insāf, however, relates the use of the aor. يعسي and act. part. عسي from جعل, Jh the aor. of طفق, and Ks the aor. of جعل. The vs. أوشك جعل, عسي, جعل, and اشتهك are distinguished by being used non-attributively, as before mentioned, and attributively. The att. is what is attributed to إن and the v., as If it be so followed, as [below], the explicit n. may be governed in the nom. by it. But, if it be so followed, as [below], the explicit n. is governed in the nom. by the v. after إن.
(1) according to Shl, necessarily; and what follows it being *ag. to عسي, which is *att. and has no *pred.; so that in the *du., *pl., and *fem. you say عسي أن يقوم الزبدار and تقوم الهندات الزبدارون, without putting a *pron. in the *v. [after أين], because it governs the explicit *n. after it in the *nom.: (2) according to Mb, Sf, and F, allowably: or by عسي, as its *sub.; أين and the *v. being in the position of an *acc. to عسي, [as its *pred.,] preceeding the *sub.; and the *ag. of the *v. after أين being a *pron. relating to the *sub. of عسي, allowed to relate to it though posterior, because it is prior in natural order; so that you say يقوموا الزبدارون and يقمن الهندات, putting a *pron. in the *v., because the explicit *n. is not governed in the *nom. by it, but by عسي (IA). The *pred. of عسي اخلوات is generally, [and always in the Kur'an (IA),] conjoined with أين: [as حرى زيد أين يفعل as Mayhap Zaid will do and اخلوات السماء أين تمطر The sky was likely to rain (Sh)]. The *pred. of عسي is generally, [and always in the Kur'an (IA),] conjoined with أين, as XVII. 8. [and فعسي الله أين يأتي بالفتح God will bring victory (IA)]; and is [seldom according to
S. only in poetry according to the majority of the BB (IA),] denuded of it, as

(IA, Sh) May be comfort, God will bring it. Verily He
every day has business among His creatures (J) and

(IA). (461) [IA]. is used in several ways (ML): [followed by ] it has two constructions (M):

(1) according to the majority, this is like ; which is deemed dubious, because the " is renderable by the inf. n., while the
sub. is concrete, whereas accident is not identical with substance; but it is replied that a pre. n. is supplied
before the sub., i.e. or pred., i.e. 

and .

(2) according to S and Mb (ML), is [a
v. trans. (ML),] equivalent to (M, ML) in sense and government (ML), having a nom. and acc., save that
its acc. must be with the v., renderable by the inf. n., like .

(M); or intrans., equivalent to the prep. being sup-
pressed by extension (ML): it is best to make with its conj. a direct obj. by ellipse of the prep., and the v.
before it att.; S says that the عان لا تفعل in عسيت is equivalent to that in

dون أو تفعل or قاربت انى تفعل, which proves that عان is not a pred.;
and the truth is that the vs. of app. are coordinated with
when the v. after them is not conjoined with ى٢ when it is (C): ى٢ is (a)
att. (ML), equivalent to ى٢, having only a nom., save
that its nom. is ى٢ with the v., renderable by the inf. n.
like ى٢ نترب خروجة (M); (b) non-
att., ى٢, its sub., and its pron. in ى٢, not in
ى٢, unless indeed the two ops. be assumed to contest
ى٢, in which case the pron. may be in ى٢, the 2nd
being made to govern: whereas in
ى٢ ى٢ بركة زيد نى ى٢ ى٢ بركة زيد عمراً
ى٢ ى٢ بركة زيد عمراً the conj. of ى٢ be separated from its reg. [ني الدار
(DM) and] ى٢ عمراً by the extraneous ى٢ sub. of ى٢; e.g.
ى٢ ى٢ بركة زيد مهماً مهمسدا
XVII. 81. [It may be that thy Lord will raise thee on the day of resurrection,
and station thee in a station extolled (K)]: IM, however,
says that in his opinion it is always non-att., but that ى٢ and its conj. supply the place of the two terms, as in
XXIX. 1. *Have the people thought that they should be left?*, since no one says that has here become excluded from its general rule: (3) which is uncommon, as *عسى زيد يقوم* [461], which is more uncommon, as *عسى زيد قائم* (4) and the prov. *عسى الغوير ايبسأ* [460] Per- haps the little cave may be calamities: correctly, however, the *pred.* is here suppressed, i.e. *آكرن يكرن أرسأ* and *اب آكرن ان يكرن* (MA),] because that preserves the general usage, and because what is hoped for is his being abstaining, not the abstainer him- self: *عسى زيد سيفقوم* (5), which is very rare, as *عسى* [578]: and in these [(last) three usages (DM)] *عسا، عساك، عساي* (6), which is uncommon [169, 462] transmitted by Th, which is explained by its being *non-att.*, its *sub.* being the *pron.* of the case, and the nominal *prop.* the *pred.* (ML).

§ 460. كن has a *sub.* and *pred.*, its *pred.* being an *aor.* renderable by an *act. part.*, as *كاد زيد يخرج* Zaid was on the point of going out: but [409] has been transmitted according to the *o. f.*, like
The pred. of كَانُ is generally denuded of its meaning, as II. 66. [459] and IX. 118. After that the case (167) was almost this, the hearts of a party of them were swerving (IA); and is [seldom according to IM, only in poetry according to the Andalusians (IA),] conjoined with it, as كَذَا البَيْنَاتِ أَنّ تَقَيّضٍ عَلَىَهُُّ إِن غَدًا حَمْشُ رِبْطَةٍ وَبُروِّ (IA, Sh), by Muhammad Ibn Manâdhîr, the poet of AlBasra (DM), The soul was well-nigh expiring over him, when he became the stuffing of a mantle and wraps, i.e. enfolded in his grave-clothes (J), and ما كَنَّا لَن أَصِلَّى الْعَصْرُ حَتَّى كَذَا البَيْنَاتِ أَنّ تَخَضّبَ عَبْرَ الْبَيْنَاتِ كَذَا البَيْنَاتِ أَنّ تخَضّبَ عَبْرَ الْبَيْنَاتِ words of the Prophet I was not on the point of praying in the afternoon until the sun was about to set (IA). They say مَنْ ثَانِي أَصِلَّى أَوْ كَانَ وَمِمْ أَصِلَّى أَصِلَّى أَوْ كَانَ (ML) He that acts deliberately succeeds or almost (succeeds), and he that acts precipitately fails or almost (fails), suppressing the pred. (DM).

§ 461. كَانُ is applied to denote the app. of the act, as كَانَ النَّعَمُ يُطِيرُ The ostrich almost flies, because an element of flying is found in him, while كَانَ أَيُّهَا الْعَلَامُ يُطِيرُ is applied to denote the delay of the act and its occurrence in future time; so that, when put after كَانُ, it is inconsistent with
the sense of the latter, and a kind of contradiction results in the sentence: whereas عَسَى is applied to denote expec-
tation, the like of which ِْهُ أَن indicates; so that the occur-
rence of ِْهُ أَن after it imports corroboration of the sense.

The Arabs have spoken a number of proverbs in كَانَ... The
husband is almost a king and كَانَ المَنْتَعِل يَكُونُ رَاكِبًا The
wearer of sandals is almost a rider (D). In

[May be the trouble, which I have become in, it (459) will
be such that behind it will be near relief (J)] عَسَى is assi-
milated to كَانَ; and in

[by Ru’ba Ibn Al’Ajjiج, A ruin, that has become obliter-
ated after having been razed, has well-nigh vanished from
length of wear and tear (Jsh) كَانَ to عَسَى (M).

§ 462. The Arabs say عَسَى تَفَعَّل (1) عَسَى زَيَد أَن يَفَعِّل , عَسِيتِي
and عَسِيتا (M), عَسِيتِم (K), عَسِيتْ is the dial.
Let not men mock at men; it may be that they be better than they: nor women at women; it may be that they be better than they. Abd Allah reads عسي أى يكونوا خيرو منهن ولا نساء من نساء عسي أى يكي خير منهن.

XLIX. 11. Let not men mock at men; it may be that they be better than they: nor women at women; it may be that they be better than they. Abd Allah reads عسي أى يكونوا عسيين أى يكن عساى أى يكونوا and عسي أى يكون عسائين so that عسي has a pred., as in XLVII. 24. [below], whereas in the 1st reading it has none, as in II. 213.[464] (K): when a nom. pron. of the 1st or 2nd pers. or 3rd pers. pl. fem. is attached to عسيتكم عسيتكم عسيتما عسيتا عسيت, عسية عسية, عسية its س may be pronounced with Kasr or Fath, the Fath being better known (IA): نايفت عسيتكم أى تفعل توليتم XLVII. 24. May ye then be expected, if ye receive authority? with Kasr of the س (K, IA), which is strange (K); and the rest read with Fath (IA): عسي أى يفعل and يفعلوا و يفعل (M): the Banū Tamīm do not affix the pron. (K, B), saying أى يفعل (K): وُسَاهُمُ و عساكِ أى يفعل عساكَ أى يفعل and عساك و عسائِي أى أفعل and عسائنا (M). [Similarly] [عسي] when preceded by a n., may contain a pron. relating to the preceding n., which is the dial. of Tamīm [?], or be denuded of it, which is the dial. of AlHijaz (IA): عسي
in (1) contains a latent pron. [relating to زيد, according to the dial. of Tamīm (IA), being non-att., with its sub. latent (ML), while إن یقوم یهی یقوم, یق یقتوم, یقتوم, یقتوم یهی یقتوم (IA)]. (2) is devoid of pron., [according to the dial. of AlḤijāz (IA), being att. (ML),] while إن یقوم یهی یقوم is in the position of a nom. by it (IA, ML); so that you say هند ان یق یقتوم یهی یقتوم یهی یقتوم, یهی یقتوم, یهی یقتوم. But the other vs. of this cat. must contain the pron., as الیثیابی جعلًا یتظم.—

The two Zaid8 set about versifying, not جعل (IA).

§ 463. You say كنت فعل, کدن یفعل to كنت افعل, کدن a. And some of the Arabs say كنت with دامن.

§ 464. یعسی denotes the app. of the matter in the way of hope and longing; you say یعسی یلله ییشفی یمضف. May be God will heal thy sick, meaning that the nearness of his recovery is hoped for from God, longed
for: whereas كاد denotes its app. in the way of existence and realization; you say كاد الشمس تغرب The sun was almost setting, meaning that its nearness to setting had become realized (M). R, [however,] contends that it denotes longing not for the approach of the pred., but for its realization absolutely (MA). It signifies [the speaker's] hope in the case of what is liked, and fear in the case of what is disliked, both combined in وعسى أن تكرهوا شيا وهو خير لكم وعسى أن تحبوا شيا وهو شر لكم II. 213. (ML), where the 1st وعسى denotes hope (MA, DM), and the 2nd fear (MA), And it may be that ye dislike a thing, i. e. warring in the cause of God, pleasant as regards the recompense accruing from it, though apparently unpleasant, while it is good for you; and it may be that ye like a thing, i. e. fear of warring in the cause of God, while it is bad for you (DM).

§ 465. It is said that كاد, (1) when denied, is (a) aff. (IH, ML.) of the pred. (MA), as II. 66. [1] (ML), for they did the sacrifice (DM); or (b) in the past aff., as II. 66, and in the future like other vs., as إذا غير الهجر الحبيبين لم ينك رميس الهوى من حب ميزة يبرح

(IH), by Dhu -rRumma, When desertion alters lovers, the constant passion of the love of Mayyu will not be near
departing, the denied is not importing affirmation, but
intensifying the negation of (Jsh): and, (2) when
affirmed, is neg. [of the pred. (MA)], as
and, (2) when
the soul not having actually expired (Jsh): so that
means that he did not, and
notorious is this that [Abu- l'Ala. (Jsh)] alMa'arri has
made a riddle of it, saying

(ML) O grammarian of this age, what is a word that was
current in the tongues of Jurhum and Thamud, that,
when used in the form of denial, affirms, and, if affirmed,
stands in the place of denial? (Jsh). Correctly, how-
ever, it is like other vs. (IH, ML) in that, when denied, it
is neg. [of app. to the pred. (MA)], and, when affirmed,
aff. [of app. to the pred. (MA)]. For its meaning is app.
and there is no doubt that *καὶ ἐφελλ"* means *He became near to doing*, and *μὰ καὶ ἐφελλ"* *He did not become near to doing*. Its pred. is therefore perpetually denied:—(1) when *καὶ* is denied; because, when the app. of the act is denied, the realization of that act is inferentially denied, as *إذا اخرج یذه للاک یکد یراها* XXIV. 40 [When he putteth forth his hand, he is not near to seeing it, much less doth he see it, like *إذا غیر الغ* (K, B), i.e. *will not be near to departure*, how then shall it depart? (K)], which is therefore more intensive than *he seeth it not*, because he that sees not is sometimes near to seeing: (2) when the app. is affirmed; because predication of the nearness of the thing conventionally requires its non-realization, otherwise the predication would be of its realization, not of its app., since in conventional language it is not good to say of one that prayed *he became near to praying*, although he did not pray until he became near to praying. Nor is there any distinction in what we have mentioned between *καὶ* and *ικακ* : and II. 66., where they did do, since what is meant by the *doing* is sacrificing, and the text has already said *فنجصرها* *Then they sacrificed her*, is a predication of their state in the beginning of the matter; for at first they were far from sacrificing her, as is shown by their cavilling and reiterated questioning. But since the use of phrases like this is frequent in the case of him
as to whom app. to the act at first is denied, but who afterwards does it, this very v. [ما كان (DM)] is imagined to be the indicator of the realization of that very act; whereas it is not so, the realization of the act being understood only from another indication, as from فذّبها in the text (ML).

§ 466. يوشقك means Hastens, because derived from the hastener to the thing (D). is used like in its two constructions [459], and like as and (M): its pred. is [generally (IA, Sh)] conjoined with [as

by ‘Imrān Ibn Hīṭṭān, In every year shall there be a sickness, then an arising, and shalt thou announce death, nor be announced as dead? Until when shall this be, until when? For a day hastens to meet a night; they will
drive on death, come it to thee at even or at morn! (D),
(and) as

ودو سَئِلَ الْناسُ التراب لِلْوَالُو

إِذَا تَقَبَّلْ هَاتَوْا أَن يُحَلُّوا وَيَمِنُوا

(IA, Sh) And if men were asked for dust, they would be on the point, when it was said, Give, of being disgusted and refusing (J)]; and ان is [seldom (IA)] suppressed, as

يُوشِكْ مِنْ فَرْ مِنْ مَنْيَتِهِ فِي بَعْضٍ غَرَانِهِ يُوَاقِعُهُ

(D, IA, Sh), by Umayya [Ibn (Abi) QSalt (Jsh)] ath-Thakaft, He that has fled from his fate in battle, will be near to meeting it in one of his heedlessnesses (J, Jsh).

§ 467. كَرْبُ [usually with Fath of the ر, though Kasr also has been transmitted (IA),] is like كان (M, IA), according to IM (IA), as كَرْبُ يَفْعَلُ (M). Its pred. is generally denuded of ان, the only construction mentioned by S, as

كَرْبُ الْقَلْبِ مِنْ جَوَاةِ يَذْرُوبُ حَيْبَيْنِ كَلّ الْوَشْاَةُ هِنَدَ غُضُوبُ

[by Kalha alYarbii, My heart was well-nigh melting from its violence of grief, when the slanderers said, Hind is wroth with thee (J)]; and is [seldom (IA)] conjoined with it, as
The possessors of understandings gave them to drink a huge bucketful of bounty on account of their thirst and indigence, their necks being on the point of being cut off from extremity of destitution (J)]. The pred. of the vs. of commencement may not be conjoined with (IA; Sh), because of their incompatibility with , what is intended by them being the present, while denotes the future (IA), as

by Abu Ḥayyā anNumārī, And indeed I began, whenever I arose—my garment began (459) to weigh me down, so that I stood up as stands up the sottish drinker (SM, Jsh)].

Then I took to questioning, and the traces to answering me: and in making excuse there is answering and questioning,
I know thee to have begun oppressing him that we have protected,

I commenced disclosing what was hidden,

I set about upbraiding the heart for obedience to passion, and

We trod the countries of the foes, and their souls began to expire before the slaughter. These two are the most unusual of the vs. of commencement; and ُطلقَ من ديار المعتدين فهلهنت ف يوسف قبل الأمانة تزهقَ ُ

And they began sewing one leaf upon another to cover themselves withal, where Abu -s-Sammad al'Adawi reads ُطَفَّقَا يُخْصَفَانِ VII. 21. XX. 119., i.e. there is a third dial. var. pronounced with Kasr in place of the ف, and XXXVIII. 32. [459] (Sh). is (1) i. q. ُصَارِفُ، being then intrans., as ُجَعَلَ [459]; (2) i. q. أَوْجَدُ، being then trans. to one obj. [442], as VI. 1. [177]; (3) i. q. ُصَيِّرُ [440], being then trans. to two objs., as ُجَعَلُ لَكُمُ الأرضَ فِرَاشًا
II. 20. Hath made for you the earth to become a bed, the making to become being now by deed, now by word or covenant (B on II. 20.).
**CHAPTER X.**

**THE VERBS OF PRAISE AND BLAME.**

§ 468. The vs. of praise and blame are (1) نِعْمَ and بَتِّسُ (M, IH): (a) نعْمَ and بَتِّسُ are vs. (D, HM, IA), according to the majority of GG (IA), as proved by the affixion of the [quiescent (IA)] تُ of feminization (HM, IA), but ns. according to some of the KK, among them Fr, who adduce the prefixion of the prep. in the sayings ما هِيَ بَنٌنمُ الْوَلَدُ نِعْمَ السَّيِّرُ عَلَى بَتِّسِ الْعِيْرِ, which is explainable, however, by making بَتِّسُ نِعْمَ and بَتِّسُ بَتِّسٌ and regs. to a suppressed saying occurring as ep. to a suppressed qualified, which is the gen. governed by the p., not نَعْمَ السَّيِّرُ عَلَى عِبَّرٍ مَقْولٍ ذِيّهَهُ بَتِّسُ الْعِيْرِ Most excellent is the journeying upon (an ass whereof it is said,) Most evil is the ass and ما هِيَ بَنٌنمُ الْوَلَدُ نِعْمَ السَّيِّرُ عَلَى بَتِّسِ الْعِيْرِ She is not (a child whereof it is said,) Most excellent is the child; and are aplastic, only their pret. being used (IA); applied to denote [general (M) superlative (D)] praise and blame (D, M), as وَاعْتَصِمُوا بِاللَّهِ مَوْلاَكُمُ فِنَعْمَ الموْلَى وَبَتِّسَ النصِيبِ X.XII. 78. *And trust in God. He is your protector: then most excellent is the Protector, and*
most excellent is the Helper! and

XIII. 18. And their place of returning shall be

Hell: and most evil is the resting-place! (D); and having
four dial. vars., their o. f., as

[by Tarafa (R).] Most excellent are the strivers in the
pious matter!, with Fāt. or Kasr of the ل and
quiescence of the ث, and فَعَلُ with Kasr of both, as
likewise has every v. or n. upon فَعَلُ, whose 2nd [rad.]
is a guttural letter, like فَعَلُ سَيَتِ (M): (b) فَعَلُ بَنِي (M, IH, IA), as VII. 176. [475] (M): (c)
فَعَلُ, [original or transmuted from فَعَلُ (R), (i.e.)
formed from every tril. v., for the purpose of praising
or blaming (IA),] is treated like 부ْنَسُ فَعَلُ and 부ْنَسُ (R, IA)
in all their predicaments, as غَلَامُ الرَّجُلُ or شِرفُ الرَّجُلِ زِيدً
رَجُلًا زِيدً, and, according to [R.] IM, and his son,
علم الرَّجُلِ زِيد, while others declare that transmutation
of فَعَلُ to فَعَلُ with Damm of the ث is not
allowable, because the Arabs, when using them in this
way, preserved the Kaṣra of their ث, and did not trans-
mute it into Damm, so that we must say غَلَامُ الرَّجُلِ زِيدً
(IA); provided that it be made to imply the sense of wonder, for which reason its ag. is often (a) governed in the gen. by the بـ، because it is i.q. افعل به، i.e. بـ، طرف به، (b) anarthrous, as وحسي أولئك طرف به

IV. 71. [And how goodly are those as companions!], read also وحسي (K), and

[by Imra al-Kais, I sat for the sake of gazing at it, I and my companions, between Dārij and Al’Udhaib. How far was mine object of contemplation!], ما being red. (EM)], (c) a pron. agreeing with what is before it, as جامعًا الزيداني، i.e. نعم وما مكرماً، which is not allowable in نعٌم and بَتُسُ [474] (L): حبّ (2) in (Jm) [476] (IH).

§ 469. The ag. of ساء، بَتُسِ، نعٌم (IA),] is (1) [explicit (M),] (a) synarthrous, [as نعٌم الرجل زيد، e.g. نعٌم المولى ونعٌم النصير VIII. 41. Most excellent is the Protector, and most excellent is the Helper! (IA): ال denoting the genus (D, IA) comprehensive by reason of community, so that it is in the sense of the pl., as in إن الإنسان لفي خسر.

CIII. 2. Verily man is in loss, i.e. Verily men are (D); properly, so that you praise the whole genus on
account of Zaid, and then particularize Zaid by mention, thus praising him twice; or, according to some, tropically, as though you made Zaid the whole genus for hyperbole: but, as some say, knowledge (IA): (b) pre. to the synarthrous, [e.g. وَلَنْعُ دَارَ الْمُتَقَيِّنِ XVI. 32. And most excellent is the mansion of the pious (IA)]: (2) pronominal, specified by (a) an indet. [after it (IA), homogeneous with it (D),] in the acc. (D, M, IH, IA) as a sp., e.g. XVIII. 48. [160] (D, IA), i.e. يَبْنُسُ البَدْلُ بَدْلًا, it being made a pron., and expounded by the indet. acc. homogeneous with it (D),

[By God, such that most excellent is it, as though he said is refuge or the refuge, as a refuge is the Protector, i.e. God, or By God, most excellent is it as a refuge—that, i.e. the praised, is) the Protector—when the severity of the oppressive and the domination of the rancorous are dreaded (J)],

[My wife says, she being with me in a shouting, Such that most evil is he, i.e. man or the man, as a man (art thou); and verily I, such that most evil is, properly بَشَسَتُ, the بَشَسَتُ being elided for the metre, woman or the}
woman (am I), the particularized by blame, and, being suppressed (J)], and VII. 176. [475] (IA); or (b) [471], e.g. II. 273. [419] (IH). One should not say 
*نعم الرجل* , but 
*بَنِس من نَمَم* من مدحت

*Most excellent is the man, he that thou hast praised and*

*بَنِس الشخْص من نَمَم*, as says 'Amr Ibn Ma'dikarib

*نعم القوم قومى عند السيف المسولْ والمَال السُّرْوَلْ*

*Most excellent is the people, my people, on the occasion of the drawn sword and the begged property. The ag. may not be particular: and therefore one may not say* 
*نعم أبي علياً نَمَم زيد* ; nor for the like reason

*نعم هذا الرجل*, because is here an ep. to

*هَذَا* , and the ل in it denotes determination of demonstration and particularity (D). And after the ag. is [a n. in the nom., which is (M, IA)] the particularized (M, IH, IA) by praise or blame (M, IA); the sign of which is that it should be suitable for being made an *incli.* with the v. and its ag. as its *enunc.* (IA). The particularized seldom precedes and, as 
*زَيْدْ نَمَم الْرجل* ; the ag. being still synarthrous, or a *pron.* expounded by what is after it, as in the saying of AlAkhtal [praising Bilal (Jab)]

ابو موسى نجدك نعم جداً * وشجع الحلي خالك نعم خالاً
(R) Abū Mūsā is thy grandsire. Then thy grandsire, most excellent is he as a grandsire! And the chief of the clan is thy maternal uncle; most excellent is he as a maternal uncle! (Jsh).

§ 470. The explicit ag. and the sp., (1) [according to Mb, IS, F, IM, and his son (J),] may be combined [for corroboration (M),] as

(224)

\( \text{تَزَوَّد} \text{ مِثل} \text{ زاد} \text{ أبِيك} \text{ نينَة} \ast \text{ فَنَعَم} \text{ زاد} \text{ أبِيك} \text{ زادا} \)

(M, IA), by Jarīr (M), Provision thou thyself, i.e. Acquire good repute, with provisioning like the provisioning of thy father among us by justice and liberality: for most excellent was the provisioning, the provisioning of thy father, as provisioning (Jsh) and

[by Jarīr, And the Taghlabīs, most evil is the sire, their sire, as a sire; and their mother is small in the buttocks, one that wears her waist-wraper so that her buttocks may be magnified thereby: whence it is deducible that the sp. of the explicit (ag.) need not precede the particularized, contrary to the sp. of the pron., as in لَنَعَمْ مَرْتَلاَ الْفَحِلِّ (469) (J)]: (2) according to S [and Sf (J)], may not be combined, [because the sp. is for removal of vagueness, and there is no vagueness when the ag. is explicit: they make فَحِلًا a corrob. d. s., or the combination a poetic license; and AH says that there is a pron. in فَحِلًا, بِنَسٍ is a sp.
posterior to the particularized \( \text{الفصل} \), and a \textit{subst.}\footnote{This is the particularized form of the verb.} for the latter: while \( \text{زادة} \) may be further said to be a direct \textit{obj.} to \( \text{تقول} \), and \( \text{مثل} \) a \textit{d. s.} to it, though it is \textit{indet.}, because the \textit{d. s.} precedes the \textit{s. s.} \( \text{J} \): (3) according to some, may be combined, if the \textit{sp.} import a material sense additional to the \textit{ag.}, as \( \text{نعم الرجل فارساً زيد} \); but not otherwise, as \( \text{نعم الرجل رجلاً زيد} \): [and this is declared by IU to be right \( \text{J} \)].

\( \text{§ 471. } \) \( \text{ما} \) occurs after \( \text{نعم} \) and \( \text{بسّ} \), so that you say \( \text{بسّا ما} \) or \( \text{نعم ما} \) and \( \text{بسّا} \), as II. 273. [419] and II. 84. \textit{Most evil is it as a thing that they have sold their souls for, [that they should disbelieve]}. There is a dispute about this \( \text{ما} \): some say that \( \text{IA} \) in II. 273. [and II. 84.] \( \text{M} \) the \textit{ag.} of \( \text{نعم} \) \( \text{(and) بسّ} \) \( \text{B} \) is a [latent \( \text{IA} \)] \textit{pron.}, and \( \text{ما} \) an \textit{indet.}, [i. q. \( \text{شي} \) \( \text{B} \)], neither conjunct nor qualified \( \text{M} \) in \( \text{نعم} \) \( \text{K} \), (but) qualified by \( \text{اشتراوا} \) \( \text{B} \), governed in the acc. as \( \text{IA} \) \( \text{M, IA} \) of the \textit{ag.}, i. e. \( \text{امين} \text{شيءاً اشتراوا المخ} \) \( \text{M} \) \( \text{and} \) \( \text{استياء هِي} \), the particularized by blame being \( \text{क्यूँकी} \) \( \text{K} \): others say that \( \text{ما} \) is the \textit{ag.}, a \textit{det. n.} [180]; which is the doctrine of \( \text{IKh} \), who ascribes it to \( \text{S} \) \( \text{IA} \).
§ 472. The particularized (1) in (ML) is (a) [really (ML)] an inch., whose enunc. is the preceding prop., [as though the o.r. were (M)]; (b) [as allowed by many GG (ML)] enunc. of a [necessarily (IA, ML)] suppressed inch. (M, IH, IA, ML), i.e. (M, IA), meaning  [29]; (c) [as allowed by IU (ML),] an inch., whose enunc. is [necessarily (ML)] suppressed, i.e. (IA, ML), which is refuted by the fact that the enunc. is not necessarily suppressed, unless something supply its place [29] (ML): the 1st making one sentence, and the 2nd [and 3rd] two sentences (M): (2) in must be an inch. And in either case the cop. is generality or logical repetition of the inch., according as denote the genus or knowledge [27] (ML).

§ 473. When previously (D, IA) mentioned (D) [or] indicated (IA), [i.e.] when known (M, IH), the particularized is sometimes suppressed (D, M, IH, IA), the genus alone being mentioned, as XXXVIII, 29. And We gave unto David-Solomon. Most excellent was the servant (Solomon), i.e. his name being suppressed because previously
mentioned and known to the person addressed (D), [and] as XXXVIII. 43. 44. Verily We found him to be patient. Most excellent was the servant (Job), i.e. (M, IH, IA), being suppressed because indicated by what precedes it (IA), and LI. 48. Then most excellent are the Spreaders, (We)! (M, IH), i.e. (M). S declares that the sp. of the ag. of and is not suppressed [87] (ML).

§ 474. The v. is femininized, and the two ns. are dualized and pluralized: you say نعم or نعم the woman. This house, most excellent is the dwelling!, since the بلد is the دار; like [182]; and Dhu ·rRumna says

أو حرة عيطل تبجاء مجفرة * دعائم الزور نعمت زورق البلد

Or a she-camel well-bred, long-bodied, broad-backed, large in the supports of the breast—most excellent is the skiff of the desert!: and you say نعم، نعم the relatives أخوák نعمت the women هند and دعاء the men أخووك نعمت the women بنتخصب (M). The form of نعم and is
made sing. with the du. and pl. (HM): the pronominal ag. of نعم and نعم is sing. [masc. (R)], not du. or pl. (R, Sh) or fem. (R), latent, not prominent, as نعم or رجال الزيدون or رجال زيد

Most excellent as a man was Harim! Not a catastrophe befell, but he was a refuge for one affrighted by reason of it (Sh): so that they do not say نعم or نعم or نعما رجالي or نعما رجال

§ 475. The particularized must be homogeneous with the ag. (M, IH): and ساء مثال القوم الليبين كذبو بآياتنا VII. 176. and LXII. 5. [1] are by suppression of the pre. n., i.e. مثال القوم, Evil as a similitude is (the similitude of) the people who have treated Our signs as lies!, [or ساء أصحاب مثال القوم. Evil as (possessors of) a similitude are the people (K),] and مثل الذين (M); while ساء مثل القوم Evil is the similitude of the people, (their similitude) is read (K, B) by AlJahdari (K), and the place of the may be [that of] a gen. as ep. to القوم (M), the particularized by blame being suppressed (M, B), i.e. بئس مثل القوم المكذبين مثلهم (M). It must also be
particular, not being allowed, unless you qualify it by what removes the ignorance (R).

§ 476. is said in praising, and in blaming, as

Now such that dearly loved is this (J) thing, i.e. beloved among things (T), are the people of the desert, save that, when Mayy is mentioned, she is not dearly loved (J).


By Kanza (T, J), mother of Shamla alMinkari (T). And I said, Dilute ye it, and ward off its strength from you with its admixture. And very pleasant is it as diluted wine when it is diluted! (J); and similar is every when praise or wonder is
meant by it, like [468]; [the wonderer says (K on IV. 71),] Jh cites

لا يمنع الناس مني ما أردت ولا

اعطينه ما أرادوا حسناً إذا أديبا

Men withhold not from me what I have desired; nor give I them what they have desired. How good is this as discipline!, and that it is the opinion of S, and IM (IA), حب زيد [and حب زيد (IA)] is a [pret. (IA)] v.; [a dem. to the she] (T), denoting presence in the heart (J),] is its ag. (IA, ML); and the particularized (IA), زيد (ML), is an inch. whose enunc. is the preceding prop., [the cop. being the dem. (ML),] Such that dearly loved is this thing is Zaid, or enunc. of a suppressed inch. (IA, ML), i.e., دل، Dearly, or Not dearly, loved is this thing: (it, i.e. the praised or blamed, is) Zaid (IA), or, as is said, a subst. for ُد، which is refuted by its not taking the place of the first, [the ag. of حب being only a dem.
[DM], and by its being indispensable, [the mention of what will make it known being necessary when it is suppressed (DM),] or, as is said, a synd. expl., which is refuted by

[by Jarīr, And pleasant are the fragrant breezes from a Yamānī woman, that come to thee from the quarter of ArRayyān at times (Jsh)], the det. not being explicable by the indet. (ML): but according to [Mb, IS, IHL, and (IA)] IU, is a n. [for (ML),] an inch., the particularized being its enunc., The beloved is Zaid, or an enunc., the particularized being an inch., Zaid is the beloved, [according to him that allows two constructions in حب (24) (ML); so that حب is compounded with دا, and made one n. (IA), the n. prevailing because what it indicates is a substance (J)]: and according to some, [among them IDh (IA),] حب is a [pret. (IA)] v., and made its ag.; [so that حب is compounded with دا, and made a v. (IA), the precedent prevailing over the subsequent (J)]: which is the weakest opinion (IA, ML), because the particularized may be suppressed, as
[by Marrār Ibn Hamwās (T, Jsh), or Mirdās Ibn Hammām (T), at Ta‘ī, Now dearly loved is this, (the commemoration of these women), if modesty (withheld me) not, though often have I given my love to what was not near (T, Jsh)], whereas the ag. is not suppressed (ML): or حُب is a v., and the explicit n. its ag., َذَا being made otiose; [which is open to the same objection] (J). َذَا حُب and َذَا، [being made like one thing (HM)], may not be separated (T, HM). And َحَبْنَا is uniform for the fem., du. and pl. (HM): َذَا is not altered on account of the alteration of the particularized in gender and number, but keeps to the sing. masc., because it resembles the prov., which is not altered; so that, like as you say َتَصِيف َاتْخ to the masc. or fem., sing., du., or pl., uniformly, so you say الزيدون or الهنداني or الزيدان or هند or َحَبْنَا زيد or َحَبْنَا الهندات (IA). A sp. or d. s. agreeing with the particularized may occur before or after the latter (IH), as َرَسُوْلا َحَبْنَا مَحَمَد رَسُوْلا or َرَسُوْلا َحَبْنَا زيد َرَجْلا and َرَسُوْلا َحَبْنَا زيد َرَجْلا مَحَمَد (R). The acc. after َحَبْنَا is said by Akh, F, and Rb to be a d. s.; by IAl to be a sp.; by some to be a sp. if non-deriv., and a d. s. if deriv.; while some say that the non-deriv. is a sp., and the deriv., if restriction of the praise thereby be intended, as in

يَا حَبْنَا اَلْمَال مَبْذَرًا لَا سَرُف
[O lovely is wealth when given bountifully without prodigality! (Jsh)], is a d. s., and otherwise a sp., as حبذا رايتا زيد (ML), i.e. I wonder at the love for this rider who is Zaid, the purpose not being to praise him in the state of riding only (DM). The sp. may not be posterior to the particularized with نعم in a case of choice, but may be here; because here it is from the explicit دا, and there from the covert pron.: and is necessary from the pron., allowable from دا; its omission being allowable here because the explicit is held superior to the pron. (R).
CHAPTER XI.

THE TWO VERBS OF WONDER.

§ 477. The v. of (IH) wonder has two forms, انعلل and اعل (IH, IA): انعلل being proved to be a v. by the inseparability of the protective ن from it when the of the 1st pers. is attached to it, as ما انقرني الى عفو الله How much I am in need of God's forgiveness!; and انعل by the affixion of the corrob. ن to it in

[And scarce any person taking in exchange after a hundred camels a small herd of about thirty camels, how meet is he for length of indigence, and how meet is (he)! the ف being red., آخر the enunc. of the incl. المي, the light corrob. ن being changed into ! in pause (IA). The two vs. of wonder are aplastic (IH, IA); only the pret. of انعل and imp. of انعل being used (IA). They are formed only from what the انعل of superi-
ority is formed from (M, IH): the v. that they are formed from must be (1) tril.; (2) plastic; (3) such that what is meant by it admits of emulation, not like منفی، where one thing has no superiority over another; (4) att., though the KK allow 

(5) not neg., necessarily, as in عالج. Such a one has not benefited by the medicine, or allowably, as in صربت زیداً; (6) such that its qual. is not upon انقل, which excludes the vs. indicative of colors, like احمر حمر أسود سود and or defects, like أروز عور and; (7) not pass., so that you do not say اسمب زیدا meaning wonder at a beating inflicted on him, lest it be confounded with wonder at a beating inflicted by him (IA). AK mentions that اسمب زیداً, 

ما أبيض هذه الحمامات, ما أصفر هذا الطائر, ما اسمب عمرا, and ما أحمر هذا الفرس are wrong when you mean by them wonder at the colors, but right when you mean by them wonder at Zaid's princeliness, 'Amr's conversation by night, the bird's whistling, the abundance of the female pigeon's laying, and the stinking of the horse's mouth from indigestion (D). and the like are made connectives [for wonder (IA)] in other cases (IH, IA),
meaning what is not *tril.*, or is from colors or external defects, or is not *att.* (R); the *inf.* *n.* of the *v.* wanting the conditions being governed in the *acc.* after افعل as an *obj.*, and in the *gen.* after افعل by the *الب*; as ما اشده اشده بصرفه واستخرافه and اشده بصرفه واستخرافه *How violent are his rolling down and his extracting!*، *ما اتبع اتبع* How *hideous is his one-eyedness!*، *ما اشده حمتره* and اشده بصيرته *How intense is his fairness!* (IA), [and] [what is *Korne* قائما (R). He that means to wonder at colors or visible defects forms the *v.* of wonder from a *tril.* *v.* corresponding with his intended praise or blame, and afterwards puts what he means to wonder at, as ما احسى بياض هذا الثوب *How beautiful is the whiteness of this garment!* and *ما اتبع عور هذا الفرس* (D). [Similarly] the rule for [the *v.* of] wonder from the *pass.* *v.* is that the *pass.* should be a *conj.* to the infinitival *ما* occupying the place of the wondered at after *اشده*، *ما اشده* and the like, as ما اشده مضرب *How severe was his beating!* or *How severely he was beaten!* and ما اشده بما سجى *How rigorous was his imprisonment!* or *How rigorously he was imprisoned!*.

But as for what is inseparable from negation, like *تنسيَ*،
or has no inf. n., like نَعُمٍ, and it is impossible to make their inf. ns. connectives for wonder from them, since there is no neg. inf. n. The v. of wonder is sometimes formed from something else than a v., as 

How voracious is this sheep!, like [353], and similarly ماْ أُنِعْ and ماْ أُلْحِقْ احْتَكَتْ لِشَاتِيِّيْ. How skilful he is in the good management of camels and horses!, the v. not being used, though the ag. ماْ أُلْبَلْ and ماْ أُلْفَسْ is; and from an aplastic v., as ماْ أُنِعْ and ماْ أُحْمَقْ, and may be formed from internal defects, as [below], ماْ أُلْدَةْ How quarrelsome he is!. Extraordinary are ماْ أُنَّاْ وَمَا أُلْخَيْرْ and ماْ أُتْمِئْنَىْ How good, and bad, he is! with elision of the Hamza (R). Such as ماْ أُعِظْأْ How liberally he gives, ماْ أُلْوَلْلِفْ السِّمْرْ How beneficent he is!, ماْ أُمَتْأْ and ماْ أُشْهَأْ How eagerly she is desired!. How hateful he is! (M), ماْ أُخَصُّرْ How concise it is! from اختُصَرْ a v. exceeding 3 letters and pass., ماْ أُحْمَقْ [above] How stupid he is! from أُحْمَقْ حَنْتِيْ, and ماْ أُعِظْأْ and ماْ أُعِظْ أَعْصَىْ. How well it may be! from عَسَىْ أُوْلِيْ an aplastic v. (IA), are anomalous (M, IA): and S mentions that they do not say ماْ أُقْتَلْتَ, but ماْ أَقْتَلْتَ, and How frequent is
his sleeping at noon! (M). The wondered at, i.e. the acc. after **افعل**, and the gen. governed by the **ب** after **افعل**, may be suppressed when indicated, as

[by Imra al-Kais, I see Umm 'Amr, her tears having flowed from weeping for 'Amr, and how patient (she) was!] (J), i.e. **اصبرها**, the pron. being suppressed because indicated by what precedes, [i.e. the pron. that **دمع** is pre. to (J),] XIX. 39. How clearly shall they hear, and how clearly shall (they) see, i.e. **واسمعهم وأصبِّرهم**, and

[by 'Urwa Ibn Al-Ward, Then that poor man, if he meet death, will meet it praised among men; and, if he become rich one day, how worthy will (he) be of riches!] (J), i.e. **فاندجد به**, the wondered at being suppressed after **افعل**, though not coupled to an **افعل** like it, which is anomalous (IA). The ag. is suppressible in such as XIX. 39., because **أمر بزيّد** literally resembles **أحسُنْ بزيّد** [478] (ML).

§ 478. **ما انفع زيداً** is a pret. v., its ag. a pron. relating to **ما**, and **زيّدأ** a direct obj. (KN). The
Something has made Zaid generous, like Some matter has stopped him from going forth and Some concern has made him to go away from his place, meaning that his stopping and going away were not but for some matter; though this transport from every v., save what is excepted therefrom, is peculiar to the cat. of wonder (M). إفعل is (1) imp. in form, admiring in sense, orig. a tril. v., then transmuted into an augmented pret. v., i. e. إفعل i. q. أعد ضارا كنا, like إفعل [488], then transmuted into the requisitive mood while the enunciatory sense remains, and made to imply the sense of wonder; so that, its governing the explicit n. in the nom. being bad, because of its being in the form of the imp., the ب is redundantly added in its ag., as in XIII. 43. [503], save that the redundance of the ب in the ag. of كفّى is prevalent, not necessary, as is proved by the saying of Suhaib

عِبّة وَدَعِ انْتَجَهْتَ غَادِياً
كفّى الشَّيْبٍ وَالسَّلامُ لَمَّا نَاهِيٌّ

[To 'Umaira bid thou farewell, if thou equip thyself going early in the morning. Enough are hoariness and
**Allslam for man as a prohibitive** (SM, Jsh), but in the ag. of this necessary, [except when the ag. is and its conj., like (480), because of the universality of suppression with (514) (J),] for rectification of the expression, since the latter becomes by means of it in the form of the real imp. : so say the majority of the BB (BS): is an ag. according to S, so that there is no pron. in (IH): (2) imp. in mood and sense, the commanded being the person addressed, and the v. assuming his pron., which is necessarily latent in all numbers and genders, because it is a sentence that follows the course of the prov.: the speaker of wonders, while the speaker of commands another to wonder: so say Fr, Zj, IKh, and Z (BS): is said to be orig. i.e. Zaid has become possessed of generosity, but in my opinion is a command to everyone to make Zaid generous, i.e. qualify him with generosity, the being red., as in II. 191. [503], for corroboration and particularization, or to pronounce him to be possessed of generosity, the being to make trans. (M): (3) imp., as these say, the commanded being, however, the inf. n. indicated by the v., so that means **Make thou Zaid to be goodly,** (O
goodliness), i.e. Continue in him and cleave to him; and according to this no apology is needed for the invariability of the sing. masc., because the commanded is sing. masc. in all cases: so says IK followed by IT. According to the [last] two opinions (BS) the ب is red., if the Hamza denote making trans.; and (B on XVIII. 25.) makes trans. (B, BS), if the Hamza denote becoming (B), depending [then] upon the v. before it; and the n. after it is in the position of an acc.: but according to the first it does not depend upon anything, like the rest of the red. ps.; and the n. after it is in the position of a nom. (BS). If a poet were constrained to suppress the ب with anything else than إن after أفعل, he would be obliged to use the nom. according to [the majority of] the BB, and the acc. according to the others (J).

§ 479. م [an inch. n. by common consent (J)] is (1) according to S [a complete indet. (IA), i.e. شيء (J), not conjunct, nor qualified (M),] an inch., [allowable as such because of the sense of wonder in it, or because equivalent to the qualified, since the sense is م لحسي (J)], the prop. after it being its enunc.; [and ما لحسي جملة حسنًا, i.e. شيء لحسي زيدا! (IA)]: (2) according to AKh conjunct, the prop. after it being its conj., and [an inch. (M),] the enunc. being suppressed; [constructively لذئب لحسي زيدا! شيء عظيم]
What has made Zaid goodly (is a great thing) (IA): (3) according to some, [Fr and IDh (J),] interrog. (M, IA), the prop. after it being its enunc.; constructively

What has made Zaid goodly? (4) according to some, [AKh (J),] a qualified indet., the prop. after it being an ep. of it, and the enunc. suppressed; constructively

A thing that has made Zaid goodly (is great).

§ 480. The reg. of the v. of wonder may not precede it, so that you do not say ما احسن زيداً or ما احسن زيداً nor be separated from it by an extraneous word, so that you do not say ما احسن زيداً for مطليك الدراهم مطليك; there being no difference between the gen. and anything else, so that you do not say ما احسن زيداً for ماراً ما احسن زيداً ماراً جالساً عندك جالساً. If, however, the adv. or [prep. and] gen. be a reg. to the v. of wonder, separation of the latter from its [first mentioned] reg. by means of either is generally held to be allowable, [when the reg. does not contain a pron. relating to the gen. (J),] as in the saying of 'Amr Ibn Ma'dikarib
To God be ascribed the excellence of the Banu Salim! how goodly in the fray is their meeting! and generous in scarcities their giving! and steadfast in noble deeds their continuing! of Ali on passing by Ammar [Ibn Yasir al Absi (Is)] and wiping the dust from his face

How grievous unto me, Abu lYakzan, is that I should see thee prostrate, made to cleave to the stones!, and of one of the Companions, [Al'Abbâs Ibn Mirdâs al Sulami (Jsh),]

[And the Prophet of the believers said to the Companions, Go ye forward before me in battle against the enemy. And how dear to us is that he should be the sender forward! (J), and [otherwise is necessary, as in (J)]

خليـَّةٍ ما أخـرى بذى اللهٌ أن يرى صبرًا ولكن لا سبيل إلى الصبر

(IA) My two friends, how meet for the possessor of intelligence is that he should be seen to be very patient! But there is no way even to patience, much less to abundance of it!, where بذى اللهٌ may not be made posterior, lest the pron. [in يرى] relate to a word posterior literally and in natural order (J).
§ 481. You say ما كان أحسى زيداً How goodly was Zaid!, [mentioning كان (S)] to indicate the past (S, M), while it governs nothing (S): and ما أصبح أبردها How cool it became! and ما أمسي إداها How warm it became! have been transmitted, the pron. belonging to the عدّة (M).
CHAPTER XII.

THE TRILITERAL VERB.

§ 482. The v. is unaugmented and augmented (IA). The [unaugmented (L)] v. is *tril.* and *quad.* (SH, L), not *quin.*, because it would then become heavy by reason of its universal affixes, the aoristic letters, the sign of the *act.* and *pass.* parts., and the *nom.* prons., which are like a part of the word (R). The unaugmented *tril.* [*pret.* (SH)] has three (M, SH, L, IA) measures (IA) [or] formations (M, SH, L) for the *act.* voice (L, IA), ُفعل، فُعل، and ُفعل (M, SH, L, IA), with Fath of the, and Fath, Kasr, or Damm of the ِع (L, IA), the two first *trans.* and *intrans.*, and the 3rd *intrans.* (M), like ضرب, علم, طرف, and سلم, ذهب (L); and one for the *pass.*, with Damm of the ِف and Kasr of the ِع, like ضميُّ (IA). In ُعلمته IV. 85. *Would know it* is read by making the ل quiescent, like

قُذِّن اهْتَجَّةٌ يُصَبِّرُ كَمَا ُصَبْرُ بِأَزْلٍ

مِنَ الأَلْامِ ُدِّبَّرَ صَفَحَةَ وَغَرَةَة

(K) *And if I satirize him, he will groan as groans a youthful he-camel of the intensely white ones, whose two sides*
and the top of whose hump have been galled, and among vs. being lightened as is among ns. (N).

The \( \text{ع} \) of the aor. from \( \text{تَعَلَّ} \) is pronounced with (1) Kasr or Damm (SH, L), the general rule (R), not Fath, when its \( \text{ع} \) or \( \text{ل} \) is not guttural; so long as Kasr is not prevented by the notoriety of Damm, as in خلَقَ, ينْخَرَ خَرْجَ، or by the v.'s being indicative of superiority, or by its \( \text{ع} \) or \( \text{ل} \)'s being a \( \text{و} \); nor Damm by the notoriety of Kasr, as in يجِلَسَ جَلَسَ, يَضْرِبُ ضَرِبَ, يعْبَسُ حَبْسٍ, or by its \( \text{ف} \)'s being a \( \text{و} \) [or \( \text{ي} \)], or its \( \text{ع} \) or \( \text{ل} \) a \( \text{ي} \) (L): they use the two dials in many words, like علف, ينسل نسل, يشتم شتم, ينفر نفر, ينصرف عرش, ينصر حسٍ حس, يعلف (R): (2) Kasr, (a) when its \( \text{ف} \) is (SH, L) unsound (SH), a \( \text{و} \) (R, L) or \( \text{ي} \) (R), as يَيِسَرُ يسِرُ, [and يَيِسَرُ يسِرُ] ; Damm being discarded because a \( \text{ي} \) followed by a \( \text{و} \) or \( \text{ي} \) before a Damma is deemed heavy (R): (a) the o.f. is يُعَلَّـ ; but the \( \text{و} \) is elided, because deemed heavy when quiescent between a \( \text{ي} \) pronounced with Fath and an inseparable Kasra; and the imp. and inf. n. are made to accord with the aor., as تَعَلَّ (L): (b) in وَلَّغَ, يقع، وقع، يضع، يهب، وهب، علة. (246)
the o.f. is Kasr of the ع in the aor. [699], so that the , is elided; the ع being afterwards pronounced with Fath because of the guttural letter: and similar is رَدَعٌ, not used in the pret., except by poetic license, as

Would that I knew respecting the state of my friend, what is that which has destroyed him in love, so that he has abandoned it! (Jsh): and يَدَرٌ is made to accord with يَدَعٌ, because syn. with it; but its pret. is not used even by poetic license: (c) the يَيِسَرُ is not elided, because it is lighter than the ر, though some of the Arabs treat the س like the ر in elision, which is rare, saying يَيِسَرٌ يَيِسَرٌ (R): (d) يَجِدٌ is weak (SH), the dial. of the Banû ʿAmir; says Labīd Ibn Rabīʿa alʿAmirī

(R) If thou hadst willed, it, i.e. thy saliva, would have quenched the thirst of the heart with a single draught leaving the thirsty ribs of the breast in such a state that
they would not experience heat of thirst (Jsh): (b) when its ع or ل is a (SH, L), as يُكَيْلُ جَالَ (L); but not necessarily, if the ل of the hollow or ع of the defective guttural, as يُشَيْعُ شَاهِ and (R): (c) when it is reduplicated intrans., as yearned and moaned; ex-
cept 28 vs. with Damm, أب prepared himself to go away made a sound and the man hastened was clear and bright and made a noise dunghed, جمه أilik علية, يجِل جل الروح عن منزلة covered خب الفرس, يجِل went at a pace falling short of quick and the plant became tall entered رف المزه, تزَرْب الشمس, يخشى was proud سمع المطر, يرَس زم بانفة, يرُس down abundantly شق علية الامر, يشُش شن, يسَم was hurtful يشُك شف في الأمر, يشُق doubted was shed unavenged عست, يطل طل دمة, يطشى the last became tall, تمس عل النبت, تمس entered ى, q., ى, q., ى, q. pastured alone
The people became well-off after distress. They turned to attack the date-palms and produced date-pods quickly. And 18 with either, and the trees turned to attack the wheat. He became plentiful and luxuriant, and shed tears copiously. And gave milk copiously. And became abundant. He was diligent. He was the first to become abundant. Discarded ornaments on account of his death. The heat fell. He was hot. He was singular. He was niggardly. He was distant. It flew off on being severed. It flew away. It presented itself. It was dry. The lamb was dry. (3) Damm, (a) when it is reduplicated trans. (SH, L), as said.
out untied: Kasr, however, occurs anomalously, like Damm in intrans. vs.; alone in loved, in accordance with which is the reading of Al‘Utaridi. isl. 29. [420], [(and) a poet says

(K) I love Abū Tharwān from love of his dates; and know that courtesy to the neighbour is more courteous. But, by God, if it were not for his dates, I should not love him; nor would he be nearer that ‘Ubad and Mushrik, the poet’s two sons (N)]; and with Damm according to rule in five vs., and made the decree, and the divorce, absolute made hard, grave, uttered, made hard, gave to drink after a first draught, carried and divulged abhorred (L):

(b) when its خ or ل is a (SH, L), as يَغْزوَ غَزَا, كَأَمْ يَقْومُ (L); but not necessarily, if the خ of the defective be guttural, as يَرْغَوُ رَغَا, though necessarily, if the ل of the hollow be guttural, as يَنْضُرُ نَاهِ and
(251)

\(\text{\textsuperscript{251}}\) (R): (c) when it is indicative of superiority to the competitor, and its \(\text{ف} \) is not a \(\text{ذ} \), nor its \(\text{ع} \) or \(\text{ل} \), as \(\text{سببتي فسيقتة} \) He competed, or vied, with me in being foremost, and I surpassed him in being foremost, جالدي فجملتة ، اسبقته. He contended with me in fighting, and I overcame him in fighting, خاصسنى ، اجلدنة . فخصسمة. He contended with me in disputation, and I overcame him in disputation, but كسر, if the \(\text{ف} \) be a \\(\text{ذ} \), or the \(\text{ع} \) or \(\text{ل} \) a \\(\text{ى} \), as \\(\text{باعني فيعتة} ، واعدنى فوعدة} \), فالتاني فتليتة, He vied with me in promising and selling and hating, and I surpassed him in promising and selling and hating, أئلية ، ابيعة ، اعدة ; and, according to Ks, Fath, if the \(\text{ع} \) or \(\text{ل} \) be a guttural letter, a Hamza, ح, ح, خ, خ, غ, غ, اهزانى فهزانة , انهمه , فهمني فهمتة, اصرعة , صارعني فصرعتة, whereas others hold that the guttural letters have no effect in this sort, which is shown to be correct by the saying of the Arabs شاعرني فشعرتهة \([\text{484}]\) He vied with me in poetizing, and I surpassed him in poetizing, اشعرة with دامم of the \(\text{ع} \) (L): (4) Fath, when \(\text{فعل} \) does not denote superiority to the competitor, and (L) the \(\text{ع} \) or \(\text{ل} \) is a guttural letter (SH, L) other than \(\text{ث} \) (SH), which is also a guttural letter (R); so long
as it is not reduplicated, like كَعُ, دَعُ, شُعُ, سُعُ, nor notorious for Kasr or Damm, like

يَهَنِّي هَنَا، يَنْتَمُّ نَامَ،

صلحُ، يَبَرُّ، يَشْتَبُ شَخْبُ، يَقَعُ قَعُ، يَرْجَعُ رَجَعُ،

بَعْفُ، يَذْهَبُ ذْهَبُ، يَسَالُ سَالُ، يَنْفَعُ نَفْعُ، يَصَلُّ,

كلُّمُ، يَقَلُعُ قَلْعً، يَقْرَآ قَرآ، يَفْصَرُ فَصَرُ، يَنْحَرُ نَحْرُ، يَبْعُدُ,

يَقُسْعُ نَسْعُ، يَنْقُلُ: sometimes together with something else,

[because the guttural letter makes agreement of the pret. and aor. in Fath allowable, not necessary (BS),] as

نَضْمُ،

يَدِينُ دَبْغُ، يُصَبُّ صِبْغُ، يَجْنُعُ جَنْعُ، يَبْنُمُ مَنْ، يَنْضَمُ،

يرْجَعُ رَجَعُ الدِّينَارٍ، اِمْحُورَةُ مَحْوَرَةُ الكِتَابِ،

يَقْلِى قَلْي، يَيْبَى اَيُّهُ: is anomalous, 

أَمْرَی، وَيَزْكَرُ رَكْنٍ، وَيَزْكَرُ رَكْنٍ (R). The عَ of the aor. from فَلَل is pronounced

with (1) Fath, [the general rule (R), يَسْلَمُ، يَلْعَبُ عَلَمُ، يَسْلَمُ (L)] : (2) Kasr (SH, L), if the فَ be unsound (SH),

a, these عَ being formed upon Kasr in order that the cause of elision of the غَ may be produced; though Kasr

is not universal in every such عَ. (R): (a) anomalously (L), (a) with Fath, [which is more regular (R),] in [4

( or rather 5) عَ whose فَ is not a (R), يَبْنِسُ بَسَسُ,
and [in] يَبِيسَ، يُبِسُ نَمْ، يَحْسِبُ حَسْبَ [يُبِسَ] (L),]

and [more often, and] يُبِسَ، يُبِسُ نَمْ، يَحْسِبُ حَسْبَ (R),]

and [more often (R) يُهَلُ وَهْلُ ]، يُوَلَّا [يُوَلَّا (L)]; (b) without it in [some vs. whose ف is a (R),]

نَجَرَ وَرَجَ [نَجَرَ وَرَجَ]، though S transmits

نَجَرَ كَحْلَ as a dial. var. (L),]

The marrow was compact، whereas in The fire-stick pro-

duced fire. The Kasr of the، in the aor. is not ano-

malous, but an intermixture of two dial. vars., the aor. of

ورَزَى الَّذِنَد (R، L): (b) with Fatha also

in the pret. in two words، and

ورَزَى الَّذِنَد (R، L)، as is proved by the

elision of the، the، of the aor. being afterwards pro-
nounced with Fatha because of the guttural letter (R).

And Tayyi say يُبِقَى بَقِيّ in the conjug. of يُبِقَى بَقِيّ (SH);

because they allow conversion of every final ي pro-
nounced with an uninflcctional Fatha and preceded by

Kasr into ٰ، as is proved for ٰ، ٰ، and
The of the aor. from is pronounced with Damm (SH, L), as , not otherwise (L), a rule not broken save in one word (R). But , as (M), is an intermixture (M, SH) of two dial. vars. (M), and likewise , as

My little daughter, princess of daughters, thou art my life, and we are not free from fear that thou shouldst die, and likewise , as (R): and likewise , as [463] (M). The augmented tril. becomes, through the augment, of four letters, like ضارب, or five, like استخرج, or six, like (IA). The augment is homogeneous with the letters of the word or heterogeneous, as in ns. [369] (M). Among the formations of the augmented tril. v. are (1) فعال, as علم ; (2) علم ; (3) ضارب ; (4) افعل ; (5) خَلَبَتْ قَلَبَة , as seduced and took away, transmitted by AZ, and seemingly derived from
The pimp being said by As to be derived from Procuration; as جملة رأسة فعل (10) shaved; as قلساة بالقلنسوة فعل (11) dressed him with the cap; as عنيط الرجل فعل (12) spoke loud; as عنيط الرجل فعل (13) stooped in coition; (14) زملق الفحل فعل as اسبل سنبل الزرع i.q. put forth its ears; (15) نفعه as رمصة الشیي فعل (16) جرحاء و Foulu (17) جرحاء تفعل as تيرمسي الرجل treated medically; (19) تفعیل as تسنبل الرجل abseanced himself from battle, derived from RMS the misbat buried and i.e. رمسي الرجل utterad in a low tone and concealed; (20) تسنبل سفحل as i.q. سنبس سفحل hastened; as هلم الشیي i.q. هلم الرمسي (21) نفعه as تفعل نفعه as نفعه (22) تفعل as تفعل as تفعل تفعل (23) تفعل as تفعل as تفعل quasi-pass. of تسنبل تفعل (25) as تسنبل رشف sucked; as تسنبل الرجل تسنبل (26) [483]
i. q. was slowly, clad himself with the tunic, and wiped himself with the napkin; (27) as big-bellied; (28) was intensely black; (29) i. q. lay on his back, and was wrathful; (30) was dark and was quick and active in his walk, from hastened; (31) with one of the two L's aug., as bulky; (32) was fat; (33) bent his neck and stuck out his crop, coordinated with by means of the aug. (34); (35) was on the brink of death and fled, from his body became agitated and altered, from became altered; (36) with one of the two L's aug., as short and stunted, and trembled; (37) as the aug. (38) as the aug. (39)
as red, when its 
حمرة is permanent, not
altering;

(41) "استخرج" became red, when it has a 
حمرة not perma-
nent, e.g.

Such a one be-
comes red at one time and yellow at another;

was long, was wet, and

was wet, and

rode the colt

back-backed, and

went fast (L).

§ 483. The formations of the augmented [tril.] are

(1) [commensurable with the quad., as being (M)] coor-
dinated with (a) "نحمر" hastened, [idual, [idual] [idal], [idal], [idal]

[R], e.g. برال الأرک [idal] [idal]

ruffled the feathers

of his neck, [idal], [idal], [idal] شال [idal]

e.g. "نحمر" became poor and clave to the earth (R),

[&c. (R)]; (b) تكلم, تجلب, تحرج [idal]

talk, and talk, are not coordinated

[R],

[b] which also requires consideration, because the aug. م

is not for coordination, but of the class of imagination and mistake; they thought that the
of the word, like the
of and of
whereas the regular form was
so that though really
were in their imagination upon
(c) as [the proof of
being the unity of the two inf. ns. (M):] (2)
[commensurable with it, though (M)] not coordinated, as
as [(3) incommensurable with it, as
(M)]

And became low is said to be
[orig. (R),] [the Fath being
made full (R),] in which case the prolongation is anomalous; or
from [or the denoting
transition, as in (493), i.e. he passed to another
i.e. state, i.e. from dignity to lowness, or became
like a piece of flesh inside the , i.e. in softness and lowness (R),] in which case the prolongation is regular.

§ 484. denotes many meanings. And the conjug. of contending for superiority, [by which we mean that
one of the two matters should be superior to the other in the
meaning of the inf. n. (R),] is formed upon [then trans. only (R),] as كُرْمَةٌ فَكِرَمْتُهُ. He vied with me in nobility, and I surpassed him in nobility; [the v., when not of this conjug., like كُرْمُ حَمٌّ غَلْبُ، being transferred to it when this meaning is intended (R): except [when the ف is a و, or the ع or ل a ي, as in (R)] the conjugs. of رَمْيَةٌ, بَعْتُ, وعدتُ, [the aor. of] which is انفِلَةٌ with Kasr; and, according to Ks, [when the ع or ل is a guttural letter, as in (R)]: شَعْرُنِي فَشَعُرتُهَا [482], أَشْعَرْتُهَا with Fath, [whereas AZ has transmitted انفِرْتُهَا, فَفَكِرَتْهَا, and, according to Fath, اشْعَرْتُهَا, شَعْرُنِي فَشَعُرتُهَا, with Damm. The conjug. of contending for superiority is not regular, however: S says "And it is not in everything that this occurs; for you do not say غَلْبُتْهَا, انْزَعَتْهَا, تَأْسَعْنِي فَنَزَعْتُهَا being used instead" (R)]. In فَعْلَ, [oftener intrans. than trans., accidents, namely (R)] ailments, griefs, and their opps., are numerous, as مَرْضٌ, سُقُمِّي, مُعْتَفِقُ, فَرْجِي, was sick, was ill, was griefed, فَرْجِي rejoiced: and colors, defects, and appearances all occur upon it, [as أَدَمُ, شَهْبُ, was gray, اسْتَثْرُ, شِتَرُ, شَتَرُ, had an inversion and contraction of the eyelid, جَرَّ رُسْمًا had little flesh in the posteriors and was crooked, رُسْمًا had little flesh in the posteriors and was crooked, رُسْمًا, رُسْمًا; though مَكَالٌ and مَكَالٌ
are the most prevalent in colors, as 
was white,  
was red,  
became blue,  
became green, from which colors and do not come (R):
but [sometimes shares with it in colors, defects, and appearances (R), so that] 
was brown, 
was lean, 
was stupid, 
was clumsy, 
had an impediment in his speech, was foolish, with Kasr and Damm, occur; [and in diseases and pains, as 
feared him, 
was terrified at him, and 
dreaded him being orig. 
and (R). And is for the vs. of natures, [i.e. created qualities (R),] and the like, [what is not a nature sometimes following the course of one, when it has some duration (R),] as 
was beautiful, 
was ugly, 
was great, 
was small, 
was pure, and tarried (R): and is therefore intrans. [482]; The house was spacious to, or with, thee, [said by Az to be from the speech of Naṣr Ibn Sayyār, and not to be evidence (R),] i.e. , being anomalous, [or rather made trans. because implying the sense
of سْع (R)] and the Damm in the conjug. of ruled him, [not orig. of the conjug. of نَعَلُ with Damm, nor transferred thereto, as is apparently the saying of S and the majority, because they say that تُولَتُ is transferred to بَيْعَتُ and بَيْعَتُ to تُولَتُ, in order that they may afterwards transfer the Damma of the و and Kasra of the ي to what is before them, so that, after the elision of the و and ي, what may indicate them, i.e. the Damma and Kasra, may remain (R), being for explanation [of the v. as one] of the scions of the و, not for transfer [from one conjug. to another (R)]; like which is the conjug. of خفَتُ [403], while in that of خفت they have had regard to explanation of the mode of formation (SH).

§ 485. is (1) quasi-pass. of فَعَلَ, as جُرَبَة

He put on him socks, and he put on socks and جلَبَيْهُ جَنَّلَبَيْهُ He put on him a shirt, and he put on a shirt: (2) a coined formation, as تسَهَرَك walked softly and تَرَهَوك undulated in his gait (M).

§ 486. (1) is quasi-pass. of فَعَلَ, as ٌكَسْرَتْهُ I broke it in pieces, and it broke in pieces: (2) denotes affecting, or endeavouring to acquire, as ٌتشْجِعُ
encouraged himself and [M, SH]: says Ḥātim [at, Ṭaʾī (Jsh)]

[Endeavour thou to acquire forbearance with the nearer relatives, and preserve their love. And thou wilt not be capable of forbearance until thou endeavour to acquire forbearance, orig. ṭanḥūm (Jsh)]: S says "And this is not like [487], because this one seeks to become forbearing": and hence ṭanẓūr ṭiqīṣ and attached himself to the tribe of Ḳais and Nizār (M): (3) is i. q. [in two senses peculiar to استفعل, believing the thing to be of the quality of its root (R)], as ṭanẓūr and believed himself to be great and grand (M, SH), and requiring, as ṭanẓūr required the fulfilment of it (R), and ṭنبیئة, and ṭنبیئة (M), sought the settlement, and manifestation, of it (K on IV. 96., XLIX. 6.): Dhu-r Ṣumma says

Then O the nobleness of the inhabitants who have journeyed away from the abode! And O the baseness of the substitute taken in exchange!, meaning
(K on IV. 2.), i.e. the wild cows and gazelles (N): (4) denotes repeated action in a leisurely manner, as swallowed it in successive gulps: and hence understood, one thing after another, [تُبصَرْ تَفهَمَ تَسَمَعَ] looked, and listened (M); though apparently denotes endeavouring to acquire understanding, like التبصَر (R)]: (5) denotes taking to, or for, oneself, [بِتَسَمَعَ] I took the place as an abode and the dust for a pillow: and hence adopted him as a son (M): (6) denotes shunning, as التحِرجُ تَنَأَمَ (M, SH), i.e. shunned sin and crime (M): (7) mostly means the thing's becoming possessed of its root, as تَأْبَلَ تَأْهَلَ, and تَأْبَلَ, i.e. became possessed of a wife, أصلَ a root, أصلَ a collection: so that it is quasi-pass. of فَعَلْ denoting making the thing to be possessed of its root; really, as in البتَةَ فَتَأَبلَ I collected it, and it collected together and I made it to become firmly rooted, and it became firmly rooted; or constructively, as in تَأَهَلَ took a wife, since أهْلَ is not used in the sense of made to be possessed of a wife: (8) is sometimes quasi-pass. of فَعَلْ meaning making the thing to be its root itself, really or constructively, as
The grapes became raisins and It became a fillet, i.e. encircling (R).

§ 487. (1) denotes what is [reciprocally] done by two and upwards, as  They two, and They, fought together: and is from  (a) singly trans., as  Fought with, being then intrans.; (b) doubly trans., as  I contended with him in pulling the garment, being then singly trans., as  We contended together in &c. (M): sometimes, however, it denotes agreement in the root of the v., but not by some's subjecting some to that, like the saying of 'Ali رضي الله عنه And his family were unequal to the description of his malady (R): (2) denotes that the ag. shows you that he is in a state that he is not in, as  ,  , and feigned to be heedless, blind, and ignorant; e.g.

When I make a show of looking from the outer angle of the eye, while there is not in me any looking &c. (M): (3) is i.q. , as  flagged [in the matter and passed the goal (M): there must
be intensiveness in it (R)): (4) is quasi-pass. of 
\[ \text{مَعْلَمَةً} \] 
I made him to remove to a distance, and he
removal to etc. (M, SH). IDh says that according to Th's
school it is only from two [or more], and is not trans.;
which is refuted by the saying [of Imra al-Kais (EM)]
\[ \text{نَجَّازِتُ أَحْراَسًا إِلَيْهَا وَمَعْشَرًا} * \text{عَلَى} \text{حَراَسَةً لَوْ يَسْرَوُنْ مُقْتَلِي} \]
(ML) I passed guards in my going to her (EM) and a
band eager for me, for keeping secret the slaying of me,
\[ \text{لَوْ يُسْرُوُنَّ} \]
being [in the place of the gen. as (Jsh)] a subst.
of implication for the pron. of (DM, Jsh).

§ 488. اْنْفِلَ (1) mostly denotes making [the tril.
(R)] trans., as 
\[ \text{اجْلِسَتْهَا} \]
seated him: [(a) what was ag. to
the intrans. is made obj. to the meaning of making to be, ag.
to the root of the accident, as before, so that 
\[ \text{ذَهَبَ} \text{زِيَدًا} \]
means I made Zaid to be going away, Zaid being obj.
to the meaning of making to be imported from the Hamza,
ag. to the going away, as in 
\[ \text{ذَهَبَ زِيٌّدَ} \]
; and therefore,
if the tril. v. be intrans., it becomes through the Hamza
trans. to one, the obj. of the meaning of the Hamza, i. e.
making to be or become: (b) if trans. to one, it becomes
through the Hamza trans. to two, the 1st the obj. of the
making to be, and the 2nd of the root of the v., as
I made Zaid to be digging the canal, the 1st being made to be and the 2nd dug; and the made to be takes precedence of the obj. of the root of the v., because the meaning of agency is in it: (c) if trans. to two, it becomes through the Hamza trans. to three, the 1st belonging to the making to be and the 2nd and 3rd to the root of the v.; which is two vs. only, أرى علم and أرى: (d) the tril. is sometimes trans. and intrans. in one meaning, as حزن made sorrow to be in him; then we say denoting transport of the intrans., not of the trans., so that the original meaning is made him to be sorrowful: (e) the Hamza in سروع was quick and سروع was slow does not denote transport; but the tril. and augmented are both intrans., سروع and سروع, however, being more intensive, because, as it were, (denotative of) nature, like كبر and صغر: (f) if (Z and) IH said that mostly makes the thing to be possessed of its root, it would be more general, because that of which the root is a prim. would be included in it, as أجادة gave him a gift, i.e. made him to be possessed of a جدة gift, and gilded it, i.e. made it to be possessed of ذهب gold: (g) sometimes it denotes making the thing to be its root itself, as هدية the present or هدية animal made it to be a هدية present or هدية animal led to Makka for sacrifice (R):] (2) denotes exposing
[to the thing (M), the Hamza importing that you make what was obj. to the tril. to be exposed to be obj. to the root of the accident, whether it become an obj. to it or not (R)], as [exposed him to slaughter and sale (M), i.e. exposed him to become slain, whether he were slain or not, and sold (R), whence (M) أَبْنَتْهُ (M, R) made for him a grave, whether he were buried or not (R), prescribed for him a medicine (M), أَبْنَتْهُ (M, R) assigned to him drink, whether he drank or not (R)]: (3) denotes [its ag.’s (R)] becoming possessed of such a thing, [i.e. of what it is derived from (R),] as أَغَيَّ الْبَعْيْرُ became possessed of a غْدَةٌ pestilential swelling; [or of a thing possessed of what it is derived from, as جَمْبُ الْرِّجْلِ] and hence [سَحَب (R):] and hence بَلَّامُ (M, R), أَرَابِل incurred blame (M, R), incurred suspicion. The palm-trees came to the season when their fruit ought to be cut off (M),] [١٣٤] لَحَصِّدُ الزَّعِر The seed-produce attained to the season for being reaped, [لَأَبَشَرُ انْفُتُر انْفُتُر] rejoiced at an announcement, انْفُتُر broke his fast (M), and [عُسِّيَ وَأَصِيبَ and اْعْشَلُنا] entered upon the morning and evening, اْعْشَلُنا and أَجْنَبُنا entered upon the time of the north wind and south wind, اْجْنُبُ and أَنْجَبُ arrived at أَجْبَلَ and the mountain, أَنْصَعُ amounted to nine
and a thousand (R)): (4) denotes finding [its obj. (R)] to be of a certain quality, [i.e. ag. to the root of the v., as found him to be niggardly; or obj. to the root of the v. (R),] as found him to be such as is praised, i.e. praiseworthy (M, SH): in found thee to be silenced, however, is transported from itself, like a "silenced" to the root silence, as said (R): 'Amr Ibn Ma'dikarib said to Mujashi [Ibn Mas'ud (R)] asSulami

To God be ascribed your excellence, O Banu Sulaim! We have fought with you, and not found you to be cowardly; and have asked of you, and not found you to be niggardly; and have competed with you in satire, and not found you to be silenced (M, R): (5) denotes depriving [its obj. of what it is derived from (R)], as removed his complaint [and marked the writing with diacritical signs, when you remove, or do away with, the complaint and barbarism (M)]: (6) is i.q. (M, SH), as cancelled the sale, and busied him, and went forth in the early morning (M): an augment of meaning is, however, unavoidable, though it be only corroboration: (7)
denotes praying, as 

\[\text{السقينة} \] prayed for rain for him, as says Dhu -rRumma

\[\text{وقت على بع لمياء نائت } \]

\[\text{فما زالت إبكي عنده } \]

\[\text{واسقية } \]

\[\text{حتى كان مما إبته * يكلمني احجار } \]

\[\text{وعلقية } \]

[I halted my she-camel at a home of Mayya's, and ceased not to weep beside it and address it and pray for rain for it, until, from what I was revealing, it was well-nigh speaking to me, its stones (\text{احجار} being a subst. for the sub. of كئن, vid. the pron. in it) and its playgrounds (FA)]; though the commonest in the cat. of praying is 

\[\text{فعل } \]

\[\text{جذعة } \]

\[489: (8) \text{ denotes other meanings not having any rule like the rules of the meanings mentioned, as } \]

\[\text{إبصرة saw him: (9) is seldom quasi-pass. of } \]

\[\text{فعل } \]

\[\text{فأثر } \]

\[\text{I made him break his fast, and he broke his fast and } \]

\[\text{بشرت } \]

\[\text{I rejoiced him by an announcement, and he rejoiced at the announcement (R).} \]

\[\text{§ 489. فعل } \]

\[1 \text{ mostly denotes multiplying [the root of the v., in the trans. (R),] as } \]

\[\text{قطعت cut in pieces and } \]

\[\text{غلقت shut; [and intrans., as (R)] } \]

\[\text{طرقت جولات and } \]

\[\text{تغلقت طلفاف going about and the going } \]

\[\text{عطف } \]

\[\text{going round (M, R)] and } \]

\[\text{الممال [The murrain fell among the camels, and death was frequent among them (R): it is} \]

\[\text{مرت } \]

\[\text{الطير } \]
not said of one (M); you say ُعَلَقَتُ الْبَابُ مَرَّةٍ, and not ُعَلَقَتْ from the inconceivability of the idea of repetition in the like, but ُعَلَقَتْ الْبَابِ; and ُجُرَحَتْ means multi-
plied his wounds, whereas ُجُرَحَتْ wounded him admits of multiplying or not; says AlFarazdak

I ceased not to open doors and shut them until I saw Abū 'Amr Ibn 'Ammār, i.e. and ُعَلَقَتْ (R)] : (2) denotes making trans., [explained in ُعَلَّلْ (R),] as ُقُرَدَتْ glad-
dened him; [where also it would be better to say making the thing to be possessed of its root, that it might be com-
mon to such as ُعَلَّلْ the pot, i.e. made it to be possessed of aromatic herbs or spices: but this is not trans. to three like ُعَلَّلْ, except when made to accord with ُعَلَّلْ, like ُحَدِثْ and ُعَلَّلْ (R):] and hence ُفَسْقَتْ I imputed wickedness to him [and ُفَسْقَتْ I said to him ُجَعَدَلَْ لَكَ God cut off thy nose! (M): (3) denotes depriving (M, SH), as ُقُرْدَتْ and ُجَلِدتَ البَعْيَرُ removed the ُجِلَدُ skin and the ُقُرْدَتْ ُقَرَادُ ُجِلَدُ the tick (M): (4) is i. q. ُفَعَلْ, [in the intrans., as ُمُشَى and ُمَشَى, e. g.

وَدُرَّةٌ قَفَرَتْ مَشْيَهُ نَعَامُهَا ُكَمْشٌ النَّصَارَى في خُفْفَ الأرْنَدِ
Many a desert waste, whose ostriches walk like the walking of the Christians in boots of black leather; and trans. (BS),] as زَرَلَتَة (M, SH, BS) separated it, e.g زَرَلَتَة بَيْنَهُم. X. 29. And We will separate their union, and sever the ties that were between them in the world (BS): (5) denotes imprecat ing upon the obj. the root of the v., as جِدْعَتَة [above]; or blessing him, as سَقِيَتَة said to him [41]: (6) denotes becoming possessed of its root, as بَيْنَكُمْ became leafy: (7) denotes becoming its root, as عَجَّرَتْ الْمَرَأَة became an عَجَّرَتْ(old woman): (8) denotes making its obj. to become in the state that it is in, as سَبِحُهُ الَّذِينَ ضَرَّاً الْآوارُ وَكِفٌ الكَوْنَة وَبَصِرَ الْبُصْرَة Extolled: be the perfection of Him that hath made the lights to become lights, and made the round heap of red sand to become a round heap of red sand, and made the soft white stone to become soft white stone! : (9) denotes doing something in the time that it is derived from, as صُبُحَ came at morning: (10) denotes going to the place that it is derived from, as كَرَفَ went to AlKūfa: (11) denotes other meanings not governed by rules like those mentioned, as جِرَب tested and كَلَم spoke (R).

§ 490. ْ(1) denotes that another does to you what you do to him, as ضَارِبَة and قَاتَلَة fought with him; and therefore, when you are the superior, you say قَاتِلَتِي فَعلْتُهَّ.
(M): inasmuch as كَأَلْتُ implies the sense of *sharing with* (R), the intrans. becomes trans., as شَارَّعَةُ كَأَلْتُ and and the trans. to one [obj.] incongruous with the ag. becomes trans. to two, as جَذِبَةُ اللَّوْبَ [487], contrary to شَارَى. vied with him in reviling (SH), i.e. if the shared with here be the obj. of the root of the v., the trans. to one in the tril. is trans. to one here also, but, if the shared with here be other than the obj. of the root of the v., the v. then becomes trans. to two objs.: sometimes, however, the obj. added in the conjug. of كَأَلْتُ is the one affected by the root of the v. not by way of *sharing with*, as رَاجِعَتْةُ عَارُدَتْة. returned to him (R): (2) is i.q. سَافَرْتُ (M, SH) i.q. سَافَرْتُ, as سَافَرْتُ (M, SH) i.q. went forth to journey, though there must be intensiveness in سَافَرْتُ: similar is نَارِلَةُ الشَّيءِ i.q. نَارِلَةُ الشَّيءِ; and يَدَافع [is energetic in defending with the energy of him that contendeth for superiority in it (K, B)] are read (R): (3) is i.q. اَثْجَلْ (M), denotes making the thing to be possessed of its root, like اَثْجَلْ and فَعَلْ (R), as عَانَّاُ اَلْلَّهُ (M, R) God make thee to be possessed of رَعاَةُ سُمْعَكِ, i.e., رَعاَةُ سُمْعَكِ, and اَعْنَانَا. Make thine ear to be possessed of رَعاَةُ mindfulness for us, like اَعْنَانَا, and turned away his cheek from
pride, i.e. ضُرْعَة (R): (4) is i.q. فعل [i.e. denotes multiplying like فعل (R)], as [سمعة (الشيء)] doubled [the thing, i.e. multiplied its اضعااف like, like نعمة, i.e. multiplied his نعمة, like نعمة, i.e. multiplied his نعمة wealth. These (last) three cats. are most often trans. (R)].

§ 491. انفعل is [intrans. (SH),] quasi-pass. of فعل, as كسرتة فا تكسر I broke it, and it broke (M, SH); except what is anomalous (M), [or] seldom of انفعل (SH), as فا فافاف فا I shut it, and it shut, [though آنفَقَ may be quasi-pass. of سفقت فا سفقت, because سفقت and سفقت is syn. (R),] and ازفعجة فا نزعم I disquieted him, and he was disquieted. It is peculiar to physical action and production of impression, [because this conjug. is applied to denote quasi-passivity, i.e. reception of impression, which is more appropriate and congruous in what is apparent to the eyes, like breaking and cutting and pulling, so that فهم فا فهم and فهم are not said; whereas, though وانفَل is applied to denote quasi-passivity of فعل and فهم and فهم are allowable, because the repetition in it seems to make it apparent and manifest, so that it becomes like the sensible (R)]; and therefore انعدم is [said to be (SH)]
wrong; [while they say وَقَلَتُ فَانْتَقَلْ I said it, and it was said, because the sayer works in moving his tongue (M). But it is not universal in all that is (indicative of) physical action; so that مَرَتُ فَانْتَقَلْ is not said, but فَنذَهَبْ I drove him away, and he went away (R)].

§ 492. انتَلَع is [mostly (SH) partner with in being (M)] quasi-pass., as غُمِمَتْ فَانْتَلَعْ I grieved him, and he grieved [and] شُرِّيَتْ فَانْتَلَعْ I roasted it, and it was roasted, being also said (M): S says "The conj. in quasi-passivity is انتَلَع; and انتَلَع is rare, as جَمِعَتْ فَانْتَلِجْ I collected it, and it collected and مَزِجَتْ فَانْتَلِجْ I mixed it, and it was mixed": since, then, it is not applied to denote quasi-passivity like انتَلَع, it may denote it in other than physical action, as غُمِمَتْ فَانْتَلَعْ, and it often serves instead of انتَلَع as quasi-pass. of vs. whose ف is a ر, or, as لَمْ تَفَرْتِي I threw it, and it was thrown, not لَمْ يَتَفَرَّتِي I bound up the wound, and it united, not لَمْ يَتَفَرَّتْي, I removed it, and it was removed, not إِنْفِيْتْي I joined it, and it was joined, not إِنْفِيْتْي, though إنْسَحَى and إنْسَحَى was effaced occur; because
these are letters that the quiescent ن becomes incorporated into (751), while the ن of إنْثَّلَ is the sign of quasi-passivity, so that its obliteration is disliked; whereas the ن of إنْثَّلَ in إِنْثَّلَ، not being peculiar to any meaning like the ن of إنْثَّلَ, becomes as it were not a sign, since the property of the sign is peculiarity (R): (2) is i.q. إنْثَّلَ تَفَاعَلَ [707] became mutual neighbours, اختصموا أشتَّوَى [met together (M)]: (3) denotes making for oneself, as أشتَّوَى (M, SH) and أَدْبَعَ شَوْأَكِ roast meat, and a ذِبَحَة slaughtered animal, for himself (M), i.e. [with an obj.] denotes your making the thing to be its root, which should not be an inf. n., apparently for yourself, as أَدْبَعَ أشتَّوَى اللحم roast meat for himself (R): XXXVI. 57. means And they shall have what they ask for themselves, like أشتَّوَى and اجتمَع when he roasts flesh, and melts fat, for himself (K, B): says Labid
Many a lad there was that his mother sent with a message, and we gave bountifully what he asked—that she sent, and his sustenance came to him, so that he roasted flesh for himself on a night of wind and melted fat for himself (K): and hence اَنْزَوْيَتْاَتْ and اَنْزَوْيَتْاَتْ took, or received, something measured and weighed: (4) is i. q. فعل تَرَاتْ read, خَلْفِ اَنْزَوْيَتْاَتْ and اَنْزَوْيَتْاَتْ snatched away (M): (5) denotes (M, SH) exceeding the meaning thereof (M), practising versatility (SH), i. e. striving, and agitating, in producing the root of the v. (R), as اَكْتَسَبَ [and اَكْتَسَبَ in relation to عمل and عمل (M); for which reason God says لَهَا مَا كَسَبَ وَعَلَيْهَا مَا اَكْتَسَبَ II. 286. It shall have what it hath earned, i. e. whether it strive in good works or not, and shall answer for what it hath striven to earn, i. e. shall not be chastised save for the sins that it hath striven to produce (R): S says “As for كَسَبَ, it says I obtained, whereas اَكْتَسَبَ is practising versatility and seeking; and اَعْمَالُ is equivalent to agitating” (M): but others than S make no distinction between كَسَبَ and اَكْتَسَبَ: (6) sometimes denotes something else not governed by rule, as اَنْتَجَلَ الخَطَابَةَ, made an exception in the speech (R)].

§ 493. استفْعَلْ [mostly (SH)] denotes (M, SH) requiring the act (M), [or] asking, plainly, as اَسْتَكِتَبَةً.
asked him to write, or constructively, as (SH):

you say when he requires his briskness and working and hastening; and i.e. passed, requiring that from himself, tasking himself with it: and hence, i.e. did not cease coaxing and requesting until he went forth (M); [and] you say pulled out the peg, where requiring properly is not possible, as it is in , save by seeking to accomplish the extraction of it and striving to move it, as though this were a requiring of it that it should come out:

then, there is no indication that you extracted it at once or with striving, contrary to (R): (2) denotes becoming transmuted [into the thing, properly or tropically (R),] as [The clay becomes stone or like stone in hardness (R)] and

Verily the small birds that do not prey in our land become vultures, and the she-asses in our markets become he-asses (Jsh)]: (3) is i. q. , as and rested (M, SH), though there must be intensiveness in (R), and smote his adversary (M): (4)
often (R) denotes (M, R) finding to be of a certain quality (M), [or] believing the thing to be of the quality of its root (R), as استمثتة and استمثتة (M, R) found him to be grand and سمي fat (M), [or] reckoned him to be possessed of عظمة grandeur and اسمى fatness: (5) denotes making for oneself, as mentioned in اتـُعلَّم, as اتـُعلَّم prepared blame for himself: (6) denotes other meanings not governed by rule.

§ 493.A. اتعلَّم generally denotes inseparable color or sensible defect, and اتعلَّم accidental color or sensible defect: but the 1st sometimes occurs in the accidental, and the 2nd in the inseparable (R). [See § 494.]

§ 494. اتعلَّم is intensive (M, R) and corrob. (M) in relation to what it is derived from (R); so that was very rough, produced much green fodder, and was very sweet are intensiveness in relation to حلا، اعشت، خشي (M): and is sometimes trans., as اعوروز افعول rode the horse bare-backed. اتعلَّم is a coined formation, not transferred from a tril. v.: and is trans., as افعل [482]; and intrans., as افعل and اجرد [482]. Similarly اتعلَّم is.
coined, as َلَعُبُّلَ ُبَّرَنْدَى [432]: and sometimes َلَعُبُّلَ ُبَّرَنْدَى, as hid himself; and َلَعُبُّلَ, َلَعُبُّلَ, اَلَعُبُّلَ and َلَعُبُّلَ began to dry up.

§ 494.A. All the conjugs. mentioned occur trans. and intrans., except َلَعُبُّلَ, َلَعُبُّلَ, and َلَعُبُّلَ [496]. The meanings mentioned for the preceding conjugs. are those prevalent in them and governable by rule: but each conjug. sometimes denotes many other meanings not governed by rule, as repeatedly pointed out (R).
CHAPTER XIII.

THE QUADRILITERAL VERB.

§ 495. The unaugmented quad. has one (M, SH, L, IA) measure (L, IA) [or] formation (M, SH) for the act. voice (IA), دَخَلْ (M, L), with Fath of the 1st and 3rd (L), trans. (M), like دَخَلْ (M, IA) rolled the stone down, and intrans., like دَخَلْ lowered his head (M); one for the pass., like دَخَلْ; and one for the imp., like دَخَلْ. The augmented quad. becomes, through the augment, of five letters, like دَخَلْ, or six, like دَخَلْ [and دَخَلْ] (IA). The augmented [quad.] has (M, SH, L) two (M), [or rather] three (SH), formations (M, L), (L), as دَخَلْ [495. A.] (SH, L); (2), as (M, L) دَخَلْ (M, SH, L), e.g. دَخَلْ was crowded the camels together, and they crowded together, دَخَلْ was joyful, دَخَلْ was haughty (L); (3) دَخَلْ, as (M, L) دَخَلْ shuddered (M, SH), دَخَلْ hastened, دَخَلْ became long, دَخَلْ became swollen (L): which are intrans. (SH).
§ 495. A. *تَّقَلِّلُ* is quasi-pass. of the trans. *فعلُ*, like *فعلُ* of *تَقَلِّلَتْ* I rolled it down, and it rolled down (R).

§ 496. The [other] two formations of the augmented are [also] intrans.: and in the *quad.* are like *فعلُ*, and *فعلُ* in the *tril.* S says “And there is not in the language *إنفعالَتْ* because it is like *إنفعلَتْ* in *trils.*; they have added a *أَن* and *conj.* *و* as they have in this:” and he says “And there is not in the language *إنفعالَتْ*; *إِنفَعِلَتْ* *وَكَانَتْ* *أَسْهَابِي* became gray; and the like of that from *quads.* is *إنفَعِلَتْ* *وَكَانَتْ* *إِصْمَازَتْ* quaked” (M). And *إنفعالَتْ* coordinated with *إنفعلَتْ* *وَكَانَتْ* *إِعْنَاسِي* went back, is intrans., like what it is coordinated with: and similarly *تَجَرَّبُ* [485] and *تَشْيَطُتْ* *وَكَانَتْ* *إِذْمِلَتْ* *وَكَانَتْ* acted as a devil coordinated with *إنفعلَتْ* *وَكَانَتْ* *إِحْرَنْجَمَتْ* *وَكَانَتْ* *إِنْتَزَزَتْ* *وَكَانَتْ* coordinated with *إنفعلَتْ* *وَكَانَتْ* *إِحْرَنْجَمَتْ* *وَكَانَتْ* *إِنْتَزَزَتْ* though it occurs trans. in poetry, as *إِنْبَآَرَيْنَى النَّعَاسَ اللَّهْ* [432] *Verily I see slumber overcome* &c., as though the prep. were suppressed, i.e. *يَسْرُنَى عَلَى* and *يَتَّرَنَّى عَلَى*.
§ 496. A. The meanings mentioned for the formations mentioned are not peculiar to their *prets.* but are mentioned in the *pret.* because it is the root of the *conjug.* (R).
PART THE THIRD.

THE PARTICLE.

CHAPTER I.

THE PARTICLE IN GENERAL.

§ 497. The p. is what indicates a meaning [realized (Jm)] in another (M, Z, III, Sh) expression (R), [i. e.] conceived in relation to it (Jm); i. e. is a word that indicates its meaning through the medium of something else (AA). It is not independently intelligible, so as to be predicative of or predicably; but requires the addition of another matter (Jm). The expression that the meaning of the p. is [realized] in is sometimes a single term, like the [n.] made det. by the \( \text{J} \); and sometimes a prop., as 

\[ \text{هل زيد قائم} \] 

\( \text{Is Zaid standing?} \) since Zaid's standing is inquired about (R). The p. is therefore inseparable from an accompanying n. or v., except in particular positions, wherein the v. is suppressed, and the expression restricted to the p., which acts as a substitute, as 

\[ \text{يا زيدي} \] 

\[ \text{نعم} \] 

[550], ٌم [48], and 

\[ \text{وكان قام} \] 

\[ \text{قُدُم} \] 

[577] (M). Sometimes it needs a single term; and sometimes a prop., like the neg., *interrog.* and *cond. ps.* (R). The p. is distinguishable from the n. and v. by its freedom from their signs. It is (1) [not peculiar, i. e. (IA)] prefixed to *ns.* and *vs.* like 

\[ \text{هل} \] 

\[ \text{انتم شاكرُون} \] 

XXI. 80. Then will ye be
thankful? and And hath the story of the adversaries come unto thee? (Sh)]; (2) peculiar to (a) ns., like [in LI. 22. And in heaven is your sustenance (Sh)]; (b) vs., like [in CXII. 3. (404) (Sh)]. The ps. are [all (IA)] uninfl. (IA, Sh), upon quiescence, like Hāl; Fath, like ُمّْ; Kasr, like ُجِّيْرْ; or Damm, like in the dial. that makes it govern the gen. (Sh). The species of p. are (1) the preps., (2) the ps. assimilated to the v., (3) the cons., (4) the neg. ps., (5) the premonitory ps., (6) the voc. ps., (7) the ps. of assent, (8) the exceptional ps., (9) the ps. of allocation, (10) the connective ps., (11) the expos. ps., (12) the infinitival ps., (13) the excitative ps., (14) the p. of approximation, (15) the ps. of futurity, (16) the interrog. ps., (17) the cond. ps., (18) the causative p., (19) the p. of reprehension, (20) the ل s., (21) the quiescent ت of feminization, [(22) the Tanwīn (AA),] (23) the corrob. ُنْ, (24) the ِٓ of silence (Z); (25) the َش and ِٓ of pause, (26) the p. of disapproval, (27) the p. of trying to remember (AA). The conjunct ps. [177, 571] are not mentioned [under that name] by [Z or] IM: they are five, (1) اِنْ, conjoined with the plastic v., pret., as I wondered that Zaid stood; and aor., as should stand; and
I signed to him, Stand: whereas, if an aplastic v. occur after it, as وَلَنْ يَصِبْ اللَّهُ الْإِنسَانُ إِلَّا مَا مَسَّ فِي لَيْلَةٍ 40. And that (the case is this,) man hath not ought save that he hath wrought and یَكُونُ قَدْ اتَّبَعَ أَجْلِهِم VII. 184. And that (the case is this,) haply their end may have drawn near, it is contracted: (2) ان، conjoined with its sub. and pred., as ان هو لَنْ يَصِبْ اللَّهُ الْإِنسَانُ إِلَّا مَا مَسَّ فِي لَيْلَةٍ XXIX. 50. And hath it not sufficed them that We have revealed?: and the contracted ان is like the uncontracted, being conjoined with its sub. and pred.; but its sub. is suppressed [525], whereas the sub. of the uncontracted is mentioned: (3) کی، conjoined with an aor. v. only, as جَعَلَ الْمَفْتَرَفَ الْمَفْتَرَفَ ثُمَّ تَكُرَّمَ یَزِيدًا Thou camest in order that thou mightest honor Zaid: (4) م، infinitival, adverbia; as لا أَعْجَبُتُ مَا ذَمَتُ مطَلَّباً I shall not accompany thee so long as thou continuest to be departing; and not adverbial, as عَجِبَتْ مَا ضَرَّبَ یَزِيدًا I wondered that thou didst beat Zaid; conjoined with the pret., as exemplified; and aor., as لا أَعْجَبُتُ مَا يَقُومُ یَزِيدًا so long as Zaid shall stand and عَجِبَتْ مَا تَقُربَ یَزِيدًا that thou wast beating Zaid; and nominal prop., as
that Zaid was standing and so long as Zaid is standing: the adverbial infinitival being oftenest conjoined with the pret., or with the aor. denied by \( \text{لا أتصبحك ما زيد قائم} \), as \( \text{لا أتصبحك ما لم تضرب زيدا} \), so long as thou dost not beat Zaid; seldom with the aor. not denied by \( \text{لم} \), as 

[by Al-Hutai'a, I roam about so long as I roam about; then repair to a home whose housewife is a slut (J)]: (5) 

\( \text{وددت لو قام زيد} \), conjoined with the pret., as \( \text{وددت لو يقوم زيد} \) I wished that Zaid had stood; and aor., as \( \text{وددت لو يقوم زيد} \) would stand. The sign of the conjunct \( p \) is its replace-ability by the inf. n., as \( \text{ وما يقوم} \), i.e. \( \text{قِيَامَك} \) (IA). The inf. n. [however] is not given the predicament of \( \text{أين} \) or \( \text{أن} \) and its conj. in suppressibility of the prep. [514]; nor in supplying the place of the two terms of attribution, which question is common to \( \text{أين} \) and \( \text{أن} \) in the cat. of \( \text{قَبْلَ} \) [440], but peculiar to \( \text{أين} \) and its conj. in that of \( \text{عَسَى} \), [according to IM’s saying (459) that \( \text{عَسَى} \) is then non-att. (DM),] and to \( \text{أين} \) in that of \( \text{لو} \) [591]: nor are they given its predicament in being a subst. for the adv. of time [65]. You say
and not being anomalous, [orig. (DM)]: and not, contrary to the opinion of IJ and Z (ML). The conjunct ps. must be followed by a conj. explaining their meaning (IA). The of females is a p. in the dial. of [21]. The 8 is (1) a p. denoting absence, i.e. the 8 in [162], the pron. being ِّ显示器 alone: (2) substituted for the interrog. Hamza, as [690]: but rightly this should not be reckoned, because not an o. ِّ显示器; though some assert that the o. ِّ显示器 is ِّ显示器، the ِّ显示器 being elided. ِّ显示器, and its branches are ps. in such as ِّ显示器ُ، when parsed as a distinctive [166] having no place in inflection; but some say ِّ显示器. The ِّ显示器 is (1) the sign of male persons in the dial. of Tayyi or Azd Shanū’a or Balhārith, as ِّ显示器ُ، when parsed as a distinctive [21], according to S a p. indicating plurality, as the ِّ显示器 is a p. indicating.
femininization; and sometimes used for irrational objects, when treated like rational beings, as *كلَّونى المَغَازِل* , *devouring* here, says Ish, being i. q. *injustice* and *wrong*, like

*كلَّت بنينك أنَّيِضب تحتي* جدت ميزارة الكلا الوبيِل

i. e. *Thou wrongedst thy sons as the* ضَبَّ *devours his young, until thou foundest the bitterness of the unwholesome herbage*, the ideal being likened to the real *devouring*: some attribute to this dial. V. 75. [21] and XXI. 3. [1]; but to attribute them to something else is better, because of its weakness: (2) the of disapproval [620], as *What! the man?* but rightly this should not be reckoned, because it is an impletion of the vowel, as is shown by *الرجلة* in the acc. and *الرجلية* in the gen.; and like it are the and in [183] in imitation, and in انظور

وانتى حينما يَنثى الهرى بصري من حَرَما سلكوا أدنو فانظور

[And that I, whenever inclination turns mine eye, draw near to wherever they have gone along, and gaze (Jsh)], and the of rhymes, as

سِقيتِ الغيث أيتها النَّخَامُ

[1]: (3) the of trying to remember [623], as when he that means to say يَقُوم زيد , and, forgetting زيد , wishes to
prolong the sound, in order that he may try to remember, says: but rightly this is like the one before it: (4) the substituted for the interrog. Hamza preceded by دم, like the readings لآَلِئَةُ الْمَشْرِقِ وَأَمْنَتْمُ LXVII. 15. 16. And unto Him shall be the resurrection. Have ye become safe? and the said, Have ye believed in Him?: but rightly this also should not be reckoned, because substituted. The (1) denotes disapproval, as "What! 'Amr?" (2) denotes trying to remember, as رأيت الرجل. I saw the man: but rightly these two should not be reckoned: (3) is the sign of the du., as

`الفینا عیناک عند الفقهاءِ اولى فاریک ك ذا راية`

[Thy two eyes were found at the back of the head in battles (meeter and meeter for thee is this matter) when keeping guard (Jsh)], [21], and

ورسي وما رمتنا يبدا فصائدی سهم يعنب والسهام تريح

by AlMutanabbi, [And he shot me with his glance, though his two hands shot not. And an arrow inflicting torment hit me, though arrows kill and give rest (W)]: (4) is the restringent 1, as

بينا نسوس الناس و الأمر امرنا * إذا نص فيهم سورة نتنصف
[by Ḥurākā Bint AnNuʿmān, While we rule the people, and the dominion is our dominion, lo, we are among them subjects taken as servants! (T)]: but some say the Ī is part of the restringent ʿī; and some say an impletion, ʿībī being pre. to the prop., which is confirmed by its being pre. to the single term in

[by Abū Dhuʿaib alHudhalī, Amid his embracing, i.e. combating, the brave armed men and his eluding, one day was appointed for him a bold daring man to repel him (Jsh)]: (5) separates the two Hamzas [661], as ʿənẓār:em II. 5. [28], allowably not necessarily, whether the 2nd Hamza be softened or sounded true: (6) separates the ʿn of females and the corrob. ʿn, as ʿaṣribnay, necessarily: (7) [55]: (8) is a subst. for a quiescent ʿn, either the corrob. ʿn, as XCVI. 15. [649], ʿalika:na XII. 32. And shall surely be, and ʿaṭub al-ʿa [649]; or the Tanwin of the acc. [640], as ʿa ṭait ʿa:da in the dial. of others than Rabīʿa, [who pause with quiescence upon the acc. pronounced with Tanwin (DM)]. But the Ī substituted for the ʿn of ʿa:nā may not be reckoned: nor the Ī of multiplication, as ʿba:thr; of feminization, as ʿḥabli; of coordination, as ʿarṭli; of unbinding, as
What has aroused sorrows and a sadness that has saddened, because of a ruin like the striped Yamanī garment that has become worn out? (Jsh)]

of dualization, as

of impletion, in imitation, as

or elsewhere in case of necessity, as

[I seek refuge with God from the scorpions raising the joints of the tails (Jsh)] that the vowel is made manifest by in pause, i.e. the ī of ینι according to the BB [161];
or of making dim., as َذِیاَ and َذِیاَ;
[or substituted for the Hamza of ِلل on prefixion of the interrog. Hamza, as

Now? (DM)].
The ینι is a p. of (1) disapproval, as ِبَذِیدلْ in [618]: (2) trying to remember, as ِبَذِیدلْ [624]:
but rightly they should not be reckoned, like the ینι of making dim., of the aor., of unbinding, [as ِبَذِیدلْ (DM),] and of impletion, [for imitation, as ِبَذِیدلْ or anything else (DM),] and the like, [e.g. of the du. and perf. pl. masc. in the gen. and acc. (DM)]

because they are parts of words, not words (ML).
CHAPTER 11

THE PREPOSITIONS.

§ 498. The prep. is what is applied to conduct, [i.e. make trans. (R),] a v. or its like, [the act. part., &c., as in the d. s. (75) (R),] or its sonse, [the adv. and prep. and gen. (R),] to what follows it (IH), whether a plain n. or renderable by a n. (Jm): so that its gen., being a direct obj. to that v., is acc. in place; and may therefore be coupled to with the acc. in V. 8. [130. A.] (R). They are (1) [ps. only, vid. (M, R)] حَتَّى, إِلَّا, مِن, في, the ب, the ل, and the وب, and the [of the oath (M, IH, KN); (2) ps. and ns., vid. (M, R)] عَلَى, the مَن, and مَنِّ (M, IH, IM, Sh, KN); (3) ps. and vs., vid. (M, R) خَلَّا, حَاشَا, and خَلَّا (M, IH, IM); (4) [513] (IM, Sh), لَعَلَّ, and لَعَلَّ (IM). These 20 ps. are all peculiar to ns., and govern the gen. (IA). The preps. govern in the gen. (1) the explicit n. and the pron., the general rule, vid. على, إِلَّا, مِن, the ب, the ل, and في, as XXXIII. 7. And from thee and from Noah, إلى الله مرجعكم V. 53. Unto God shall be your returning and X. 4. [41] طَبِّقًا, طَبِّقًا LXXXIV. 19. Degree
after degree and

V. 119. God shall be satisfied with them, and they shall be satisfied with Him, and upon them and upon the ships ye are carried,

IV. 135. Believe in God and His Apostle and XLVI. 30. And believe in Him,

II. 284. Unto God belong what is in the heavens and what is in the earth and

II. 110. All (of them) are obedient unto Him [117], unto the earth invisible XLIII. 71. And in it shall be what the souls desire [177]: (2) only the explicit ns., but not any particular one exclusively, vid. the ك، حَتِّى، and the و : (3) two particular words, vid. the which governs only the 兄 and pre. to the الكعبة or the

XXI. 58. And, by God, I will assuredly outwit your idols and

By the Lord of the Ka'ba or my Lord: (4) a particular one, and a particular sort, of the explicit ns., vid. تَبِينَا تَوَّبِ الكعبة which governs only (a) the interrog. ما، as For what? ; (b) the understood أن and its conj., as
if be causative, the understood with this v. being renderable by an inf. n. governed in the gen. by, as though you said: (5) a particular sort of the explicit ns., vid. and, the gen. of which is only a n. of time, definite, not vague, and past or present, not future, as

I have not seen him since Friday, and in our day, not nor

I or

[or ]: (6) a particular sort of the prons. and explicit ns., vid. which governs only (a) a pron. of the 3rd pers. sing. masc., whereby the sing. masc. or anything else is intended, necessarily expounded by an indet. after it agreeing with the sense intended and governed in the acc. as a sp., as and and and and and

Scarce any man and two men and men and woman and two women and women, all of which is rare; (b) a qualified indet. explicit n., as

Scarce any good man have I met, which is frequent (Sh).

The adv. and prep. and gen. must depend upon (1) the v., or (2) its like, [i.e. the deriv. n. governing like the v. (DM),] as

I. 6. 7. [The way of them that] Thou hast been gracious unto, not of them that Thou art wroth with and
And verily my tongue is honey whereby convalescence is attained; but it (161) against him (that) God has poured it out (upon) is colocynt, orig. [Aslaf ٌلِيْلَةُ] the mentioned depending upon [Aslaf ٌلِيْلَةُ] because renderable by hard, شاقُّ troublesome, or شدي، severe; or (4) what points to its sense, as

[1.19], by Ibn Duraid, [And the white hair has become glowing in its black hair with (a glowing) like the glowing of the fire in the dry log of غضا (Jsh)] ; or (3) what is renderable by its like, as XLIII. 84. [177], دار depending upon الها because renderable by worshipped, and

أوان لساني شهدة يشتفى بها وهو على مية الله علقم

[I am Abu-lMinhal sometimes. Mine ancestral glory is not a safeguard over me, but my safeguard is valour and munificence (Jsh)] and

[by Fadaki {Ibn A'bad (Jsh)} alMinkarî (KF, Jsh), I am the son of Mâwîya, when the cry used for rousing the
horse becomes vehement, and the cavalry come in troops, in squadrons (Jsh)], and depending upon the two proper names because of the sense of the valiant or the munificent in them: and, if none of these four things be found, one is supplied as a 77.

VII. 71. And (We sent) unto Thamūd their brother Sālīh, XXVII. 12. (Go thou) amid nine signs unto Pharaoh, and theMusawwir. 77. And (do good) unto parents with doing good or And (enjoined upon them) respecting parents doing good, and the

[In the name of God (I recite or rehearse), like بالرقة والبركة والبنين (Mayst thou bring home thy wife or wed) with close union and begetting of sons! and with happiness and prosperity!], and

قلت إلى الطعام فقال منهم فريق نحس سر للنسى الطعام (K), by AlFarazdāk, Then I said, (I invite you) to the food. Then a party of them said, We envy mankind in their eating food (N)]. As to whether they depend upon (1) the non-att. v.:—those who assert that it does not indicate accident, vid. Mb, F, IJ, Jj, IB, and Shl, disallow that; but the truth is that these vs. all indicate it, except ُلَيسُ, [which also, says R, indicates an accident, i. e. negation
(DM): (2) the aplastic v.:—F says on [182] that the adv. is dependent upon that is commonly disallowed; but IH says on بِمَعْنَى رَبِّ يَمِينِنَا that the p.:—

LXVIII. 2. Thou art not by the grace of thy Lord possessed by a devil that the [1st] depends upon the neg., since, if it depended upon بِمَعْنَى رَبِّ يَمِينِنَا it would import negation of a particular demoniac possession, that which is from the grace of God, whereas the meaning is not negation of a particular demoniac possession. Six preps. do not depend, (1) the red. prep., as in XIII. 43. [503] and XXXV. 3. Is there any creator other than God?; because the dependence means the ideal attachment [of the op. to the gen. (DM)], some vs. failing to reach the ns., and being therefore aided thereto by the preps.; whereas the red. enters the sentence only to strengthen and corroborate it, not for attachment: but the strengthening لَمْ يَكُنْ مَعْهُ may be said to depend upon the strengthened op., as مَسْتَعِنَ ```

II. 85. Verifying what is with them, L.XXXXV. 16. [31], and إن كنتم للرية تعبرون XII. 43. If ye be interpreters of the dream; being really not a pure red., because of the weakness imagined in the op., which makes it quasi-intrans.: (2) لِلُّحَلَّ in the dial. of 'Ukail; because I4 a
it is quasi-red., its gen. being in the position of a nom. by inchoation, since what is after it is in the nom. as an enunc., as

[by Ka‘b Ibn Sa‘d alGhanawi, Then said I, Call thou another call, and raise the voice loudly; perchance Abu lMighwär is near thee (J)]; and because it is not prefixed to make an op. trans., but to import expectation: (3) لولا‘ in لولا‘, لولا‘, لولا‘, لولا‘, according to S’s saying [169]; for what is after it also is nom. in place by inchoation, since رب‘ رجل صال‘ رب‘ requires two props. [574]: (4) لولا‘ لقيت‘ لقيت‘ لقيت‘ لقيت‘ or لقيت‘ لقيت‘ لقيت‘ لقيت‘; because its gen. is an obj. in the 2nd, and an inch. in the 1st or an obj. with the accusatival op. supplied after the gen., Many a, or Scarce any, good man (have I met), have I met him, not before the prep., because رب‘ takes the head [of the sentence]; and it is prefixed only to import multitude or paucity, not to make an op. trans.: (5) the ك‘ of comparison, say Akh and IU, arguing that in زيد كعمرو Zaid is like ‘Amr the op., if استقر‘ is not indicated by the ك‘, and, if a v. akin to the ك‘, i.e. أشبه‘, is self-trans.; but the truth is that all preps. occurring in the position of enuncs. and the like indicate الاستقرار‘: (6) the exceptional p., i.e. عدا‘, خلا‘, and حاشا‘;
because they denote removal of the v. from what they are prefixed to, which is the reverse of the meaning of making trans., i.e. conducting the meaning of the v. to the n. The predicament of the adv. and prep. and gen. after dets. and indets. is that of props.: so that they are eps. in 

I saw a bird above, or upon, a branch, because they are after a pure indet.; 
ds. s. in 

I saw the new moon among the clouds or in the horizon, because they are after a pure det.; and susceptible of being either in 

 Races in akmah wa-tamir ʿalā afqāna Flowers please me in their calices, and fruit upon its boughs, because the generic det. is like the indet., and in 

This is ripe fruit upon its boughs, because the qualified indet. is like the det. When followed by a nom., (1) if they be preceded by a neg., interrog., qualif. [n.], conjunct [n.], inch., or s. s., [the qual., conj., enunc., or d. s. being the adv. (DM),] as 

and and جاز الذي مررت برجل معة صقر and اني الدار زياد مررت بزياد عليه زيد عندك أخوة في الدار بينو and جيبة, there are three opinions as to the nom., that it is 

(a) preferably an inch., whose enunc. is the adv. or [prep. and] gen.; (b) preferably an ag., which IM adopts, the o. f. being absence of hyst.-prot.; (c) necessarily an ag.
and, when it is parsed as an *ag.*, then whether its *op.* be the suppressed *v.*, or the *adv.* or [*prep. and*] *gen.*, because *subs.* for *ستقرُ،* and approximate to the *v.*, as being supported, [the *v.* being supported upon the subject especially, and upon such as the *interrog.*, which is mostly prefixed to *vs.* (DM),] is disputed; the preferable opinion being the 2nd, because the *d. s.* may not precede in *زٰيدٰنَى الدار جالِسا*، whereas, if the *op.* were the *v.*, it might, and because of [26], the *pron.* being latent only in its *op.*, [so that the *aav.* is the *op.* of the *pron.*, and therefore, if there be no *pron.* in it, because of the presence of the *nom.* after it, is the *op.* of that *nom.* (DM)]: (2) if they be not supported, as or *في الدار زٰيدٰ* ُعنٰدٰک، the majority hold inchoation to be necessary; but Akh and the KK allow both constructions. They must depend upon a suppressed [*op.*], (1) when they (a) occur as (a) an *ep.*，as or كُصِبَ مِنَ السَّمَاء II. 18. [24], (b) a *d. s.，* as فَخَرجَ عَلَى قُومٍ مِنْ زَِيْنَتَهَا XXVIII. 79. *Then he went forth unto his people with* [502] *his pomp,* the *فَلِلما رَأَى مَُستَقَرْا* in استقرأ of *ستقرُ，* ُعنٰد ُعندٰک XXVII. 40. *And when he saw it resting before him meaning motionlessness, not unrestricted existence and coming to pass, so that it is a particular being,* (c) a *conj.* as رَأَيْتُ نَيْ السَّمَوَاتِ وَالْأَرْضِ وَمِنْ عَنَٰدٰکَ لَا يَسْتَكَبُرُونَ XXI. 19. *And unto Him belong they that are in the heavens*
and the earth: and they that are before Him deem not themselves too great, (d) an enunc., though it sometimes appears in poetic license, as لَّكَ الْعَزُّ الْعَلِيمُ [26]; (b) govern the explicit n in the nom., as XIV. 11. and II. 18. [24]: (2) when the op. is (a) used suppressed in a prov. or the like, as جَهْنَّمُ الْأَلِلْ [67] and بِالرَّحْمَةِ الْعَلِيمُ [67] and أيَّامُ الجَمِيعَةُ صَمْتُ فِيهَا, when allowed on the authority of the reading [of Ibn Mas'ūd وَالْطَّالِبَينَ أَعْدَاهُم]] (K)] LXXVI. 31. [And (hath prepared) for the evil-doers, hath prepared for them (K)], though most hold that the prep. must be dropped and the n. governed in the nom. or acc. [62]: (3) in the oath with any [prep.] other than the ب, as وَالْيَلِّيُ إِذَا يُغْشَى XCI. 1. By the night when it covereth, XXI. 58., and لَّهُ اللَّهُ لَا يُؤْخِرُ اللَّجْل [653]; and, if the v. were expressed, the ب would be necessary. The necessarily suppressed op. is a v. without dispute in the oath and conj., because they are only props.; and in the ep. in رَجُلُ فِي [32], because the is allowed in رَجُلٌ صَالِحٌ فَلَاءَ الْأَلِمِ, but disallowed in رَجُلٌ صَالِحٌ فَلَاءَ الْأَلِمِ, the saying

كل أمر مبتدأ أو مداري * فنرط باعومة المعالي
Every matter, removing far or bringing near, is suspended upon the justice of the Most High (Jsh)] being extraordinary: and most supply the v. in the enunc., ep., and d. s., because it is the o. f. in government; but some the qual., because the o. f. in the enunc., ep., and d. s. is the single term, and because the v. in them must be constructively a qual., and, say they, because lessening the supplied is better, [the v. with its ag. being a prop., but the qual. with its nom. equivalent to the single term (DM),] which is of no account, because we do not suppress the pron., but transport it to the adv., so that the suppressed is a v. or qual., each a single term: and in distraction it is supplied according to the exponent, the v. being supplied in the spoken; in the prov. [and the like (DM)] according to the sense; and in the remainder unrestricted being, i.e. or their aor., if the present or future be meant, and or their qual., if the past, and, when you are ignorant of the meaning, the qual., it being suitable in all times; not particular being, like and جالس, save because of indication, in which case the
suppression is allowable, not necessary, and a pron. is not transported from the suppressed to the adv. and [prep. and] gen. It is generally supplied preceding them, like the rest of the ops. with their regs.: but sometimes following, preferably, as in the enunc., which is orig. posterior to the inch.; or necessarily, as in the enunc., because the suppressed is not necessarily, as in the enunc., because it is not followed immediately by its nom.; while he that supplies it as a v. must supply it following in both cases, because the enunc., when a v., does not precede the inch. As they allow themselves more latitude in the adv. and [prep. and] gen. than in anything else, they (1) separate therewith (a) the non-att. v. from its reg. [458]; (b) the v. of wonder from the wondered at [480]; (c) the annulling p. from its annuller, as [84]; (d) the interrog. from treated like as [441]; (e) the pre. n. and prep. from their gens., as اشتریته بر این jeopardized [1,125] and I bought it for (by God!) a dirham; (f) the and from their subs., as
[by Ḥassān Ibn Thābit, In that case, by God, we will cast them into a war that will make the little child hoary before the entry into the period of hoariness (Jsh) and

[I will not, so long as I see Abū Yazid fighting, leave off fighting and witnessing the fray (Jsh)]: (2) make them precede (a) the sub., when preds. in the cat. of اب [34], as

III. 11. Verily in that is an ensample, or regs. of the pred. in the cat. of ما [107], as

Take thou as a buckler the armament of prudence, even though thou be feeling safe; for not at every time is he that thou agreeest with agreeing with thee, whereas its government is nullified if the reg. be anything else, as

[by Muzāhīm Ibn Alḥarīth alʻUkailī, And they said, Inquire thou about her at the halting-places of Minā; but not every one that has come to Minā am I acquainted with that I should inquire (SM, Jsh)]; (6) [the conjunct,] when regs. of the conj. of فِيَفِيهِ مِنَ الرَّاهِدِينَ, as

وَكَانُوا فِيهِ مِنَ الرَّاهِدِينَ
XII. 20. And were of the listless about him in one saying; (c) the v. denied by مَا، as

ودُعِيَ عِنْ نَفْسِكَ مَا أَسْتَغْفِنَا

فَتَبَّطَ الأَقْدَامَ أَنْ لَاتَيْنا

وَاتَزْلِى سَكِينَةٌ عَلْيَنَا

[by 'Abd Allah Ibn Rawāha as-Sahābī, And we have not become independent of Thy favor. Wherefore make Thou the feet steadfast if we encounter them; and do surely send down mercy and blessing, whereby the heart may become calm, upon us Companions (Jsh)]; (d) the id. op., as أَكْلٌ يُومٌ لَكْ ثَورٍ Every day hast thou a garment?. Some preps. sometimes act as subs. for others; though the BB and their followers hold that the p. retains its own sense, the op. being made to imply the sense of an op. trans. by means of that p., because the use of a trope is easier in the v. than in the p. (ML).

§ 499. مَيْيَدْا denotes (1) beginning (M, Z, IH, IA, ML) of extent (M, AA, R, IA, ML), in other than time, [according to the BB, whether its gen. be a place or otherwise (R), as من المسجد الحرام إلى المسجد الأقصى XVII. 1. From the Sacred Mosque at Makka to the Farthest Mosque at Jerusalem (IA, ML) and إنَّهُ من سليمٍ XXVII. 30. Verily it is from Solomon (ML)]; and in time [also, accord-
ing to the KK (R, ML) and Akh, Mb, and IDh (ML)], as

Assuredly a Mosque that was founded upon piety from the first day (R, IA, ML), if it is founded

When the call is sounded for prayer on [below] Friday,

And we were rained upon from Friday to Friday in tradition (ML), and

They have been chosen from the times of the day of Ḥalīma until to-day, having been proven with all provings (J): in the two texts indeed is i.q., being often so in ados.,

and I came in a time before, and after the time of the coming of Zaid and

And in between u. and thee is a veil, and the meaning is on account of (the lapse of) years &c.; but apparently the opinion of the
KK is correct: the inceptive مِنْ is known by the appropriateness of النبي، or what imports the sense thereof, in opposition to it, as أعرى بالله من الشيطان الرجيم. *I betake myself for refuge, or flee, unto God from the accursed devil* (R): (2) partition, [as خذ من اموالهم صدقة] IX. 104. *Take thou of their goods an alms* (R), whence ومن الناس مَم يقول أمنا بالله II. 7. *And of the men are they that say* (182), *We believe in God* (IA): its sign is its replaceability by بعض, like Ibn Mas'ūd's reading حتّى نتقى! بعض ما نحبون III. 86. Until ye expend part of what ye love (ML): (3) explanation (IH, AA, IA, ML) of genus (IA, ML), being replaceable by الّذٰلِكَ (AA), after (a) ما and مهم, often, because of their excessive vagueness, as ما ننسغ من إية II. 100. *Whatever verse We abrogate* and VII. 129 [419]; (b) something else (ML), as فاجتنبوا الإحرام من الأولئي XXII. 31. (AA, R, IA, ML) *Therefore shun the abomination, which is idols* (AA): the من in لَقَبة مِنْ زيد إسْدَادا, however, is not this one; but a pre. n. is suppressed, i. e. *I met from* (meeting) Zaid a *lion* (R): (4) exchange, as أرضيتيم بالحبوة الدنيا من الآخرة IX. 38. *Have ye become satisfied with the present life in exchange for the life to come?* (R, IA, ML),
Then would that we had instead of the water of Zamzam a draught chilled, that had been all night on the mountain-peak! (R), XLIII. 60 We would make instead of you angels in the earth succeeding you, the saying, [says IM (ML),]

جارية، لم تأكل المرققة ولم تنذكر من البقول الفستقان (IA, ML), by Abū Nukhaila [Ya‘mar Ibn Hazn, This is a maid that has not eaten the broad thin cake of bread, nor tasted instead of herbs the pistachio (J)].

III. 8. [below] in lieu of obedience to God, Nor shall fortune profit the possessor of fortune in lieu of obedience to Thee, and

اخذوا المخافات من الفصيل غايلة
طالماً ويكتب للأمير إنياً

[by ArRā‘] They seized from us the she-camels big with young instead of the weanling by main force; but "A small young camel" is recorded for the ruler (Jsh),[ ]

being in the acc. by imitation, because they record ادئ
نائل إنياً Such a one has paid &c. (ML): it is known by its replaceability by بد٢ (R): (5) causation (Rp, ML), as
LXXI. 25. Because of their sins were they drowned, [1] and

by AlFarazdak (ML), He contracts his eyelids from modesty; but eyelids are contracted from awe of him, so that none speaks save when he smiles (Jsh): in

Do not thou wed an old woman if thou be brought her: and strip off thy garments on account of her, going far, fleeing may mean (T): (6) i.q. the 

as

XLII. 44. Looking with faint eye, says Y (ML): [and,] with Damm and Kasr of the , i.q. the ɒ of the oath, prefixed only to rophe ɒ , as

By my Lord, like the ɒ to گ , prefixion of each to the reg. of the other being anomalies, as and

By God; a prep. according to S, whose ɒ may be pronounced with Damm in the oath exclusively while some say the ɒ is abbreviated from ی, and the ɒ from ایعی (R): (7) i.q. فی (R, BS, ML) in
by Ka'b, But she is a mistress in whose blood are mingled tormenting and falsehood and faithlessness (BS), as in XXXV. 8. Show me what they have created in the earth and LXII. 9. (BS, ML); [and] in adrs., as above (R): (8) i. q. "وَوَيْلَتُ اِلْقَاسِمَةَ تُؤْلِيهِمْ مِنْ ذِكْرِ اللَّهِ" XXXIX. 23. Then woe unto them whose hearts are hard to the mention of God! and (ML) the [comparatival (R)] [in such as (R, ML), as though Zaid has surpassed 'Amr in excellence were said: (9) i. q. "عَنْدُ لَن تَغْنِي اَمْوَالِهِمْ وَلَا اَوْلَادِهِمْ مِنْ اَلْلَّهِ شَيْئًا III. 8. Their goods shall not avail them, nor their children, before God aught, says AU: (10) i. q. "وَرَبَّاهَا، رَبَّاهَا، واَحَدَاهَا، وَلَا يَتَبَيَّنُ لَهُمُ الْعُرْفُ مِنْ اللّهِ" [by Abū Hayya anNumairi, And verily we often strike the chief a stroke upon his head that casts the tongue out of the mouth (Jsh), say Sf, IKh, ITr, and Am, who thus
explain S’s saying And know thou that they sometimes suppress such a thing: (11) i.q. 

And We helped him against the people: (12) distinction, which is the one prefixed to the 2nd of two opposites, as وَاللَّهُ يَعْلَمُ الْبَيْنَةَ مِنَ الْبَيْنِيَّةَ II. 219. And God knoweth the manner from the mender and حَتَّى يَعْدِلَ الْخَبِيْثَ مِنَ الطَّيِّبِ III. 173. Until He distinguish the bad from the good, says IM: (13) extreme: S says “And you say رأيتْ مِن ذَلِكَ الْمَوْضُوعَ I saw it from that position, making it an extreme for your sight, i. e. a place of beginning and ending”: (14) designation of generality, which is the red. in مَا جَآؤْتُ مِن رَجْلٍ Not any man has come to me; for before its prefixion this admits of meaning negation of genus and negation of unity: (15) corroborations of generality, which is the red. in مِنْ ذَيْبٍ or مَا جَآؤْتُ مِنْ أَحْدٍ Not any one has come to me; for Dībar and أَحْدَ and دِيْبَر are forms of generality (ML) after negation (DM). [Thus] it is [sometimes (AA)] red. (IH, AA, IA), i. e. suppressible (AA), in the non-aff. (IH) sentence (Jm), as مَا جَآؤْتُ مِنْ أَحْدٍ (AA, IA), i. e. أَحْدُ (AA). The conditions of its redundance [in the two sorts (ML), according to the majority of the BB (IA),] are (1) precedence of negation, prohibition, or
interrogation [by means of \( \text{\&} \), as \( \text{\&} \)

VI. 59. Nor doth any leaf fall but \( \text{\&} \) knoweth it,

\( \text{\&} \) Let not any one stand, and \( \text{\&} \) is one of the

LXVII. 3. Seest thou any flaws?; and F adds condi-
tion, as

(ML), by Zuhair, And whatever any disposition be in a
man, though he fancy it to be unnoticed by men, it will be
known (EM)]: (2) indeterminateness of its gen. (IA, ML):
(3) its [gen.'s] being an ag., direct obj., or incl. It is
red. in the acc. and nom. in

\( \text{\&} \) where you may construe to
be att., God hath not gotten any offspring, nor hath there
been with Him any god, because its nom. is an ag.; or
non-att., nor hath any god been with Him, because its
nom. is like the ag., and orig. an incl. The restriction
of the obj. as direct is IM's phrase, as though its redund-
ance were disallowed in the concomitate, causative, and
adverbial objs. because i. q. the gen. governed by

\( \text{\&} \), the \( \text{\&} \), and \( \text{\&} \), with which \( \text{\&} \) is not combined; but
no cause appears for the disallowance in the unrestricted
obj., and AB thus explain \( \text{\&} \)
VI. 38. We have not been remiss in the Writing at all, i. e. ṭaqīfatu. By analogy it should not be red in the 2nd obj. of or 3rd of اعْلَم, because orig. an enunc.; and the reading [of Abū Ja‘far al-Madani (K)] ما كان ينبغي لنا ائن تتخذ من دونك من أولئك XXV. 19. It behoved not us to be taken besides Thee to be lords is anomalous. Akh does not prescribe the two 1st conditions, citing Ifققد لائک من نبا المرسلين VI. 34. And assuredly the tale of the Apostles hath come unto thee and يغفر لكم مي ذنوبكم XLVI. 30. He will forgive you your sins; nor the KK the 1st, citing ﻓُدْ كَانَ مِن مَّطْر There has been rain and رکبى لها حبيها عندنا * نما قال من كاشح لم يضر by ‘Umar Ibn Abī Rabī’a [al-Makhzūmī, And her love grows for her beside us, so that what a dissembling foe has said harms not (Jsh)]. The prefixed to and say the majority, denotes beginning of extent; but IM asserts that it is red. In إِنْكُم لِلَّاتِيْنَ الْجَالَاتِ شَهْرَةَ مِنْ درَوْنِ النِّسَاء VII. 79. What! will ye indeed lie with men out of lust (begun) from others than women?, [i. e. from men (DM),] يُؤْمَهَاتْ denotes beginning’ (ML). In وَإِنْ كُنْتُمْ نُساكُم وربوا تَبَيْكُم الْلَّاتِي فِي حَجْجُكُم مِن نُساكُمِ الْلَّاتِي دَخَلَتْ
depends upon, And the mothers of your wives, and your step-daughters, who are in your bosoms, by your wives that ye have gone in unto, denoting beginning [of extent, like بنات رسول الله صلیم من خریجة The daughters of the Apostle of God by Khadija (K)]; not upon the اميات also, unless من denote (16) connection, i.e. connected with your wives, like المنافقون والمنافقات بعضهم من بعض IX. 68. The men hypocrites and the women hypocrites are some of them connected with some (K).]

When thou contrivest wickedness concerning Asad, verily, I am not connected with thee, nor art thou connected with me (K, B), and [the Prophet's saying (K on XXI. 31.)] ما أنا مِن ذَٰلِكْ الدُّنِى I am not connected with past-time, nor is past-time connected with me (K). And `Amr Ibn Sha's says

ْعَلَى كَنُوتِ مَنِي أَوْ تَرْيِيْبِي صَحِبَتِي

ْفَكُونِي أَهْ كُنْسِي رَبِّي لَهَا ادْمَ Wherefore, if thou be (17) agreeing with me, or desiring my society, be to him good like the clarified butter that the skins have been seasoned with inspissated date-juice for,
that it may not go bad; from i.e. agrees with us (T). 
§ 500. \( \text{إلى} \) denotes (1) ending (M, Z, IH, IA, ML) of extent (M, R, IA, ML), temporal and local, as ثم أنمو الصيام إلى الليل II. 183. Then complete the fast until the night (R, ML) and XVII. 1. [499] (ML); and governs the last [part] and anything else, as سرت البراحة إلى الليل or إلى نصفة آخر الليل (IA): the two limits, beginning and end, are oftener not included in the limited; so that in اشتريت من هذا الموضوع إلى ذاك الموضوع the two places are apparently not included in the buying, but may be with context (R): [for.] when a context indicates the inclusion of what is after it, as قرأت القرآن من أوله إلى آخره.

I recited the Qur'an from its beginning to its end, or its exclusion, as II. 183. and II. 280. [447], it is acted upon (ML); but [otherwise (ML)] what is after \( \text{إلى} \) is not [necessarily (AA)] included (AA, ML) in the predicament of what is before it (AA): (2) i.e. مع (III, ML), seldom (III), when you join a thing to another (ML), as in لَّا تأكلوا أموركم إلى أموالكم. IV. 2 Nor devour
their goods with your goods (R): so say the KK and many of the BB on III. 45. Who will be my helpers with God? and Camels from 3 to 10 with camels from 3 to 10 are a herd of camels, i.e. Little joined to its like becomes much: (3) explanation of the agency of its gen., after a v. of wonder or n. of superiority importing love or hatred, as to XII. 33. My Lord, the prison is more pleasing unto me: (4) i.q. the ل, as والامر اليك And command be-longeth unto Thee (ML): (5) i.q. فی, as is said [by many (ML)], in

(ML), by AnNābīgha adhDhubyūn, Then do not thou leave me to be because of the threat as though I were among men a he-camel that pitch is smeared upon, mangy (Jsh), and

[by Ṭarafa (L4M),] And if the whole tribe meet together, thou wilt meet me among the highest of the noble house repaired to by men (R), whence, says IM, may be
IV. 89. He will assuredly gather you together on the day of resurrection: (6) beginning [of extent (DM)], as

(ML), by ‘Amr Ibn Aḥmar alBāhili (Jsh), She says, when I have raised the camel-saddle above her, Shall Ibn Aḥmar be given to drink and not quench his thirst from, i.e. ride and not be weary of riding, me? (DM): (7) i. q. عند (R, ML), as in

(ML), by Abū Kabīr alHudhali, Or is there no way to youth, when its remembrance is more delicious to me than mellow wine? (Jsh), [and,] it is said, in أنت إلى بغض حبيب Thou art dear, or hateful, to me and جلست إليه I sat by him (R): (8) corroboration, which is the red., authorized by Fr, citing the reading فجعل أنذدة من الناس توزوا إليه XIV. 40. Wherefore make Thou hearts of men to love them (ML).

§ 501. [and a Hudhali dial. var., a prep., con., and inceptive p. (R), used in one of three senses,
ending of extent, prevalently, and causation, and i. q. لَا
in exception, the rarest of them and mentioned by few
(ML), is (1) [a prep. (R, I, ML),] syn. with اَلِي (M, R,
I, ML) and کُل (R, I) and sometimes لَا (I); governing,
when syn. with کُل [or لَا ], only an inf. n. paraphrased
by the v. governed in the subj. after it by the understood
ً، as [414], not ً، I.journeyed until the sun set, and the plain n.
also, as XCVII. 5. [below] (R): it differs from اَلِي in
that [ (a) it must be preceded by a thing having parts,
expressed, as ضَرَبَتُ الْقُوَّمُ ً، حتَّى زَيْد،
حَتَّى الصَّبَاغُ، i. e. نَسْتَ اللَّيْلَةِ (R):] (b) its gen. is not a
pron., [the saying

أَتِ حَنَّاكَ تُقَصِّدُ كُلُّ فَمٍّ تُرْجِيَ مَنْ كَأَنَّهَا لَا تَخَيِّبُ

being a poetic license (ML), She came unto thee, betaking
herself to every road, hoping from thee that she should not
be disappointed (Jsh), (and) ً، in

وَأَكْفُيْهَا مَا يُخَشِّي وَاعْتِيَهَا سَؤْلَةُ
الْحَقَّةُ بِالْقُوَّمِ ً، حَتَّى لَلْحَقِّ
being inceptive, i.e. خُلِّقَ هُوَ، And I will suffice him against what he dreads, and give him his request, and join him to the people, so that he shall be joined, and the saying

فَلاَ وَاللَّهِ لَا يَلَقُ الآنَاسَ فَتَيَ حَنَّاكَ يَابِنَيَّ ابِيَ زَيَاً

anomalous (R), Then no, by God, men will not find a hero until they find thee, O son of Abu Ziyād (J); and, [when preceded by a thing having parts (ML),] must be the last, or contiguous to the last, part [of the thing (M)],

عَكْلَتُ السَّمَّاَكَةُ خَتَى رَأْسُهَا I ate the fish even to its head [and

سَلامُ هُوَ خَتَى مَطَعُ الْفَجْرِ XCVII. 5. Peace is it until the time of rising of the dawn (R, ML), the time of rising of the dawn not being part, but contiguous to the last part, of the night (R), not خَتَى نَصْفُهَا, [the saying objected by IM

عَبِينَتُ لَيْلَةٌ فَمَا زَلَّتْ خَتَى نَصْفُهَا رَاجِيَةٌ تَفَعَّلَتْ بَعْضُهَا not being a case in point, because he does not say خَلَّقَ لِيْلَةٍ فَمَا زَلَّتْ خَتَى نَصْفُهَا, though he means it (ML), She appointed a night; and I ceased not until its middle to be hoping, then returned despairing (Jsh); and ought to be precise, because it is a limit,

فَنَّـذِرُهُمْ فِي عِمْرَتِهِمْ خَتَى حِيَيٍّ XXIII. 56. Then leave thou them in their ignorance until a time being i. q. the precise, i. e. the time of their chas-
(320)

tisement (R): (c) what is after it is [apparently (R)] included (M, R, ML) in [the predicament of (R)] what is before it (M, R), when there is no context requiring its inclusion, as in

by Abū Marwān anNahwī, *He threw away the letter, that he might lighten his luggage, and the provision for the journey, even to his sandal, he threw it away (Jsh)*, or its non-inclusion, as in

(ML) May the rain water the earth as far as places related to them, and may good cease not to be cut off from them! (Jsh); so that in the ex. of the fish the head has been eaten (M): (d) the v. made trans. by must dispose of all the parts of the [thing] divided into parts before ḥtī, part by part, until it reaches the part or [thing] contiguous after ḥtī; while, if ʿlī be preceded by a thing having parts, and followed by a part or [thing] contiguous, its predicament is the same, but otherwise not (R): (e) *I wrote to Zaid and* I journeyed from Al Başrā to Al Kūfā are.
allowable; but not (f) the aor. subj. may occur after حَتَّى أَخْلَصَهَا, as `[414], constructively حَتَّى أَخْلَصَهَا, the understood أن and the v. being renderable by an inf. n. governed in the gen. by حَتَّى; whereas سَرَتْ إِلَى إِخْلَصَهَا is not allowable: the subj. is governed by أن understood, not by itself; and and prefixed to the aor. subj. is syn. with إلى, as XX. 93. [411], and the causative كَي, as وَلَا كَي, understood. And they will not cease to fight with you in order that they may pervert you, both admissible in قَاتَلُوا الَّذِي تَبْعَيْ حَتَّى نَفَّكُ، الَّذِي أَمَرَ الَّذِي II. 214. And they will not cease to fight with you in order that they may pervert you, both admissible in قَاتَلُوا الَّذِي تَبْعَيْ حَتَّى نَفَّكُ، الَّذِي أَمَرَ الَّذِي XLIX. 9. Fight ye against that which doeth wrongfully, until it, or to the end that it may, return to the command of God; and لا in exception, as

[by AlMukanna` alKindi, Giving from superfluities is not liberality, unless thou be bountiful when what is with thee is little (T)] and

(ML), by Imra alKais, By God, the blood of my sire shall not go in vain, unless I destroy the tribes of Malik and
Kahil (Jsh): (2) a con. [540], [like the prep. in the sense of ending, but not syn. with كي (or لى) (R)]: (3) an inceptive، (M, R, I, ML), as

"سربت بهم حتٔى تكل مطيعم"

"وحتى الجباث ما يبدى بِهِرسابي"

by Imra al-Kais, Have I made to journey by night, so that their riding-beasts are weary, and so that the generous coursers are not led with leading-ropes (M), prefixed to (a) the nominal (R, I, ML) prop., as نما زالت القتل الخ [1] (I, ML) and

"فوا عجبها حتٔى كليب تسبنٔى كن اباها نهشل او مجئش" by AlFarazdak, Then, ah my wonder! men revile me, so that even the tribe of Kulaib reviles me, as though its forefather were Nahshal or Mujashi' (ML); (b) the verbal (R, ML), whose v. is (ML) an aor. [ind. (I)], as II. 210. [414] with the ind. [and

"يغشور حتٔى ما تئر كلاهم لا يسالون عن السواد المقبيل" by Hassan (ML) Ibn Thabit, They are visited by a multitude of guests, so that their dogs whine not. They ask not concerning the approaching person (Jsh),] or a pret., as حتٔى عقوا وقالوا VII. 93. So that they multiplied, and said (I, ML) : and importing either vilifying, as نما زالت الخ (R). The
Thou includedst them all with bounty, even to, or even, their erring ones, or so that even their erring ones (were included); so that thou wast master of possessor of error and possessor of right direction and even to, or even, or so that even, his sandal, he threw it away are related with the three cases, though the nom. in the 1st verse is anomalous, because the enunc. is not mentioned, as say the BB, who require, when you say ١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠}_3

§ 502. ١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠_3. Alif-Lam-Mim. The Greeks have been overcome in the nearest of the land of the Arabs unto them; but they after their being overcome shall overcome in from three to nine years; (b) tropical, as ١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠_3. and in the retaliation ye will have life: (2) accompaniment, as
VII. 36. Enter ye [in, or among, (an aggregate, and crowd, of) races, accompanying them, i. e. (K)] with races and XXVIII. 79. [498] (ML); [similarly] XLI. 24. means And the sentence of chastisement became due upon them in, or among, (an aggregate of) races, like

[by `Urwa Ibn Udayya, If thou be perverted from the best of kind dealing, thou art amongst others that have been perverted from that also (N)], i. e. in, or among, (an aggregate, and number, of) others, not singular in that (K):

(3) causation, as

Verily a woman entered Hell-fire about a she-cat that she tied up (IA, ML), words of the Prophet (IA), and

ذُذْلُكَ الَّذِي مِنْ نَفْتِي

XII. 32. Then that is he that ye blamed me for (enticing) [126] (ML): (4) i. q. (IH, BS, ML), seldom (IH), in Ka‘b’s saying

تَمَّ مثْلَ عَسِيبٍ النَّخلِ ذَا خُصُلٍ في غَارِزٍ لَمْ تَخَنِّئَهُ اللَّهُ

That passes a tail like the leafless branch of the palm-tree, possessed of tufts of hair, over an udder that the outlets of
the milk have not wasted (BS), as in XX. 74. And will assuredly crucify you upon the
trunks of palm-trees,

(BS, ML.), by 'Antara, He was a man of valour, tall of
stature, as though his garments were put upon a great
tree, for whom sandals of the kingly ox-hide tanned with
terat are cut out, [strong (Jsh),] not a twin (EM, Jsh), and

[by Suwaid Ibn Abi Kāhil alYashkurf (Jsh)], They have
crucified the man of 'Abd Shums on the trunk of a palmtree: then may the tribe of Shaibān sneeze not save
with a mutilated (nose)!: (5) i. q. the ب, as

[by Zaid alKhail, And horsemen of us ride on the day of
battle, skilful in spearing the aortas and the kidneys
(Jsh)]: (6) i. q. اٰلی, as: ترذوا ایدیه مین افراهم XIV. 10.

And they put their hands to their mouths: (7) i. q. ٱمن, as
[by Imrān al-Kāsī (Ish), Now, happy be thou at morn, O thou worn ruin! And shall he be happy that was here in time past? And shall he be happy the most recent of whose meeting with his mistress was thirty months ago out of three years? (DM)]: (8) comparison, which is the one introduced between a preceding inferior and subsequent superior, as IX. 38.

For the commodity of the present life in comparison with the life to come is not aught but little: (9) compensation, which is the one red. for compensation for another suppressed, as قربت مي رغبت فيه, قربت فيمي رغبت. I beat him that thou likedst, allowed by IM alone: (10) corroboration, which is the one red. not for compensation, allowed by F in case of necessity, as

[by Suwaid Ibn Abī Kāhil al-Yashkūrī, I am Abū Su'ūd, when the night is dark, its blackness being fancied to be like the blackness of black leather, i. e. سوادة (Ish)]; and by some in herاً خَالَلَ أَرْكُوَهَا فيها XI. 43. And he said, Go ye on board it (ML), i. e. أَرْكُوهَا (DM).
§ 503. The ب denotes (1) adhesion, [as A
disease has adhered to him (M, R), and infected him (M),
real, as امسيكست بزيد I laid hold of Zaid; and tropical (ML),
as حورت بزيد (IA, ML), i.e. I made my passing to adhere
to a place near Zaid (ML)]: (2) instrumentality, [as كتبس
I wrote with the pen (M, R, IA, ML) and بحلفي الله
مجبت With God's assistance I performed the pilgrim-
age (M, R), whence, it is said, the ب of the بسمة (ML)]:
(3) accompaniment (M, III, IA, ML), i.e. مع (R, IA),
as V. 66. [68] (R, ML) and أهبت بسم لأ XI. 50. Descend
with safety (ML), whence, [it is said (ML),] فسبع بعدين
ريك XV. 98. Then extol thou God's perfection with
praise of thy Lord (IA, ML): (4) requital, [as حذًا بذاك
This is in return for that (R, ML) and ادخلوا الجنة بما
كنت تعملوی XV. 34. Enter ye Paradise in return for
what ye were wont to do (ML), whence أولى الذيين
أولئك الذين اشتروا الصيرة الدنيا بالآخرة II. 80. Those are they that
have purchased the present life in return for the life to
come (IA)]: (5) making trans., [which is also named
the ب of transport, and is the one that alternates with
the Hamza in making the ag. become an obj., oftener with
the intrans. v. (ML), as ذهب الله بنورهم II. 16. (178)
(IA, ML), also read  آنُهُب اللّهُ نُورُهُم  which means the same (ML), orig.  ذُهِب نُورُهُم  (DM); but sometimes with the trans., as Π. 252. (29) God's making men some of them to repel some, orig.  دُفْعٌ بعضاً النَّاسِ بعضاً (ML), or rather  دُفْعٌ بعضاً النَّاسِ بعضاً (DM)]: (6) adverbiality (IH, IA, ML), as ولَد نصرِكم اللّهُ ببئِر III. 119. And assuredly God helped you at Badr and لِيُرْبَوْنَ علَيْهِم مَّصِيبَةٌ وَبَالِيٍّ XXXVII. 137. 138. And verily ye pass by them, when entering upon the time of morning and at night (IA): (7) causality, [a branch of instrumentality (R), as فَبِظَالَةِ مِنَ النَّابِيِّ هُنَاكُما IV. 158. And because of wrong from them that were Jews (R, IA) and

غلِبِ تَشْرِيرٌ بِالْذِّيْلِ كَانَتْ جَنَّ الْبَيْدِيِّ رُوَاسِيَ أَقْدَامِهَا (R), by Labāl. They were men thick necked like lions, threatening one another because of rancours, as though they were the Jinn of the valley AlBudî, their feet steadfast in disputing and wrangling (EM), whence انْكَمْ طَلَّتِمْ انْفَسِكْ بَاتِخَذَ كَمِّ الْعِجْل II. 51. Verily ye have wronged your own souls because of your taking the calf for yourselves as a god, فَكُلّا أَخْذُنا بذَنَبِهْ XXIX. 39. And every one did We chastise for his sin, لَقَدْ بَرِّأ الْآسِ I met because of (my meeting) Zaid the lion, and
Their camels have been watered because of the brand with an iron heated in the fire; and fire sometimes cures of the heat of thirst (Jsh): (8) i. q. (R, IA, ML), as

XX. 1. An asker asked about a chastisement befalling (R, IA), said by some to be peculiar to asking, as فاسال بين خيبرا XXV. 60. And ask about it one having knowledge, and by some not, as يسعي نورهم ببي ايديهم وابنائهم

LVII. 12. Their light running before them and from their right hands and دروم تشقق السماء بالسماء

XXV. 27. And on the day that the heaven shall be rent asunder from the clouds (ML): (9) partition, as is said (R, ML) by As, F, Kb, IM, and, some say, the KK (ML), i. q. (R, IA), as عينا يشرب بها عيان الله LXXVI. 6. A fount whereof the servants of God shall drink and, [it is said (ML),] V. 8. [130. A.] (R, ML), whence

[by Abū Dhu'aib alHudhalt, describing the clouds, They drank of the water of the sea, then rose aloft from green deeps, having rushing and noise (Jsh), and

فلشمت فاهما اخذًا بقرورها* شرب الغريب بين ما التشرير

18a
(ML), by Jamil, And I kissed her mouth, taking hold of her locks, and drank from it as the parched man drinks of the cool clear water running over pebbles (SM): (10) exchange, as [73] (IA, ML) and in tradition ما يسرني بها حمر النعيم Red camels delight me not in lieu of them (IA): [thus] XIII. 24. may mean Instead of the hardships and wearinesses of patience that ye suffered (are these delights and blisses), like أرى الوحش ترعى اليوم في ساحة الحصى بما قد أرى منها أوانس بدنا

(K) I see the wild animals grazing to-day in the area of the prohibited pasture instead of my sometimes seeing in it sociable, plump women (N): (11) superiority of position, as من ان تامة بقطرل III. 68. He that, if thou give him charge over an hundredweight, وَاذا مروا بهم يتباغرون LXXXIII. 30. And, when they pass by them, to wink one to another, and أرب يبول الشعلان برása

on the evidence of هل أمنكم عليه إلا كما امتنكم على أخيه من قبل XII. 64. Shall I give you charge over him save as I gave you charge over his brother before?, XXXVII. 337, and the 2nd hemistich
[by Râshîd Ibn 'Abd Rabbihi as-Sulami as-Sâhâbî, Is he a lord that the two foxes piss upon the head of? Assuredly vile is he that the foxes have pissed upon the head of! (Jsh)]: (12) swearing, being its original pron., and therefore exclusively distinguished by expressibility of the v., prefixion to the pron., and employment in adunction [654]:

(13) ending of (DM) extent, as Râqî 'as-Sahîbî XII. 101.

And hath shewn favor unto me: [one says and as, and similarly and, and as, as]

اسِبْتَى بَنَا أَوْ أَحْسُنَى لَا مُلْوَةٌ ✠ كَذَيْنَا وَلا مِقْلِيَةٌ إِنْ تَقْلِبْ (K), by Kuthayyir, Do evil unto us or do good, not blamed in our opinion, nor hated if she hate (N):] (14) corroboration, which is the red. (ML). It is red. (M, IH, IA, ML) in the acc., as لَا تَلْقَوْا بِيِّنِيْكَ إِلَى الْتَهْلِكَةَ II. 191. And cast not yourselves to perdition, بَيِّنَكَ المُفْتَرِسُ LXVIII. 6. Him of you that is the demented, and

هَيَّةُ الْحَرَائِرِ لَا رَبَّاتٌ أُخَمْرَةٌ ✠ سَوِدُ السَّمَاعِ لَا يَقَرَّانُ بِالسُّوْرِ [by ArRâ'î, They are the well-born dames, not mistresses of mufflers, black in the parts of the face appearing from out of the muffler, that recite not the Chapters of the Kur'ân (SM)]; and nom. as كَفَّى بَالَّلَّهُ شَهِيدًا XIII. 43.

God sufficeth as a witness, بَيْسِبْكَ زِيدٌ [24], and
by Imra al-Kais (M), Now has it come to her (and mishaps are many) that Imra al-Kais the son of Tamlik has taken up his abode in a city of Greece? (Jsh); [and] strangely in gen., as

(1) in the enunc. or pred. (IH,IA,ML), regularly (IH,ML), often (IA), when non-aff. (ML), in negation (IH,IA) by means of 

اليس الله يكافر

العبد XXXIX. 37. Is not God sufficient for His servant?

and

ما ريب بعافل عما تعملون

XI. 123. And thy Lord is not heedless of what they do (IA), and interrogation (IH) by means of هل , as هل زيد بقائم Is Zaid standing? (R); seldom when pred. of ﻻ , as

فأَنّى لِي شفيعاً يوم لا ذر شفاعة

بَصْحُ تَنْبَأُ عَنِ سَوْانٍ يَقَارِبٍ
[by Sawād Ibn Kārīb as-Sahābi, Then be thou, O Apostle of God, an intercessor for me on the day that no other author of intercession will avail Sawād Ibn Kārīb so much as a white filament in the left of a date-stone (J)], or of [538] denied by [ما] or [لم], as

(IA), by AshShanfarā alAzdī, And, if the hands of the people be stretched out to the provisions, I am not the hasty one of them, since the greedy one of the people is hasty (J); sometimes when an [original] enunc. denied in the cat. of طال I did not think him to be going out, or a pred. of إن after the cat. of رأيت denied, as أولم يروي أن الله الذي خلق السماوات والأرض ولم يعى بتفضلهم بقادر XLVI. 32. What! thought they not that God, Who created the heavens and the earth, nor was unequal to the creation of them, is able?, [as though الايس الله بقادر were said (K)]; anomalously (R), as matter of hearsay (ML), when aff., as X. 28. [1] is the like thereof [and

Wherefore covet her not (mayst thou avoid being cursed!). And debarring thee from her is a thing that is practicable
(ML), according to Akh [and his followers, while IM says on that is a postpos. inch. (ML)]; and seldom when pred. of as

 ولكن أجرًا أو فعلت بغير
وهذ ينكر المعروف في الناس والجر

But a recompense, if thou didst, would be easy. And are kindness and recompense disapproved among men? (2) sometimes after

نَدَمْتُ عُلَى لسانِ كَانَ مَنِيَ ❞ لَبِيتَ بَانَةٍ أَنْ أُجْرِعَ عَمَّنك
I have repented of language that has been from me. Then would that it had been in the hollow of a pannier! (R)]:

(3) in the d. s. [whose op. is (ML)] denied, [as

فَمَا رَجِعت بِخَائِتَةِ رّكَابٍ ❞ حَكِيمٍ بِالمسيبِ منتهُاها

ML) And riders of camels returned not disappointed, whose goal was Hakim Ibn AlMusayyab (Jsh) and

كَانَ دُعِيَتُ إِلَي بَاسِسَ دَاهِمةٍ ❞ فَمَا ابْعَثَ بِعَزْزَوٌ وَلا رَكْر
ML) How oft was I summoned to a sudden calamity, and hurried not, frightened or incapable! (Jsh), as IM men-
sions (ML)] : (4) in the [direct (R)] obj., [as matter of says, often (R),] as

نصَبَ بِنَفْرِ ضَبْةٍ اصْحَابُ الْفَلَح ❞ نُصْبَ بِالسَّيْفِ وَنَرْجُ بِالْحَالَة
[We are the Banu Ḍabba, the companions of victory. We smite with the sword, and hope for the removal of grief (Jsh), II. 191., XIX. 25. And shake towards thee the trunk of the palm-tree, فليمد بسباط إلى السماء XXII. 15. Let him stretch a rope to the roof, ومن يزن ذي النحاس XXII. 26. And whose pur-
poseth iniquity therein, XXXVIII. 32. (459), and the like] ; and [regularly (R), often (ML),] in the obj. of the doubly trans., as

تَبَلَّتْ فَوْادَكَ فِي الْمَنَاْمُ خَريْدَةٍ تَسْقَى الضِّجْعُ بَارَدُ بِسَامَ (ML), by Ḥassān Ibn Thābit, A bashful maid, that quenches the thirst of the bedfellow with cool saliva from much smiling teeth, has made thy heart lovesick in sleep (Jsh); and occasionally in the obj. of the singly trans. كَفَى, whence the tradition كَفَى بَالْمَيْْرِ كَذَا إِن يَحْدِثُ بَكِلَّ مَا سَمَع. It suffices the man as to lying that he should tell all that he has heard,
by AlMutanabbi, *It suffices my body for emaciation that I am a man so wasted that, were it not for my speaking to thee, thou wouldst not see me* (ML)]: (5) in the inch. [حسبكُ] (R) in بحسبكُ دومهم (ML), regularly (R); and (in) "I went forth, and, lo, there was Zaid!" How wilt thou be when such a thing takes place?, and, according to S, LXVIII. 6. *Which of you is &c.*: and strangely in what was orig. an inch., i.e. the sub. of ليسُ, provided that it be postponed to the position of the pred., as in the reading ليسُ البرَّ بَعْدَ تَوَلَّا II. 172. *It is not piety that ye should turn* and

(ML), by Mahmüd anNaḥfas, *Is it not marvellous that the youth is smitten by part of what is in his hands?* (Jsh)]: (6) in the ag. (R,ML), (a) necessarily in such as *اَحْسِينَ*.
in the saying of the majority [478]; (b) prevalently in the ag. of كفی، [when i. q. حسب, intrans. (DM)], as XIII. 43., though Zj says it is prefixed because كفی implies the sense of اكتمف Be content [with God &c.], which is verified by their saying إنقل الله الخ [421], i. e. كفی and ليفعل وليتي with omission of the ت, the separative making [omission of the ت (DM)] allowable not necessary, as is proved by VI. 59. [499], whereas we do not see them express the ت in it at all (DM); but not when i. q. أجزأ and وقى, nor when i. q. روئى, the 1st trans. to one, as كفی منك يكفيكى ولكنى كليلك لا يقال له كليل [A little from thee satisfies me; but thy little, "little" is not said of it (Jsh)], and the 2nd to two, as أسركيكى لهم II. 131. And God will guard thee from them, though it occurs red. in the ag. of كفی trans. to one in AlMutanabbi's saying كفی فألفا فاحراً باتك منهم ودهر لأن أسميت من أهلك أهل [i. e. وهو] says IJ, It suffices Thu'al for glory that thou art of them; and (let) an age worthy of thy having
become one of its people (glory) \( W \); (c) by poetic license, as

\[ \text{become one of its people (glory) \( W \);} \]

[by Kais Ibn Zuhair al'Absi, Came not to thee (and tidings grow apace) what the milch-camels of the sons of Ziyād experienced? (Jsh),] and

What [181] is in store for me to-night, what is in store for me? My two sandals and my shirt have perished! (7) in the corrobs. \( عَنْبِيْنُ نَفَسَ \) and whence, as some hold, II. 228. [235] shall themselves wait (ML). It is understood, often with \( بَلْ، لَعَلَّيْ ) \) in the oath [655], as \( بَلْ، لَعَلَّيْ ) \) By (By) God, I will surely do; and anomalously, seldom, in something else, as in Ru'ba's saying \( خَيْرَ [515] \) (R).

§ 504. The \( l \) is pronounced with Kasr with the explicit n., [except the invoked to help next to \( H \) \( ) \) (ML), and similarly the wondered at (DM), with which it is pronounced with Fath (ML), because they occupy the place of the pron. in (DM)]; and with Fath with the pron. (R, ML), except the \( l \) of the 1st pers., with which it is pronounced with Kasr (ML). The \( l \) denotes (1) peculiarity (M, IH, ML), by reason of ownership (R),
The property belongs to Zaid (M, R); or otherwise, as the horse-cloth belongs to the horse (R), whence this poem is by Habib (ML): (2) ownership (IA, ML), as II. 284. [498] and (3) quasi-ownership, as (IA):

making owner, as I gave to Zaid a dinār: (5) making quasi-owner, as جعل لكم من أنفسكم ارزاجا XVI. 74. Hath made for you from yourselves wives: (6) deserving, as I. 1. [141] and LXXXIII. 1. [25] (ML): (7) causation (IH, IA, ML), as واتي للتركوني النغ [72] (IA), like

And a day when I slaughtered for the maidens my riding-camel—then O my wonder at her carried saddle! (EM)]: whence the 2nd in يَا لِزَيدِ لَعْبَرُ [48]; and the ل prefixed literally to the aor., [but in sense to the inf. n. (DM).] in XVI. 46. [411]: (8) corroboration of negation, which is the one prefixed literally to the v., when preceded by لم يكن or ما كان non-att. and attributed to what the v. conjoined with the ل is attributed to, as III. 174. [411] and IV. 136. God was not minded to forgive them, which
most name the ل of denial, but Ns says should rightly be named the ل of negation; the reason of the corroboration in it, according to the BB, being that the o.f., is ما كان قاصداً للفعل, and negation of the intention of doing is more intensive than negation of doing: كأن, however, is sometimes suppressed before the ل of denial, as

And not a host (has been intending) to surpass the host of my people in withstanding, nor has a single man been a match, for a single man of my people (ML):

God hearken unto him &c. (R), whence كل يجري لاجل مسي畜牧业 XIII. 2. Every one runneth its course until a period named (IA, ML) and (R, ML), ending of extent, seldom (IA), as

5. Because thy Lord hath inspired her (ML): (10) i. q.

[5 in superiority of position, real (ML)], as

XXXVII. 103. And he threw him down upon the side of the forehead, ويخرون للذکری XVII. 109. And they fall down upon the chins, [and

I pinned to him with the spear-head his shirt; and he fell prostrate upon the two hands and upon the mouth
(Jsh); and tropical, as

XVII. 7. And, if
you do evil, your evil-doing will be against them (ML): (11) i. q. (R, ML), as is said, in جَامِعُ الْأَنْسَى لِيَومٍ III.

7. Wilt gather mankind together on a day (R), as in وَنَضِعَ المَوَازِينَ الْقَسْطِ لِيَومٍ الْقِيَامَةَ XXI 48. And We will set up just balances on the day of resurrection and

لِسَبِيلِهِا He went on his way, whence, it is said يا لِتُنِى قُنتِي لِلْحَيْوَى LXXXIX. 25. O would that I had prepared righteous works in my life! (ML): (12) i. q. (R, ML), as is said, in كَتَبَتْ لَثَلَاثٍ خَلَوْنَ I wrote it after three nights that passed (R), as in إِمَّا الْصِّلْوَةُ لَدَوَى الشَّمْسِ XVII. 80. Perform thou prayer after the declining of the sun at noon, the tradition صُوْمًا لِرُؤْيَتِهِ أَنْفَطَرًا لِرُؤْيَتِهِ Fast ye after the sight thereof, and break your fast after the sight thereof, and

فلَمَّا نَفَرَّتْنَا كَانَّا وَمَا كَانَ اِلْخَلْوَةُ اِلْبَيْثَةُ مَعًا (ML), by Mutammin Ibn Nuwaira alYarbût, And, when we parted, it was as though I and Malik after length of union had not spent a night together (Jsh): (13) i. q. قَبْلَ, as is said, in لَثَلَاثٍ نَقِيتٍ before three nights that remained (R): (14) i. q. عَنْدَ, as I wrote it at five nights passed, whence, according to IJ
[and Z], AlJaḥdārī's reading

L. 5. [But they charged falsehood upon the truth at its coming to them (K)]: (15) i. q. مع، as some say, citing this verse, [notwithstanding length &c. (Jsh)]: (16) i. q. سمحت لئ صراخاً, as I heard from him a cry and Jarīr's saying

لنا الفضل في الدنيا والآخرة وأنت رآخاً
ونحن لكم يوم القيامة أفضل

[We have excellence in the world, while thy nose is abased; and we shall be more excellent than you on the day of resurrection (Jsh)]: (17) communication, which is the one governing the n. of the hearer of a saying or of what is in its sense, as قلت لى I said to him, أدنت لى I gave leave to him, and فسرت لى I expounded unto him (ML): (18) i. q. (IH, ML), with saying (IH), as وقال الذين كفروا على الذين آمنوا لو كان خيرًا ما سبقونا اليه XLVI. 10. And they that disbelieved said of them that believed, If it had been good, they should not have outstripped us in betaking themselves to it (R, ML): so says IH, but IM and others say it is the ل of causation, [for the sake of blaming them that believed (DM)]; and, whenever the ل is prefixed to other than the [person] spoken to, it is to be rendered according to one of these senses, as قالت اخراهم
VII 36. Their last will say of, or for the sake of blaming, their first, Our Lord, these led us astray and

κραίμα τις κρίσεις, έλαμβάνοντας το λόγο της, καθώς και άλλα ἡμείς.

[by Abu-l-Aswad ad-Du’ali (Jsh), Like the fellow-wives of the beautiful wife, saying of (DM, Jsh), or for the sake of blaming (DM), her face out of envy and hotred, Verily it is ugly (DM, Jsh)]: (19) eventuality, which is also named the ل of result and the ل of ultimate condition, as XXVIII. 7. [411],

فَلَمْ تَغْدَ العَلَاءُ الْوَالِدَاتُ سِخَالُهَا

καθ’ αὐτὸ τ’ ἄφθαρσιν τ’ οἰκίαν τ’ ἀρχικήν

[Then for death do mothers nourish their lambs, like as dwellings are built for the ruin of houses (Jsh)], and

فَإِن يَكُ عَلَاءُ الْوَالِدَاتُ فَلَمْ مَثَّلُ الْوَالِدَة

[by ‘Abd Allah Ibn AzZibat’al'al Kasrashi, Then, if death have annihilated them, what the mother bears is for death (Jsh)]: (20) swearing and wonder together, which is peculiar to الله, as

لله يَبْقِي عَلَى الْأَيَامِ نَحْرَ حَيْدِي بِبَشْمَعِهِ إِبَّ الطَّيِّبَةِ وَالِاتَّس

[by ‘Abd Manat al-HudhalI, By God, a possessor of knotted horns will not last out against the days in a high mountain wherein are wild jasmine and myrtle (Jsh)]: (21) wonder divested of swearing, which is used in the voc.,
as in their saying

Oh! the water!

And oh! the fresh herbage!, when they wonder at their abundance, and

[48]; and elsewhere, as in

[85] and

(ML), by AlA\'sh\'a, Youth and hoariness, and poverty and wealth—then to God be ascribed this fortune, how it has fluctuated! (Jsh) : (22) making trans., as XIX. 5. [423]

(IA, ML), as exemplified by IM; but in my opinion it is better exemplified by

ما أضرب زيداً لعمر وما حبه لبكر

How hard Zaid strikes Amr, and how dearly he loves Bakr!: (23) corroboration, which is the red. (ML): (a) it is

[sometimes (M)] red. (M, IH, IA), as رَدَفَ لَكَمَ XXVII. 74. Have become close behind you (M, R) and

[134], though here the 2nd may be a lit. corrob. (R): regularly, as لَزِيدَ ضَرِبَت, whence XII. 43. [498]; and

by hearsay, as ضَرِبَت لَزِيد (IA): and hence the ل (R, ML) (a) intervening between the trans. v. and its obj., as

وَسَيَّى يَتْ ذَا عَظِمَ صَلِيبٍ رَجَاءً

لِيَكُسْرَ عَوْنَ الْدُّهْرِ فَالْدُّهْرُ كَاَشِرٌ
[by Tauba Ibn AlHumayyir, And whoever is possessor of a hard bone, by reason whereof he hopes to break the rod of fortune, fortune breaks him (Jsh)] and

وَلَمْ يَكُنْ مَا بَيْنَ النَّارِ وَالْجَهَنَّمَ مَلاَكُ أَجَارٍ لَّسْلُومٍ وَمَعَاهُ

[by Ibn Mayyāda, And thou hadst dominion over what is between AlIrāk and Yathrib with a dominion that protected Muslim and confederate (Jsh)], but not XXVII. 74., رَدَّفَ being made to imply the sense of لَفْتُهُ, have drawn near to you (ML); (b) after which أَنتُ is supplied, after the vs. of الأمر and الإرادة (R), in such as IV. 31., VI. 70. [411], and

أَرَى لَأَنْسِي ذُكْرَهَا تَكَانًَا تمثل لي لَيْلًا بكل سَبْئِ

[by Kuthayyir, I desire to forget the remembrance of her; and it is as though Laila were imaged to me in every road (Jsh)], as is said; (c) named interpolated, which is the one intervening between the pre. and post. ns., as يَا بُسِّرَ لِلْحَرُبِ الْغَدُ رَ [101], and governs what is after it in the gen. in preference to the pre. n., because the ل is nearer, and because the prep. is not suspended, whence لَا نَأْيَبَ لَزَهِيدٍ and لَا عَلَمَيْنِ لَهُ لَا أَخَاهُ لَهُ, according to S; (d) named the ل of strengthening, which is the one made red. to strengthen an op. weak because either posterior, as هُدَى

20a
VII. 153. Guidance and mercy for them that fear their Lord and XII. 43., or subordinate in government, as II. 85. [498], LXXXV. 16. [31], and My beating Zaid is good, both combined in XXI. 78. And We were witnesses of their judgment; and, as IM says, is not made red. with a doubly trans. op., [when both obs. precede or follow the op., whereas, when one precedes and the other follows, this is allowable by common consent (DM)]; but is prefixed to one of the two obs., notwithstanding their posteriority, in

by Lailà [alAkhyaliya, O AlHajjaj, thou shalt not give the rebellious their desires, when God gives not to the rebellious their desires (Jsh)], which is anomalous because of the strength of the op.; (e) of the person invoked to help, according to Mb, which IKh prefers, because it may be dropped, while many say it is not red., and the KK assert that it is a remnant of a n., i.e. ُيَا ٱلْزَٰبَٰدُ عُمْرًا. O family of Zaid: (b) contrariwise the ل is suppressed, as III. 94. Seeking (for) it crookedness, َلَعْجَٰثَا ٱلْقُرْمُ ۝ ۡدَرَنُّا مَنْازِلٌ XXXVI. 39. And the moon, We have appointed (for) it mansions, LXXXIII. 3. [432], ۚوَلَقَدْ قَدِينَكَ أَكْمَّرْتُكَ عَمَّالٌ وَعِصَافَلاَ ۝ ۚوَلَقَدْ نَهِيَتُكَ عَنْ بَنَاتِ الأَوْلِيَاء
And assuredly I gathered (for) thee mushrooms and large white mushrooms; and assuredly I interdicted thee from the small dust-colored mushrooms (Jsh), and

And their young man went away, then called out, "A male ostrich shall I hunt (for) you, or a wild ass?" (Jsh):

(24) explanation: this is what explains (a) the obj. from the ag.; which [ل] depends upon a mentioned [op.], and occurs after a v. of wonder or n. of superiority importing love or hatred: you say ما أبغضني and ما أحبني; then, if you say لقلاني, you are the ag. of the love and hatred, and he their obj., How I love, or hate, such a one!

but, if you say لقلاني, the converse is the case [500], How loved, or hated, I am by such a one!: (b) agency not liable to be confounded with objectivity, and (c) objectivity not liable to be confounded with agency, when the [gen.] accompanied by each [ل] is either not known from what is before the ل, or known, but explained to strengthen and corroborate the plainness; in all of which the ل depends upon a suppressed [op.]: the ex. of the one expl. of objectivity is سقبا لزبيد [41] and جدعًا لله [489], the ل being expl. of the blessed or cursed, if he be not known, and corrob. of the plainness, if he be known, and the full phrase being أرادتى لزبيد [a reply to a supplied question (62) (DM)];
and the ex. of the one expl. of agency is مَا زَيْدٍ and
May Zaid become last! and perish!, these [acc. inf.
ns.] being i. q. and هَلَكَ and in ابْدِركُم أَنْتُمْ أَذَا مَتْمُ;
وَكَنْتُمْ تَرَاهَا وَعَطَاكُم مَخْرَجُونَ هَيَاهَاتُ هَيَاهَاتٍ لَا تُوَعَّدُونَ
XXIII. 37. 38. Doth he threaten you that ye, when ye die
and are dust and bones, that ye [524] shall be brought
forth? Far, far off is it, (my meaning is) for what ye are
threatened with! the ag. [of هَيَاهَاتُ] is said to be a latent
pron. relating to the resurrection or the being brought
forth, so that the لا denotes [corroboration of (DM)] expla-
nation [of the ag. (DM)]; and in رَأَيْتِ هَيَتُ لَكَ XII.
23. And said, Come thou, (my meaning is) for, or (I say)
unto, thee هَيَتُ is said to be i. q. أَتَبُلَةٌ and تَعالٌ, so
that the لا denotes [corroboration of (DM)] explanation,
i. e. أَتَرْعَلَ لَكَ or ارْدَتْيَ لَكَ (ML), the supplied question
in the latter case being "Unto whom sayest thou?"
(DM).

§ 505. is a prep., [according to the BB (R),]
contrary to the opinion of [Akh and (R)] the KK that
it is a n. [uninf. (DM)]: and in the saying [of Thābit
Kuṭna,(Jsh)]

أَنْ يَقْتُلوُكَ فَانْ قَتَلْ لَمْ يَكُن
عَارًا عَلَيكَ وَرَبَ قَتَلَ عَارٍ
[cited by Akh as evidence of its being a n. (R),] it is not an inch., [whose enunc. is عار(R),] as is said [by him (R) (and) by them (ML)]; but عار is enunc. of a suppressed [inch. (R)], the prop. being an ep. of the gen. (R, ML), whose enunc. is suppressed, i.e. رب
\[\text{[144]}\] (DM); or is enunc. of the gen., which is in the position of an inch. (ML), If (they boast because, or it appear that,) they slew thee, verily thy slaughter was not a shame upon thee: and many a slaughter is a shame! (Jsh). رب denotes (1) paucity (M, IH, ML), orig. (R), [but] seldom, whence

وَبَيِّنَبْ يَتَسَقَّى الْغَمَّاءِ بِوجَهِهَ\[\text{[below]}, by Abû Talib, [And (scarce any) fair man, through the grace of whose face rain is besought (from) the clouds, i.e. }\text{(514), the support of orphans, a defence for widows! (Jsh),} \text{] meaning the Prophet, and}\\

\[
\begin{align*}
\text{الَّا} & \text{ رَبِّ مُولوَنَّ لَهُ أَبٌ} \\
\text{وَذِئْبِ وَلَدَ لَمْ يَلْدِهِ إِبْرَانُ} \\
\text{وَذِئْبِ شَامَّةً سَوَادَ فَيَ حُرُوجَهُ} \\
\text{مَمْتَنُّدُّهُ} & \text{ لَا} \text{ تنَقَّضُ لَأَرَابِي} 
\end{align*}
\]
Now scarce any child not having a father, and parent that two parents have not begotten (663), and possessor of a black spot in the raised part of its face, perpetuated, that ends not after a time! (Jsh), meaning Jesus, Adam, and the moon (ML): (2) multitude, [so (R)] often (R, ML) that it has become in this sense quasi-proper, and in that of paucity quasi-tropical, needing context [to explain it], as

مَذَّى يَا رَتِمَا غَارَةٌ † شَعْوَاءٌ كَالْلُّذَّعَةِ بَالْمِيْسِمِ (R), by Դամրա Իբն Դամրա անՆահշալի, Māwīya, O many a raid spreading abroad like the burn with the branding-iron! (Jsh), whence ربّا يَوْنِ الْذِّينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ XV. 2. Often shall they that have disbelieved wish that they had been Muslims! يَا رَبّ [2] يَا رَبّ كَاسِيَةٍ اللّٰهِ 

[O many a faster therein shall not fast therein hereafter! And O many a spender of the night in prayer therein shall not spend the night in prayer therein hereafter! (DM)], heard from an Arab of the desert after the ending of Ramadān,

فِيَ رَبَّ يُومٍ قَدْ لَمْ بَرَّتْ رِيَالَةٌ † بَانِسَةٌ كَانَتُهَا خَتَا تَمَالُ [by Իմրա ալԿայս, And O many a day that I have sported (in), and night (that I have sported in) (147), with a familiar woman, as though she were in beauty a lineament of a portrait! (Jsh)], and

رَبّا أَوْفِيَتْ فِي عَلَمٍ † تَرَفُّعُ ثَوْبُ شَمَالٍ
(ML), by Jadhīma al-Abrash, Often have I gone up into a mountain! North winds do raise my garment! (SM).

رب has the following peculiarities (M, ML):—(1) it is put at the head (IH, ML) of the sentence (IH): (2) it governs only an indet., [(a) explicit (M, IA, ML), qualified (M, IH, ML) by a single term or prop., as or or ابنة كريم or جارية] Scarcely any man munificent or that has come to me or whose father is generous (M), according to the correctest (IH) opinion, that of F, IS, and their followers (147) (R)]; and [(b) sometimes (IH, IA), anomalously (IA),] a [vague (IH), indet. (R),] pron. [168] (M, IH, IA, ML) of the 3rd pers. (IA), sing. masc. (IH, ML), contrary to the opinion of the KK that it agrees with the sp. (IH) in number and gender (Jm), expounded by (M, IH, ML) an [indet. governed in the (IH)] acc. (M, IH) as a sp. (Jm), [vid.] what agrees with the sense [498] (ML), as

(IA) (Many) a frail person have I quickly set the fracture of the bones of, and many a perishing man have I saved from his perdition! (J): (3) the v. (M, IH, DM) or (DM) the [like (DM)] op. (ML) made trans. by it (M, ML) (a) must be posterior to it (M); (b) is mostly suppressed, [because of the presence of (explanatory) contexts (Jm), as says AlA‘shā:}
Many a bowl that thou emptiedst that day, and captives of a band, soemen! being eps. of (147), and the v. suppressed (M); (c) is [mostly (ML)] a pret. (M, IH, ML), as 'رب رجل فريم قد أقيت' Scarcely any generous man have I met (M); (4) it is made op. when suppressed [515], after the often, the oftener, seldom, and without them seldom, as

Fihtuk حبى قد طرقت ومرفع
قالبته عى نبي تنام مسعود

[by Imra alKais, For (many) a woman like thee pregnant have I visited at night, and many a one giving suck, and have distracted her from a child possessor of amulets, a year old! (EM)],

فقالت أم عمر ثم الدمام بل بلد ذي صعى وركام

[Then said the mother of 'Amr, and afterwards the boon companions, Noy, (many) a city possessed of ascents and mounds! (Jsh)], and

قسم دار وقعت في طلالة كنت أتغى الحياة من جلالة

[by Jamil, (Many) a vestige of a dwelling, in the ruins whereof I have stood, have I been on the point of ending life for the sake of! (J)]: (5) it is red. in inflection, not
in sense; so that the place of its gen. in

is a nom. as an inch., in

is an acc. as an obj., and in

is a nom. or acc. [498]: (6) its [gen.'s (DM)] place may often be observed, as

(ML), by Inra alKais, And (many) a wild bull, like mount Sunnaik in height, and huge cow, have I frightened with a horse sweating much at mid-day, galloping much! (DM). \(\text{(affixed to it (R, IA, ML))}\) restrains it (M, R, IA, ML) from government (IA, ML): and it is then prefixed to the verbal prop. (M, R, ML), mostly (ML), [or,] as S says, only, رَبَّمَا الْجَامِلَ ٱلْخَلْيَةَ [below] being anomalous according to him, but regular according to Jz (R); the v. being [mostly (ML)] a pret. [in letter and sense, as رَبَّمَا أَوْقَتَ ٱلْغَلَّ (ML)]; and sometimes (R, ML) an aor. (R), future, as XV. 2., the proof that what follows it may be future being the saying [of Ja'far Ibn Malik (Jsh)]

[Then, if I perish, many a pure-minded youth, delicate in the tips of the fingers, will weep for me! (Jsh)] and the saying [of Hind Bint 'Utba, wife of Abú Sufyān (Jsh)]

21a
(ML) O many a woman saying to-morrow, O the grief of the mother of Mu‘āwiyah! (Jsh): and to the nominal prop. (M, ML), as

ربما الجمال المؤبَل فيهم وعناجيم بينهن المهاجر

(M, IA, ML), by Abū Duwād (ML) Juwairiya Ibn AlḤajjāj alIyādī (Dh, Jsh), Often were the herd of camels with their pastors and owners, gotten for tribute, among them, and fine horses, among which were the colts! (Jsh): (2) is sometimes red. (R, IA), not restraining it from government, which is rare (IA): and it is [then] made op. (ML), as

ربما ضربة بين صقيل بين بصري وطغعة نجلاء

(R, ML), by ‘Adī Ibn ArRa‘lā alGhassānī, Many a stroke with a polished sword amid the places of Buṣrā chanced to light, and thrust whose wound was gaping! (Jsh), like ماري الله (R, IA). The v. is sometimes suppressed after ربما, when there is a context [to explain it], as

فَذُكَِّكَ أَنْ يَلْقِي الْكَرِيَةِ يَلِقُها
َحَبِيدًا وَأَنَّ يَسْتَنْفَعُ يَوْمًا ثُمَّبَا

Then that man, if he meet disaster, will meet it praised among men; and, if he become rich one day, (that is) often (to be expected), i.e.

ربما يَتَرَفَّعُ ذُكَِّكَ (R)
has [16 (ML)] dial. vars., [رب (R, ML), the commonest R), [رب, رب, رب, رب (ML),] ربت, ربت, ربت, ربت, and Rبت (M, ML). The of [رب, and M, ML]. The, of 

وليل كموج البحر ارخى سدولة

علي بانوات الهومم ليتلي

(ML), by Imra al-Kais, And (many) a night like the wave of the sea, that let down its curtains upon me with divers kinds of troubles to try me! (EM),] is prefixed [only (ML)] to a [qualified (IH)] indet. (IH, ML); as [88] (R): and is really the con. و, the gen. being governed by رب suppressed, contrary to the opinion of the KK [515] and Mb. Their argument is that odes begin with it, as in

وقاتم الأعمال خايرى المختارين

مشتبية الأعمال وصلى الحفقين

[608], by Ru'ba [Ibu Al'Ajjaj, And (many) a place dusky as to the edges from the dust, empty as to the wide thoroughfare, confused as to the marks of the way, much glistening as to the quivering of the mirage (have I traversed)! (J)]: but the coupling may be to something in the mind of the
speaker; and that it is a con. is made manifest by the fact
that the con. is not prefixed to it, as it is to the of the oath, as [482] (ML).

§ 506. The [of the oath (M, IH, ML), used as a subst. for the denoting adhesion (M, R) in (M), only (IH) upon suppression of the v. (M, IH), depend-
ing only upon a suppressed (ML) (DM); denot-
ing only swearing (IH, IA) not being adjuration (IH);] is prefixed only to an explicit n., [as ' (M, R) in exclusively (M); like the (IH, IA) in its three peculiarities (R), (but) peculiar to wonder (ML);] is prefixed only to (M, IH, IA, ML) a [single (M)] explicit n. (M, IA), (M, IA, ML): and [to pre. to , so that (IA) is (M, R, IA, ML) transmitted by Akh (M, R), [being] sometimes said (IA, ML), and [498] (R, ML),

which are anomalous (R); and By the Compassionate (IA, ML); and, as Khf mentions in the exposition
of the Book, *By thy life*, which is strange. The *v.* of *swearing* may not be mentioned with them (IA).

§ 507. *علي* is firstly a *p.* Many assert that it is only a *n.*, [an *adv.*, i. q. *فوق* (DM)]; and ascribe this [assertion] to S: but we have (1) the saying [of 'Urwa Ibn Ḥizām al-'Udhri (Jsh)]

[S*he utters a yearning cry, and reveals what is in her of desire: but I conceal what, were it not for examples to take comfort by, would kill me* (Jsh), i. e. *لقفى عليَّ*], so that it is suppressed, and its *gen.* made an *obj.*, [whereas suppression of the *adv.* of place, and substitution of the *post.* *n.* for it, is not only rare, but peculiar to the case where the *post.* is an *inf.* *n.* (65) (DM),] and, as explained by Akh, II. 235. [433], i. e. *نَكِّرَ عَلَى سُرَر* meaning *تَصَرُّضَ مَعَ مِثَالٍ* similarly VII. 5. *Assuredly I will lie in wait for them* (upon). *Thy right way,* i. e. *نَلِتَعْلَى السُّرَّتْ,* i. e. *على*S*ِرَاطَطُky, i. e. *ويَشْرَبُهُمَا تَشْرِبُونَ* XXIII. 35. *And drinketh of what ye drink* (of), i. e. *منة* (ML), whereas suppression of the *rel.* governed in the *gen.* by the like of what the
conjunct is governed in the gen. by is authorized when the word governing the gen. is a p., not a n. [177] (DM).

On denotes (1) superiority of position (M, IH, IA, ML), often (IA), (a) really (R), as ازد على السطح Zaid is upon the flat roof (R, IA), with respect to the gen., mostly, as XXIII. 22. [498], or to what is near it, as ortion (M, IH, IA, ML), by AlA'sha, That is kindled for two frozen persons, who warm themselves thereat. And munificence and AlMuhalllik have passed the night upon (the place near) the fire (Jsh); (b) tropically (R), ideally (ML), as

He owes a debt (M, R), Such a one is ruler over us (M), XIX. 72. [It is an ordinance decreed imposed upon thy Lord by Himself (K, B)], and اني توليت على الله XI. 59. Verily I have relied upon God (R), whence وله على ذنب XXVI. 13. And they have against me a charge of crime and فضلنا بعضهم على بعض II. 254. We have made some of them
superior to some (ML): (2) i.q. نَّيَّ فِي آلّدَمِيْنَةٍ عَلَى حَيْيِّ غَفلَةٍ XXVIII. 14. And he entered the city in a time of inadvertence [and And they followed what the devils recited in (the time of) the kingdom of Solomon (ML)]:

(IA, ML), by AlKuhaif Ibn Khumair al‘AmirI, When the Banû Kushair are satisfied with me, by the life of God, their satisfaction pleases me (Jsh), and

[88] (ML): (4) i.q. مَعَ (K, ML) in لَيْلَةٍ لَا نَّبِيٌّ اَلْمَجِيرَةَ وَهُبَّ لَيْلَةٍ عَلَى الْكَبْرِ اسْمِعْيَلَ وَاسْحَقَ XIV. 41. Praise be to God, Who hath given to me notwithstanding old age Ishmael and Isaac, like

Iَٰٓإِبْنِي عَلَى مَا تَرَى مِن كَرِّي مِن أَعْلَمْ مِن حِيْيَ فَضُرْكُ الْكُتُفِ (K) Verily I notwithstanding what thou seest, O beloved, of mine old age know from which end the shoulder is eaten, a prov. applied to the sagacious man (N), as in وَاتَى الْمَالُ عَلَى حُبِّ II. 172. And giveth property notwithstanding the love of it, and ۚوَأَنْ رَبُّكَ لَذُو مَعْفُورةٍ لِّلْناسِ عَلَى ظُلُومِهِم XIII. 7. [16] for men notwithstanding their wrong-
doing: (5) causation, like the ل, as ما هِدَاكَم II. 181. And that ye may magnify God for that He hath guided you and

[by ‘Amr Ibn Ma‘dikarib azZubaidi, Wherefore thinkest thou the spear burdens my shoulder, when I thrust not when the horsemen charge? (Jsh)]: (6) i. q. اذَا انة لم اطعى اذ اتحيل كرب LXXXIII. 2. When they take by measure from men, take fully: (7) i. q. the ب, as حققتي على الناس يستوفون VII. 103. Meet not to say of God, [like I shot with the bow (508) (B),] read by Ubayy with the ب, [i. e. پان (K),] and their saying اركب على اسم الله Mount thou in the name of God: (8) emendation and digression, as

فُؤُلله لا أنسى قَتَيلًا رَزِيّت
بِجَانِبِ تَوْسِيٍّ مَا بِقِيتُ عَلَى الْأَرْضِ
عَلَى اِنَّهَا تَعْقُرُ الْكَلَومَ وَانَا
نُولِكَ بِالْأَلْدَنَى وَأَنِّي جَلَّ مَا يُضَيِّ
[by Abu Khirash al-Hudhalî, And, by God, I shall not forget a slain man that I was bereft of in the region of Kūsâ so long as I remain upon the earth, although the fact is this (167), wounds become effaced, and we are occupied only with the nearest event, even if what passes be great (T),] and

\[
\text{بكل تدارينا فلم يشف ما بينا}
\]
\[
\text{دلى أن قرب الدار خير من البعد}
\]
\[
\text{على أن قرب الدار ليس بنفع}
\]
\[
\text{اذ كأن من تهواه ليس بدي ود}
\]

[by 'Abd Allah Ibn Ad-Dumaina al-Khath'ami, With every medicine have we dosed ourselves, and it has not healed what ails us, although nearness of the abode is better than distance. Albeit nearness of the abode is not profitable, when the one that thou loves is not affectionate (T): and the dependence of this 

\[
\text{علي على ما هو امامه}
\]

because it conducts the sense thereof to what is after it by way of digression and exclusion; or it [with its gen. (DM)] is enunc. of a suppressed \textit{inh.}, i.e.,

\[
\text{وال تحقيق على كذا}
\]

which construction IH prefers. It is red., (1) for compensation, as in

\[
\text{إن الكريم يعثيل}
\]
\[
\text{إن لم يجد يوما على من يتكله}
\]
[Verily the generous, by thy father, himself works, if he finds not one day one that he relies (upon) for that work (Jsh)], i.e. می یتکل عليه, as JI says; (2) otherwise, as in the saying of Humaid Ibn Thaur [al-Hilali as-Sahabi (Jsh)]

ابی الله الا ان سرحة مالک
علي كل انفعال الحضا تروق

as IM says, which requires consideration, because راقة means pleased him, which has no sense here, what is meant being تروق and تعر (ML), God dislikes everything but that the tree, i.e. wife, of Malik should overtop all the branches of the great thorn-trees, i.e. the rest of women, in beauty (Jsh). And it is [secondly (ML)] a n. (M, IH, IA, ML), i.e. فرق (IA, ML), (1) when می is prefixed to it (IH, IA, ML), as

غدت می عليه بعد ما تم طمنها
تصل رعى قیف بریزا مجهل

(M, R, IA, ML), by Muzahim Ibn Al-Harith al-'Ukaili, She went in the early morning from over it, i.e. her chick, after that the term of her abstinence from water was complete, making a sound from her intestines from severity of thirst, and off an egg-shell in rugged ground, a place wherein were no marks to guide the wayfarer (J), i.e. می فرق (M, IA): (2) adds Akh, when its gen. and the
ag. of what it depends upon are prons. for one denominate, as اسمك عليك زوجك XXXIII. 37. Keep thou thy wife to thyself and

وهوون عليك نفر الأمر * بكف الآلهة مقديرها

[by Akhzam as Simbisi, And reckon thou matters easy for thee; for verily matters, their measures are in the hand of God (Jsh)], because the v. of the attached pron. is not trans. to its attached pron., except in the cut. of خلي and in أقدم [416]; but this requires consideration, because, if it were a n., ذوق might take its place, and would be a n. in وضم اليك XXVIII. 32. And draw towards thee and XIX. 25. [503]; and all such exs. are to be explained by dependence upon a suppressed op., [i. e. اريد اليك (DM),] as in سقيا لك [504], or by suppression of a pre. n., i. e. إلي نفسي وعلى نفسك (ML.). It is then uninfl. (R, J) upon quiescence (J); and is not inseparable from prothesis, as

فهي تنوش الحرفي نوسا من عال
نوسا بله تقطع أجران الغلا

And she takes the water of the cistern with a taking from above [201], with a taking by means whereof she traverses the middle of waterless deserts: (R).
§ 508. [is firstly a prep.: and (ML)] denotes (1) [distance and (M)] passage (M, IH, IA, ML) from its gen. (R), often (IA), as

\[\text{I shot from the bow (M, R, IA, ML)}\]

\[\text{[He removed him far from hunger by means of feeding (R)]}\]


\[\text{[He held back from the position of his right hand in sitting (R)]}\]

XXIV. 63. (M, R)

Then let them beware that transgress His commandment (R), I journeyed from the country, and I was averse from such a thing (ML): (2)

causation [in \(\text{I said} \) LIII. 3. Nor speaketh he of his own inclination, as in \\

\[\text{I said this from knowledge (R), whence (M) was feigned by him (M) \text{a promise, \text{IX. 115. And Abraham’s begging forgiveness for his father was not but because of a promise, \text{XI. 56. Nor are we for- \text{sakers of our gods because of thy saying, and, says Z, \text{II. 34. Then the devil made them to slip because of it, if the pron. belong to the tree, like \text{ XVIII. 81. And I did it not of mine own judgment (ML)}: (3) i. q. the \(\text{p} \), as LIII. 3. Nor}\)\]
speaketh he his own inclination (R, ML), says AU (R): (4) i. q. (IA), superiority of position (ML), as

لا ل اب ي عَمَك لا انضمت في حسِب
على ولا أنت ديني متيزيوني

by Dhu-Ilsha (ML) al'Adwani, To God be ascribed the excellence of the son of thy paternal uncle! Thou hast not exceeded me in ancestral glory, nor art thou my master that thou shouldst rule me! (Jsh), and

فَأَنَّا يَبْخَلُ عَنْ نَفْسِه 

XLVII. 40. Is niggardly only to himself, whence, it is said, إِنِّي أَحْبَسَ حَبَّ الْكِحْر عَنْ ذَكَرْ رَبِّي

XXXVIII. 31. Verily I have preferred the love of wealth above the remembrance of my Lord (ML)]: (5) i. q. عَمَّا قَلِيلٌ لِيصْبِحُهُ, بعِد

as LXXXIV. 19. [498] (IA, ML), بعد

XXIII. 42. After a little [565] assuredly they will become repentant, and

رُمِنْه ي وَرَدَتْه عَنْ مُنْهِل

And (many) a watering-place that I came to after a watering-place! : (6) exchange, as II. 45. [144] and in tradition صُوْمِي عَن أَمِك

Fast thou on behalf of thy mother: (7) adverbiality, as

وَلَا تَكِ عَن حَمِلِ الزَّبَا عَائِلا
[by AlA'shà, And give unto the chiefs of the tribe where thou meetest them, and be not slack in undertaking payment of the bloodwit (Jsh)], as is said to be shown by XX. 44. And flag not in rememberance of Me: (8) i.q., as XLII. 24. And He is the One that accepteth repentance from His servants and XLVI. 15. Those are they from whom He will accept the best of what they have wrought: (9) instrumentality, says IM, exemplifying it by رميت عي القوسى I shot with the bow, because they say also رميت بالقوسى, both transmitted by Fr, who transmits also [507]. It is red. for compensation for another suppressed, as

[ Dost thou repine, if a soul, its doom come to it? Then wherefore dost thou not defend that which is between thy two sides? (Jsh)], meaning, says IJ, فنلا تنفع عي التي بيني جنبيك. It is secondly an infinitival p. [580] (ML). And it is [thirdly (ML)] a n. (M,IH, IA, ML), i.q. جانب (R, IA, ML), (1) when is prefixed to it (IH, IA, ML), frequently (ML), as
And assuredly I see myself to be like a jousting-ring for the spears from the side of my right hand at one time, and from before me at another time (J), i.e. مع جانبي يميني (IA); which is red. according to IM, but denotes beginning of extent according to others, who say that تعبت عن يمينه means I sat on the side of his right hand, closely or the contrary, whereas, if you put مع, the sitting must be close to the beginning of the lateral space: (2) when على is prefixed to it, rarely, the only ex. preserved of it being

على مع يميني مرت الطير سنجا

[Upon the side of my right hand passed the birds, passing from left to right (DM)]: (3) says Akh, when its gen. and the ag. of what it depends upon are prons. for one denominate, as in the saying of Imra al-Kais

ودع عنك بهما صبي في حجرائه

ولكن حديثا ما حديثه الراحل

[And leave thou alone the mention of spoil, by the sides whereof shouting was raised. But tell me a tale: what is the tale of the riding-camels? (Jsh)]; but the reply to this has been given before [507], and one proof that على is not a n.
here is that may not take its place (ML). It is then uninf. (R, J) upon quiescence (J); and is inseparable from prothesis (R).

§ 509. The ك denotes (1) comparison (M, IH, IA, ML), often (IA), as Zaid is like the lion: (2) causation, [when conjoined with ما, infinitival (ML),] as راذكرنا كما هدوك II. 194. And celebrate Him because He hath guided you (IA, ML); or red., as كما ان لا يعلم قتجاجز الله عنه. [For that he knows not what he does, God forgive him! the F being red. (DM),] transmitted by S: and when denuded of ما, as ولى كانه لا يقلق الكاذرون

XXVIII. 82., i. e. إعجب لأعدم فلـِلجهم [I marvel, or Marvel thou, because the unthankful prosper not (DM)]: (3) superiority of position, mentioned by Akh and the KK, as كـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~~~

Well, i. e. على خير, mentioned by them as said in reply to “How hast thou entered upon the time of morning?”, and, it is said, كثي كثي أنت Be thou conformable to what thou (art, or wast, conformable to), i. e. على ما انت عليه : (4) haste, when conjoined with ما [see below], as سلم كما تدخل Salute thou as thou enterest, [i. e. hastening to do it upon entering (DM),] and صلى كثي يدخل الوقت Pray thou as the time sets in, mentioned
by IKhz, Sf, and others, but very strange: (5) corroboration, which is the red., as XLII. 9. Not aught is like Him, i. e., say most, ; but some say the is a n. corroborated by , like the converse in

And birds sported with them, bevies; so that they were made to become like leaves eaten into holes (Jsh). It is red. (IH, IA) for corroboration (IA), when not liable to be confounded with the essential (R), as

(by Ru'ba (IA), These horses are lank in the bellies: in them is much length with slenderness (J)], i. e. (R, IA), XLII. 9., i. e. , and Light, i. e. , transmitted by Fr as said by an Arab in reply to "How make ye dried curd?" (IA): and is judged to be red. upon prefixion of it to , as XLII. 9.; or of to it, as (R). The is peculiar to the explicit n. (IH, IM): it is not prefixed to the pron. (M, R), being used instead (M), contrary to Mb's opinion, since it would lead to combination of two s, when you compared to the 2nd pers. (R); and such as
by Al'Ajjaj, He left the places named AdhDhinābāt on the left, near him, and the high place named Umm Auʿal like them or nearer (J)) is anomalous (M). It is sometimes [anomalously (IA)] prefixed [in poetry (R)] to the [gen. (R)] pron. [of the 3rd pers. (IA)], as

[by Ru’ba Ibn Al'Ajjaj, And thou wilt not see a husband, nor wives, like him, nor like them, save a jealous husband (Jsh)] and خلَّى آللخ; [and to the detached acc. (pron. of the 2nd pers.), as

Wherefore be thou moderate and kind to thy captive: verily he is weak; nor has any captor like thee taken captive, which belongs to the cat. of substitution of one pron. for another: and sometimes in prose to the nom., as إنا كأنى I am like thee (R)] affixed to the ك (1) restrain it (R, IA) from government, as

(IA), by Ziyād alA’jam, For verily the he-asses are of the worst of the riding-beasts, like as the children of Al-
Haibt are the worst of the Banu Tamim (J): and then का means (a) comparison of the purport of one prop. to the purport of another, as जगुल लिखा का लिख लिखा.

134. Make thou for us a god, like as they have gods and meaning Be thou (in the future) as thou (art now); (b) i. q. न लिखा न लिखा न लिखा न लिखा. Expect thou me: perhaps I shall come to thee transmitted by S; (c) coincidence of the 2 acts, as जगुल का ष्ट्र अमाम. Enter thou as the Imam pronounces the salutation and का न लिखा का न लिखा का न लिखा का का न लिखा As Zaid stood up 'Amr sat down:

(2) is sometimes infinitival, as न लिखा न लिखा न लिखा As thou dealest shalt thou be dealt by and न लिखा का न लिखा का न लिखा का न लिखा Do thou as I do; and and का न लिखा का न लिखा का न लिखा का न लिखा may be of this sort [below] (R): (3) is sometimes red., not restraining it from government, which is rare, as

(1) the का governs the gen., का being (a) an infinitival p., which with its conj. is in the position of a gen., as in Ka'b's saying

(IA), by 'Amr Ibn Barraka [Ibn Munabbib (ID)] anNihmi,

And we help our confederate, and know that he is, like men, sinned against and sinning (J). In (1) the का governs the gen., का being (a) an infinitival p., which with its conj. is in the position of a gen., as in Ka'b's saying
So that she is not constant to any state that she is in, i.e. she is changeable, (with changeability) like the she-devil's changing color in her garments; (b) a conjunct n., as allowed in VII. 134., i.e. like what is gods for them; (c) red., (a) not inseparable, as in \( \text{ننصر الّغ} \); (b) inseparable, as in their saying "This is true, like that thou art here, where, says S, Khl asserts that \( \text{ما} \) is red., except that it is not suppressed, from dislike that its letter should become like the letter of \( \text{ما} \). (2) \( \text{k} \) restrains the \( \text{k} \) from governing the gen., as in

\[
\text{لا ما ذه ل يخزني يوم مشهد}
\]

\[
\text{ما سيت عمرو لم تحتفه مصاربة}
\]

(BS), by Nahshal Ibn Harri [an Nahshali (Jsh)], (He is) a glorious brother, who shamed me not on a day of assembly, like as the sword of 'Amr Ibn Ma'dikarib, its edges failed him not (T, Jsh). The GG thus parse (1) conjunct, \( \text{ما} \) being (a) an inch. whose enunc. \( \text{على} \), as above (DM), is suppressed; (b) an enunc. whose inch. is suppressed, i.e. \( \text{ كالذي هو} \) is suppressed. (like the person that was thou (DM)): (2) red., made otiose, the \( \text{k} \) governing the gen., as in \( \text{رنصر الّغ} \), and \( \text{k} \) being a nom. pron. substituted for the gen., as in \( \text{ما إتنا كانت} \).
I am not like thee, i.e. Be thou (in the future) like thyself (in the past): (3) restringent, being (a) an inch, whose enunc. or is suppressed; (b) an ag., the o.f. being, and then suppressed, so that the pron. becomes detached, which is improbable, َمَّا being then apparently (4) infinitival [above]. كَمَا often occurs [literally or constructively (DM)] after props. as a qual. in sense; in which case it is an ep. of an inf. n., or a d. s., both admissible in كَمَا َبَدَا اَوَل خَلْقٍ نُعُودَة XXI. 104. Like as We began the first creation will We restore it, i.e. َبَدَا اَوَل خَلْقٍ اَعَداَة مَثْل مَا َبَدَا َمَّا [properly َبَدَا اَوَل خَلْقٍ اَعَداَة مَثْل َمَا َبَدَا َمَّا, i.e. unless the pron. relate to اَوَل خَلْقٍ, not to اَوَل خَلْقٍ (DM),] or كَذَا كُثْت also occurs thus (ML). And the كُثْت is [sometimes (IH), seldom (IA),] a n. (M, IH, IA, ML), uninf. upon Fath (J), governing the gen., and syn. with َمَثْل (ML), as

[by Al A'ashâ, What! will ye refrain? And the like of the gaping spear-wound, wherein the olive-oil and the tents disappear, will not restrain authors of injustice (J)], i.e. َمَثْل الطَّعِي (IA): only, however, according to S [and critical judges (ML)], in poetic license (R, ML), as
(M, ML), by Al‘Ajjāj, They are three white women like hornless wild cows, laughing off teeth the like of melted hail-stones (Jsh); but, according to [many, among them (ML)] Akh [and F (ML), followed by Jz (R)], allowably in other cases, [Z (and B) saying on فائカフェ فیه III. 43.

And I will breathe into it that the pron. relates to the ک of The like of the shape of the bird (ML)]. It must be (1) a p., when [red.; or, with its gen. (ML),] a conj., [as

ما يتنبي، وما يخف جمعا

فه آنها كالليف والغيث معا

(ML) He has combined what is hoped and what is feared, so that he is the one that is like the lion and the rain together (Jsh) : (2) a n., when governed in the gen., as يضحكن آنها (R)]. And, [when 2 ک s are combined, as (R)] in وصلايات آنها [134], (1) both [ک s (ML)] are ps., like ولا لیما آنها [134]; or ns.: [the 1st being in either case corroborated by the 2nd (ML)]: (2) the 1st is a [red. (R)] п., the 2nd being a n. (R, ML), like XLII. 9.; or the 2nd is a red. п., [the 1st being a n.,] like مثل كصف: but they may not be both ns. or ps., one of which is red. (R.)
§ 510. **and منذ denote [time (IH), past or present (Jm),] beginning (M, IH) of extent in time (M) in the past, and adverbiality in the present (IH). منذ and من، when followed by a gen., are preps., i. e. من if the time be past, i. q. من if it be present (IA, MI), and i. q. من** and **إلى if it be numbered, as **ما رأيته من يوم I have not seen him since Thursday or من يومنا in our day or من ثلاثة أيام for three days, [i. e. from the beginning of three days until this present day (DM)]. Most of the Arabs require the present to be governed in the gen. by them; and prefer the past to be governed in the gen. by منذ, and in the nom. [203] by منذ. An ex. of the common usage in منذ is **تلقا نبت من ذكرى حبيب وعرفاني وربعت عفنت أثارة منذ ارزامي** [by ʿImra al-Kās, Tarry ye two: we will weep because of the remembrance of a loved one, and ʿIrṣān (a celebrated songstress), and an abode whose traces have become effaced from past times (DM)]; and one of the rare usage in منذ is **أترويس من حبيب ومن دهر**
1 denotes (M, IH, ML) freedom from imperfection (M, R) in (R) exception (IH, ML), as [below] (M); [and] is mentioned in the exc. [88] (IA): it is held (a) by [Fr, AASh, AZ (ML), Akh, Jr, Mz (IA, ML),] Mb, [Zj (ML), and many, among them IM (IA),] to be (a) [seldom (ML)] a [trans. (ML)] v. (M, R, IA, ML), i. q. جَانَبُ اَلْجَانِبِ فَاعِلٌ from the sense of آلا (ML); the acc. governed by it as in (IA) Except Kuraish, for verily God has made them to excel the rest of creation because of AllIslam and the faith (J), and
Except Abu Thaubān: verily Abu Thaubān is not tongue-tied, stammering. ‘Amr Ibn Abdul Allāh, verily in him is refraining from quarrelling and reviling (Jsh)]: and its ag. is then a latent pron. relating to the inf. n. or act. part. of the preceding v., or to the [vague (DM)] part understood from the general n., so that تَأَمَّلَ القُومُ حَاشِيَّةً زيَداً means The people stood, it or he, i.e. their standing or the stander of them or part of them, being apart from Zaid (ML): and (b) [often (ML)] a prep.: (b) [commonly (IA), by S (R, ML) and most of the BB (ML),] to be only a p. (R, IA, ML), i.e. لَا ، but (ML) governing [the excepted in (ML)] the gen. (IA, ML), because they say حَاشِيَّةً (R): (2) denotes freedom from imperfection [not in exception (R)], as حَاشِيَّةٌ XII.

51. How free is God from imperfection! : it is then a n. [syn. with بَراَءَةٌ (ML), as proved by the reading [of Abu-s-Sammāl (R)] [like بَراَءَةٌ للهِ (ML); being an inf. n., i.e. تَنْزِيَّةٌ (R): so that Ibn Mas‘ūd’s reading حَاشِيَّةٌ مَعَانٌ اللهِ (ML), i.e. تَنْزِيَّةٌ للهِ (DM)] and the Tanwin is omitted [in the reading of the Seven (ML) because is uninfl., on account of its resemblance [in letter and sense (R)] to the p. حَاشِيَّةٌ (R, ML): (3) is a plastic trans. v., whence the tradition [88], ما إِسْمَاٰهُ آلَهْ being neg., i.e. He did
not except Fatima, whereas IM [followed by IA] imagines to be infinitival, and حاشي exceptional, supposing it to be part of the Apostle’s speech; and the proof of its plasticity is

(ML), by AnNabigha adhDhubyani, And I see not a doer among men that resembles him, nor do I except of the peoples any one (Jsh). And حاشي is [often (R)] said; and (R, IA) حاشي (R) [or] حاشي (IA) seldom (R).

§ 512. َعدا and َخلا (M, IH, IA) denote exception (IH); [and] are mentioned in the exc. [88] (M, IA). َخلا is (1) a p. governing the excepted in the gen., its position [with its reg. (DM)] being an acc. from completeness of the sentence: (2) a trans. v. governing it in the acc., its ag. being like that of حاشي [511], and the prop. a d. s. [when not preceded by مَا (DM)]. You say قاموا َخلا زيدا; or use the gen., except in such as َخلا that [88], because, this مَا being infinitival, َخلا must be a v.: and the position of َخلا مَا is an acc. as an adv. What is mentioned as to its place when governing the gen. and acc. holds good in the case of َخلا, and مَا (ML).
§ 513. Few mention \(\text{لَعَلَّ,} \) and among the preps. [498] (IA). \(\text{كَيْ} \) is (M, IA, ML) a prep. (M, IA, DM), i. q. the causative \(\text{ل} \) in sense and government (ML), when prefixed to (1) the interrogative \(\text{ما} \) (IA, ML) in [498], i. q. \(\text{عَلَّ} \) (M, IA, ML): (2) the infinitival \(\text{ما} \) in 

\[\begin{align*}
\text{إِذَا أَنتَ لَمْ تَنْفَعُ فَضْرًا فَأَنَا يُرِجِّي الْفَتْيَةَ كَيْمَا يُضْرُ وَيُنْفِعُ [by AnNabigha alJa'di, When thou bestrest not, injure; for the youth is hoped for only on account of injuring and benefiting (Jsh)]: (3) the infinitival } \text{عَزَّ} \text{ understood, as in } \text{جَنَّتَكَ كَيْ كَرَمْنِي [411, 498, 596] (ML), and [similarly] in } \text{جَنَّتَكَ كَيْ أَكْرَمَ زِيدًا (IA), the subj. being [then construed to be (ML)] governed by } \text{أَن} (IA, ML) understood after \(\text{كَيْ} \), and \(\text{أَن} \) and the v. being construed to be an inf. n. governed in the gen. by \(\text{كَيْ} \) constructively \(\text{أَكْرَمَ زِيدًا (IA). لَعَلْ} \text{ or } \text{غَيْرَ لَعَلْ} \text{ governs [the inch. in (ML)] the gen. in the dial. of 'Ukail, as } \text{لَعَلَّ أَيْبٍ المَاعْرِفَة} [498] (R, IA, ML) and }

\[\text{لَعْلَّ الَّهُ أَنْ ثَلَّكُمُ عَلَيْنَا * بَشِّي, إِنَّ أَمَامَ} \text{ شَرِيم. [Perhaps God has made you to excel us by something. Verily your mother is a woman having the vagina and}
rectum united (J,Jsh)], لَعَلَّهُ being a [quasi—(J)] red. prep. prefixed to the inch., like the in [24] بِحَسَبِ دِرَهمٍ (IA). مَتَى (IA, ML) is a p., i. q. فِي or مَن (ML), [and] governs the gen. (IA), in the dial. of Hudhail, whence شَرْبُ بِمَا الْبَحْرُ الْخَ [503] (IA, ML), as is said, and

by Sāida (ML) Ibn Juwayya alHudhali, *I imagine rain through looking at lightning from, or in, a cloud near, having a sound of thunder (Jsh). And IM elsewhere mentions لَعَلَّة [169] among the preps. (IA).

§ 514. The prep. is [sometimes (IA)] suppressed, the [intrans. (IA)] v. becoming self-trans. (M, IA), as واختَارَ مُرْسَى قُوَّةٍ سَبَعِينَ رِجَالًا VII. 154. *And Moses chose (from) his people seventy men, [i.e. مَن قُوَّةٍ (K, B),]

وَمَنَّا الَّذِى اخْتَيَرَ الرِّجَالُ سَلَامَةٌ

وجودًا إذا هَبَ الرَّيْحَ الرِّيَاضِ عَ [by AlFarazdak, *And of us is he that is chosen (from) men in liberality and munificence when the violent winds blow (SM)], [432] استعفَرَ اللَّهُ ذَنِىٰ [432]; and hence نَخْلَتُ الْبَرْدُ [64] (M): the poet [Jarîr (Jsh)] says
[Ye pass (by) the dwellings, and have not tarried. Speech with you is then unlawful for me (Jsh)], i.e. (IA).

Suppression of the prep. is (1) regular (a) [in the case of all the preps. (Shl) with (M, IA, Sh, ML) and their conjs. (Sh), provided there be no fear of ambiguity (IA), as

[and you from Makka because ye believe in God your Lord, i.e. (Sh) (or) (B),] and IV. 126. [64], i.e. (Sh, ML), and
And Khālid desires, or is unwilling, that he should build lofty stations; and is unwilling, or desires, that he should like the deed of the basest (Jsh)], which, if be supplied first and second, is praise, and, if the converse, is blame (ML); whereas, if ambiguity result, the suppression is not allowable, as, so that may not be suppressed, because the suppressed might be (IA): Khl, as also (ML) Ks (IA) [and] most of the GG (ML), holds the place of and [and their conjs. (ML)] upon suppression of the prep. to be an acc., [Akh holds it to be a gen. (515) (IA),] and S allows (IA, ML) both constructions (IA), the [acc. and] gen.; and the assertor of the gen. is supported by the evidence of LXXII. 18. [And, because the mosques belong to God, invoke ye not in them any one together with God (K, B) the being made otiose (B)], the, acc. of the v. not being allowed to precede it when the acc. is and its conj. [517], and of

[by AlFarazdak, And I have not visited Laila because she is dear to me, nor because of a debt owing by her that I have been demanding (Jsh)], related with in the
gen. as coupled to the place of \(\text{لا تكون} (ML)\): (b) in the case of the causative \(\text{ل}\), when governing [the infinitival (Sh)] \(\text{کي}[\text{and its conj. (Sh)}];\) the GG allowing in \(\text{کي} جئت \text{کي} تکرمني} that should be infinitival, and the \(\text{ل}\) supplied (Sh, ML) before it (Sh), i. e. \(\text{لكي} (ML): (2) confined to what has been (IA) transmitted [by hearsay (IA)] with other [gens. (IA)] than \(\text{اين}\) and \(\text{این}\) [and \(\text{کي}\)] (IA, ML), as XXXVI. 39. [504] (ML).

§ 515. ره [prefixed to the (explicit) indet., not to the pron. of the 3rd pers. (Sh),] is suppressed, its government [necessarily (Sh)] remaining, [iu poetry exclusively, (1) regularly (R),] after (a) the و, [often (IA, Sh), as (IA)] the ڤهتام الأعمالي الغ (505) (R, IA), like ڤهتام اللغ (1), ولیل اللغ (505), and

ودوية مثل السماء اعتصمتها
وقد صبغ الليل المصى بسواك

And (many) a waterless desert like the sky have I traversed at random, when the night has dyed the pebbles with blackness! (Sh)]; (b) the ڤ and بل (R, IA, Sh), seldom (IA, Sh), as بل بلد اللغ [419] and بل بلد اللغ [505] (R), like بل اللغ [505] and
For how many dirhams boughtest thou?,

[by AlFarazdak, When it is said, "Which of men is worst as a tribe?", the fingers with the palms point (to) Kulaib (Jsh)], i.e. ّلی گُلیب , and
[And (many) a noble soul of the family of the tribe named Kais, diptote because of the quality of proper name and feminization, being meant to be a proper name for the قبيلة, have I given a thousand camels to because of his poverty, the pron. being made masc. in القطة upon the ground that the نفسه is renderable by شخص person, so that he exulted himself, and ascended (to) the mountains! (J)] i. e. إلى الأعلام (IA).
CHAPTER III.

THE PARTICLES ASSIMILATED TO THE VERB

§ 516. These are [a division of the ps. annulling
inchoation, vid. six ps. (IA)], [ ليت , كان , لکن , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ان , ا
They [must (Jm)] have the head of the sentence, except أن, which is the reverse [of the rest (Jm)] of them [517] (IH). لَبِيْتُ، كَانَ أنّ لَعَلْ، and are not prefixed to an inch. whose enunc. contains a sense of requisition, whether that enunc. be a prop. or single term: nor can the pred. of إن and لَكِيْنَ be a single term implying the sense of requisition; but I see nothing to prevent the requisite prop., like command, prohibition, and prayer, the prop. headed by the p. of interrogation, request, and wish, and the like, from occurring as pred. to them, as in the enunc. [26, 34], even if it be rare, as إن زيداً لا ضربةٌ or إضراب ٌزيداً وٌلِكِيْنَ ٌعُرُضاً لا تضرّةٌ, and هَلُ ضرّتْهُ (R). ُما affixed to them, [when neither conjunct nor infinitival (IA, Sh), both of which are admissible in XX. 72. (2) (Sh),] makes them inop. (M, IH, IA, Sh), necessarily (Sh), being restringent (M), according to the chastest [dial. (Jm)], in which case they are [often] prefixed to vs. (III), except لَبِيْتُ (R, IA, Sh), which may be made op., [ما being red. (R),] or inop. (R, IA), ما being restringent (R), as [إِنَّا يِنْهَكُمُ اللَّهُ] LX. 9. God forbiddeth you only, XXI. 108. (517) (M), IV. 169. (2), VIII. 6. As though they were being driven to death (Sh),]
A rare is Abu Qais Lutayma

(A, B) by AlFarazdak, Repeat looking, O 'Abd Kais, peradventure the fire has lighted up for thee the tethered he-ass (Jsh): or sometimes, [as many GG hold (IA),] being made red. (M,), they are op. (M, IA), seldom (IA); oftener, however, in لبيتما, كانما, and لعما لعما than in لعما, لعما, and لعما (M), the verse [of AnNabigha (M, Sh) adhDhubyan] (Jsh)] being related

قالت الاأ لبيتما هذا الحمام لنا أي حمامتي أو نصفه قتبي (M, R, Sh) She said, Now would that these pigeons were ours with our single pigeon, and [541] the half of them again! Then it would be sufficient for me (Jsh): but, [as S holds (R), correctly (IA),] only لبيتما is made op. (R, IA, Sh), because they preserve its peculiarity to the nominal prop. (Sh), as لبيتما زيد قال (IA, Sh) or زيدا (IA), not لبيتما (Sh). نا denotes restriction (K on II. 10., XXI. 108., B on II. 10.) of the predicament to a thing, or of the thing to a predicament (K on II. 10., XXI. 108.), [in either case] of what it precedes to what follows (B), as

Only Zaid departs (K on II. 10., B) and Zaid is only departing (B), [and similarly] as
( 889 )
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§ II,

§,."

Only Zaid 8tands and ~G ~~) Wf Zrlid is only .-:trllulin~,
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both e:cs. being combined in this text [517], bN~nusc Wf
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J' ..ry.. witll it." [p1~0'] ag. iR equivnlent to ~) r.j9.!. Wi ,
and eU WI to ~li~) Wf (I{ on XXI. 108.), so that
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and the 2nd the confJer.-:e (B 011 XXI. 108).
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§ 517.

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[as also c.:)f (M, lA, ML), a de'rifJ. from

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for which reason Z is right in :tssl~rtillg that Wf

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revealed to 1ne only illal !fl'aT G,ld is

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1st denoting re.yu'ictiono/ tll,e '1",(/ 'i~11

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tll,l' qu,ali/if:d

(Dll) J, and tho 2nd tlte converse (~:I[' ),] d('notl~s cor"ohoratio'll, (If, R, lA, AiL), aud re"rijicalion (M), of tile pur;:;

It is said that a,:)f sometitnes

port of tI,e p"op. (M, R).

j

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[by 'Umar Ihn Abi Rabi'a al~IakhzUmi, prlten tlte porlion

of the night becomes
light: verily
"

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li?f"

I'

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OU1'

black, rome thou, and l~t tll'l steps he

keeners are lions (.Ish)] and in tradition

,:;"

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~ r'~ ~ c.:)t [Vel'i(v the distance of tile
~

bottom, of llell is a joul'uey~of seven'Y yea'rs (OM)]: but


the verse is explained as a case of d. s., the pred. being suppressed, i. e. 

\( \text{ثلتاتهم إسدا} \) (thou wilt find them) lions; and the tradition [533] on the theory that 

\( \text{صورت البقر} \), and an adv., i. e. Verily the reaching of its bottom (will come to pass) in seventy years. The inch. is sometimes in the nom. after it, its sub. being a suppressed pron. of the case, as in the Prophet's saying

\[\text{إن من عاد الناس عذابا يوم القيامة المصورون} \]

Verily (the case is this,) of the severest of mankind in punishment on the day of resurrection will be the makers of images, like

\[\text{أي من يدخل الكنيسة يوما ياقع فيها جاذبا وطباا} \]

(ML), by AlAkhṭal, Verily (the case is this,) whose enters the church one day will find therein women like the young of wild cows and gazelles in largeness of the eye (Jsh). 

does not alter the sense of the prop., [nor exclude it from being a prop., \( \text{زيد كأن} \), importing i. q. \( \text{أي زيدا قائم} \)

with the addition of corroboration (Jm)]; but \( \text{أي} \) with its prop. is in the predicament of the single term (IH). 

\( \text{أي} \) is [a conjunct p. (ML),] renderable [with its two regs. (ML)] by the inf. n. of its pred. [pre. to its sub. (R), if the pred. be deriv. (ML), so that 

\[\text{بلغني أن زيدا قائم} \]

means \( \text{بلغني} \) \( \text{قائم} \) \( \text{زيد} \) (R); whence 

\( \text{بلغني أنف في الحار} \),
constructively, because the pred. is really the suppressed *مستقر* or *استقرَ* (ML): and, if the pred. be prim. (R, ML), the case is similar, as بَلَغْنِي زِيدَتْكَ, i.e. since the of relation affixed to the n. and followed by the ٨ imports the sense of the inf. n. (R); [or] كُونُ is supplied, as بَلَغْنِي أَن هذَا زِيدَ, i.e. كُونَة زِيداً (ML). ِاَن is not put at the head (M, R, IA) of the prop., as اَن is [516] (M), even if it be in the place of the inch., whose right is the head (R); but (M, IA) must be postpos. (IA), [and,] even when it occurs in the place of the inch., must be preceded by the enunc., so that اَن زِيداً تَأَمَّح حَتَّى is not said (M): though some allow it to be put at the beginning (IA).

§ 518. [The Hamza of] اَن must be pronounced with Kasr or Fath, or may be with either (IA, Sh). اَن occurs [in the position of the prop., vid. (M, IH)] (1) in the beginning (M, IH, IA, Sh) of the speech (R, IA, Sh), as CVIII. 1. [1] and إِنَّا أَنزَلْنَا فِي لَيْلَةِ الْقُدْرْ XCVII. 1. *Verily We revealed it in the night of power* (Sh); or of a fresh sentence, as لَوْ جَعَلْنَاهُمْ أَبِنَانِ يَأْتِكُمْ َّنُحْكُمَ عَلَّهُمْ X. 66. [1] (R): (2) after قَالَ (M, IH) in [the beginning of (Sh)] the prop. imitated by the saying, as XIX. 31. [1] (IA, Sh),
XXI. 30. And whosoever of them sayeth, Verily I am a god besides Him, then that one, We will requite him with Hell, and XXXIV. 47. [523] (Sh); whereas, if قال be treated like has Faith, as أنتنل ان زيدا قائم, i.e. انتعل [441] (IA): (3) after the conjunct (م, IH) in the beginning of the conj. (IA, Sh), as واتينة من التنوع ما ان مفتشة لنزوء XXVIII. 76. And We gave him of treasures that whereof verily the keys would weigh down, جاه الذي عندي أنه فاضل (Sh)): (4) in [the beginning of (Sh)] the complement of an oath, [when the l is in its pred., as والله إن زيدا للقائم (IA) and ويحلفون (IA)] and when the v. is not expressed, whether with the ل, as العصر ان الله CXIII. 1. 2. (469)

By time, verily &c., or without it (J), as حم والكتاب العبدي إنا الزنثة XI. IV. 1. 2. I خـ. خـ.m. By the clear Scripture, verily We revealed it (Sh, J)): (5) in [the beginning of (Sh) a prop. occurring in (IA, Sh)] the position of a d. s., [as وما أرسلنا قبلك من المرسلين لا انهم ليأكلون الطعام XXV. 22. And We sent not before thee any of the Apostles, but verily they ate food (R), whence VIII. 5. (80) (IA, Sh) and

ما أعطيني ولا سالتهما إلا وان ليصجزي كرمي
(IA), by Kuthayyir, They two gave not to me, nor asked I them, but when verily my generosity to others was debarring me from accepting their bounty (J), but اَنَّ الْمَلَائِكَةَ لَدُرِّي، وَعَنْيَةَ اَنَّهُ طَالِفَ (Sh) : (6) in [the beginning of (Sh) a prop. (IA, Sh)] an enunc. to a concrete substantive (R, IA, Sh), as اَنَّ الْمَلَائِكَةَ لَدُرِّي، وَعَنْيَةَ اَنَّهُ طَالِفَ and اَنَّ الْمَلَائِكَةَ لَدُرِّي، وَعَنْيَةَ اَنَّهُ طَالِفَ and اَنَّ الْمَلَائِكَةَ لَدُرِّي، وَعَنْيَةَ اَنَّهُ طَالِفَ and اَنَّ الْمَلَائِكَةَ لَدُرِّي، وَعَنْيَةَ اَنَّهُ طَالِفَ XXII. 17. Verily they that have believed, and they that have been Jews, and the Sabæans, and the Christians, and the Magians, and they that have been polytheists, verily God will distinguish between them on the day of resurrection (Sh) : (7) when prefixed to an inch. in whose enunc. is the ل of inception [521] (R), [e.g.] after one of the mental vs. suspended from it by the ل [445] (IA), [and] before the suspensory ل، as لَيْتَهُ اَنَّ الْمَلَائِكَةَ كَذَلِكَ وَاللَّهُ يَعْلَمُ اَنَّكَ لِرَسُولِ اللَّهِ وَاللَّهُ يَعْلَمُ اَنَّكَ لِرَسُولِ اللَّهِ LXIII. 7. And God knoweth, verily thou art His Apostle; and God beareth witness [522], verily the hypocrites are liars (Sh); whereas, if it were not for the ل [in its pred. (IA)], اَنَّ وَأَعْلَمُ اَنَّا غَنِمْتُمْ مِنْ شَيْءٍ فَانَّ الْخَمْسَةَ Fath, [as 42. And know ye that whatsoever thing ye take as spoil, it is meet that the fifth thereof be for God and اَنَّ وَأَعْلَمُ اَنَّا غَنِمْتُمْ مِنْ شَيْءٍ فَانَّ الْخَمْسَةَ III. 16. God hath borne witness that the case is this, there is no God but He (Sh) : (8) [in the
beginning of the post. prop. (Sh)] after [ إنَّ، إِنَّا، إِنَّمَا (IA, Sh), as جلست حيث ان زيدا جالس (Sh)] but جلست حيث اعتقان زيد امة مكان حسٍ (Sh): (9) after the inceptive لی [551], as II. 12. [63] (IA): (10) in the beginning of the ep., as مررت برجل إنه فاضل but مررت برجل عندي إنه فاضل (Sh). And أن occurs (M, III, IA, Sh) in the position of the single term (M, IH), [but only] when it is constructively an inf. n., vid. (1) as a nom. of a v. (IA), as an ag. (M, IH, Sh), as XXIX. 50. [497], i. e. إنزالا; or pro-ag., as واحي إلى نوح إنه لينتسر من تومك إلا من قد أمّة XI. 38. And it was revealed unto Noah that the case is this, not any of thy people will believe but he that hath already believed (Sh): and [similarly (Jm)] after لَوْ (M, Jm) they say لَوْ إنك، because it is an ag. (IH) of a [supplied (R) suppressed (Jm)] v. [23] (R, Jm) ثبت [or the like] (R), since لَوْ إنك منطلقة ننطلقة is constructively لَوْ رَعَى إنطلاظك لَوْ وَقَعَ إنطلاظك (M); and similarly after the chronometrical لَوْما إن زيدا كائم، ما ما ثبت إن آله (R): (2) as an acc. of a v. (IA), as an obl. (IH, Sh) of a v. other than كَلَّ لا تُخَافِرُنَّ (3) it is constructively كَلَّ إنكم أشتركم بالله VI. 81. When ye fear not that ye have
associated with God (Sh); and similarly in 

dhā'ab kāhusā (M): (3) as a gen. (M, R, IA, Sh) governed by a p. (R, IA, Sh), as XXII. 6. [1]; or by prothesis (Sh), as a post. n. (IH), as 

XXII. 6. [1] Verily it is true like that ye speak (Sh): (4) as an inch. (IH, Sh), as 

LI. 23. And of His signs is that thou seest the earth dry, depressed (Sh); and [similarly] after لَوْلَا (M, Jm) they say لَوْلَا أَنْتَ, because it is an inch. (IH), the enunc. being necessarily suppressed [29] (R): (5) as enunc. of an abstract substantive, as 

as appos. to one of the above mentioned, as 

II. 44. Remember ye My favour that I have conferred upon you, and that I have preferred you above the worlds and 

VIII. 7. And remember thou when God promised you one of the two bands, that it should be yours, انَّ in the 1st [text] being coupled to, and in the 2nd a subst. for, the obj. 

and (Sh). Sometimes the single term supplies the place of انَّ, but [the Hamza of] the latter must be
pronounced with Kasr, as طَلْنَتْ زِبَادَةٌ تَيَامَةٌ; because it is in the position of the 2nd obj., but is not constructively the inf. n., since طَلْنَتْ زِبَادَةٌ is not correct (IA).

§ 519. 

اءٌ occurs [in positions admitting of both prop. and single term (M, IH), vid. (R) (1) after إِذَا] denoting suddenness of occurrence (R, IA, Sh), as

وكنت أرى زيداً كما تقبل سيداً * إِذَا إنه عبد القفا واللهاءُ (M, IH, IA, Sh), by AlFarazdak, And I was wont to think [441] Zaid to be, as was said, a chief. Lo, verily [or that] he was the slave of the back of the head and of the jawbones projecting under the ears! (Jsh), related (IA, Sh) with Kasr, [as an inceptive prop., constructively إذَا هوُ عبدُ القفاَا أوغ (IA)]; and Fath (M, R, IA, Sh), as an inf. n., an inch. whose enunc. is إذَا, constructively

فَقِيَ الحضرة عبوديتَةَ (M, IH, IA, Sh), or is suppressed, constructively فَقِيَ عبوديتَةَ المحاضر (IA): (2) as enunc. to [an inch. that is in sense (IA) a saying, its own pred. being a saying, [like محمد and the like (Sh),] and the sayer [of both the sayings (Sh)] one (IA, Sh), as [S exemplifies by (IA)]

انى أحمد ابى The first of what I say is, Verily, or that,
I praise God (M, IA): (3) after the فُ ل of the apod. (R, IA, Sh), as مع عمل منكم سوءًا ابِّتهالله ثم تابٍ مِن بعده ֶ، ṣ and Oath of Forgiveness VI. 54. Whosoever of you doeth evil by ignorance, then repenteth and maketh amends, verily He will be forgiving, merciful, or forgiveness (shall be his requital) or (his requital shall be) forgiveness, read with Kasr, [as a prop. correl. of مع (IA)]; and Fath (IA, Sh), as an inf. n., an inch. whose enunc., or enunc. whose inch., is suppressed, constructively فَالغَفْرَانُ جَزَاةٌ or فَيْتِجَازِأَهُ الْغَفْرَانُ (IA): (4) when following the و after ذَٰلِك هَذَا for confirmation of the preceding sentence, as ذَلِك وَايَنِ اللَّهُ مَوْهِسٌ VIII. 18. (The case was) that: and (the case was also) that God was weakening, ذَٰلِكَ being enunc. of a suppressed inch., and ان coupled to this enunc., i.e. الامَّر ذَٰلِكَ وَالامَّر ايْنَ آنَلَّهُ the آنَلَّهُ with its two terms being coupled to the preceding prop.: a poet says
Verily I, when a fire is hidden for a widow, am found in a very high hill raising my fire. (The case is) this: and (the case is also) that, or and verily, I am an author of kindness to my neighbour: I take compassion upon him because the neighbour is taken compassion upon: (5) after [551], which before is i. q. حَقًا, and before is an inceptive p. like [518], as اما وَالله اِنَّهُ ذاهِبٌ, i. e. Is it in truth, by God, that he is going away? or Now, by God, verily he &c. (R): (6) in the correl. of an oath, when the ل is not in its pred., [and the v. is expressed (J),] as

للتقدِينْ مِقْعَدُ الْقَصُرِ ۖ مِنِّي ذِٰلِكَ الْتَّقَلِيَّةَ الْمُقَلِّيَّةَ

أو أَتَقْلِيْ بَرَكَ الْعَلِيِّ ۖ إِنِّي أَيْبُ ذِيَّلِكَ الصَّبِيحِ

(IA), by Ru’ba, By God, assuredly thou shalt sit in the seat of the person distant from me, the doer of uncleanness, hated, unless thou swear by thy sublime Lord, verily or that, I am the father of that little boy (J).

‡ 520. أن occurs after the inceptive [as قدْ هَجَّةٌ ثِلَّال الْقُرْمَ ذُكَّ حَتَّى آمَنَ يَقُولُ The people have said that, so that verily even Zaid says it (M)]; but ان occurs after the prep. or con., as قدْ عَرَفْتِ أَمْورُكَ حَتَّى أَنْكَ صَالِحَ I have become acquainted with thine affairs, even to, or even, that thou art well (M, R). And أن occurs after (1) مَّنْ (2) لا جُرْمَ إِلَّا لَهُمُ النَّارَ, mostly, as [203] منذُ
XVI. 64. Nay, it, or It, is due, or There is no escaping (from the fact), that the fire of Hell is for them: \( 
\) is a refutation of the preceding speech, as Khl holds; or red., as in [566], because \( جُرَم \\) contains the sense of the oath: and \( جُرَم \\) is a pret. v., according to S and Khl; and, says S, means حق, so that ان is its  ag.: but Fr says that \( جُرَم \\) is a phrase orig. i. q. اذ and ما مَّحَالَةُ انْتَفَعَلُ كَذَّا, because \( جُرَم \\) is transmitted, and فعل and فعل participate in inf. ns., like ردش and ردش; and is then so often thus applied that it has become in the sense of the oath, because of the corroboration in it, so that \( جُرَم \\) is said, with Fath from regard to the original sense, like ما وَمَّحَالَةٌ انتَفَعَلَ كَذَا, i. e. ومن انْكُ, and Kaar because of the adventitious sense of the oath. And you say (1) عَزِّتْنَآ أَنْكَ قَايِمٌ and شَدَّ مَا أَنْكَ ذَاهِبٌ It is in truth that thou art going away and standing: شَدَّ and عَزْتَ are vs. restrained by ما, like طَالَمَا ثَلَّمَا and [565]; and, both being i. q. حقا, the sense is حقا انْكُ ا للحَقِّ, i. e. في حق: or ما may be a complete det. n., How hard is the going, thy going! and How grievous is the standing, thy standing!, as S holds in نِصَّاء صَنِيعَكَ.
Most excellent is the deed, thy deed! and Most evil is the work, thy work!; for the whole conjug. of فعل may be used like زيد ناسِق كما أن عمرا صالح (2) [468] بُنْسَ نَحْم Zaid is wicked, as 'Amr is good: Khl says that ما is red. [509], and governed in the gen. by the ك : (3)

It is in truth that thou art going away, because i. q. اما حَقّا فَاتَكَ دَاهِبَ ؛ فَي حَقٍّ Whatever be the case, verily thou art going away in truth the pronunciation is Kasr, because with اما you are not forced to make the adv. an enunc. to [الله], as you are without اما, since اما may be preceded by the reg. of its reg. with اما, as اما زيدا فاتك ضارب and اما يوم الجمعه فاتك سائر, but not without it [593]: S says اما في رأيت فاتك داهب is allowable with Fath, but the pronunciation is Kasr: (4)

 Whatever be the case, verily thou art standing, or (the story or news) that thou art standing is, in the house, with Kasr when you mean that the standing comes to pass in the house, and Fath when you mean that this story or this news is in the house (R). And [523] is related with Kasr of the Hamza of ان, on
the ground that it is an inceptive causation; but Fath by
subaudition of the ل of cause would be allowable,
and both versions occur in إننا كنتا من قبل نذور نحو
البر رحيم LII. 28. [Verily we were wont before in the
world to pray to Him: verily, or because, He, He is the
Benign, the Merciful, being read (K, B) in the sense
of لة (K) by Nafi' and Ks (B): and both are allowed
in لببت أن التحم والنعم للك At Thy service! Verily,
or Because, praise and blessing belong unto Thee; but
is preferable, because multiplication of props. in the
place of praise and magnification is desirable, and because
non-restriction of praise is better than restriction of it.
And [146], being with its 2 regs. either
a subst. for [1], or
in the position of causation, is, if the causation be
inceptive, pronounced with Kasr, as in the case of the
subst.; but, if it be by subaudition of the ل, with Fath
(BS).

§ 521. The ل [of inception (M, R, IA)] is prefixed
(1) with ل (only (M, R), out of all the six ps. (R),
because it denotes inception (M), to (a) the sub., [when
posterior to the pred. (IA), (or) when separated from
(M, IH), as اين في الدار لزيدا (M, IA), III. 11. (498)
LXVIII. 3. And verily for thee is a recompense not cut off (IA), by an adv. that is either the pred., as ُنُفِّسُنا للهِ (XCVI. 12. Verily incumbent upon Us is the right direction; or dependent upon the pred., as ُنُفِّسُنا للهِ (R)): (b) the pred. (M, IH, IA), as ُنُفِّسُنا للهِ (M, R, IA) and ُنُفِّسُنا للهِ to the pred. beginning with the ُلَّهَ of the oath, it must be
separated from the latter, as [the 1st ل being subsidiary to the oath (K, B), and the 2nd corrob. (B), i.e. And verily all (of them, by God), assuredly thy Lord will fully repay them their works (K), or the converse (B), and] the two لs being separated by the red. ما (R): (c) what is between them (IH), the [prepos. (M, R)] reg. of the pred., [when intermediate between the sub. and pred. (IA),] as أين زيدا

لَعَمَرَ أَنِّهُمْ لَقَدْ سَكَرَتُهُمْ يَعْمَهُرُونَ,

XV. 72. By thy life, verily they were in their drunkenness bewildered, and

في امْرِ اْخْصِنِي ْعَمَداً مُؤَنِّهِمْ َعَلَى ِالْثَّنَائِي لَعَنْدَيْ عُيْنِي مُكْفُورٌ (M), by Abu Zubaid at-Tā'i, Verily a man, whose love has purposely distinguished me exclusively of others notwithstanding our distance one from the other, is not unthanked with me (Jsh): but only when the pred. is [such as the ل might be prefixed to (IA);] not [otherwise, as when it is (IA)] a [plastic (IA)] pret. [v. (IA)] not conjoined with تَدُونُ [IM implies that the ل may be prefixed to every intermediate reg., like the obj., prep. and gen., adv., and d. s.; but (some of) the GG disallow its prefixion to the d. s. (75), so that you do not say أين زيدا لَضَاحِكًا رَأْكَبُ (IA):] (d) the pred. and [its prepos. (R) intermediate (IA)] reg., [أَنَّى لِبَحْضِ اللهِ أَصْلَحٌ Verily I by the praise
of God am well being transmitted (IA),] which is rare [disallowed by Mb, but allowed by Zj regularly (R)]: this J ought to be prefixed to the beginning of the sentence, [and therefore to لَيْتِ زَيْدًا قَالَ (IA)]; but, the J and إن each denoting corroboration [and verification, and each being an inceptive p. (R)], they dislike to put the two [synonymous ps. (IA)] together, so that they postpone the J (R, IA) to the pred. [&c.] (IA), and put إن at the beginning, because it is op.: some of the Arabs, however, say لَيْتَنَكُ رَجُلٌ صَدِيقٌ [690]; and sometimes the [2nd] J is suppressed, which is rare, as لا يَا سَيْنَا بَرْقٍ عَلَى قَلْلِ السَّحَّا لا يَنْتَكَ مِنْ بَرْقٍ عَلَى كَرِيمٍ [Now O gleam of lightning upon the heights of the inaccessible pasture, verily thou as lightning art generous unto me (Jsh)]: and here S holds that the S is a subst. for the Hamza of إن; so that, the form of إن being altered by the conversion of its Hamza into س, the J may be put together with it (R): (2) with لِكَن [529] (IH, IA), to the pred. (IA), allowed by the KK (R, IA), because, as they say, لِكَن does not alter the sense of inception [523], like إن (R); but with weak authority (IH), because it does not agree with the J, like إن, in its
sense, i.e. *corroboratio* (Jm): the saying [cited by them (R, IA)]

[More upbraiders blame me for the love of Laila. But I am broken from love of her (SM)] is (M, R, IA) explained [by the BB as anomalous (R), on the theory that the ل is red, as it is anomalously red. in the *enuno* (IA),] like

(R, IA), by Ru’ba Ibn Al’Ajjaj, *Umm AlHulais is a decrepit old woman, pleased with the bone of the neck instead of meat* (Jsh), and in the pred. of اسمٍ, like

(Ir) They passed, making haste; and said, *How is your chief?* Then said they that were asked, *He has become sore distressed* (J); or as (R) orig. [then lightened by elision of the Ha’imza and of the of لِكَنُوناْ هُوَ الْاَلَّهُ رَبِّي XVIII. 36. *But I, the case is this, God is my Lord* (K, B) or *But I, He, God, is my*
Lord (B)] is [by common consent lightened by elision of the Hamza, being (R)] orig. لَكَنِّي أَنَا (M, R), like لَكِنِّي أَنَا لاَ إِقْلِبُ (K): (3) with ان، to the pred., [allowed by Mb (IA), anomalously (R),] as لاَ إِنَّهُمْ أَذَاهِبٌ آلَّهَةٌ [569], i.e. لَكِنِّي أَنَا لاَ إِقْلِبُ (K): (3) with ان، to the pred., [allowed by Mb (IA), anomalously (R),] as لاَ إِنَّهُمْ أَذَاهِبٌ آلَّهَةٌ XXV. 22. [518] but the case was that they &c., [anomalously (IA)] read (R, IA) by Sa‘îd Ibn Jubair, and وَأَنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ VIII. 44. And because God is all-hearing, all-knowing, likewise anomalously read (R), [both] being also explained by redundancy of the ل (IA).

§ 522. You say عَلِمَتْ أَنْ زَيْدًا قَاتِمٌ; but, when you put the ل، you pronounce with Kasr, and suspend the v., as LXIII. 1. [518] (M). In نَشَهَدَ إِنْكَ لِرَسُولِ اللَّهِ LXIII. 1. We bear witness, verily thou art the Apostle of God نَشَهَدَ إِنْكَ لِرَسُولِ اللَّهِ is suspended, like لَعَلَّمَتْ أَنْ زَيْدًا عَلِمَتْ أَنْ زَيْدًا قَاتِمٌ. And you say عَلِمَتْ أَنْ زَيْدًا قَاتِمٌ [445] and عَلِمَتْ أَنْ زَيْدًا قَاتِمٌ عَلِمَتْ أَنْ زَيْدًا ذَاهِبٌ, though the pronunciation commonly obtaining is Fath in both. But بّ نَشَهَدَ إِنْكَ لِرَسُولِ اللَّهِ may not be treated like لَعَلَّمَتْ أَنْ زَيْدًا قَاتِمٌ, be- cause the prep. is not suspended; nor is نَشَهَدَ إِنْكَ لِرَسُولِ اللَّهِ allowable, because you couple the prop. to the single term (R).
§ 523. Since the place of ١٠٠٠ and what it governs is the nom. (M), the n. coupled [to the position of ١٠٠٠ with its sub., as some, like (Z and) Jz, say, or rather, as some, like IH (and IM), say, only (R) to the sub. of ١٠٠٠ (IH, IM), pronounced with Kasr, literally (IH), (as) in بل ١٠٠٠ بشراً راكب لا سعيداً and ١٠٠٠ زيداً طريف وعمرأ سعيداً (M), or predicamentally (IH), i.e. (R) ١٠٠٠ (R, IM) after the mental vs., ١٠٠٠ being then in the predicament of ١٠٠٠, because it with its sub. and pred. is equivalent to two ns., the two objs. of ١٠٠٠ علمت, as ١٠٠٠ with its two terms is equivalent to two ns., the inch. and enunc. (R), or لكن (IH, IM), after the p. takes its pred. (IM),] may be put into the [acc., as ١٠٠٠ علمت ١٠٠٠ زيدة قائمة, ١٠٠٠ زيدة قائمة وعمرأ and ١٠٠٠ زيدة قائمة لكي عمرأ منطلق وخلال, being coupled to the sub.: or (IA)] nom. (M, IH, IM), as ١٠٠٠ علمت ١٠٠٠ زيدة قائمة وعمرأ [538] (IH, IA), and ١٠٠٠ زيدة قائمة لكي عمرأ منطلق وخلال (IA), being, [as commonly reputed (IA),] coupled to the place (M, IA) of the sub., because orig. a nom., as being an inch., which IM’s language appears to notify; but, as some hold, an inch. whose enunc. is suppressed, i.e.
[or خالد], which is correct (IA). Jarir says

\[\text{ان الخلافة والنبوة فيهم} \quad * \quad \text{والمكرمات وسادة اطهار}\]

Verify the Khilafa and Prophecy are among them, and the dignities and pure princes. There is, however, another construction in it, of weak authority, vid. coupling it to the pron. [158] in the pred. (M). IH is led to this elaboration by seeing S cite

\[\text{وأناني من الله ورسوله الي الناس يوم الحج الاكبر أن الله برئ من المشركين ورسولة}\]

IX. 3. And an announcement from God and His Apostle to men on the day of the greater pilgrimage, that God is free from the covenant of the polytheists, and His Apostle, being i. q. إعلام, and

\[\text{والا فاعلموا ان سانتم بعثة ما بقينا في شقاقي}\]

(by Bishr Ibn Abi Ḥāzim al-Asadi, And, if not, then know ye that we and you are wrong-doers so long as we remain in opposition (Jsh)) by assuming the pred. to be suppressed from the 1st, i.e. إن بعثة سانتم بعثة, as evidence of coupling to the place of the sub. of إن; which citation, if after the mental vs. were not in the predicament of إن, would not be correct: and some GG, seeing S cite ٍ, say that ٍ is unrestrictedly like ٍ.
in allowability of putting the n. coupled to the place of its sub. into the nom., because they are two corrob. ps. whose o. f. is one, as یَلِبَغْنُي أَنْ زِيَادَا قَانُمُ رَأَيْرُو... but Sf and his followers, disregarding the citation of S, say that the n. coupled to the sub. of َأَيْنَّا may not be put into the nom. at all, since the sense of inception does not remain with it, but it with its regis. is renderable by a single n. in the nom., acc., or gen.: and the view of Sf is correct: so that َرُسُولُهُ, as he says, is coupled to the pron. in َبَرِي, because the separation by the prep. and gen. stands in the place of corroboration; or, as we say, is an inch. whose enunc. is suppressed, i. e. َرُسُولُهُ كَذَاكُ, the prop. not being coupled to َأَيْنَّا with its regis., but the َأَيْنَّا being parenthetic; and َمَا أَلَّخْ, as he says, is pred. of َأَيْنَّا, while َوَانَتْمُ بِعَالَةَ is a parenthetic prop. [that we—and you are wrong-do rs—so long as we remain shall be in opposition (AAz)]: and, though such an explanation is not perfect in the saying [of Ja'far Ibn Ulba alHârithî (T)]
because, \( \\text{لا انني بالمشى الغ } \) \\
\( \\text{فخصخت } \) \\
if we made \( \\text{لا انني الغ } \) a parenthetic prop., \( \\text{لا } \) would be prefixed to a det. \( \\text{لا } \) without repetition [100,517], still, if \( \\text{لا انني بالمشى الغ } \) were related, the difficulty would be removed, \( \\text{لا انني الغ } \) being inceptive, and \( \\text{لا } \) repeated, Then deem thou not that I have cringed in your absence for aught, nor that I am afraid of death. Nor am I one of them that your threat unsteadies, nor verily am I distressed by walking in the shackle; [but the version in the T is \( \\text{لا ان نفسي يزدهيه } \) nor that my soul, your threat unsteadies it, nor that I am distressed \( \\text{لا } \) (R). And \( \\text{لكن } \) is like \( \\text{اي } \) (M, R, IA) in [allowability of (R)] coupling to [the place of (R)] its sub. (R, IA), contrary to the opinion of some, because the sense of inception after it does not pass away, since the emendation [528] is really a sense relating to what follows it, being the preservation of the preceding predicament, neg. or aff., from inclusion of the n. governed in the acc. by \( \\text{لكن } \) \( \\text{لا } \) in it, so that in \( \\text{ما قام زيد لكني عمرا قام } \) you preserve the non-standing from the imaginary inclusion of 'Amr in it, and similarly in \( \\text{قامت زيد لكني عمرا لم يقم } \) (R). The ep., [as also the synd. expl. and corrob. (R),] is like the coupled, according to [Jr, Fr, and (R)] Zj, who thus
explains

\[
\text{Say thou, Verily my Lord inspireth the truth, the mighty knower of secrets, [saying that عالم الغيبوب is ep. (147) of رئی;}\]

\[\text{and by analogy the subst. should be like the rest of the appos. (R).}\]

\[\text{In the concord with the place (M, R) the pred. must precede (M, III), according to the BB (R), literally, [as اين زيدا قائم وعمرث (Jm),] or constructively, [as اين زيدا قائم وعمرث قائم, i.e. اين زيدا وعمرث قائم (Jm), so that اين زيدا وعمرث قائم is not allowable, because two different ops. independent in government would govern one nom. in قائمی;}\]

\[\text{whereas, if the pred. and emunct. were separated by a con., as اين زيدا وهند قائم وخارجة, the evil they mention would not come to pass, so that it must be allowable: and, when you make the pred. precede the coupling, you give the coupled a pred., expressed, as اين زيدا قائم وعمرث كذلك; or supplied, which is more frequent, as اين زيدا قائم وعمرث, which may not be a coupling of the single term, because قائم is not a pred. to the two subs (R):] contrary to the opinion of the KK, [Ks allowing اين زيدا وعمرث قائمی, because the op. of the pred. of اين according to him is}
what was op. of the enunc. (33); while Fr says that, if
the inflection of the sub. be latent, through its being
uninf. or infl. with assumed inflection, concord with the
place before the pred. is allowable, as

أنتَ وَزْيَدُ ذَا هَذَايِبَيٍّ

and

ابنَ الفَتِّي وَعَمْرُ كَانُاَمِبَيٍّ

because one pred. to two (subs.) different in inflection is not reckoned abnormal
when the inflection of the ant. is latent, his opinion
as to what governs the pred. of أُيُّونَ in the nom. being
that of Ks (R)]: and the sub.'s being uninf. has no
effect, contrary to the opinion of Mb and Ks [appa-
rently Fr (R)] on أنتَ أَلْقَ (I H). Ka' b says

فَلَا يَغْرَفْكَ مَا مَذَّتْ وَمَا وَعَدَتِ أَبَيْنَا وَالْحَالَمِ تَفْسِيْلٌ

Then let not what she has made thee wish, and what she
has promised thee, devise the: verily [520] wishes and
dreams are, or wishes—and dreams (are so likewise)—are,
or wishes (are misleading) and dreams are, misleading,
where the الأَلْقَ is coupled to the sub. of أُيُّونَ, and may be
put into the nom. If you say that only Ks allows that,
while his pupil Fr dissents from him, requiring the inflec-
tion of the sub. to be latent, as أنتَ أَلْقَ, and all the
BB dissent from both, disallowing that unrestrictedly,
I say that this is a position where mistake is frequent, the
dissent being only where the pred. must belong to the
two subs. together, as أَلْقَ أَلْقَ: whereas أُيُّونَ أَلْقَ
is allowable by common consent, whence whence of the by the and the Christians, or Jews,—and the Sabæans (are in like case)—and the Christians, or Jews, (those of them &c.), and the Sabæans, and the Christians, those of them that believe in God and the last day, and do good, no fear shall be for them, nor shall they grieve and Ka‘b’s verse when the alḥalām is put into the nom., since كَذَلِكْ، being an i.f. n., is predicabk of one or more, the dissent being only as to the explanation of that (BS). In V. 73. [and Ka‘b’s verse] (R) it is, [as the KK say, coupled to the place of the sub.: but, as the BB say (BS),] an inter. whose enunc. is (1) suppressed, [because the pred. of أَنْ يَكُونُ أَمْسِيَ بِالمَدِينَةِ رَجْلَةً ثَالِثَةٌ وَقِيَارَ يَبْعِثُ (R, BS), by Dābī‘ībūn AlḤārith alBurjumī, Then whoever has become such that his abode is in AlMadīna, I am not of his quality, for verily, I—and Kayyār (is in like case)
—am a stranger in it (DM), i.e. (R), since the ُنَعْم is not prefixed to the enunc.; (2) what follows, [النَعْم] اَن كَذَّبَ بِهَا اللَّهُ being coupled to it, and اَن كَذَّبَ بِهَا اللَّهُ their enunc., and (B)] the pred. of اَن كَذَّبَ بِهَا اللَّهُ being suppressed, because the enunc. indicates it, as in

[My two friends, is there a remedy? For verily I (am lovesick), and ye two, though ye divulge not the passion, are lovesick (Jsh)] and the reading اَن الله ونَعْم عليه يُصْلِونَ على النبي XXXIII. 56. Verily God (blesses), and His angels bless the Prophet with اَن الله ونَعْم عليه يُصْلِونَ in the nom., [which is plain according to the opinion of the KK, and according to the BB is by suppression of the pred. (of اَن الله ونَعْم عليه يُصْلِونَ), because اَن الله ونَعْم عليه يُصْلِونَ indicates it (K),] i.e. اَن الله ونَعْم عليه يُصْلِونَ, since the du. and pl. are not predicated of the sing. (BS). And S [asserts that he (M)] heard [the corrob. of the uninfl. sub. of اَن الله ونَعْم عليه يُصْلِونَ put into the nom. before the pred., and similarly the coupled when the enunc. was not meant to be understood, as (R)] اَن كَذَّبَ بِهَا اللَّهُ اَن كَذَّبَ بِهَا اللَّهُ اَن كَذَّبَ بِهَا اللَّهُ اَن كَذَّبَ بِهَا اللَّهُ اَن كَذَّبَ بِهَا اللَّهُ and اَن كَذَّبَ بِهَا اللَّهُ اَن كَذَّبَ بِهَا اللَّهُ اَن كَذَّبَ بِهَا اللَّهُ اَن كَذَّبَ بِهَا اللَّهُ اَن كَذَّبَ بِهَا اللَّهُ اَن كَذَّبَ بِهَا اللَّهُ (M,R); which are extraordinary, but made partly allowable by the uninfl. sub. of اَن الله ونَعْم عليه يُصْلِونَ. (R). [Or] اَن الله ونَعْم عليه يُصْلِونَ in the sayings اَن كَذَّبَ بِهَا the is imagined not to be men-
tioned [538] (ML), because, the speaker's meaning being that of inchoation, he thinks that he said [538] (M); or the nom. is oppos. of a suppressed *in.ch.*, i.e. *إِنْ أَنتُ رَزِيدُ ذَاهِبٍ* (ML) and *إِنْ هُمْ اجْمَعُونَ* (DM). And he says *والصابِنْوُونَ* V. 73. is by *hyst.—pret.*, as though *وَالصابِنْوُونَ* were an *in.ch.* after the *pred.*, being in the *nom.* as an *in.ch.* whose *enunc.* is suppressed, i.e. *إِنْ هُمْ وَالْمُجَاعِدُونَ* كَذَلِكَ "Verily they that believe, and they that are Jews, and the Christians, those of them etc.: and the S.bowas (are in like case) (K, B), and being with its suppressed *enunc.* a *prop.* coupled to the *prop.* *إِنْ أَنتُ إِنْ أَنتُ* (K)]; and cites *وَالْأَمْلَانَ* (M) in attestation of it, i.e. *إِنَّا بِعَزَّةٍ وَانْتَمِيَنَ* (K).

§ 524. *إِنْ* occurs as *sub.* of these 6 ps., but must be separated from them by the *pred.*, as *أَنَّ عِنْدَكَ إِنْكَ كَامِمْ*; and is a *subst.*, as VIII. 7. [518] and XXXVI. 30. [31]. [445], *إِنَّهَا* being a *subst.* for *أَحَدَ الطَّائِفَيْنِ* , and *إِنْ هُمْ أَهْلُكُنَا* مَعَ خَرْجُونَ. And in XXIII. 37. [504] *يَا أَهْلُكُمْ* is *pred.* of the 1st *إِنْكَ* , and the 2nd *إِنْكَ* is repeated for corroboration of the 1st, because the interval between [the 1st
of (B) them and the *prel.* is protracted, as مَنْ يَتَحَسَّبُهُمْ is repeated because the interval between the 2 obs. of *غَيْرِي* in III. 185. [134] is protracted; and like it is XI. 22. [134] this is Jr's saying, which is the truth. And إنَّ may occur as pr. d. of the 6 ps., as

إنَّ النَّطْيَةَ أَنَّ اللهَ سَرِبّهُ َسِرَّ الْمُلُكَ بِتَزْجيِّ الخَوَاتِمِ

[by Jarîr, Verily the Khalîfa, verily God has invested him with a vestment of dominion: by him the ends of government are pushed on (N)] and

لَوْلَدَ عَلِمَ الْحَسَى الْبَيْحَائِيِّ أَنْيَ أَفَاتَتْ أَمَا بَعْدَ أَنْ خُطِيبَهَا (R), by Sahîbîn Ibn Wâ'il, Assuredly the Yamânî tribe knew that I, when I say "After these preliminaries", verily I am their orator (Jsb).

§ 525. (530) (Ch), and (532) (IM, Sh)] are contracted (M, IH, IM, Sh, ML), reduplication being deemed heavy in what is frequently used, by elision of their vocalized , because it is a final (Sh).

The contracted is (1) [prefixed to the nominal *prop.* and (M, ML)] (a) *inop.* (M, IH, IA, Sh, ML), allowably (IH, Sh), often (R, IA, Sh, ML), as دَأَيْنُ كَلَّا لَّا جَمِيعُ لِدَيْنَا مُضْرُورُوْنَا XXXVI. 32. And verily all of them shall be an assemblage [147] presented before Us (M,
being red. for corroboration (K, B), whence

Verily every soul, over it is a keeper (Sh, ML),

and verily all of that is the furniture of the present life, and the reading of Hafs.

Verily these two are enchanter (ML); (b) made vp. (M, R, IA, Sh, ML) by some of the Arabs (M, ML), oftener than (M), [but] seldom (IA, ML), as in the reading [of Nafi', Ibn Kathir, and Abu Bakr (ML)]

and the citation of S (ML): (2) prefixed to the verbal prop. (M, III, ML), and necessarily inop. (ML). The v. [after it (M, R, IA)] is (M, III, IA, ML), (1) according to the BB (R), one of the vs. prefixed to the inch. (M, IH) and enunc. (M, Jm), an annuller (R, IA, ML) of inchoation (R, IA), in order that may not be wholly excluded from its o.f. (R), often a prel. (ML), as

And verily We found most of them to be transgressors (M, IA, ML),

And verily it was a great matter (IA, ML), and [less often an aor. (ML),] as XXVI. 186. And
verily we think thee to be of the liars (M, ML) and 

وَرَأَيْنَاهُ الَّذِينَ كَفَرُوا لِيُبِّرُونَ بِبَصَارَهُم

LXVIII. 51. And verily they that disbelieve well-nigh make thee to slip with their evil eyes (IA, ML): which 2 sorts are regular (ML): (2) of another kind, [allowed by the KK (M, R), seldom (IA, ML) a pret. (ML),] as

[by 'Ātika Bint Zaid Ibn 'Amr Ibn Nufail alʿAdawiyya, Thy right hand wither! Verily thou hast slain a Muslim. The punishment of the wilful offender light upon thee! (Jsh)]; and [more seldom an aor. (ML),] as in the saying اِنْ تَزَينْكُ لِنفْسِكَ وَإِنْ تَشَيِّبْكُ لِهِيَةُ Verily thy soul embellishes thee, and verily it blemishes thee (M, R, IA, ML): which are not regular (ML). The ل [605] is inseparable from it (M, IH, IA) in its enunc. or pred. (M), to distinguish it from the neg. اِنْ لَمْ, (1) when it is made inop. (R, IA); though the ل is sometimes dispensed with, if the [kind of p.] intended by it be apparent, as

وَنَصِبَ ابَأَةُ الْخَيْبَةِ مِنْ آلِ مَالِكٍ

وَلِيْنَ مَالِكَ كَانَتْ كِرَامًا المعاد

[by Aṭīṭirimmāh, And we are the disdainers of wrong of the family of Mālik, And verily our tribe Mālik were noble
of origins (J), in full ^لُكِانَتُ, the ^ل being suppressed, because ^ل is not liable to be confounded with the neg., since the sense is aff. (IA): (2) when it is made op., if confusion of it with the neg. ^ل be feared, as when its sub. is uninfl., or infl. but abbreviated: (3) when it is prefixed to vs.; though the ^ل is not introduced in the saying "أَما أَن جَزَّاكَ اللَّهُ خِيرًا. Now verily God recompense thee with good!" because the neg. is not introduced in prayer (R). And, wherever you find ^ل followed by the ^ل pronounced with Faṣb, as in these exs., judge it to be orig. ^ل (ML). F forbids a pron. of the case to be supplied after the inop. contracted ^ل; but some allow that by analogy to ^ل (R). The contracted ^ل (M, IH, IA, Sh, ML), which occurs after the v. of certainty or what is treated as such [526], as XX. 91 [410], LXXIII. 20., V. 75. with the ind, and

رَغَمُ الفَرْزِدَةِ أَنَّ سَيْقَنَّ مَرَيْعًا
أَبْشِرُ بَطْوَلَ سَلَامَةً يَا مَرَيْع

[by Jarīr, AlFarażdaː strongly opined that (the case would be this,) he should slay Mirba'. Rejoice thou at glad tidings of length of safety, O Mirba' (DM)], and is tril. in origin, [bil. in usage (DM),] and infinitival (ML), is inop.; but is made op. by some of the Arabs (M): [or] necessarily (Sh) governs (IH, IA, Sh, ML) as before, though its sub. is
suppressed (IA, Sh, ML), a [supplied (IH)] pron. [of the case (IH, IA)]; and sometimes (II, IA, ML) expressed (IA, ML), something else (III, IA) than the pron. of the case (IA, Jm), but still only a pron. (R, Jm), as

\[ \text{ما تكى في يوم الخال سامتى} \]

\[ \text{طلاطى لم أبطل وانت صديق} \]

(M, R, IA, ML, Jm) And if it had been that thou in the day of plenty hadst asked me for thy divorce, I should not have begrudged it, when thou wast true (J), and [below] (R), anomalously (IH), in poetic license (R, ML, Jm) exclusively (ML). It is prefixed to props. [suitable for being expos. of the pron. of the case (Jm), unrestrictedly (IH), nominal or verbal (M, Jm), whether their v. be prefixed to the inch. and enunc. or not (Jm)]: and, [when conjoined (Jm) with the {plastic (Jm)} v. (IH), contrary to the aplastic, as LIII. 40. and VII. 184. (497) (Jm),] has \(^{\text{ُد}}\) the \(^{\text{سف}}\), \(^{\text{سُف}}\), or the neg. p. (M, IH) inseparable from it (IH), as a [quasi-(Jm)] compensation for the lost \(^{\text{١}}\), [and as a distinction between the contracted and the infinitival \(^{\text{١}}\) governing the subj., except in the case of the neg. p., which is combinable with both of them (Jm),] as

\[ \text{لَيَعلمُ أنَّهُ أَربُغُوا رِسَالَتُ رَبِّي} \]

LXXII. 28. That he may know that (the case is this,) they have delivered the messages of their Lord (Jm),] LXXIII. 20. [410] (M, Jm),
And know thou—for the knowledge of the man profits him—that (the case is this,) all of what has been decreed will come to pass (J), and XC. 7. [410] (M) and XX. 91. (Jm); and, [when prefixed to the nominal prop., has the prop. bare (R)], as [when prefixed to the nominal prop., has the prop. bare (R)], as

And the end of their prayer will be that (the case will be this,) they will say, Praise be to God the Lord of the worlds, orig. آن الحمد لله, the pron. denoting the case, like (K)]

(M, R), by AlA'ishâ, Among youths like the swords of India, who knew that (the case was this,) every one that is barefooted and every one that wears sandals is mortal (Jsh), and علمت ان زيده منطلق (M), or headed by لا, as علمت ان لشي لكي, or a cond. instrument, as علمت ان من يضربن اجرهة, or رب, as علمت ان ريب خصي لي, according to the opinion of the KK, or علمت ان كم علم لي (R): its pred. being a prop. (IA, Sh, ML), (1) nominal, [in which case a
separative between وَأَنَّى and its pred. is not need d (IA), as X. 11. (Sh, J); except when negation is intended, in which case they are separated by the neg. p., as ِلا ِوُلُدُّ إِلَّا ِهُوَ XI. 17. And that (the case is this,) there is no God but He (IA): (2) verbal (IA, Sh, DM), the v. being (a) aplastic or [plastic but (IA)] precatory, [whether benedictory or maledictory (Sh), in which case a separative is not put (IA),] as LIII. 40., VII. 184., [أَن وَأَنُّ نِبُرُكُ مِنْ فِي ِالْأَرْضِ XXVII. 8. That (the case is this,) blessed be He that is in the fire (Sh),] and the reading [of Nāfī and Ya'kūb (B)] XXIV. 9. And the fifth oath shall be that (the case shall be this,) God be wroth with her: (b) [plastic, but not precatory, which, as many say, must be (IA)] separated [from أَن (IA)] by (α) َوَعْلَمْ أَنْ كَنَّا صَدَقْنَا V. 113. And we may know that (the case is this,) thou hast spoken truth to us; (b) the p. of amplification, i.e. the سِ، as LXXIII. 20., or َوَعْلَمْ أَنْ كَنَّا سُوفُ، as LXXV. 3. (82) (IA), [heard only in the case of لَمْ, and لُو (Sh),] as XC. 5. Doth he think that (the case will be this,) not any one shall have power over him? (Sh),] XC. 7., [XX. 91. (IA), and V. 75. with the ind. (Sh)]; (d) ِلْوُ، [mentioned
by few of the GG as a separative ([A],) as

VII. 98. And hath it not been a guide unto them that inherit the earth after its people that (the case is this,) if We willed, We should smite them with the retribution of their sins ([A], [Sh]) and

LXXII. 16. And that (the case is this,) if they walked uprightly upon the path ([A]); (e) a condition, as علَّمُوا أَنْ يُؤْمَلَونَ فَجَادَوا أَنْ يُسَالُوا بِعَطْمِ سَوْلٍ

[They knew that (the case was this,) they are hoped for; and they lavished, before that they were asked, a very great boon ([J])] and the reading لَمَّا أرَادَ أَنْ يَتَمَ الرِّضَاةَ II. 233. For him that desireth that (the case should be this,) he will fulfil the time of sucking ([A]): not a single term, except when the sub. is mentioned, in which case both [prop. and single term ([DM])] are allowable, and are combined in
(ML), by 'Amra Bint Al'Ajlân Ibn'Amir al Hudbâliya,
That thou art spring rain and plenteous rain, and that
thou there art the support (Jâh).

§ 526. The v. prefixed to ان, uncontracted or con-
tracted, must conform to it in denoting verification [517],
as and they shall know that God, He is the manifest truth and
XXIV. 25. And 
XX. 91. [410]. If the v. be not so, like ارجو, اطماع;
and خاف, let it be prefixed to the An governing the v.
in the subj., as XXVI. 82. [410], and ارجو ای تحصیل ای, and
اخاف ای تسمیه ای; and, if equivocal, like طلسمت,
ختیت, and خلت, it is prefixed to both, as طلسمت ای
ختیت and ای نتخرج and ای نتخرج, V. 75. [410] being
read with the ind. and subj. (M). When ای occurs
after علم and the like denoting certainty [440], the v.
after it must be in the ind., and it is then contracted
from the heavy; and this is not the one governing the
aor. in the subj., because this is literally bil., orig. tril.
[525], while that is literally and orig. bil.: but, if it occur
after طلی and the like denoting probability, the v. after
it may be in the subj., ای being held to be one of the [ps.]
governing the aor. in the subj.; or ind., اَنَّ الْيَدَلْلَةُ being held to be contracted from the heavy (IA).

§ 527. اَنِّي is also syn. with (M, R) (M) [or] لَعَلَّ (M) [or] لَعَلّ [556], and does not govern (R). And اَنِّي is [syn. with (M, R), a dial. var. of (ML),] لَعَلَّ [537] (M, R, ML), and governs (R), as in the sayingاَنْتَ السَّوقُ تُشْتَرَى

Come thou to the market: perhaps thou wilt buy (M, ML) and the reading وَمَآ يَشْعُرُونَ اَنَا اَذَا جَاءَتْ لاً (M, ML) And what maketh you to know? Peradventure it, when it cometh, they will not believe in it, [as says Imra al-Kais

عَجَّوا عَلَى الْضَّلَّالِ المَحِيلِ لَا نَتَا

نَبِيُّ الْدِّيَارِ كَمَا بَكِى اَيْبِي خَدَامِ

(K) Turn ye aside towards the altered ruin: may be we shall bewail the abodes, as Ibn Khidham bewailed them (N),] لَعَلَّها being read (K, B) by Ubayy (K); and Kais and Tamim change its Hamza into جَعَلَة, saying اَشْهَد عَلَى الْغَلْيَةِ [580] (M).

§ 528. The BB hold لَكِنْ to be simple; but [Fr says its o. r. is لَكِنْ اَنِّي, the Hamza being then rejected for the sake of lightening, and the of لَكِنْ because of the
2 quiescents, like 'الله' (530); and the rest of (ML)]
the KK say it is compounded of لا, the red. ك, and ين,
(orig. كا, the Kasra of the Hamza being then transferred
to the ك, and (R)] the Hamza being elided (R, ML) for
the sake of lightening (ML). لکي denotes emendation
[523] (M, IH, IA, ML), i.e. removal of an imagination
eugendered from the preceding sentence, with a removal
like [that of] exc., for which reason the disj. exc. [88] is
rendered by لکي; so that, زيد Zaid came to me
seeming to produce the mistake that 'Amr also came to
you, because of the fellowship between them, you remove
that mistake by saying لکي عمرا لم يجى but 'Amr did
not come (R). It is interposed between 2 sentences differing
[529] (M, IH) in sense (IH), i.e. (R) in negation and
affirmation; [and amends negation by affirmation, and
affirmation by negation, as ما جاوني زيد لکي عمرا جاوني
Zaid came not to me, but 'Amr came to me and جاوني
زيد لکي عمرا لم يجى] (M).

§ 529. The difference is lit., [as جاوني زيد آله (528) (R)]; and id., as ولو اراكم كثيرا لفشتكم ولتنازتم
في الأمر ولكني الله سلم VIII. 45. And, if He had shown
them to thee many, ye would have become faint-hearted, and ye would have disputed one with another in the matter: but God saved, i.e. [but God (R)] did not show them to thee many [585](M,R). It is not necessary that the 2 [sentences] should be really contradictory; but it suffices that they should be somehow repugnant, as

Verily God is an author of bounty unto men: but the most of men are not thankful, thanklessness being incongruous with bestowal of bounty (R). The sub. is sometimes suppressed, as

[by AlFarazdak, Then, if thou hadst been of the tribe of Dabba, thou wouldst have acknowledged my kinship. But (t'ou art) a negro, whose lips are big (Jsh)], i.e.

[And I was not one of them whose heart love enters; but (the case is this,) whoso sees thine eyelids loves (Jsh)] and the verse of the Book

[by Umayya Ibn Abi-ëSalt, But (the case is this,) whoso meets not a thing that befalls him with his accoutrements,
it will light upon him when he is weaponless (Jsh)], the
sub. not being مم, because the condition is not governed by what precedes it. The ل is not introduced in its pred. [521] (ML).

§ 530. It is contracted [525] (M, IH). The contract-
ed مك is [an inceptive p. (ML),] inop. (M, IH, Sh, ML), like مي and مي (M), as in the reading [of Ibn 'Amir, Ḥamza, and Ks (B)] مك VII. 17. But God slew them (Sh), because of its prefixion to the two props. (ML); but Y and Akh allow it to be op. (R, Sh, ML), which is not authorized by hearsay (R, Sh), nor required by analogy, because its peculiarity to the nominal prop. ceases, as لکن كانوا أنفسهم يظلمون II. 54. But they were wronging themselves (Sh). The ل is allowable with it (IH), when contracted and uncontracted. Elision of the ل of the contracted because of two qui-
escents occurs in poetry, as

فلست بائتية ولا استطيعة

ولاك أسفنتي إن كان مازوك دا فضل

(R), by [Kais Ibn 'Amr (ID)] AnNajāshī (DM, Jsh) alHārithī, Wherefore I am not an undertaker of it, nor am I able to accomplish it: but give thou me to drink, if thy water be possessed of blessing (Jsh). And it occurs among the cons. [545] (M).
§ 531. कौन is a comp. p. according to most (ML). The क is compounded with अन, as with अ d and अ इ in कायन [226] (M). As Khl holds (R), [and] as they say (ML), the o.f. of कायन लालसे is. It is as though Zaid were the lion is. Verily Zaid is like the lion: then, the क being made to precede, [from solicitude for it (ML), in order to notify the intention of comparison from the very first (R),] [in letter (M, R)] is [necessarily (R)] pronounced with Fath (M, R, ML with अस and कास) of the Hamza (M, ML), because of the prefixion of the prep. (ML), from observance of the letter of the क, because it is prefixed only to single terms (R); but in sense is as with Kasr (M, R), not becoming an infinitival p. by reason of the Fatḥa (R). The distinction between it and the o.f. is that here you construct your sentence according to comparison from the very first, but there after the passage of its first part according to affirmation (M). The क, becoming with अ न one word, has no place, as it had when it was in the place of the pred. of अन, because it becomes like a part of the p.; as the क of कायन and कायन has no place, because it becomes like a part of the n: nor does it require anything to depend upon, as it did when it was in the place of the pred., because it becomes excluded by reason of the
quality of part from its being a prep. (R). Zj and IJ say that what is after the \( \text{ض} \), [i.e. \( \text{ض} \) with its sub. and pred. (DM),] is [in the place of (DM)] a gen. by it. IJ says that the \( \text{ض} \) is a p. not dependent upon anything, because of its quitting the position in which it depends upon \( \text{شیر} \), while no other op. is supplied for it, because the sentence is complete without it; and not red., because of its importing comparison: and his saying, [though improbable (DM),] is not more improbable than the saying of Akh that the \( \text{ض} \) of comparison is perpetually independent [498]. Zj, however, holding that the property of the non-red. prep. is dependence, construes the \( \text{ض} \) here to be a n., equivalent to \( \text{مثال} \) : so that, being obliged to supply a place for it, he construes it to be an inch.; and is therefore constrained to supply an enunc. for it, that is never spoken, nor is needed by the sense, saying that It is as though Zaid were thy brother means \( \text{کان بیضا آخرب} \) The like of Zaid's brotherhood to thee (is existing). But most say that \( \text{ان} \) with what is after it has no place, because the \( \text{ض} \) and \( \text{ان} \) become by composition one word; which requires consideration, because that is the case in original composition, not in composition supervening in the state of att. composition (ML). And [the way of escape from the dilemma, according to me, is to assert that (ML)], as some say, it is simple (R, ML). IKhz says "Many hold
its Hamza to be pronounced with Fath because of the length of the p. by reason of the composition, not because it is a reg. to the ك, as IJ says; otherwise the sentence would be incomplete, whereas by universal agreement it is complete": but, as above shown, Zj holds it to be incomplete (ML). كَانَ كَانَ كَانَ denotes (1) comparison (M, IH, IA, ML), prevalently, and by common consent, and, as applied by the majority, unrestrictedly (ML), whether its pred. be prim. or deriv. (DM): but, [Zj says (R), (and) many, among them ISB, assert (ML),] only when its pred. is a prim. [substantive (ML)], as [contrary to كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ or كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ It seems, or Methinks, that Zaid is standing or in the house or with thee or stands, in all of which it denotes opinion (ML)]; and (2) doubt [and opinion (ML), when its pred. is deriv. (R, DM), whether it be a single term, prep. and gen., adv., or prop. (DM), (as) in what we have mentioned, IAmb thus explaining كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ, i.e. I think it to be approaching (ML), by which he intimates that the ك is a p. of allocution, and the red., as will be mentioned on the authority of F (DM)]: (3) verification, as is said (R, ML) by the KK and Zji, who cite

And the belly of Makka has become trembling: verily the earth, Hishām is not in it, i.e. because the earth, like
XXII. 1. Fear your Lord: verily, [i.e. because (DM),] the quaking of the hour will be a great thing: (4) approximation, as is said by the KK, who thus explain Almost, or Well-nigh, winter is approaching, where, as F says, the ك is a p. of allocation, and the ب red. in the sub. of كاين, [the sense being The time of the approach of winter has become near (DM)]. Some assert that كاين sometimes governs the 2 terms in the acc., citing

[As though his (the horse's) two ears, when he looks up, were a front wing-feather or a pen unevenly nibbed (DM)]; but the poet, Abû Nukhaila [the Rajiz (ID)], is said to have made a mistake [533] (ML).

§ 532. It is contracted [525]: in which case it is inop. (M, IH), according to the chastest (IH) usage (Jm), as

(M, Jm) Many a bosom brilliant in color, as though its two breasts were like two small round boxes (N, Jsh), orig. حقتاني (N): but [is made op. by some of them, for (M)] a poet says

غضنفر تلقاية عند الغضب * كان ورديه رشاقة خللب
A lion, that thou wilt meet on the occasion of wrath, as though his two jugular veins were two ropes of palm-fibre (N); and another says (R).

When you do not make it govern literally, it contains a supplied pron. of the case, according to them, like the contracted อัน: or it may be said that the pron. is not supplied after it (R, Jm). The inop. [ก็] is followed by a nominal [prop.], as

[by Mujamma' Ibn Hilal, I have prepared for him a long spear, and a javelin, as though (the case were this,) fire is raised by it when it is directed (T)]; or a verbal; as

When is contracted, [what is necessary for is prevalent for it (Sh), (or) it must be made to govern, as must be (KN), (so that) its sub. is meant to be understood; and its pred. is a prop., nominal, as

or verbal, headed by , as X. 25., or , as , i.e. : the sub. of in these exs. being suppressed, the pron. of the case, i.e .; and the prop. after it being its pred.
(IA)]. Its sub., however, is sometimes expressed (IA, Sh, KN), but seldom (IA), [though] oftener than the sub. of ان, and need not be a pron. (KN); and its pred. may be a single term (Sh): and hence being sub., and pred., of which is also related [the pron. of the case being suppressed (K, B on X. 13.),] i.e. [the prop. (J)] being an inch. and enunc. in the position of a nom., pred. of كا as though (the case were this,) its etc. (IA). If it be followed by a single term, as

Wherein the hare walks, trailing her gut, as though (her belly were) a belly of a pregnant female, having two loads, bearing twain; the suppressed is not the pron. of the case, i.e. (R). The saying [of Bā‘ith Ibn Șuraim al-Yashkuri (N, Jsh)]

is related with [ طبية in (R, Sh)] the nom., [as the pred. (Sh), طبية (R) the prop. after it (Sh) being an ep., and the sub. suppressed, i.e. كهنا طبية (R, Sh), And one day
she comes to us with a beauteous face, as though (she were) a doe-gazelle that stretches its neck up to the leafy tree of the نف (N, Jsh); or طَلْبِيَة تعطُّل being a nominal prop. (R), the o. f. being كُل، and the pron. the pron. of the case, as though (the case were this,) a doe-gazelle were stretching etc. (K on XLV. 7): and the sub. (Sh), by making كَان govern (R), the pred. being تعطُّل as though a doe-gazelle were stretching etc. (N, Jsh); (or) the pred. being suppressed, i.e. كَان طَلْبِيَة عَاطِلَةُ هَذِهِ الْمَرَأَةُ as though a doe-gazelle stretching etc. (were this woman), by inverted comparison, which is more intensive (Sh): and gen., كَان being red. (M, R, Sh) between the ك. and its gen. (Sh), i.e. كَطْلِبِيَة like a doe-gazelle that stretches etc. (R, Sh). When [the sub. is suppressed, and (Sh)] the pred. is a [single term or (KN)] nominal prop., it does not need a separative, as [in the version and (KN)] كَان تَطْلُبِيَة حَقَّاً: but when the pred. is a verbal prop., it [is always enunciatory, and (Sh)] is [necessarily (KN)] separated [from كَان (K N)] by لَم, as X. 25. [and

كَان لم يكن بين الحجور إلى الصفاء

أَيْنِي وَلَم يتسر بِمَتَّة سَامِر
(KN), by 'Amr Ibn AlHārith alKhuzā'ī, *As though (the case were this,)* not a familiar friend was between AlHajūn and AsSafā, and not a nightly converser conversed by night in Makka (Jsh)]; or *قد* (Sh, KN), as *فحَّرَ* (Ie. * Walton * zalat *) the v. being suppressed (KN).

§ 533. *لُبِسَ* denotes wish (M, IH, IA, ML), as VI. 27. [2] (M), in the case of the impossible, [mostly (ML), as

فيا لُبِسَ الشباب يعود يوما * فاحرَ بما فعل المشيبُ

(IA, ML), by Abu-l'Atāhiya, *Then, O would that youth would return one day, so that I might acquaint it with what hoariness has done! (Jsh)]; and possible (R, IA, ML), seldom (ML), as *لِبَسَ زِيدًا قاَئِمًا* (IA). According to Fr (M, R, ML) and some of his school (ML), it may be treated like *انتمى* (M), it may govern the 2 terms in the acc. (R, ML), as *انتمى زِيدًا قاَئِمًا* (M, R), like *اذِتَ زِيدًا قاَئِمًا* I wish Zaid to be standing (M), because, it being i.q. تَعَدَّلَت [516], and its obj. being the purport of the pred. pre. to the sub., i. e. تَعَدَّلَت فِيَامَ زِيدَ, it governs the 2 terms in the acc. for the same cause as that which we mentioned for the mental *vs*.' doing so, [vid. that, "the 2nd term implying the real obj., and the 1st being what that real obj. is pre. to, since *علمَتَ زِيدًا قاَئِمًا* means
the inflection of the 2 terms is that of
the one n., vid. that real obj., for which reason انی, which makes the 2 terms constructively one term, is prefixed

\[ \text{لیت‌ان‌زیدا} \text{ قائم} \]

occurs [534], as عَلْمَت‌ان‌زیدا‌قائم does: so that according to him it is like the mental vs. (R). And Ks allows that by subaudition of کان (M). The poet says

 يا لیت

\[ \text{ایام‌الصبا‌المغ} \] 35 \[ O \text{would that the days of youthful folly were returning!} \] (M, R, ML), which is what has misled them (M); and Ibn AlMu'tazz founds his saying

[\text{مرت‌بن‌نا‌سحرا‌طبر‌قلت‌لها}]

[\text{طرباک‌یا‌لیتنی‌ایاک‌طرباک}]

[A bird passed by us a little before daybreak. Then said I to her, Good be (for) thee! O would that I were thou! Good be (for) thee! (Jsh)] upon that (ML). But, according to the BB, [in the 1st (ML) رَواجِعٰ is a d. s., and its \( \text{م} \)] the \text{pred.} [of لیت (R)] is suppressed (R, ML), i.e. لَنَا رَواجِعٰ; while Ks supplies کان, i.e. رَواجِعٰ (R): and the verse of Ibn AlMu'tazz is correct on the supposition that the acc. is made to act as a subst. for the nom. pron. (ML). And, according to some of Fr's school, the remaining 5 [ps.] may govern the 2 terms in the acc.,
Then would that (thou), or (the case were this), thy good, all of it, were withheld, and thine evil, from me, so long as a quencher of his thirst shall quench his thirst (from) [514] water! the sub. of ليت is suppressed by poetic license, i.e. ليت , or i.e. ليت , as in the saying [of 'Adi Ibn Zaid al'Ibadt (Jsh)]

Then would that (thou), or (the case were this), thou hadst repelled care from me an hour, and we had spent the night, notwithstanding what it, i.e. the soul or the case, imaged to us, happy in heart! (ML).

§ 534. You say 'ليت ان زيدًا خارج Would that Zaid were going out, pausing as upon
G~ Hence with its sub and pred. supplies the place of the 2 regs. (R).

§ 535. لَعْلَةٌ denotes (1) expectation (D, M, ML) of something hoped or feared (D, M), i.e. (ML) hope (IH, IA, ML), and eager desire (R), of the liked, and fear of the disliked; and is peculiar to the possible (R, IA, ML), Pharaoh's saying in XL. 38. [411] being said from ignorance or mendacity (ML): (2) causation (R, ML), as Ktb and F say, when it occurs in the word of God, because of the impossibility of His expecting any thing not sure to be realized, as وَأَفَّلُوا الْخَيْرَ لِأَيْمَنَّكُمُ فِي وَعْلِهِ XXII. 76. And do good, in order that ye may attain felicity, which is not correct in وما يَدْرِيكُ لعلل السَّاعَةُ غَرِيبٍ XLII. 16. And what maketh thee to know?

Haply the hour is nigh, since causation has no meaning here (R): many, among them Akh and Ks, authorize it, and thus explain فَتَرَأَلْ نَحْوًا لِقُولَ لَعْلَةٍ لَعْلَةً تَذَكَّرِي أو يَحْشَى XX. 46. [431] in order that he may remember or fear God (ML): or verification of the purport of the prop. after it, as some say, which is not applicable in XX. 46., since remembrance was not realized from Pharaoh: but the truth is what S says, that the hope and fear belong to the persons addressed; so that لَعْلَةٌ لِقُولَ أَلَّا لَعْلَةٌ لطْلَةٍ تَذَكَّرِي or يَحْشَى XXII. 76. Peradventure ye will attain etc. being a hope
for the servants (M); while, [according to him that does not authorize causation (ML),] XX. 46. Peradventure he will remember etc. means Go ye two in your hope (M, ML) of that from Pharaoh (M): (3) interrogation, as is said (R, ML) by the KK (ML), as لعال زيديا منطلق Is Zaid departing?, i.e. هل هو كذاك (R); for which reason the v. is suspended by it [445], as in لعال الله يجد بعد ذلك أمرًا LXXV. 5. Thou knowest not whether God will bring to pass after that a matter and وما يدريك لعال يزكي LXXX. 3. And what maketh thee to know whether he will purify himself? (ML). And [Z says (ML)] the reading قاطلع XL. 39. [411] (M, ML) with the subj., [as correl. of hope (K, B), by assimilation of hope to wish (K),] alludes to the sense of wish in it (M), [and] imbues it with the sense of ليزك. Some of Fr's school say "It sometimes governs the subj. and pred. in the acc.; and Y asserts that this is a dial. of some of the Arabs": and they transmit [on his authority (DM)] لعال اباك منطلقا, which is explained, according to us, by subaudition of يوجد; and, according to Ks, by subaudition of يكون (ML).

§ 536. Akh allows لعال أي زيديا قائم by analogy to [533, 534] (M, R). And [its pred. is conjoined with ليزك, often (ML):] a poet says
May-be thou one day, a calamity may light upon thee of
them that will leave thee mutilated of the nose, i.e. abased
(Jsh)] by analogy to عسى (M, ML); and some explain
قاصلٌ XL. 39. by supplying ابلغ او [538]: (2)
the p. of amplification, seldom, as

[And say ye two to her a soft saying. May-be she will
take pity upon me from sighing and wailing (Jsh)]. Its
pred. may be a pret. v., contrary to the opinion of II [in
the D]: the poet [Imra alKais (Jsh)] says

[And I have been changed into a bleeding sore after health.
May-be our fates may have turned into calamities (Jsh)];
and S cites اَوْ َنَظَّرًا الاَّخ [516] (ML).

§ 537. It has the following dial. vars., لعلَّ, لَعلَّ,
[the 2 best known (R),] [لاَّن] لهُنَّ, رَعَى, لَنَّهُ, لَهُ [مِن
[اللهِ], لَهُنَّ (513) (R), (M),] and
(م, R); and sometimes the ت of feminization is affixed
to لَعلَّ [607], as in رَبِّتْ لَعلَّ, so that لَعلَّ is said (R). Ac-

32 a
to be aug. (ML). ʿeel (T, M, ML) or ʿeel (ML) augmented by the ʿ of inception (M); but he that holds the ʿ to be rad. says that ʿeel is the o. f., which is the truth (DM). A poet [AlAḏbaṭ Ibn Kuraiʿ asSaʿdi (Jsh)] says

[Do not thou despise (614) the poor: may-be that thou mayst be low one day, when fortune has raised him (Jsh)].

They [i.e. ʿeel and its deriv. (DM)] are i. q. عسَيَ in sense, and i. q. لَمْ أَيْنَ in government [513] (ML). ʿeel with أَيْنَ imports i. q. عسَيَ; but without the act is nearer in occurrence, because أَيْنَ denotes futurity (T). The subj. is correct in their correл., according to the KK, on the authority of the reading of Hafṣ in XL. 38. 39. [411] and

عل صَورِ الدهر أو دولَانِها * دَلَّنا اللَّمْةَ المِنْ لِمَاتِها
فَتَسْتَرِيمُ النَّفْسُ مِنْ زَرُواتِها

[May-be the accidents of fortune or their turns will make us to prevail (over) the hardship of their hardships, so that the soul may find rest from its sighs (Jsh), i. e. عُلِيْ َلَّمْةَ (514) (DM)]; and IM mentions that the v. is sometimes put into the ajnc. after ʿeel, when the ف drops [420]; and cites
May be a turning from thee towards me is decreed: it will incline thee after hardness to pity (Jsh), which is strange (ML). Nāfī' Ibn Sa'd at-Tā'i says

And am not a frequent blamer of myself for the matter after that it escapes me; but may be may precede in realizing it before its escape; the sub. of علّي being understood, as though he said أعلني أن أتقدم (T).
CHAPTER IV.

THE CONJUNCTIONS.

§ 538. Coupling is of single term to single term, and of prop. to prop. (M). Coupling [of two regs. (R)] to two regs. of two [different (IH)] ops. [with one p. (R)] is disallowed, [because the con. is like the op., and one p. cannot well be like two ops. (R)]; except [where the gen. precedes the acc. or nom. in the ant. and coupled (R),] as in [1], contrary to the opinion of S (IH, ML), because it occurs, [as] in the heavens and the earth are signs for the believers; and in your creation and what He spreadeth abroad of creeping thing are signs for a people surely knowing; and in the alternation of the night and the day, and what God hath sent down from heaven of rain and revived therewith the earth after its death, and the changing of the winds, are signs for a people understanding, read by the two brothers |Hamza
and Ks (B, DM) and by Ya'ku'b (B)} with the 2nd and 3rd

\{by Akhzam asSimbisti, So that their forbidden is not
coming to thee, nor their hidden falling short of thee
(Jsh}\}. Z, who disallows the coupling mentioned, meets
the suggestion that in

الشمس رضتها و القمر إذا تلاقا و

و النهار إذا جلّاها

XCI. 1-3. By the sun and its rising
light, and the moon when it followeth it, and the day when
it displayeth it if it is coupled to 

إذاً governed in the acc.

by \{the suppressed (DM)} 

أقسم, and the gens. to

الشمس governed in the gen. by the

\(\text{of the oath, with the}

reply that, the v. not being mentioned with the \(\text{or}

(506),

the latter becomes, as it were, the op. of the acc. and
gen.; but IH objects against him

 فلا أقسم بالخنسى التجاور

الكنسي والليل إذا عسس والصمى إذا تنفس

LXXXI. 15-18. And I swear by the returning stars, running
their courses, hiding themselves, and the night when it
retireth, and the dawn when it breatheth (ML)]. Coupling
to two [or more (ML)] regs. of one op. is allowable (R,
ML), as 

أعلم زيدا عمرا ان زيدا داهب وعمر جالس

بكر جالسا وابو بكر خالدا سعيدا منطلقًا; but coupling to
the regs. of more than two ops. is disallowed (ML). Coupling is not peculiar to Ṽ, but occurs in us. also, as يَقُومُ إِبْرَاهِيمُ ِزَيْدًا وَقَمَ جَاهِدُ ِزَيْدًا وَرَكَبَ زَيْدُ وَيَقِعَ (IA).

The pret. is coupled to the aor., and conversely, as والذِينِ يَمِسُّونَ بِالْكِتَابِ وَأَقَامُوا ِصلاةً VII. 169. And who hold fast to the Scripture, and have performed prayer, إنَّ الَّذِينَ كَفَّارًا ويَسَدُونَ XXII. 25. Verily they that have disbelieved, and turn away, and XXXV. 10. [404]; and similarly لم يَقِعَ زَيْدُ وَلَا يَقِعَ زَيْدًا غَدًا and the converse are allowable (R). Coupling of the enunciatory to the originative prop. and the converse are disallowed by the rhetoricians, and IM, IU, and, as related by him, the majority; and allowed by Sr, pupil of IU, and many on the evidence of II. 23. [514] and بوْشِرُ ِالمُؤْمِنِينَ LXI. 13,

[these being coupled to نصِّرِ مَن َاللَّهِ وَفَنِعَ قَرْبَ بَيْنِ II. 22. It hath been prepared for the unbelievers and LXI. 13. Ye shall have help from God and speedy victory (DM),] and of

وَأَوَّلٌ شُفَاطٌ عِبْرَةٌ مُهْرَافَةٌ * نَهَّلَ عِنْدَ رَسُمٍ دُارِسٍ مِنْ مَعْوَلٍ [by Imra al-Kais, And verily my cure is a tear shed: and is there any place of weeping beside an obliterated trace? (EM)),]
by Ḥassān ibn Thābit, *She soothes a young gazelle,* i. e. boy, at the door of Ibn 'Amir. And anoint thou the beautiful inner corners of thine eyes with collyrium (DM, Jsh)], and [29] (This is) Khaulān: and *wed etc.,* the full phrase being ُهُدَٰلَةُ خُولَانٌ الغَلْب* according to S: but in II. 23. the sense is regarded, as though *And they that have believed etc. shall have gardens: wherefore gladden thou them with the tidings of that were said;* in LXI. 13., says Z, the coupling is to ُتُؤْمَنُون* LXI. 11. [1] because i. q. أَمَنُواُ, [as though *Believe ye, and fight—God will recompense you, and help you—and gladden thou, (O Apostle of God,) the believers with the tidings (of that) were said (K)]; ُقَٰلُ الْهَلْلَٰلُ إِنَّ غَلْبًا* is neg., [i.e. and there is no use in weeping in this place (581) (EM),] as in ُقَٰلُ الْهَلْلَٰلُ إِنَّ غَلْبًا الْقُوْرُمُ الفَاسِقُونَ XLVI. 35. And *not any are destroyed save the transgressing people;* ُهُدَٰلَةً means *Mark thou Khoulān, [and wed,]* or the ُقَٰلُ الْهَلْلَٰلُ إِنَّ غَلْبًا ُوُقَٰلُ الْهَلْلَٰلُ إِنَّ غَلْبًا is merely illative; and ُقَٰلُ الْهَلْلَٰلُ إِنَّ غَلْبًا depends upon consideration of the preceding verses, and perhaps is coupled to a supplied imp. indicated by the sense, i. e. ُقَٰلُ الْهَلْلَٰلُ إِنَّ غَلْبًا.
(Then do thou likewise,) and etc. (ML). Coupling of the nominal to the verbal prop. and the converse are allowable [unrestrictedly, say some (ML)]; but with the only, says [F, as reported by (ML)] IJ (R, ML): and disallowed unrestrictedly, say others, IJ being reported to have said that

[God gave her in compensation a boy after that the locks hanging down over the temples were hoary, and the tooth decayed (Jsh)] is ag. to a suppressed [v.] expounded by the mentioned [i.e. (DM)]; which is the weakest of the three sayings (ML). Coupling of the single term to the prop. and the converse are allowable, when they become homogeneous by paraphrase: but coupling of the prop. to the single term is better than the converse, so that is better than ; especially when the prop. and single term are eps., so that and are not so bad as (R). Coupling of the v. to the n. [resembling the v., like the act. part. and the like (IA),] and the converse, [vid coupling of the n. to the v. occurring in the place of the n. (IA,) are allowable, [when the n. contains the
sense of the v. (R),] as in ['Āsim's reading فَلُقِّتُ الْأَصْبَاحُ وَجَعَلَ الْلِّيْلَ سَكِناً VI. 96. He hath sundered the bright gleam of the dawn from the darkness of the night, and made the night to be a source of rest, i. e. فَلُقِّتُ الْأَصْبَاحُ, and similarly صَفَّاتُ وَبِصْبُصِّ LXVII. 19. Spreading out their wings, and drawing them in, i. e. فَالْمَجْعَرَاتُ صَبَحًا (R), يَصْفَفُ (K), فَتُرَى بِنْقَةٍ C. 3.4. And whose people make a sudden raid at daybreak, and that stir up dust therein, [i. e. واللَّاتِي إِنْ المَسْقُوقَاتِ وَالْمُسْقُوقَاتِ وَاتَّرَضَوا (K),(عددٌ فَأَوَّلٌ فَأَوَّلٌ لله) the 17. Verily the men that give alms and the women that give alms, and lend unto God (IA), i. e. إنَّ الَّذِينَ أَ صَدَقُوا

بَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ (R, IA) He spent the night making her sup, i. e. smiting her, with a sharp sword keeping to the right course within her shanks, and going astray therefrom (J), i. e. وَيَجَزُّ (R), and

حَلَفَتْهُ يِمْهَا يَبْيِرَ عَدْرَةٍ وُجَّرَ عَطَارٍ يُسْتَحْرِقُ الْمَعْمَارُوا (IA) And I found him one day to be destroying his foe, and granting a largess requiring to be carried in boats, properly (J). Coupling is (1) to the letter; the o. f.,

83 a
as ليس زيد بقائي ولا قاعد، the condition of which is the
possibility of the op.'s governing the coupled, so that
زيد ما جانبي مي امرآة ولا زيد
must be in the nom. as
coupled to the place, because the red. مي does not govern
dets.: (2) to the place, as ليس زيد بقائي ولا قاعد، which,
according to critical judges, has three conditions: (a) the
possibility of its [i.e. of that place's (DM)] appearance
in chaste speech, as in this ex., where you may drop the
با and use the acc.; but the op. need not be literally
red., as last exemplified, on the evidence of

قَانِمُ لَمْ يَجِدَ مِنْ دُورِ عَدِيْانٍ وَلَا دَا
ودون معك تتزعُك العواذل

[by Labid (Jsh), Then, if thou find not from below
'Adnān a progenitor, and below Ma'add, let the censurers
restrain thee from boasting (DM)]: (b) originality of the
place, so that هذا ضرَّب زيدا وأخيه
is not allowable,
because the qual. fulfilling the conditions of government
is orig. op., not pre.; but the Bdd allow it on the
authority of

فَطَلَ طَلَةِ اللَّحْمِ مِنْ بَيْبِي مُنضِمٍ
قفَيَ عَرَأَ أَوْ تَبَيْنَ مَعِجَلٍ.
[by Imra al-Kais, And the cooks of the meat spent the day, some dressing slices of broiled meat laid upon live coals, or dressing boiled meat cooked in haste (BM)]; (c) existence of the requirer of that place, so that the following are disallowed, (a) اَنَّ زَيْدًا وَعُمَّرَ قَانِثًا, because the requirer of the nom. in زَيْدُ would be inchoation, i.e. denudation [24], which has ceased with the prefixion of اَنِّف; (b) اَنَّ زَيْدًا اَنْقَامَ وَعُمَّرَ [523], when you construe عمرُ to be coupled to the place [of زَيْدًا (DM)], not an inch, though some of the BB allow this; (c) هَذَا ضَرْبُ زَيْدَ وَعُمَّرَ and (d) ضَرْبِي ضَرْبُ زَيْدَ وَعُمَّرَ [according as you consider to be pre. to زَيْدُ as its ag. or obj. (DM)], both disallowed by fine scholars, because the n. assimilated to the v. does not govern the letter [of the ant. in the acc. or nom. (DM)] unless it b: syllar-throus or pronounced with Tanwin or pre. [to something else (DM)], but allowed by some on the authority of وَجَعَلَ اللَّيْلَ سَكِينَةً وَالشَّمْسَ وَالقُمَّ حَسَبَانًا VI. 96. And the maker of the night to be a source of rest, and the sun and the moon to be signs of reckoning and

ٍفَلَمْ تَفْيَدْ مِنْ تَمْهِيْدِ مَجَدَ وَسُوُدَدَ

[Thou lovedst praise, pleasant, renewed; so that thou wast not free from preparing of glory and supremacy (Jsh)]:
(3) to the imagination, as is allowable upon condition that prefixion of the imaginary op. be correct, and is good upon condition that its prefixion be frequent; so that [426] and

\[ \text{The wary, sturdy man is not bold in attack, nor valiant, if he be not a subduer of passion with rectitude (Jsh)} \]

are good, but

\[ \text{And I was not an author of tale-bearing among them, nor a mischief-maker among them, slanderous (Jsh)} \]

is not, because the ِپ is seldom prefixed to the pred. of ِکان، contrary to the pred. of ِليس، and ِما [503]: this coupling occurs in (a) the gen.; (b) the apoc., as Khl and S say on the reading of all but Abu 'Amr in LXIII. 10. [426], the sense of ِلا اكرتني فاضق and ِلا اكرتني فاضق being one, while Sf and F say it is a coupling to the place of ِلا اكرتني فاضق, as all say on the reading of the two brothers [Hamza and Ks (B, DM)] in VII. 185. [1] with the apoc., both of which sayings occur on ِثابرهنه آله [426];
(c) the nom., S saying that some of the Arabs say: "And Zaid Dahabiy and A'amer Dahabiy [523], because, the speaker's meaning being that of inchoation, he thinks that he said: "هم", [and "أنت"] [567]; (d) the acc., Z saying on generation "فسَنَاها باسْتَحْقَاقِ وَرَأْيِ إسْتَحْقَاقِ يَعْقُوب", XI. 74. And We gladdened her with the tidings of Isaac and after Isaac and Jacob "read with "يعقوب" in the acc., as though "owanā lāha wāsīm al-ngh" were said"; (e) the subj., as in the reading "نَفَدُوهُ", LXVIII. 9. [417] and they then deal gently in accordance with the sense "ودوا الى تدُهْسٍ" [571], and, it is said, in "فَاطِلَع" XL. 39. [411] and ascend, coupled to the sense "لَعَلَّي أَنْ أَبْلِغُ" [536]; (f) composite expressions, "وَمَنْ أِيَّاهُ إِنْ يَرْسَلُ الْرَّحْمَةَ مَبْشِرَاتٍ لَبِنْيَتِكُم" XXX. 45. [And of His signs is that He sendeth the winds, that He may give you glad tidings of rain, and that He may make you to taste (K, B)] being said to be constructively لَلزُّمنِ فِي أَنْ تَقْضَبِينَ حَقَّكَ Assuredly I will keep to thee until thou pay me my due is a case of coupling to the sense, since the subj., according to them, is by subaudition of "أَن", which with the v. is renderable by an inf. n. coupled to an
imaginary inf. n., i.e. ليكونن لزوم منى أو قضاء منك لحقى, whence XLVIII. 16. [415] in Ubayy's reading with elision of the ج، and like it is [411], i.e. لا تأكل سكاكا. In [416], if you put the apoc., the coupling is to the letter; and the prohibition is from each of the two [acts]: if the subj., the coupling, according to the BB, is to the sense; and the prohibition, according to all, [BB and others (DM),] is from union [of the two acts], i.e. لا يكين منك أكل سكاك مع شرب لبنى, [while separation is allowable (DM)]: and, if the ind. [539], it is commonly reputed to be a prohibition from the 1st and allowance of the 2nd, the sense being ولك شرب اللنبي, because, it being an inceptive [prop.], the neg. p. is not directed to it; while BD says that its sense is like that of the construction with the subj., but that it is after the manner of وانت تشرب اللنبي [416], as though he construed the to belong to the d. s., which is improbable, because of its prefixion in letter to the aff. aor. [80], and moreover is contrary to their saying; since they assign to each mood a [different] sense (ML). The coupled is in the predicament of the ant. [with respect to what precedes the ant., not with respect to the ant. itself, { for which reason الولهب is weak (R), provided that what requires the
predicament be not absent in the coupled, as in 

" يا رجل، " where is not in the predicament of 

" رجل " as to its being denuded of the ل, because what 

requires " رجل " to be denuded of the ل is the combination of 

the ل and voc. p., which is wanting in the coupled (Jm)}; 

or with respect to the ant. itself and something else, if 

the coupled be like the ant., for which reason the coupled 
must be uninfl. in " يا زيد وعمر " (49), because the 

Damm of the voc. is with respect to the voc. p. and to 

its being an aprotthetic det., but not in " يا زيد وعبد الله " 

(R, Jm)]: and therefore in " ما زيد بقائم ولا ذاهب عمر " 

or " قائم " only the nom. is allowable [in " ذاهب " , {as prepos. 

enunc. of عمر (Jm)}, the prop. being coupled to the 

prop. (R, Jm), not the pred. alone to the pred., because, 

while " باق " or " قائم " contains a pron., as being a deriv. pred., 

الذي يطير ذاهب عمر or " ذاهب عمر " does not (R)]; and " ذاهب عمر " 

[27, 540] is allowable only because the ف is illative 

(IH), not copulative (R, Jm), says IH (R), or illative 

and copulative, but making the two props. like one, so 

that the cop. in the 1st is sufficient, i.e. What flies, 

so that, or and consequently, Zaid becomes angry, is the 

fly (Jm). Difference in inflection is allowable when what 

is meant is known, as
being a syllepsis, since the sense of 

is not pardonable in firsts is often pardonable in seconds: hence Every sheep and her lamb are for a dirham,}{And what youth of war art thou, and neighbour thereof?

Many a man and his brother, and

XXVI. 3. If We will, We will send down upon them from heaven a sign, and etc. [449]; whereas is not allowable, nor nor nor nor

in the correctest [opinion (DM)], except in poetry, as

[by Ka‘nab Ibn Damra, If they hear an evil opinion, they spread it abroad joyfully as from me; and, whatever they
hear of good, they bury (T)], since كل [meant to denote totality of the individuals (117) (DM)] and أبي [116] are not pre. to a det. sing., and رب governs in the gen. only indets. [505], and in prose the v. of the condition is not an aor. when the corre. is a pret. [419]: and the poet [Al A'shâ (Jsh)] says

[If ye ride to fight, the riding of horses is our wont; or ye alight from your horses, verily we are a band of alighting (Jsh)], meaning, says Y, أو أنتم تنزلون, and coupling the nominal to the cond. prop.; and they say مرت I passed by a man whose parents were standing, not sitting, whereas قائمين لا قاعد إبراكا is disallowed (ML). What is coupled by the ف [539], the أر, or لم may precede the ant. by poetic license, provided that (1) it do not precede the op. : for which reason it does not precede (a) a reg. whose op. must be understood or attached to it, so that زيد ضربت [60] or البسي اياك [158, 163] is not said; (b) an inch. whose enunc. is postpos., whether preceded by an annulling p. or not, so that إما وعمرو زيد فمنطلة إيل [34 a
not allowable: (2) the ant. be not conjoined with or what is in its sense, so that or or is not said. Every pron. relating to the coupled by the or together with the ant. agrees with them both unrestrictedly: and or if the pron. is in the enunc. of the coupled together with the ant., some say that the enunc. must be suppressed from the 1st, as or 2nd, as ; but the rest allow the pron. to agree, which is the truth, as : and, if not in the enunc. mentioned, the pron. must agree by common consent, as . And as for , the pron., if you mean one of them, which is necessary in predicating of the coupled together with the ant., must be sing., as and in the non-enunc. ; and, if you mean both of
them, must agree, as

IV. 134. If he be rich or poor, God is nearer to them, i.e. to the rich and poor together, the pron. being sing. in

and they dispense to it only because relating to the بزاه sight: but the du. in the pron. relating to the n. coupled by أ you together with the ant. is not disapproved, even if what is meant be one of them, because أ and being often used in allowance, where the 2 matters may be united, becomes like the [543], for which reason

[by Abū Dhu‘aib al-Hudhali, And it, i.e. the case, was this, that they should not turn out camels to graze and that they should turn them out in it were equal; and the regions were dust-colored (Jsh)] is allowable, properly ريسرحوة (R). The ant. is sometimes suppressed (R, IA, ML), because of indication (IA), as أضرب بعصاك الحجر فانفعلرت II. 57.

Strike thou with thy rod the stone. (And he struck), and there gushed out, i.e. فضرب (ML), whence أفلم تكون إياك لتتلى عليك XLV. 30. (IA) What! (came not Mine Apostles to you,) and were not My wonders wont to be rehearsed unto
XXXIX. 12. [(Is the unbeliever better, or he that is devout in the hours of the night? (B), i. e. الكافر خير أم الخ (R), and, it is said, III. 136. [410] (Have ye known that Paradise hath been beset by things disliked,) or etc?')

being conj., i. e. إن أعلم أن الجنة حَقَّت بالكَلِّة أم الخ (ML). The con. [أو or (R)] is sometimes suppressed [without the coupled (R), in poetry (ML)], whence [the saying of Ḥuṭai'ā]

لأ أورا رجعت بالشام منزلا * بمل يبرّي جار شد ما اعتربا

Verily a man, whose kinsfolk are in Syria, (and) whose abode is in the sand of Yabrin, is a neighbour that is extremely outlandish, i. e. الدِّرَّة ومنزلا ; and, it is said, in [prose, as IM holds, whence (DM)]

I ate bread (and) meat (and) dried dates trans-
mitted by AZ, جعلها دِرْهَمًا ثَلَاثًا. Give thou him a dirham (or) two dirhams (or) three transmitted by Akh (ML), IX. 93. [80] (and) thou saidst, i. e. وَقُلْتُ (R, ML), says F (R), لَا يَسْتَوِى مَنْ كُنْتَ مِنْ آنَفَقَ مِنْ قَبْلَ الْقُتْلِ رَقاَتَلَ رَبِّهِ. LXXXVIII. 8. (And) some faces on that day shall be joyful coupled to وَجُوهُ يُومُتَنَّ نَاعَمَة. LXXXVIII. 2. Some faces on that day shall be downcast, and the reading [of Ks (B)] أنَّ الْمُنْسَبِينَ عَنْدَ اللَّهِ الْإِسْلَامُ. III. 17. (And) that the religion before God is Al-Islām coupled to لَا يَفْرِقُ بَيْنِ احْدَيْهِ مِنْ رُسُلِهِ. II. 285. We make not distinc-

tion between any of His Apostles (and God) and الوَذَّارُوْنَ امْتَنُوا بِاللَّهِ وَرَسُولٍ لَمْ يَفْرِقْنَ بَيْنِ احْدَيْهِ مِنْ هُمْ IV. 151. And they that have believed in God and His Apostles, and made not distinction between any of them (and God), i. e. وَبَيْنِ
as indicated by

And desire that they should make distinction

between God and His Apostles,

Garments that protect you from the heat (and the cold), i.e.

what is still (and what moveth), i.e. (ML),

whence their saying The rider of the she-camel (and the she-camel) are jaded, i.e.

or, whence

And unto Him belong

what is still (and what moveth), i.e. (ML),

whence their saying The rider of the she-camel (and the she-camel) are jaded, i.e.

or, whence

And whosoever of you is sick or upon a journey,

(and breaketh the fast,) upon &c. [18], i.e. (IA),

And, if ye be beset, (and quit your state of (R), ) send

ye whatever offerings be ready to hand, i.e. (ML), and

In the night praysest thou more, (or in the day)? in reply to "I pray by night and by day," i.e. (R): but suppression of and its coupled

is rare, as

In the night praysest thou more, (or in the day)? in reply to "I pray by night and by day," i.e. (R): but suppression of and its coupled

is rare, as

In the night praysest thou more, (or in the day)? in reply to "I pray by night and by day," i.e. (R): but suppression of and its coupled

is rare, as
by Abu Dhu'aib alHudhalî, *The heart called me to her* (verily I am a hearken to its bidding); so that I know not whether the pursuit of her be right procedure (or error) (Jsh)], i.e. *امِ غيَ بنع* (ML). There are 10 *cons.* (M). The *cons.* are [(1) such as associate the coupled with the ant. unrestrictedly, i.e. in letter and predicament, vid. (IA)] the, and the, the *ف* (IH),] and *ام*; [(2) such as associate in letter only, vid. (IA)] *لا*، *بل*، and *لكن* (IH, IA). The, the, the *ف*، *ثم*، and the *حتى* denote union (M, IH) of the coupled and ant. in a predicament: you say Zaid stands and sits, *بكر* is sitting, and his brother is standing, and *أقام* بشر وسافر. *بشار* abode, and *Khâlid* journeyed, thus uniting the two men in the coming, the two vs. in attribution to [the *pron.* of] Zaid, and the purports of the two *props.* in realization; and similarly I beat Zaid, then *‘Amr,* 'Abd Allah went away, and afterwards his brother, and *رأيت* القوم حتى *زیدا* I saw the people, even *Zaid*; then after that they differ (M).

§ 539. The *ام* [is (1) the *con.*, which (ML)] denotes union unrestrictedly (M, IH, IA, Sh, KN, ML), as
II. 55. And enter ye the gate, bowing down; and etc. [29] and Ⅶ. 161. [below] (M), not [necessarily (Sh)] involving order (IH, Sh), as in IV. 161. And inspired Abraham and Ishmael and Isaac and Jacob and the tribes; nor its reverse, as in IV. 161. And Jesus and Job, كما يجلي الى الكتاب والذين خلفه في كتاب الله الربع الحكيم XLII. 1. Thus doth the Mighty Wise God inspire thee and them that were before thee, and اقتني آربك واسبدي واركى III. 38. Obey thy Lord, and bow down, and lower thy head; nor simultaneity, as in ِفانجبينة ومى معة في الفلک المشعور تبVI. 119. And We saved him and them that were with him in the laden Ark and II. 121. And when Abraham was raising the foundations of the House, and Ishmael (Sh): (a) it couples the [thing to its (ML)] companion, predecessor, and successor (IA, ML), as ِفانجبينة وأصحاب السفينة XXIX. 14. And We saved him and the crew of the Ark, ولقد ارسلنا نوحا وابراهيم, LVII. 26. And assuredly We sent Noah and Abraham, and XLII. 1., these
two [last couplings] being combined in XXXIII. 7. And from thee and from Noah and Abraham and Moses and Jesus; and accordingly admits of 3 meanings (ML): means that they participated in coming; then, the sentence admitting of 3 meanings, that they came together, in order, or in the reverse of order, if one of the matters be especially intelligible, it is so from another indication, as simultaneity from II. 121., order from XCIX. 1--3. When the earth shall be convulsed with her convulsion, and the earth shall cast forth her chattels, [i.e. treasures (K, B) or corpses (B),] and man shall say, What aileth her?, and the reverse of order from XLV. 23. It [160] is not aught save our lower life: we die and we live predicated by the deniers of the resurrection (KN); but, says IM, it denotes simultaneity preponderantly, order often, and its reverse seldom: (θ) there may be between its ant. and coupled proximity, [as Zaid came at the rising of the sun, and 'Amr in the early morning (DM)]; or delay, as XXVIII. 6. Verily We will restore him to thee, and make him to be one of 85 a
the Apostles, the restoration being a little after his being cast into the river, and the Apostolic mission at the end of 40 years (ML): (γ) this is the opinion of most of the BB and KK; while some transmit from Fr, Ks, Th, Rh, and IDh. and some theologians say, that it denotes order: but the proof of the majority is its use where order is absurd, as

\[\text{تقاتل زيد والمال بين زيد وعمر وعمر} \]

and where the 2nd is before the 1st, as

\[\text{أعلى السقاء بكل أدنى عاقب} \]

أو جوطة قدح الوثق ختمها

[by Labid, I buy wine dear with every old blackish wine-skin or jar smereared with pitch, that has been broached, and whose seal has been broken (EM)], III. 38., and XLV. 23.: and, if it denoted order, II. 55. would contradict VII. 161., since the incident is one (R): (δ) the \(\) is distinguished from the rest of the cons by (a) coupling (a) [what is indispensable (ML), where the ant. is insufficient (IA)], as {\text{اختصم زيد وعمر}}), [which is one of the strongest proofs of its not importing order, whence

\[\text{جلست بيني زيد وعمر} \]

سوا على اثنتين ام تعددت (615) (ML)): (b) a suppressed \(\text{op.}\), whose \(\text{reg.}\) remains, [to another \(\text{op.}\), when one idea connects them (ML),] as

\[\text{كانوا هم اشد منهم قرة واثنا في الأرض} \]

XL. 22. They
were stronger than they in power, and (more numerous) in monuments in the earth, meaning as is said (B),} like

(K, B) And I saw thine husband in the fray, girl with a sword, and (carrying) a spear, i.e. whence and (N) [68], i.e. [IA, ML], their connecting [idea] being beautifying; but, if it were not for this restriction, would be a case in point, since the full phrase is

[82]: (c) the connected single term to the extraneous one when a cop. is needed, as مررت برجل [27], and زيدا [145] قائم زيد وابنها [62]: (d) the decimal number to the unit, [when they are compounded, and made one mmm. (DM),] as أحد وعشرون One and twenty: (e) eps. separated while their qualifieds are united [146], as

كبوت وما بنا بجل حزبي على ربعين مسلوب وبالي

[by Ibn Mayyada, Did I weep, when the weeping of a sorrowful man was not over two homes carried off and worn away, (but over their inmates)? (Jsh)]: (f) what ought to be dualized or pluralized, as in the saying of AlFarazdak
Verily the bereavement—there is no bereavement like it—is the loss of the like of Muhammad Ibn Yusuf and Muhammad Ibn Al-Hajjaj Ibn Yusuf (Jsh) and the saying of Abu Nuwas

[We abode in it a day and a day and a third and a day that the day of departure was a fifth to (Jsh)]: (g) the general to the particular, as 

رب أعفر لي وولأني ومس

دخل بيت مولى ومن خدا

LXXI. 29. My Lord, forgive Thou me and my parents and him that entered mine Ark believing and the believing men and the believing women: (h) the converse, as

وان أخذنا من النبي ميتاتهم ومن خدا

XXXIII. 7. And remember thou when We took from the Prophets their covenant and from thee etc. [above]; but until shares with it in this predicament, as 

Men have died, even the Prophets and

The pilgrims have arrived, even the walkers: (i) the thing to its syn., [the rectifier of the coupling being the difference of letter, in (444) (BS), as in]

فما ودان ودما ودما

I. 140. And have
not been weak because of what hath befallen them in the
cause of God, nor been frail! and

by 'Antara, Muyst thou be saluted as a ruin whose ac-
quaintance with its inmates has become old, and that has
become vacant and empty after the departure of Umm
AlHaitham! (EM)}, and similarly in the case of ns.

I complain

of my grief and my sorrow only unto God,

Those, upon them shall

be blessings from their Lord and mercy,

[by 'Adi Ibn Zaid al'Ibädi, And she gashed the skin of
his two veins in the inside of the two forearms; and he
found her saying to be a falsehood and a lie (Jsh)]; but

IM asserts that this sometimes occurs with اور, whence

And whoso commit-
teth a trespass or a sin, [which requires consideration,
because by the trespass may be meant what occurs unwit-
tingly, and by the sin what occurs wilfully (BS)]: (j) the
prepos. [appos. (DM)] to its [postpos.] ant., by poetic li-
cense [538], as [26]: (k) the gen. by vicinity,
as V. 8. [130. A.] with the ارجل, but (DM) governed in the gen. [by vicinity (B, DM) to the gen. (DM)]: (b) its coupled's admitting of the 3 preceding meanings, [order, its reverse, and simultaneity (DM)]: (c) its conjunction with (a) اما', as LXXVI. 3. [543]: (b) ل، if it be preceded by negation, and [negation of the predicament from the ant. and coupled by way of (DM)] simultaneity be not intended, as مَا قَامَ زَيْدٌ وَلَا عِمْرُو, in order that it may import that the act is negatived from the two of them jointly and severally, whence رَمَا أَموَاكِمْ وَلَا أَرَادَكُمْ بِالَّتِي تَقْرِبُكُمْ عِنْدَنَا زَلْفَى XXXIV. 36. Nor are your goods, nor your children, what shall bring you near before Us with nearness; in which case the coupling, according to some, is a coupling of props. by subaudition of the op., but, as commonly reputed, is a coupling of single terms: when, however, one of the 2 conditions is missing, ل may not be introduced, so that قَامَ زَيْدٌ وَلَا عِمْرُو is not allowable, while لَا الصَّالِبِينِ 1. 7. Nor of the erring [545] is allowable only because غير [498] contains the sense of negation, and
[Wherefore go thou away: for what youth is among men, that intensely black darknesses have preserved from his death, nor wiles? (Jsh)] only because the sense is there is no youth that etc, like XLVI. 35. [538]; nor Importing negation of the disputing together from the two of them jointly and severally, it would import that disputing together was applicable to one person, whereas (DM) it denotes simultaneity only, while in XXXV. 20. 21. And the blind and the seeing are not equal, nor the darknesses and the light, nor the shade and the hot wind; nor are the living and the dead equal the 2nd, 4th, and 5th [547] اب are red., because of the freedom from ambiguity, [it being known that equality is only between two, while the 1st and 3rd import negation of equality between every two jointly and severally (DM)]: (a) ولکن رسول الله XXXIII. 40. But the Apostle of God [545]: (2) and (3) 2 s followed by the ind. or nom., (a) the of inception, as XXII. 5. [416], [416] with the ind. [538], VII. 185. [1] also with the ind., واتقوا الله ويعملكم الله II. 282. And fear ye God. And God teacheth you, and [418]: (b) the of the d. s., which is prefixed to the nominal prop., as
and is named the [79,80] of inchoation, [because of its prefixion to an inch. (DM)]: $\ddash$ and the ancients render it by $\ddash$, not meaning that it is in the sense of the latter, since the $p.$ is not syn. with the $n.$, but that it with what follows it is a restriction of the preceding $v.$, as $\ddash$ is; not by $\ddash$, because this is not prefixed to the nominal prop.: an ex. of it when prefixed to the verbal prop. is $\ddash$ [1]; and, when preceded by a prop. d. $s.$, it admits, according to him that allows multiplicity of the $d. s.$ [without coupling, there being no dispute as to its allowability with it (DM)], of being copulative. [the prop. after it being a d. $s.$ (DM),] and inchoatival, as $\ddash$ II. 34. Get ye down, one of you being a foe to another, and ye having, or while ye have, in the earth a place of abode: (4) and (5) two $\ddash$ s followed by the acc. or subj., (a) the $\ddash$ of the concomitate obj., as $\ddash$ [68], which does not govern the acc., contrary to the opinion of Jj; nor occur in the Revelation with certainty, the $\ddash$ in X. 72. [68] in the reading of the Seven admitting of being that and of coupling a single term to a single term by subaudition of a pre. $n.$, i. e. $\ddash$ and (the affair of) your companions, or a prop. to a prop. by subaudition of a $v.$, i. e. $\ddash$ [68] (b) the $\ddash$.
prefixed to the aor. governed in the subj. because coupl'd to an [inf. (DM)] n., plain, as رُبَّس عِبَادَةٌ [418. A.]; or paraphrased, [by which he means the inf. n. apprehended from the preceding sentence (DM),] provided that negation or requisition precede the ٰو, which the KK name the ٰو of diversion, [because it diverts the aor. from the ind. to the subj. (DM),] but which does not govern the subj., contrary to their opinion, as III. 136. and ٰلا تَنَّهِ ٱلِّغَرْبَةِ [411]: but the truth is that this [ٰو pre-fixed to the aor. governed in the subj. because of the coupling (DM)] is the con. ٰو : (6) and (7) two as followed by the gen. [506, 505]: (8) ٰو whose inclusion is like its exclusion, vid. the red. [449], authorized by the KK, Akh, and many.

XXXIX. 73. Until, when they shall come to it, its gates shall be opened being thus explained on the evidence of the other text [ٰحتِّى أَذَا ٱلْجُرُّوَا وَفَتَتَتِّحَ ٱبْنَاهَا ٰلا تَنَّهِ ٱلِّغَرْبَةِ XXXIX. 71.], or the red. being, as is said, the ٰو in [the next words] وَقَالَ خَزَنَتِهَا its keepers shall say; and similarly ٰلَمْ إِسْمًا وَتَلَّةً لِّلْمُجَبَّرِينَ وَنَادِيَتَهُ إِنَّ ۖ يَا إِبْرَاهِيمْ XXXVIII. 103. 104. And when they yielded to the command of God, he threw him down upon [504] the side of the forehead, and We called to him, saying [569, 570], ۚ OAbraham, or and he threw etc., We etc., the 1st or 2nd being said to be red.; while the redundance is evident in 36 a.
[by Wa'la Ibn Al‘Harith alMakhzumi, Then what is the case of him whose bone I strive to set from watchfulness, when he intends from his witlessness the breaking of me, i.e. of my bone? (Jsh), because the aff. aor. occurring as a d. s. is not connected by the ـ (80) (DM),] and

[And assuredly I looked kindly at thee in the assemblies, all of them; and lo, thou helpest him that wrongs me! (Jsh)]: (9) the ـ of 8, mentioned by many philologists, like H, and weak GG, like IKhl, and commentators, like Thi, who assert that the Arabs, when they count, say 6, 7, and 8, to notify that 7 is a complete number, and what follows it an inceptive number: they cite as evidence of that سُيَقُولُونَ. ثَلَثةٌ رَابِعُهُم كَلِبِهِم وَيَقُولُونَ خَمْسَةَ سَيْفِهِم (a) كُلِّيْهِم رِجُمًا بَالْشِّيْبِ وَيَقُولُونَ سَبْعَةً وَثَامِنَهُم كَلِبِهِم XVIII.

21. They will say, (They were) [29] 3, that their dog made to be 4; and they will say, (They were) 5, that their dog made to be 6, guessing at the unknown; and they will say, (They were) 7, that their dog made to be 8; (b) XXXIX. 73., since ـ is said in the text of
Hell, because its gates are 7, but in the text of Paradise, because its gates are 8; (c) the penitents, the worshippers, the praisers, the fasters, the lowerers of the head, the bowers down, the bidders of good, and the forbidders of evil, since it is the 8th qual.; (d) Muslims, believers, obeyers, penitents, worshippers, fasters, matrons, and maidens, though correctly this, occurring between 2 eps. that serve to divide those who contain all the preceding qualifications, is not susceptible of ellipse, since matronhood and maidenhood are not united, whereas the of 8, according to him that recognizes it, is suitable for ellipse: (10) the prefixed to the epithetic prop. to denote corroboration of its [id. (DM)] adherence to its qualified, importing that the latter's qualifyability by it is an established matter: this, is authorized by Z and his imitators, who thus explain certain passages, in all of which the is the of the d. s., as II. 213. [464], XVIII. 21. [Or hast thou seen the like of him that hath passed by a city that is empty, whose walls are fallen down upon its roofs? (B)]
and XV. 4. [78], the permissive of the d. s. 's occurrence to the indet. in this [last] text being 2 matters, one peculiar to it, vid. precedence of the neg., and the 2nd common to the rest of the texts, vid. prevention of qualificativity, since the d. s., when prevented from being an ep., may occur to the indet., for which reason it occurs thereto when preceding it, as جَلَّاءُ الدَّارِ عَالَمًا رَجَل, and when prim., as هَذَا خَاتَمُ حَدِيدًا [83]; and the preventive of qualificativity being 2 matters, one peculiar to it, vid. conjunction of the prop. with لَا [94], and the 2nd common to the rest of the texts, vid. its conjunction with the : (11) [161]; (12—15) [497] (ML). Sometimes they answer the inquirer with the neg. لَا, and then follow it up with benediction, so that the sentence is transmuted into malediction, as it is related that Abu Bakr, seeing a man in whose hand was a garment, said to him "Wilt thou sell this garment?", and he said لَا عَاكَبَ اللَّهُ, on which Abu Bakr said "Wherefore saidst thou not لَا عَاكَبَ اللَّهُ No: and God grant thee health?" Ej says, I asked Mb about the cause of the appearance of the, in our saying سِبْحَانَكُ اللَّهُ وَبَصِيرٌ; and he said to me, I asked Mz about what thou hast asked me about, and he said, The meaning is سِبْحَانَكُ اللَّهُ وَبَصِيرٌ سِبْحَانَكُ Iextol Thy perfection, O God; and with praise of Thee (do Iextol Thy perfection) (D). Some say that سِبْحَانَكُ اللَّهُ
is one prop., the 
being red. [orig. ]
and some that it is two props., the 
being copulative, and the op. of the 
being suppressed, i.e. 
while the 
denotes accommodation or instrumentality according to both of these two sayings (DM). In VII.3. [126] is [a d. s. (K)] coupled to 
[a d. s. (B)] being suppressed 
when coupled to a d. s. before it (K), because deemed heavy on account of the combination of 2 cons., since the of the d. s. is the con. borrowed for a cop. (K, B), so that 
Zaid came to me walking, or (when) he was riding is a chaste sentence (K). Suppression of the of the d. s. has been previously mentioned in [80] (ML).

§ 540. The and necessarily involve order: except that the necessitates the existence of the 2nd after the 1st without delay, and with delay, the texts VII.3. [126] and 
And verily I am wont to forgive him that repenteth and believeth and doeth good, then is rightly directed being attributed to the fact that, when
He has destroyed it, the chastisement is judged to have come upon it, and to the continuance and subsistence of the being rightly directed; while what is coupled by must be part of the ant., either its most excellent, or its lowest, as [539], or as [M]. The ف denotes union, order, and succession, and then union, order, and delay, as [M] then اذ Elsa انشرة LXXX. 21. 22. Maketh him die, then burieth him; afterwards, when He willeth, raiseth him (Sh). The ف indicates posteriority of the coupled to the ant., when [the former is] continuous with the latter, and posteriority of the coupled to the ant., when [the former is] discontinuous [from the latter], as [LXXVII. 2. Who created everything, then made its creation symmetrical and XXXV. 12. And God created you from dust by creating Adam from it, afterwards from sperm by creating his posteriority from it (IA). The ف [is (1) copulative: and (ML)] denotes (a) order (IH, ML), (a) of idea, as Zaid stood, then ‘Amr; (b) of mention, which is [often (DM)] a coupling of a detail to a summary, as XI. 47. And Noah called upon his Lord, and said, My Lord, Verily my son is of my family, &c., [but not
always, as XXXIX. 74. (below) (DM) : (b) succession, which is in everything according to [the custom in (MA)] it, as خُلْقُ البِضَّة فِي غَدَان I entered AlBasra, then Baghdad, when you tarry not in AlBasra, nor between the 2 cities, [but the journey is continuous (DM),] and XXII. 62. [411] (ML) : (a) if the ف couple a single term to a single term, it imports that the connection of the coupled with the meaning of the v. referred to it and to the ant. is after the connection of the ant. with it without delay, as قَامُ زِبَدُ ُعمرو, i.e. The standing of 'Amr was realized subsequently to the standing of Zaid without interruption: but, when the ف is prefixed to consecutive eps., the order, if the qualified be single, is in their inf. ns., as in [157], i.e. الَّذِي يُصِبْحُ قَبْعَمُ فِي جُرْبُ ; and, if the qualified be not single, is in the connection of what is indicated by the op. with their qualifieds, as is the case in prims., as in their saying on the prayer of the congregation يَقُدِّمُ الْأَقْرَأُ نَ أَلْقَأْهُ نَ أَلْقَأْهُ ﱡالْهَجْرَةُ ﱡفَالْآسَ ﱡفَالْأَصْبَعُ رِجْهَا The best reader shall be made leader, then the best theologian, then the earliest in forsaking home, then the oldest, then the brightest in face: (b) if it couple a prop. to a prop., it imports that the purport of the prop. after it is subsequent to the purport of the one before it without interruption, as قَامُ زِبَدُ ُعمرو Zaid stood, then 'Amr sat: but in coupling props. it sometimes imports that the one mentioned after it is a
sentence subordinate in mention to the one before it, not that its purport is subsequent in time to the purport of the one before it, as انخلوا اواب جهم خالدين فيها فنش مثوى المتكررين XXXIX. 72. Enter ye the gates of Hell, about to abide eternally in it: and most evil be the abode of the proud, (Hell) and وارثنا الأرض نتبروا من الجنة حيث نشاء فنعم أجر الحاملين XXXIX. 74. And made us to inherit the land, dwelling in whatever place of paradise we will: and most excellent is the recompense of the workers, (Paradise) [below], since mention of blame or praise of the thing comes correctly after mention of the thing; and of this cat. is the coupling of the detail of the summary to the summary, as XI. 47. and I answered him, and said, At thy service, because the position for the mention of the detail is after the mention of the summary, whence VII. 3. : (c) it is not incompatible with the ف’s importing order without delay that the 2nd in order should be completely realized in a long time, when the 1st of its parts succeeds what precedes, as XXII. 62., since the earth’s becoming green commences after the descent of the rain, but is completed in a long time, so that the ف is put from regard to the fact that there is no interruption between the descent of the rain and the commencement of the becoming green (R): (c) illativeness, which is prevalent in the coupling (a) a prop., as فكره موسى فقضى
XXVIII. 14. And Moses smote him with his staff; and consequently he killed him and consequently the bellies from it, and consequently drinking upon it from boiling water: but sometimes in that [coupling of prop. or ep. (DM)] the ف denotes mere order, as فُرِّضَ إِلَيْهَا أَهْلَهُمْ فَنَجَآَ بِعِجْلٍ سُمِّيَ فَقُرِبَ إِلَيْهِمْ I.I. 26. 27. And he went away privily to his family, and brought a fat calf; and he set it before them and they saw it and they praised it. XXXVII. 1—3. By the Angels expanding their wings in the air, then driving the clouds along, then rehearsing an exhortation (ML): the ف is exclusively distinguished by coupling what is not fit to be a conj., because devoid of the pron. of the conjunct, to what is fit to be a conj., because comprising the pron., as Al-Dhahabi [27,538], because the ف, indicating illativeness, enables the cop. to be dispensed with (IA): (2) [419,32] (ML): the non-copulative ف also is not devoid of the sense of order; which is the one named
the ف of illativeness, and is peculiar to props. : (a) it is prefixed to what is an apod., (a) with precedence of the cond. word, as

If thou meet him, honour thou him and

من جايك فاعلة

Whoso comes to thee, give thou to him; (b) without it, as زيد فاضل فاكرمة Zaid is excellent: then honour thou him, which [construction] is recognizable by the fact that the cond. إذا may be supplied before the ف, the purport of the preceding sentence being made its prot., and is frequent in the Kur'ān and elsewhere, as

ام لهم ملك السماوت والأرضي وما بينهما

خليتقوا في الأسباب XXXVIII. 9. [Or to them belongeth the kingdom of the heavens and the earth and what is between them? (If that belong to them,) then let them ascend the avenues (B) and

قال إذا خير منه خلقته من ناز رخلخت من طيب تال فاخرج منها

XXXVIII. 77. 78.

He said, I am better than he: Thou createdst me of fire, and createdst him of clay. He said, (If this pride be in thee,) then go thou forth from it, i. e. إذا كان عندك هذا الكفر فاخرج : but it is often i. q. the ل of causation, when what follows it is a cause of what precedes it, as

فاخرج منها نائب رجيم

XXXVIII. 78. Then etc: for verily thou art accursed; so that this is prefixed to what is the prot. in sense, as the 1st is prefixed to what is the
apod. in sense (R): [thus] the ف of illativeness is prefixed now to the caused, as
being then sometimes called the ف of deduction, whence the ف prefixed to the correl. of the condition; and now to the cause, being then i. q. the ل of causation, as XXXVIII. 78. (DM): (b) there being no incompatibility between the illative and copulative, it is sometimes illative, and nevertheless couples a prop. to a prop., as
If thou come to me, I shall honour thee, since, if it were copulative, what follows it would be a condition, and the correl. would be needed, and similarly
Verily etc. [1]: therefore pray thou to thy Lord [below]; (b) merely copulative, as
And Who hath brought forth the pasture, and made it after its greenness dried up, black; (c) both [illative and copulative], as XXVIII. 14. and II. 35., whence the في in [22] (BS): (3) red., [its inclusion in the sentence being like its exclusion (ML) with regard to the original sense intended
from the sentence, which is not incompatible with its importing 
corroboration and confirmation of the sense (DM): 
this \( \text{ف} \) occurs (a) in the place of the \( \text{ف} \) of illativeness, 
but is not it; and imports premonition that what follows it 
is as inseparable from what precedes it as the apod. from the 
prot., vid. with the \( \text{إذا جاءَ} \) not implying condition, as 

\( \text{زمك الله} \) والقلم ورايت الناس يدخلون في ديني الله إلّا 

\( \text{ف.csrfع} \) CX. 1-3. When the help of God shall come, and 
the conquest of Makka, and thou shalt see men entering 
into the religion of God in hosts, except thou God's perfe-
tion: (b) elsewhere (R), its redundancy, though not 
authorized by S, being allowed (a) in the enunc. by Akh 
unrestrictedly (below); and by Fr, Am, and many with 
the restriction that the enunc. be a command or prohibi-
tion, as (29,538) saying, Khaulân, wed thou &c. 

and 

لوزع موضع أم بكور * انتم فانظر لا يذك تصير

| by 'Adî Ibû Zaid al' Ibâdî, \text{Will evening be a time of fare-
well for thy last journey, or morning? Thou, consider 
thou at which of those two times thou wilt pass away
(Jsh)}, to which Zj attributes \text{تُليد وقعة} XXXVIII. 

57. \text{This, let them taste it, and as}} Zaid beat 
thou not him: (b) as IB says, \{whether it be in the enunc. or 
not (DM),\} by all our school (ML), i. e. the BB, except S
When he warded off my blow with a hand whose bulk was huge, I left the exposed part of its skin dangling (Jsh)], because the ف is not introduced in the correl. of لَا، contrary to the opinion of IM [206]. The ف (1) in بل الالله فاعبد XXXIX. 66. Nay, (whatever betide,) God worship thou, or Nay, God worship thou, or Nay, (mark thou,) and worship God is (a) [the cop. of] a correl. to اما ابكة فاعب، supplied, according to some, [i.e. ابكة فاعب، (DM), like XCIII. 9. (593)]; (b) red., according to F; (c) copulative, according to others, the o.f. being تنبة فاعب الله، and then suppressed, and the acc. put before the ف, in order that the ف may not occur at the beginning: (2) in خرجت فادا الامس [204] is (a) red., inseparable, according to F, Mz, and many; (b) copulative, according to IJ, [coupling a verbal to a verbal prop., according to the sense, i.e. خرجت فعاجات حضور الامس or زمی حضوره or وقت حضوره (DM)]; (c) merely illative, like the ف of the correl., according to Zj, [i.e. importing that there is consequence between what precedes and what follows it, whether what follows it be consequent
upon and caused by what precedes it, or the converse (DM),] to which must be attributed, according to me, CVIII. 1. 2. and Come thou to me, for verily I honour thee, since the originative is not coupled to the enunciatory prop., nor the converse [538]. The is said to be (4) inceptive, as [417], i.e. [Hast thou not, i.e. Thou hast, asked &c., for it speaks (AAz)], and similarly [by AlHutai'a, Poetry is hard, and tall is its ladder. When he that knows it not climbs it, his foot slips with him to the bottom: he means to make it chaste Arabic, and he makes it barbarous (Jsh)], i.e. : whereas the truth is that the in all of that is copulative, but that what is intended to be coupled is the [verbal (DM)] prop. [to the verbal prop. (DM)], not the v. [to the v.], [for which reason the v. is not apocopated in the 1st verse (DM), Thou hast asked &c., and it speaks.] the ant. in this [text and (DM) last] verse being . [يَقُولُ
and (DM) [while the GG supply ḥuo چُدِّيف only to explain that the v. is not intended to be coupled (ML), not that it is a nominal prop. coupled to the verbal (DM).]

[for which چُدِّيف is said, like چُدِّيف grave (ML), is {only (R)} a con. : and (R,ML) denotes [association in predicament and (ML)] (1) order and delay (IH, ML) and posteriority, for which reason S says on مَرَت یُزید ْنَم ْعَمرو I passed by Zaid, and afterwards 'Amr that the passing is two passings (R); but all these meanings are disputed: (a) Akh and the KK assert that it sometimes occurs red., not being copulative at all; and attribute to that ِحَتَى اِذَا ضَاءَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحَبَتَ وَضَاءَتْ عَلَيْهِمُ انفِسَمُهُمُ وَظَنُّوا انْ لَا مَلِكَةَ مِنِ الْلَّهِ اِلَّا الَّذِي ثَمَّ تَابَ عَلَيْهِمْ IX. 119. Until, when the earth became too strait for them notwithstanding its spaciousness [571], and their souls became too strait for them, and &c. [440], He turned again unto them with grace to repent and

أرَأَيْتُ إِذَا أَصْبَحْتُ أصْبَحْتُ ذَا هُوَى
فَنِمَّ إِذَا أَمَسِيتَ أَمْسِيتُ غَادِرًا

[below], by Zuhair, [I see myself, when I enter upon the morning, enter upon the morning possessed by passion, and, when I enter upon the evening, enter upon the evening going away from that passion (DM)]: (b) some dis-
pute its necessarily involving order, on the authority of

XXXIX. 8. [He created you from one person, i.e. Adam, and made therefrom its mate, i.e. Eve, the creation of Eve not being after that of the posterity (DM),] and apparently it does occur in the place of the

[below] : (a) Fr asserts that delay sometimes fails, on the evidence of your saying ـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

What thou didst today pleased me: then what thou didst yesterday was more pleasing, because in that denotes order of enunciation, and there is no delay between the 2 enunciations, while IM holds ـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

That following hath He charged you with—peradventure ye will beware of error and schism—then We gave Moses the Scripture to be an instance of that [enunciatory order (DM)]; and apparently it does occur in the place of the

ـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

[by Abū Duwād, Like the shaking of the Rudaini spear below the cloud of dust, when it (that shaking) runs through the internodal portions of that spear, and forthwith the whole of it (that spear) is agitated (Jsh)], since the shaking, when it runs through the internodal portions of the spear, is succeeded by the agitation, which
VI. 1. Praise be to God, Who hath created the heavens and the earth, and made the dark-nesses and the light, yet with Whom [177] they that disbelieve make the idols equal! [and they]...
where his own reign is put first because it is most peculiar to him, then his sire's reign, then his grandsire's, the object being to arrange his claims to eminence in order, the most peculiar, then the [next] most peculiar: so that it is like the ف in XXXIX. 74. [above]. The ف and تُمَّ تُمَّ sometimes denote mere *gradation in climax*, [indicating that the 2nd is more emphatic than the 1st (K, B on LXXIV. 20.)], even if the 2nd be not subordinate in mention to the 1st, vid. when the 1st is literally repeated, as واللَّهُ ثُمَّ واللَّهُ and [134] (R), like

(K) And I have not committed any offence towards them that I knew, save that I said, O Sarha, be thou safe! Yes, and be thou safe! again, be thou safe! again, be thou safe! (I salute) with three salutations, even though thou speak not (T). تُمَّ تُمَّ is treated like the ف and و (1) by the K.K as to the allowability of the subj. in the aor. conjoined with it after the v. of the condition [and, says Dm, after the apod. likewise (425) (DM)]; while AlHasan's reading
IV. 101. And whoso goeth forth from his house, fleeing to God and His Apostle, and afterwards death overaketh him, his recompense hath fallen upon God with [the v. of (DM)] 

in the subj. [by subaudition of أَنَّ (K, B, DM), the inf. n. paraphrased from it and its conj. being coupled to an inf. n. apprehended from the v. of the condition, i. e. مَيْلَ يُقِعُ خَروْجَةَ مِهاجرَةٍ ثُمَّ ادْرَاكُ الْموْرَتَ لَ فَقُدْ وَقَعَ اللَّهُ (DM),] is cited as evidence in their favor: (2) by IM [as to the subj. in the aor. (DM)] after requisition [411], so that he allows in the Prophet's saying لا يَبْلُغَ أَحَدُكُمْ فِي الْعَالَمِ الدِّيْنَ الَّذِي لا يَجِرُّي ثُمَّ يَغَتَّسُ مَنْهُ Let not any one of you piss in standing water, which flows not. Albeit he shall wash himself from it three moods, (a) the ind. by construing the full phrase to be ثُمَّ هُوَ يَغَتَّسُ, which mood is the one transmitted, [and requires مَيْلَ to be inceptive, not copulative, otherwise an enunciatory would be coupled to an originative prop. (DM)]; (b) the apoc., and afterwards wash himself, by coupling to the position of the v. of the prohibition, [because it is uninfl. in the place of an apoc. (DM)]; (c) the subj., by giving ثُمَّ, says he, the predicament of the, of union, meaning only as to the subj., not as to the simultaneity also (ML).

These three ps. occur red. according to Akh; while the BB explain away such passages wherever possible, to
preserve the *p.* from redundancy:—(1) the , as in XXXVII. 103. [539] : (2) the , as in أَرَّأَيْتُ أَنَا فِي [above], say some ; while Akh allows Zaid is standing on the evidence of وَرَأَيْتُ أَنَا [29], and the لَّا لِجَنَّةَ أَلْغُ in إِبَة خَرَاسُة أَلْغُ [98] is red. according to the BB, not the KK : (3) فِي [as in IX. 119., says Akh (R). ] is like فِي (IH), i.e. in order and delay. In my opinion, however, there is no delay in حَتَّى; but the copulative حَتَّى imports that the coupled is the part surpassing the other parts of the ant. in strength or weakness: while, the connection of the v. governing the ant. and coupled ns. with what follows حَتَّى being sometimes anterior to, and sometimes in the midst of, its connection with the other parts, as تَُرْقَى اَللَّهُ كُلَّ أَبْيَلِّي حَتَّى أَتَمَّ. God has taken to Himself every father of mine, even Adam and مَاتُ النَّاسِ أَلْغَ, objective order also is not intended to be regarded, as delay is not regarded, in it; but what is regarded in it is order of the parts of what precedes it subjectively, from the weakest to the strongest, as in مَاتُ النَّاسِ أَلْغَ, or from the strongest to the weakest, as in قَمَّ الْحَاجُّ أَلْغَ (R). حَتَّى denotes union and extreme, i.e couples what is an extreme in excess or paucity in either sensible or id. quantity (Sh). حَتَّى is like the [as to the inclusion
of what follows it in the predicament of what precedes it (R), importing *unrestricted union* (I), except that [(1) it must contain the sense of *ending*: (2) it must be preceded by a thing having parts, which thing must be expressed, in order that it may be coupled to, as (R):] (3) its coupled must be [(a) an explicit *n.* , not a *pron.* (below): IHKh mentions that, but I have not met with it from any one else (ML):] (b) part of the ant. [collection, as *أَكْلَتْ السَّكَة*; or *whole*, as *أَكْلَتْ السَّكَة* حتى رأسها I ate the fish, even its head (ML)]; or like part of it, [as *أَعْجَبْتَيْنِي البَجْرَة* حتى حديثها The damsel pleased me, even her discourse, whereas *حتى* ولدها is disallowed, because *حتى* is introduced only where the {conj. (DM)} *etc.* (a8) might be introduced (ML); or part of what the ant. indicates, as in

الَّيْلَةِ السَّحِيفَةِ كَيْ يُطْخِفَ رَحْلَةٌ والزَّائِدُ حَتَى نُحِيَّةَ القَانُونْا

(501), because the sense of *اللهُ التَّامِم* is *He threw away the whole of what was with him* (R): (c) an extreme of the ant. (R, I, ML) in excess or deficiency (ML), as [combined (ML)] in

قُوْرُنَاكُمْ حَتَى الكُمْلَةُ فَانْتَمِ * تَهابُونَا حَتَى بَلِينَا الأَصَافِرَ (I, ML) We have conquered you, even the valiant armed men; so that ye stand in awe of us, even our smallest sons
(Jsh): (d) precise, so that you do not say جَارٌينِي الْقُومِ حَتَّى رَجُلٌ, because it is a limit, so that there is no sense in making it vague (R): (4) when it couples to a gen., the genitival op. is [preferably (R)] repeated, to distinguish it from the prep. [حَتَّى] مَرْتِ بِالْقُومِ حَتَّى بَزَيدٍ. [IKhz mentions that unrestrictedly; but IM restricts it by the condition that حَتَّى should not be necessarily copulative, as in جُونُ يَمْنَاكُ نَافِضٌ فِي الْخُطْطِ حَتَّى بَانِسيُّ دَايُ دِانَةً بِالْإِسْلَامِ وَرَيْبا. [The bounty of thy right hand has been lavished upon creation, even a wretch that has habituated himself to evil-doing (Jsh), where it must be copulative, because it is not replaceable by إلى (DM)], which is good (ML)]: (5) [it may be said that (R)] it does not couple props. (R, ML), being in such places inceptive (R), because its coupled must be part, or like part, of the ant., and that is practicable only in single terms (ML). It may be prefixed to the pron. [above], as رَأَيتِ الْقُومِ حَتَّى أَيَّاكَ وَجَارِنيِ الْقُومِ حَتَّى أَنتَ and مَرْتِ بِالْقُومِ حَتَّى بَكَ (R). Coupling by حَتَّى is rare; and the KK disallow it altogether, attributing such as مَرْتُ وَأيْتُهمُ حَتَّى أَيَّاكَ جَارِ الْقُومِ حَتَّى أَيْبُوكَ and مَرْتُ وَأيْتُهمُ حَتَّى أَيَّاكَ جَارِ الْقُومِ حَتَّى أَيْبُوكَ to the fact that حَتَّى is inceptive, and that
what follows it is [governed] by subaudition of an op. (ML), i.e. and and and

§ 541. and ام, or اما denote [attachment of the
predicament to (M)] one of the 2 (M, Z, IH), or more
(Z, R, Jm), things (Z, IH) mentioned (M), when [that
one is (Jm)] vague (IH), i.e. not specific to the speaker
(Jm): except that اما and ام occur in enunciation, com-
mand, and interrogation; and ام, when conj., only
in interrogation, while the disj. occurs [in interrogation
and (Z)] in enunciation also, as إنها لأبِل ام شاء Verily it
the body (AA)] is camels: nay, (it is) sheep [543]
(M, Z).

§ 542. The distinction between ام and ام in
Is Zaid or 'Amr with thee? and ام
[543] is that in the 1st you do not know
that either of them is with him; whereas in the 2nd
you know that one of them is with him, but do not know
him specifically (M). Where the case as to ام and the
conj. ام in interrogation is dubious to you, render ام by
[that requires reply (543) (ML)] is specification, [so
that, when \( \text{أزيد عندك أم عمر} \) is said, the reply is \( \text{Zaid} \) or \( \text{Amr (ML)} \), not \( \text{Yes} \) or \( \text{No (IH, ML)} \); while \( \text{لا} \) in Dhu-r-Rumma's saying

\[
\text{تقول عجوز مدرجى متروحاً}
\]
\[
\text{على بابها من عند أهل رغادياً}
\]
\[
\text{أدر زوجة بالبصرة أم ذو خصومة}
\]
\[
\text{رك لها بالبصرة العام ثابياً}
\]
\[
\text{فقلت لها لا أن أهل جبيرة}
\]
\[
\text{لاكشبة الدنم جبيعا ومالياً}
\]
\[
\text{وما كنت من ابترني في خصومة}
\]
\[
\text{ارجع فيها يا ابنة القوم قانيها}
\]

[Says an old woman, by whose door is my walk when going at evening from my family and when going at morning, (Art thou) a possessor of a wife in the city or a party to a lawsuit, for which I see thee tarrying in Al-Baṣra the year? Then said I to her, \text{No}: verily my family are neighbours to the sand heaps of AdDahndà, all of them, and my property; nor have I been, since thou hast seen me, in a lawsuit, wherein I plead, O daughter of the people, before a judge (DM) is not a reply to her
question, but a refutation of what she imagines, vid. the occurrence of one of the 2 matters, his being a possessor of a wife and his being a party to a lawsuit (ML): (2) to the disj. is Yes or No, because it is an inceptive interrogation (R): (3) to or after interrogation is (a) Yes or No, [because أزيد عنك or عمرك means Is one of them with thee, or not? ; (b) specification, because it is a reply and addition (ML)]. And you say الحسن أو الحسين أنظر إبنا الصنفية Is AlHasan or AlHusain more excellent, or [Muhammad Ibn ‘Ali known as (Nw)] Ibn AlHanafiya?, [meaning Which of the two, vid. of one of them two and Ibn AlHanafiya, is more excellent? (R)]; the reply being One of them two (R, ML) according to us, and Ibn AlHanafiya, according to the Kaisaniya, but not AlHasan or AlHusain: because the question is not as to the more excellent out of AlHasan and Ibn AlHanafiya, nor out of AlHusain and Ibn AlHanafiya; but one of them, not specified, is coupled with Ibn AlHanafiya (ML).

§ 543. ار and اما are said to denote in enunciation doubt, [making vague, and detail (R)]; and in command giving option and allowance (M, R). ار is a con., for which the moderns mention meanings extending to 12:—

1 doubt, as ليشنا يوما or بعض يوم XVIII. 18. We have tarried a day or part of a day: (2) making vague, [which is the speaker’s concealing his meaning from the hearer.
XXXIV. 23. And verily we or you are upon a right course or in manifest error, the evidence being in the 1st [and 2nd (DM)] 


[We or you are they that have found the truth: then alienation from good to the false claimants, and estrangement! (Jsh)]: (3) division, as The word is a noun or a verb or a particle, as IM mentions in his smaller metrical treatise, [the Alfiya (DM),] and in the exposition of the greater, [the Kafiya (DM)]; or rather, as he afterwards says in [his last work (DM)] the Tashil and its exposition, separation divested of doubt, making vague, and giving option, which [bare separation (DM)] he exemplifies by IV. 134. [538] and II. 129. And they say, Be ye Jews or Christians, this, says he, being preferable to the expression division, because the use of the in division is better, as [509], though or occurs in


[by Ja'far Ibn 'Ulba alHarithi, And they said, We have two plights that there is no escape from, the fore parts of spears pointed for thrusting or chains (T, Jsh)]; but, as expressed by others, detail, which they
exemplify by II. 129., since, the sense being And the Jews say, Be ye Jews; and the Christians say, Be ye Christians, or denotes detail of the summary in قَالُوا: (4) giving option, when or occurs after requisition, and before what union is disallowed in, as Marry thou Hind or her sister; while the learned exemplify it by V. 91. And its expiation shall be a feeding of ten poor persons with food of the middling sort of what ye feed your families with, or their clothing, or a freeing of a neck and [the sense being requisitive, i. e. let it be expiated and let him make atonement (DM),] notwithstanding the possibility of union, because union of the feeding, clothing, and freeing, each of which is an expiation, and of the fasting, alms, and sacrifice, each of which is an atonement, is not allowable, but one of them occurs as an expiation or atonement, and the rest as an independent good work excluded from that: (5) allowance, when or occurs after requisition, and before what union is allowable in,
Learn thou theology or grammar; while, when the prohib. ُ isn't prefixed, the doing of the whole is disallowed, as لَا تَلْمِحُ مِّنْهُمْ أَنَا، أَوْ كَفُوُّا LXXVI. 24. Nor obey thou of them a sinner or an unbeliever, as is likewise the predicament of the prohibition prefixed to giving option; but IM mentions that أً mostly denotes allowance in comparison, as لَا يُقَطِّعُ عَلَى كَالِبِّرَةٍ أَوْ أَشْدَدْ فَسْوَة II. 69. So that they were like stones or harder, and quantification, as نَكَبُ قَابِلٍ تَوَسِّعُ أو أَدنِى LIII. 9. And &c. [128], or less; so that he does not hold it to be exclusively preceded by requisition: (6) unrestricted union, like the ل, as [many of (BS)] the KK, Akh, and Jr say, on the evidence of [XXXVII. 147. (below) and they exceed (BS),]

وَقَدْ زَعَمَتْ لَيْلَةٌ بَيْنِي فَاجِرٌ لِّنَفْسِي نَقَاهَا أو عَلَيْهَا نُجُورُهَا by Tauba [Ibn Al Hümayyir, And Laila has asserted that (the ب being red.) I am profligate. For my soul will be its piety, and against it its profligacy (SM)],

جَاهِلَ الْخَلاَفَةِ أَوْ كَانَ لَهُ قَدْرًا كَمَا آتَى رَبَّهُ مَوْسِعًا عَلَى قُرْنٍ by Jarîr, [He came to the Khilâfa, and it was decreed to him, as Moses came to his Lord according to decree (Jsh),]

[538], وَكَانَ سَيَّابٌ آَلِهٌ.
Leave thou the road, and shun the places named Armām: verily in them are Aktal and Rizām, two footpads that crack pates, that have not left to an owner of grazing camels a place of abode (Jsh)], and [516], [while the evidence of the verse of Ka'b

How noble she is as a mistress! If she were true to her promise, and if the counsel were accepted, (her qualities would be perfect, or she would be noble)! is perhaps plainer (BS)]; and, as many, among them IM, strangely mention, i. q. 

Nor upon yourselves that ye eat from your [children's (DM)] houses, nor the houses of your fathers, whereas this [أو (DM)] is the same as that [which denotes i. q. the و (DM)], while ي occurs [in the expression by which they expound it in the text (DM)] only to corroborate the preceding negation, and to prevent the imagination that the negation is attached to the aggregate, not to each one: (7) digression, like لب، allowed (a) by S
upon 2 conditions, precedence of negation or prohibition and repetition of the op., as IU transmits from him, which is confirmed by his saying on LXXVI. 24. that, if you said 

"nay, obey thou not an unbeliever," the sense would be subverted, meaning that it would become a digression from the 1st prohibition, and a prohibition from the 2nd only; (b) by the KK, F, IJ, and IB unrestrictedly, upon the evidence of

[591], by Jarir, [What is this that thou thinkest about a household that I have become distressed by, not having computed their number save by means of an accountant? They were eighty: nay, they added eight. But for the hope of thee, I should have massacred my children (Jsh),] and the reading of Abu-Sammāl اَو كَلَّا اَلَّغ و كَلَّا اَلَّغ II. 94. but, so often as etc! [581], whence, says Fr. وَأَرْسَلْنَا إِلَى مَائَةٍ آلِفٍ أو يُزِيدُونَ XXXVII. 147. And We sent him unto an hundred thousand: nay, they exceed, and, say some, وَمَا اِمْرُ السَّاعَةِ الْأَلْفُ الْأَصَابُّ أَو هَٰذُ الأَقْبَرْ XVI. 79. Nor is the matter of the hour aught but like the twinkling of the eye: nay, it
is nearer and II. 69. nay, harder: (8) i. q. ﷲ in exc., as

I know not whether he greeted or bade farewell, [said of him that says to his friend “Peace be upon thee!”, and then bids him farewell and departs (DM),] as H [in the D] and others say: (11) condition, as ﷲ ﷲ I will assuredly beat him, live he or die, i. e. if he live after the beating, and if he die, as ISh says:

The truth, however, is that ﷲ is orig. applied to denote one of the two, or more, things [541], which is what the ancients say: and it sometimes comes to denote i. q. ﷲ or the ﷲ; but the rest of the meanings are imported from something else (ML), like the circumstances of the case, e. g. doubt from the speaker’s perplexity (DM). The Hamza of ﷲ is sometimes pronounced with Fatḥ, [as related by Ktb (R); and its 1st ﷲ is sometimes changed into ﷲ (ML), with Fatḥ and Kasr of the Hamza, as more than one say, though they mention no instance except with Fatḥ (DM)]. It is compounded of [the cond. (DM)] ﷲ and [red. (DM)] ﷲ, according to S; the ﷲ being sometimes suppressed [by poetic license (R), while the ﷲ remains (DM)], as
by AnNamir Ibn Taulab [al-Ukli (ID, NW)] as Sahabî, The thundering clouds (either) of summer-rain or of autumn-rain have watered him (the mountain goat), so that he will not lack being satisfied with drink (Jsh), i.e. اما من صيف واما من خريف (ML): but, as others say, it is simple (R, DM). An اما before the ant. is necessary [544] with a، اما (R); and allowable with او (IH), as اما او. Sometimes the 1st is dispensed with [in poetry; but is supplied in accordance with the ordinary usage (R)], as

by Dhu-rRumma, We are broken-hearted afresh (either) because of a home, acquaintance with the inmates of which has become old, or because of dead ones, whose apparition has visited our minds (Jsh)], i.e. اما بدار, [and اما (ML)]: and sometimes the 2nd is omitted, [because of the mention of what supplies its place (ML),] as

فَأَمَّا أَنْ تَكُونَ أَخِي بَعْضٌ فَأَهْدَى مَنْ غَيْبٍ مِنْ سَمِينِهِ
وَأَخَالُكَ وَاتَّخِذْتُكَ عَدْؤاً اَنْقِيَكَ وَتَتَقَيَّنِي
(R, ML), by AlMuthaikkib al'Abdí, Then do thou either be my brother in truth, so that I may know from thee my lean from my fat: and, if not, then reject thou me, and take me as a foe, I shunning thee, and thou shunning me (Jsh). The ۵ is inseparable from the ۶th; but sometimes it occurs without a ۶۶, as

[544] (R), by AnNuḥaif alJadhami, O would that our mother, the sole of her foot were turned up, i.e. she died, and went either to Paradise or to Hell-fire! (Jsh). The ۵th (DM) اما [which is the con. (544) (DM)] has ۵ meanings, [which may be referred to the ۶th also, because of the inseparability of the two (DM),] (1) doubt, as جاونى اما زيد واما عمر Whatsoever Zaid or 'Amr came to me:

(2) making vague, as واخرون مرجوني لام الله اما يعذبونهم واما ينور عليهم IX. 107. And others are reserved for the command of God: either He will punish them, or He will turn again unto them with forgiveness: (3) detail, as انا هدینا السبيل اما شاکرا واما كفورا LXXVI. 3. Verily We have guided him to the way, whether, or either, about to be thankful, or about to be unthankful, both being in the acc. as presumptive ds. s. [to the ۶۶ (K,B) in هدیناه (K)]: but the KK allow this اما [in the text (DM)] to be the cond. اما and red. ۵۶; while the BB, says Mkk, do not allow the ۶۶ to come next to the cond. instru-
ment, unless the n. be followed by an expos. v. [23,591], as IV. 127. And, if a woman (fear, if) she fear, to which JSh retorts that, the understood [v.] here being ْكانَ, [since the sense is If (he be) thankful, (he will be rewarded); and, if (he be) unthankful, (he will be punished) (DM),] it is like [98]:

(4) giving option, as

[506]

XVIII. 85. Do thou either punish, or do good to them, [constructively افعل ِ اما انى ابتذل ِ فيهم ِ حسنًا (DM):]

(5) allowance:

as Learn thou either theology or grammar; but many [apparently with reason (DM)] contest the attributability of this meaning to اما (ML).

is (1) conj. [538], which is preceded by the Hamza (a) of equalization (R, IA, ML), as LXIII. 6. [581] (R, ML), whence سوا علینا اجزعنا ام صبرنا XIV. 25. Alike will it be for us whether we be impatient or be patient (IA, ML), i.e. التجهز والصبر (K, B), but not Zuhair's saying [1] for the reason given below (ML); (b) of interrogation (R, J, DM), supplying the place of أي (IA), whereby together with ام specification is sought (ML), as [542] Is Zaid
with thee, or 'Amr? [i.e. 'Amr] Which of them two is with thee? (IA)] : but this Hamza [of equalization or supplying the place of (IA)] is sometimes suppressed [when there is no fear of ambiguity (IA)], as in [the reading of Ibn Muḥaisin II. 5. (28) and (IA)]

لَعْمَرُكَ مَا أَدْرِي رَأَيْتُ كَنَتْ دَارِيَةً
بِبِسْعَ رَمْيِيِّ الجُمْرِ أَمْ بُشَابَيٍّ

[583] (R, IA), by 'Umar Ibn Abī Rabī'a, By thy life, I know not, even though I be knowing, (whether) with seven pebbles they pelted the heaps of stones or with eight (J), i.e. (IA), [below], and

كَذَبْتُ عَيْنِيَّ أَمْ رَأَيْتُ بِواَضِطَاءٍ
غَلْسُ الْظَّالِمِ مِّنْ الرَّبِّ خَيْرَانَ

[by AlAkhṭal, Did thine eye play thee false, or didst thou see in Wāṣīt in the last shades of night an apparition of ArRabāb? (Jsh)]; though not often (R): ḍam is named conj. in the two sorts, because what precedes and what follows it are not independent one of the other; and is named equivalent also, because it is equivalent to the Hamza in importing equalization in the 1st sort, and interrogation in the 2nd: but the 2 sorts differ in that (a)
the 1st does not require a reply, because the meaning with it is not interrog.; and the sentence with it admits of being pronounced true or false, because it is enunciatory: whereas the 2nd is not like that, because the interrogation with it is real: (b) the 1st occurs only between two props. renderable by single terms, and (a) verbal, as [in LXIII. 6., etc. (DM),] above; (b) nominal, as in

[And I reck not after my losing Mālik whether my death be distant, or it be now befalling (Jsh)]; (c) dissimilar, as in VII. 192. It will be alike to you whether ye summon them or ye be silent: whereas the 2nd occurs between (a) two single terms, mostly, as in LXXIX. 27. Are ye or the heaven harder to create?, [ašh being an enunc. constructively posterior to the two us. coupled together (DM)]: (b) two props. not renderable by single terms, and (a) verbal, as in

[by Ziyād Ibn Ḥamal atTamīmī, Then I arose because of the phantom, terrified; and it made me sleepless: and I said, (Journeyed) she (by night), journeyed she by night, or did a vision revisit me? (T, Jsh)], according to the
preferable opinion that [670] is ag. to a suppressed [v.] expounded by سرت nominal, as in

لا عين 

شعبة ابن سهم ام شعبة ابن منقر

(by AlAswad Ibn Ya'fur, By thy life, I know not, even though I be knowing, (whether) Shu'ail be son of Sahm or Shu'ail be son of Minkar (Jsh)], orig. اشعث with the Hamza and Tanwin, which are suppressed by poetic license, and similarly in Zuhair's verse above, [constructively ام هم نساء or (they be) women (DM),] what makes ISh erroneously hold it to be of the 1st sort being his imagining that the sense of interrogation is not intended in it at all, because of its incompatibility with the v. of knowledge, whereas the reply is that علمت ازيد قائم means I knew (the reply to) "Is Zaid standing ?", and similarly ما انتم تخلقنون ان نحن الخلقون ; علمت (r) dissimilar, as لVI. 59. (Create) ye, create ye it, or are We the creators?, also according to the preferable opinion that انتم is an ag. (ML): (2) disj., which [is preceded by (a) mere enunciation,as 

م تنزل الكتاب لا ريب فيه من رب العالمين 

 togayr XXXII. 1. 2. Alif—Lam—Mim. The revelation of the Scripture — there is no doubt about it — is from the Lord of the worlds. But they say, He hath
( 510 )

forged it; (b) a Hamza not denoting {real, but disapprobatory (DM)} interrogation, as أَلْهَمُ أَرْجُلَ يَمْشُونَ بِهَا امْلَهُمْ أَيْدَيْ بِيْطَشْرُونَ بِهَا VII. 194. What have they feet that they walk with? Nay, have they hands that they assault with?, since the Hamza in that, denoting disapproval, is equivalent to negation, after which the conj. does not occur; (c) an interrog. other than the Hamza, as هل يَسْتَرَى الْأَعْمَى وَالبَصِيرَ امْهُلْ تَسْتَرُى الْطَّلُوماتَ وَالنَّورَ امَّ جَعَلَلَ لِلْهُ شَرَكَةَ XIII. 17. (581) Are the blind and the seeing equal? Nay, are the darkneses and the light equal? But they have believed God to have partners: and (ML) denotes digression (R, IA, ML) from the 1st sentence (R), insep-arably (ML), like بل, [indicating (a) that the 1st occurs by a blunder (R),] as أَنْهَا الْغَيْبَةُ, [i.e. بل أَهْيَا شَأْنُ, nay, (is it) sheep? (541) (IA); (b) transition from one sentence to another, not emendation of blunder, as أُمِّ اِنْتِهِ فَمَا يَخْلَقَ بَنَاتَ XLIII. 15. But hath He gotten from what He createth daughters? (R), and XXXII. 2. (R, IA), i.e. بل يُتْرُوْلَوِنَ (IA): and sometimes implies also [the sense of the Hamza of (R)] (a) interrogation, as أَنْهَا الْغَيْبَةُ; (b) disapproval, [as أُمِّ يَقُولُونَ افْتِرَأُواْ قَلْ نَآتَواْ بِسُورَةٍ مِثْلَهَا X. 39. But say they, He hath forged it? Say thou, Then bring ye a chapter like it (R): and sometimes not, [as
XLIII. 51  Nay, I am better than this fellow, who is abject, since interrogation has no meaning here; and similarly, when it is followed by an interrog. (R), as XIII. 17., [the 1st \( \text{\text{ا}} \text{\text{م}} \) denoting mere digression (DM)] because an interrog. is not prefixed to an interrog., and the 2nd because the meaning is to enunciate of them belief in the partners (ML),

LXVII. 20.  But who is this that shall be a host for you?, and

\( \text{ا} \text{\text{م}} \) ـ \( \text{كيف} \) ـ \( \text{كيف} \) ـ \( \text{كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ـ \( \text{ كيف} \) ～(R, ML), by Ufnūn at-Taghlabī (Jsh), How have they requited 'Amir evil for their deed?  Nay, how requite they me evil for good?  But how profits what the she-camel that smells the young one, yet refuses to yield her milk, is liberal with (ـ\text{ وهو} ـ\text{being dependent upon} ـ\text{تحت التي} ـ\text{as} i.q. ـ\text{تنمع}) a fondling of a nose when the milk is begrudged? (DM): the conj. \( \text{\text{إ}} \text{\text{م}} \) is followed by the single term and prop., contrary to the disj., which is followed only by the prop. having both terms expressed, or one supplied, as
sometimes admits of being conj. and disj., whence

Say thou, Have ye gotten with God a covenant? Then God will not fail to keep His covenant. Or, or Nay, say ye against God what ye know not?, where Z [followed by B] says that ام may be equivalent [to the interrog. Hamza (B)] or disj. [i. q. بل انقولون (B)], and the saying of AlMutanaabbi

أحد أم سدس في أحد. ليبلتنا المنوطة بالتنادي

i. e. One, or six in one, is our little night linked to the day of resurrection?, the Hamza being suppressed before أحد, or One is—nay, (it is) six in one, or nay, (is it) six in one?—our etc: (3) red., mentioned by AZ, who says that انا تبصررون أم انا خيير XLIII. 50. 51. And see ye not? I am etc. [above] is constructively انا تبصررون انا while the redundance is evident in

يا ليبت شعيرو لا منجى من الهمم

ام هل على العيشي بعد الشيب من ندم

by Sä'da Ibn Ju'ayya [al Hudali, O would that I knew —and there is no place of escape from decrepitude— whe-
§ 544. The distinction between اَلَا and اِلَّا is that with اَلَا the sentence begins [according to outward appearance (DM)] with certainty, and afterwards doubt [or something else (ML)] supervenes, [for which reason اَلَا is not repeated (ML)]; whereas with اِلَّا it is from the first founded upon doubt (M, ML) or whatever else اِلَّا is put to denote, for which reason اِلَّا must be repeated [543] except in an extraordinary case (ML). F and Jj do not allow that اِلَّا is a con., because the 1st is prefixed to what is not coupled to anything, while the 2nd is conjoined with the con. اَلَا (R). The 2nd اِلَّا is a con. according to most [of the GG (DM)]: but Y, F, and IK assert that it is not a con., like the 1st; and IM agrees with them, because of its in-separability in most cases from the con. اَلَا (ML), whereas a con. is not prefixed to a con. (DM). The truth is that the اَلَا is the con., and اِلَّا denotative of one of the 2 things [541], not copulative; while the اَلَا in such as اِنَّمَا اِلَّا [543] is supplied (R). But there is no dispute that the 1st اِلَّا is not a con., because of its intervention between (1) the op. and reg., as اَلَا زِيَاء وَا مَا عَمُرو (2) 2 regs. of the op., as اَلَا زِيَاء وَا مَا عَمُرو, [the 1st reg. being
the [DM]; (3) the ant. and its subst., as أَتَىٰ أَنَّ كَمْ رَأَى مَا يَعْدُونَ إِنَّ الْعَذَابَ وَإِنَّ السَّاعَةَ XIX. 77. Until, when they see what they are threatened with, either chas-tisement or the hour. The XIX. 26. And, if thou do see of mankind any one is not one of the kinds of لَّا أَمَّا تَرَى مِنَ الْبَشَّرِ أَحَدًا لَّا أَمَّا ; but is the cond. المَّا [589, 612] (ML).

§ 545. بل and لكُن are alike in that their coupled is contrary to the ant. (M). بل, and لكُن denote [reference of the predicament to (Jm)] one of the 2 things, [the coupled and ant. (Jm)], when specific (IH). بل denotes negation of what is affirmed of the 1st (M, Z). بل [has 3 conditions:—(1) it (ML)] is preceded by (a) affirmation, [as جَاءَ زِيدُ لَّا عُمَروُ Zaid came, not 'Amr (IA, ML)]; (b) command, [as اضْرَبْ زِيدًا لَّا عُمَروُ Beat thou Zaid, not 'Amr (IA, ML)]; (c) vocation (IM, ML), says S (ML), as مَا جَاوِنَى زِيدُ لَّا عُمَروُ [49]: but not by negation, as جَاءَ مَا زِيدُ لَّا عُمَروُ (IA): (2) it is not conjoined with a con.: so that in مَا جَاوِنَى زِيدُ لَّا عُمَروُ the con. is بل, and بل a refutation of what precedes it; and in مَا جَاوِنَى زِيدُ لَّا عُمَروُ [547, 566] the con. is the بل, and بل a corroborati...
contains another preventive from coupling by ۲١١، vid. precedence of negation; and both [preventives] are combined in I. 7. [539] also: (3) its ant. and coupled are opposed one to the other, so that جاودني رجل لا زيد is not allowable, because the name of man is applicable to Zaid, contrary to the opinion of Zji, who allows جاودني رجل لا امرأة A man came to me, not a woman. [Some add a 4th condition, vid. that its ant. and coupled should be single terms, not props.; but the truth is that it does couple props. that have a place in inflection, as ۳٣٣٣ ۳٣٣٣ ۳٣٣٣ ۳٣٣٣ whereas زيد يقوم لا يقع, whereas ۳٣٣٣ ۳٣٣٣ ۳٣٣٣ ۳٣٣٣ is not allowable (DM).] It may couple to the reg. of the prct. v., contrary to the opinion of Zji, who allows قام زيد لا عمرو, but not عمرو زيد لا قام: Imra alKais says

كلن دنارا حلقت ببئونه عقاب تنوين لا عقاب القوايل (ML) As though Dithar (the herdsman of Imra alKais), the eagle of mount Tanufa had soared away with his milk-camels, not the eagle of the little hills AlKawa'il (Jsh). بل denotes digression (M, Z, ML) from the 1st, whether denied or affirmed (M, Z): then, (1) if it be followed by a prop., the meaning of the digression is (a) annulment, as وقالوا اتخذ الرحمى ولدا سبعانة بل عبان مكرمٍ XXI. 26. And they said "The Compassionate hath gotten offspring." Extolled be His perfection!
Nay, (they are) honored servants, i. e. بل هم عباد, and ام يقولون إِنَّهُم بِجَنَّةٍ بل جاهِمٍ بالحَقِّ
XXIII. 72. Or say they "He hath a devil"? Nay, he hath brought unto them the truth; (b) transition from one subject to another, as قد افلِس من تركُوا وذكرَ اسم رَبِّهِ فَصَلِيَّ بِذِي تَوَّرُونَ الحَيَةُ LXXXVII. 14—16. He hath prospered that hath purified himself, and celebrated the name of his Lord, and prayed: but ye prefer the present life and ردَّنَا كِتَابٌ يَنطَق بِالحَقِّ وَهُمْ لا يَظَنُونَ بِذِي تَوَّرُونَ الحَيَةُ XXIII. 64. 65. And We have a record that speaketh the truth, and they shall not be wronged: but their hearts are in an abyss: and in all of that it is an inceptive p., not copulative; while another ex. of its prefixion to the prop. is بل ربَّ بلدٌ [515], since the full phrase is بل ربَّ بلدٌ الحَيَةُ XXIII. (2) if followed by a single term, it is copulative: then, (a) if preceded by command or affirmation, as اضرب زيداً بل عمرو Beat thou Zaid: nay, 'Amr and came Zaid stood: nay, 'Amr, it makes what precedes it to be like the unspoken, so that nothing is predicated about it, and [makes (DM)] the predicament to be attributable to what follows it; (b) if preceded by negation or prohibition, it confirms what precedes it in its state [of negation or prohibition (DM)], and assigns the contrary [affirmation or command
(DM) to what follows it, as \( \text{Zaid has not stood, but 'Amr and } \text{Zaid is not standing: nay, not sitting (DM)} \). Let not Zaid stand, but 'Amr. But Mb and AW allow it to transfer the sense of negation or prohibition to what follows it; and, according to their saying, [\( \text{Zaid is not standing: nay, not sitting (DM)} \) and \( \text{but (he is) sitting (DM)} \)] are correct [108, 146], while the sense is contrary: and the KK disallow its being used to couple after anything but negation and its like, [e.g. prohibition (DM),] Hsh saying that \( \text{is absurd; and their disallowance of that notwithstanding their vast stock of quotations is a proof of its rarity.} \) \( \text{is added before it to corroborate (1) the digression after affirmation, as} \)

\[ \text{[Thy face is the full moon: no, nay, it would be the sun, if eclipse or setting were not ordained for the sun Jsh]:} \]

(2) the confirmation of what precedes it after negation; but IDh disallows the addition of \( \text{after negation, which is of no account because of} \)

\[ \text{[} \text{] [Hajj, and beyond Thawâh, it is enough.} \]
[And I forsook thee not: no, but forsaking and distance protracted not to an appointed term increased me in fondness (Jsh)]. אִנּוּ, (1) if followed by a sentence, [i.e. prop. (DM),] is an inceptive p. merely importing emendation, not copulative: and may be used (a) with the ז, as XLIII. 76. [166]; (b) without it, as

by Zuhair, [Verily Ibn Warqá, his hasty fits of passion are not feared: but his shocks in battle are dreaded (Jsh)]:

(2) if followed by a single term, is copulative, provided that it be (a) preceded by negation or prohibition, as מَا قَامَ زَيْدٌ لَكِنُ عُمَّرٍ Zaid has not stood, but 'Amr and لا يَقُمُ زَيْدٌ لَكَنُ عُمَّرٍ Let not Zaid stand, but 'Amr; so that, if you say ثَانَا زَيْدٍ Zaid stood, and then put לְكַנֶךָ, you make it an inceptive p., and therefore put the prop., saying לְكَنُ عُمَّرْ لَمْ يَقُمُ but 'Amr stood not, while the KK allow by coupling, which has not been heard:

(b) not conjoined with the ז, as F and most of the GG say; while some say that it is not used [as a con. (DM)] with the single term except with the ז: and [agreeably with these two theories] (a) in such as מَا قَا مَ زَيْدٌ لَكِنُ عُمَّرٍ is, (a) as Y says, not copulative, [but denotative of
emendation (DM),] while the  cặp a single term to a single term; (β) as IM says, not copulative, while the  coppia a prop. partly suppressed to a prop. wholly expressed, the full phrase, says he, in  ما قامِ أمَّ الله،  'Amr (has stood), and in XXXIII. 40.  وَلَكِنَّ قَامَ عَمَّرَ  but (he is) the etc, because the  coppia a single term to a single term that is contrary to the coupled in affirmation and negation, whereas the two props. coupled together [by the ] may be contrary one to the other in that respect, as  قامَ زيدُ وَلَمْ يَقِمَ عَمَّرُ; (γ) as IU says, copulative, while the  is red., inseparable; (δ) as IK says, copulative, while the  is red., not inseparable:  ما مَرَتُ بِرجلِ صَالِح لِكِنَّ طَالِمَ (6) has been heard with the gen. through (α) coupling, say some, I have not passed by a good man, but a bad; (β) a supplied prep., say others, i.e.  لَكِنَّ مَرَتَ بِطَالِمَ but (I have passed by) a bad (ML).
CHAPTER V.

THE NEGATIVE PARTICLES.

§ 546. They are ان, لَا, لَمِ, لا, ما (M).

ما denotes negation (1) of the present, [in the aor. or nominal prop. (AA),] as ما يَفْعَل He does not [and ما زَيْدٌ منْطَلاَقُهُ (M, AA) or منْطَلاَقُهُ (38), according to the two dials. (M)]; (2) of the past approximate to the present, as ما نَفَعَ He has not done (M, Z). ما, (1) if prefixed to the nominal prop., is made by the حِيْجَازِيُّ, ثَهَامِيُّ, and نَجَدِيُّ to govern like ليسَ on known conditions, as XII. 31. and LVIII. 2. [107]; but is extraordinarily compounded with the indet., by assimilation to [the generic neg. (Jsh)] ل [547], as

وَمَا بَعْسٌ لَوْ رَدَتْ عَلَيْهَا تَجْهِيَةُ

قَلِيلٌ عَلَى مَنْ يُعْرِفُ الصَّحِيقَ عَابِهَا

[And no harm is that she has returned to us a salutation whose fault is small according to him that knows the truth, being its sub., uninf. with it upon Fath, in the place of an acc., and لَوْ رَدَت its pred., i. e. ردَهَا (DM)]: (2) if prefixed to the verbal prop., does not govern, as وَمَا
Nor do ye expend save from seeking the face of God; while in [the preceding words] And whatsoever bounty ye expend, (it is) for yourselves and [the succeeding words] And whatsoever bounty ye expend, it shall be fully repaid unto you is cond. [180], as is proved by the ف in the 1st and by the apoc. [of the correl. (DM)] in the 2nd. When it negatives the aor., the latter becomes a pure present according to the majority; but IM refutes them with X. 16. Say thou, It will not be for me to change it, to which it is replied that the condition of its denoting the present is absence of a context to the contrary. The reg. of an op. conjoined with the neg. م [498] must be posterior [to the op., because م has the first place unrestrictedly, in (the correl. of) an oath or not, as م ضرب زيد عمرا والله ما ضرب زيد عمرا, so that may not precede the op. in the two exs., contrary to لا (547) (DM)]. Suppression of the neg. م in the correl. of the oath is mentioned by IMt: while IM, citing

[Then by God, what ye have obtained and what has been obtained from you are (not) equivalent, proportionate,
nor approximate (Jsh)], says that its o. f. is مَا مَا نَلْتَمْ; and then supplies the ellipse in some of his books with the neg., and in some with the conjunct, ما (ML).

§ 547. ل denotes negation (1) of the future, as لَ يَفْعَلْ He will not do: (2) of the past, [upon condition of repetition (Z),] as فَلا صَدَقَ وَلا صَلَى LXXV. 31. For he believed not, nor prayed; [and sometimes when not repeated, as لَ فَعَلَ He did not (Z), and

وُلَدَ کَانَ فِی جَارِیتِهِ لَا عَهْدُ لَهُ فَلَوْ امْرُ سَبِّی لَا فَعَلَةً (M, AA), by Ibn Al‘Aṣif al‘Abdî, And he was among his female neighbours unscrupulous: then what (62) evil matter did he not؟ (SM, Jsh)]: (3) general, [i. e. of the genus of what it is prefixed to, being then named the generic neg. لَ (AA),] as لَ رَجُلٌ فِی الْمَدَارِ Not a, or No, man is in the house: (4) not general, [i. e. of an individual of the genus of what it is prefixed to (AA), as لَ رَجُلٌ فِی الْمَدَارِ وَلَا امْرَأَةٌ A man is not in the house, nor a woman and لَ زِيدٌ فِی الْمَدَارِ وَلَا عُمْرُ Zaid is not in the house, nor ‘Amr (M)]:

(5) of command, as لَ تَفَعَّلَ Do thou not, which is named prohibition: (6) of prayer (M, Z), as لَ رِأْعَکَ اِلْلَهُ God keep thee not (M), which is named deprecation (Z). ل is (1) neg., which is of five kinds, (a) op. like لَ [99], vid.
when negation of the genus unequivocally is intended by it, in which case it is named exemptive, [because it indicates exemption from that genus as respects the negation of the predicament from its individuals (DM)]: (a) the acc. appears in its sub. only when the latter governs the gen., as

by Abu-Ṭayyib [al-Mutanabbi, And not a robe of glory, other than the robe of Ibn Ahmad, upon any one is aught but patched with ignominy (W)]; or nom., as لا حسنًا لا خيراً لا طالعًا جعلًا حاضرًا, whence 

[because زيد is in the place of an acc. (DM),] and

[1] (β) this لا differs from لا in 7 ways:—(a) it governs only indets. [100]: (b) its sub., when not op., is uninfl., because, as some say, it implies the sense of the totalistic [99]; or because, as others say, it is compounded with لا [546] after the manner of خمسة عشر: (c) its pred. is governed in the nom., when its sub. is aprothetic, as لْ رْجل قائم, by what the enunc. was governed in the nom. by before its prefixion, [vid. by the inch., i.e. رجل (DM),] not by it, [because لا is compounded with the sub., so that they become like one word, and occupy the place of the inch., but by reason of its composition is too weak to govern
the pred. (DM)]: so says S, but Akh and the majority disagree with him [36]: (d) its pred. does not precede its sub., even if it be an adv. or [prep. and (DM)] gen. [100, 34]: (e) [102, 523]: (f) it may be made inop. when repeated [100], as لا حول آخ [105]; and you may pronounce the two subs. with Fath, or put both into the nom., or treat one in one way and the other in the other, [or pronounce the 1st with Fath and put the 2nd into the acc. with Tanwin (DM),] contrary to such as ین مِسْتَمْضِيَة آخ [35], where the acc. is unavoidable: (g) [37, 35]: (b) op. like مع صَدَآ آخ لَيْسَ [38], where they do not construe it to be made inop., and the nom. to be by inchoation, because then its repetition would be necessary; which requires consideration, because it may be omitted in poetry: (a) this لا differs from لَيْسَ in three ways:—(a) its government is so rare that it is even asserted not to be found: (b) the mention of its pred. is so rare that Zj, not having met with it, asserts that لا governs the sub. exclusively, and that its pred. is in the nom.; which is refuted by تَعُرَ آخ [107]: (c) it governs only indets. [38], contrary to the opinion of IJ and ISh; but لا وَحْلَت آخ [107] appears to occur according to their saying, [though it may be orig. لا أرى بَاغِيًا لا مَثَلِي بَاغِيًا, the pre. n. or v. being suppressed (DM),] while AlMut-anabbi founds إذا صَدَآ آخ [107] upon it: (b) if لا
be said' with Fath, ﷲ must be a generic neg.; while in corroborating it ﷲ امرأة but a woman is said: but if it be said with the nom., ﷲ must be op. like ﷲ ليس، and may not be made inop., otherwise it would be repeated, as will be shown [in (e)]; and admits of denoting negation of the genus or negation of unity; while in corroborating it in the 1st case ﷲ امرأة, and in the 2nd ﷲ رجلٌ، but two men or ﷲ رجلاً men is said: many wrongly assert that the ﷲ op. like ﷲ ليس is only neg. of unity, but they are refuted by such as ﷲ رجلٌ ﷲ امرأة ﷲ ليس: ﷲ تُعَرَّأ العِلْلَادَار (γ) if ﷲ رجلٌ ﷲ امرأة ﷲ ليس be said with the nom. of both, the 1st ﷲ admits of having been orig. op. like ﷲ ﷲ ليس، then made inop. because of its repetition, so that what follows it is in the nom. by inchoation; or of being op. like ﷲ ليس، so that what follows it is in the nom. by it: and the adv., if in either case you construe the 2nd ﷲ to be [red. as (DM)] a repetition of the 1st, and what follows it to be coupled [to the inch. or sub. (DM)], is enunc. or pred. of both ns.; but, if you construe the 1st ﷲ to be made inop. and the 2nd to be op. like ﷲ ليس، or the converse, is enunc. or pred. of one of them, the pred. or enunc. of the other being suppressed, as in ﷲ زيد وعمرو قَاتِم [29], not of both, lest one enunc. or pred. be governed in the nom. [as enunc. (DM)]
and acc. [as pred. (DM)], and two ops. [the inch. and ɪ (DM)] be concentrated upon one reg.: (c) copulative [545]: (d) repl., opp. of ینعم [556]; after which ɪ the props. are often suppressed, as ɪ No, (he came not) said in reply to “Came Zaid to thee?”, orig. ِلا لم يَعجي: (e) other than the foregoing, in which case its repetition is (a) necessary, if what follows it be (α) a nominal prop. headed by a det., as ِلا الشمس يدليني له ِنادرك الفصر وَلا الليل ِسبب النهار. XXXVI. 40. It behoveth not the sun to overtake the moon, nor doth the night outstrip the day; or by an indet. not governed by it, [because, if it govern the indet., it belongs to (α) or (β) (DM),] as XXXVII. 46. [100], where the repetition is necessary, [because, when the pred. precedes, the government is annulled, and, when the government is annulled, repetition is necessary (100) (DM),] contrary to LII. 23. [105]: (β) a v. literally and constructively pret., as LXXV. 31.; while the repetition is omitted in ِلا زال منهل آله ِلا بَارِك الله في الغواص هَل * يصبَحِ إلا لأَهله مطلب [by ‘Ubaid Allah Ibn Kais ArRukayyāt, God bless not the fair-faced women (720). Do they enter upon the morning, but they have a desire? (Jsh)] only because, what is meant being deprecation, [benediction in the 1st and malediction in the 2nd (DM),] the v. is future in sense; and similarly, except that it is not a deprecation, in
Sufficient for lovers is their torment in the world. By God, Hell will not torment (615) them after it (DM)]; and anomalously in [above] and

by Abū Khrāsh al-Hudhali, [If Thou forgive, O God, Thou wilt forgive much. And what servant of Thine has not done amiss? (Jsh)]: (γ) a single term, an enunc., d. s., or ep., as Zaid is not a poet, nor a writer, nor laughing, nor weeping [74], and II. 63. [149]: (b) not necessary, if what it is prefixed to be an aor. v., as XLII. 22. Say thou, I etc. [18]: while the aor. becomes by its means a pure future, according to most; but IM disagrees with them, because Zaid came, not speaking is correct by common consent, whereas the prop. d. s. is by common consent not headed by an indication of the future [80]: (α) among the kinds of neg. is the one intervening between the prep. and gen., as I was angry at nothing [99], which according to the KK is a n. [i. q.
(528)

( DM), the prep. being prefixed to it, and what follows it governed in the gen. by prothesis; but which others hold to be a p., and name red., as they name in Zaid was excellent [450, 566] red., though it imports pretetleness and cessation [481], so that by red. they sometimes mean intervening between two things requiring one another, even if the fundamental meaning would be made incorrect by dropping it, as in the case of ی, or a meaning would be missed by omitting it, as in the case of ی: (b) similarly they name the ی conjoined with the con. in Zaid has not come to me, nor 'Amr [545] red. [566], whereas it is decidedly not red., since Zaid and 'Amr have not come to me may mean negation of the coming of each of them in every state or negation of their being united in the time of coming, whereas, when ی is put, the sentence denotes the 1st meaning unequivocally; but in XXXV. 21. [539] ی does denote mere corroboration: (γ) the intervention of ی between the prep. and gen., as غُضِتَتِ إِلَّا، the subjunctival and subj., as II. 145. [90], and the apocopative and apoc., as VIII. 74. [419], and its being preceded by the reg. of what follows it, as يَوْمُ يَتَّقَ عِيْنَ يَأْتِي، that is, it does not follow itself VI. 159. On the day that some of the signs of thy Lord shall
come its belief shall not profit a soul prove that it has not the 1st place, contrary to ما [546], unless indeed it occur in the correl. of the oath, because the ps. that the oath is correlated with [652] all have the 1st place, for which reason S says that

[by AlMutalammis, Thou hast sworn by God (about) the grain of Al Irāk, that I shall (not) ever taste it, when the grain, the weevil eats it in the city Al Hīra (Jsh)] is constructively زيد، [514], not of the cat. of ال يراز، ضربتة [62], because the full phrase لا اطمعة is the correl.

[and, ل in the correl. of the oath having the 1st place (below), what follows it does not govern what precedes it, and what does not govern does not expound an op. (DM)]: (2) applied to denote requisition of relinquishment, which is exclusively prefixed to the aor., and necessarily involves its being apocopated and future, whether the person required from be of the 2nd pers., as لا تنظُّرونا عدوي وعدوكم أرلياء LX. 1. Take ye not My foes and your foes as friends; or 3rd, as لا يتحف المؤمنون الكافرون أرلياء.

III. 27. Let not the believers take the unbelievers as friends; or 1st, as لا أرينك ههنا Let me not see thee here [611] and
by AnNābigha adhDhubyānī, Let me not know a herd of wild cattle (here metaphorically applied to women), whose eyes are jet black, as though their maidens were wild cows of Dawwār (Jsh)], in which sort the effect is put into the place of the cause, the o. f. being Be thou not here so that I see thee: (α) there is no difference as regards the fact that the requisitive ٰ necessarily involves apocope between (a) its importing prohibition, [i. e. requisition of relinquishment from the superior to the inferior (DM),] whether the prohibition be proscriptive, [i. e. obligatory (DM),] as above, or supererogatory, [i. e. not obligatory (DM),] as ٰ II. 238. And forget ye not beneficence among you, and (b) its denoting (a) deprecation, [i. e. requisition from the inferior to the superior (DM),] as II. 286. [419],

by Mālik Ibn ArRaib alMāzini, They say, Mayst thou not perish, when they as it were bury me alive in this waterless desert. And where is the place (i. e. there is no place) of remoteness save my place? (Jsh)], and

(by a man of the Banū Bakr Ibn Wā'il, Then may a hand not wither away, that slew 'Amr unawares. For
verily thou shalt not be abased nor wronged (Jsh)], while either prohibition or deprecation may be meant by

إِفَأَمَا خَرَجْنَا مِنْ دُمَشَقْ فَلا نَعْنَ

لَهَا أَبْدَا مَا دَامَ ذِيَّهَا الْحَمْرَاءِ

[by AlWalid Ibn'Ukba, When we go forth from Damascus, let us, or may we, not return to it ever, so long as the glutton Mu‘awiya continues to be in it (Jsh)], or (b) entreaty, as in your saying to your fellow, when [you are (DM)] not assuming superiority over him, لَنْ تَفْلِلْنَا Do thou not such a thing: (β) the predicament is similar when لْ becomes excluded from requisition to denote something else, like intimidation in your saying to your child or slave لَنْ تَعَمِّنِي Obray me not!, [meaning to frighten him with the intimation that, if he disobey, he will be punished (DM)]. The reg. of an op. conjoined with [the neg.] لْ in the correl. of an oath must be posterior [to the op. (DM)]; and the saying of some that أَلْيَسْ عَلَى الْأَنْدَرْ [above] is of the cat. of distraction is a mistake, [though لْ is a reg. of what follows it, mere latitude being allowed in advs. than in anything else (498,600) (DM)]. Suppression of the neg. لْ other than the لْ of exemption [103] (1) is regular in the correl.
of the oath when the negatived is an aor., as XII. 85, and قلقت الغ [454]: but is rare with the pret., as

فَأَنْ شَنَّ نَّبَتْ بِهِنَّ المَقَامِ مِمَّا الْرَّكِي وَالْحَصْرِ الْأَسْوَدِ نَسْيَتْ مَا دَأَى عَقْلِي مِعَي. * أَمَّدَهُ بِعَمَّ أَمَامَ السَّرِّم [by Umayya Ibn Abi'Abbas al-Hudali, Then, if thou wilt, I will swear between the station of Abraham and the corner of the Ka'ba and the black stone, I will (not) forget thee so long as my reason shall continue to be with me: I will prolong it throughout the period of eternity (DH), where the suppression is easy because the v. is future in sense (DM)]; though it is facilitated by precedence of ل before the oath, as

 فلا وَلَّهُ نَادَى احْتَضَى ضِيقِي هَدْرًا بِالْمَسَاءَةِ وَالْعَلَا [by AlMunakhkhhal, Then no, by God, the tribe cried (not) to my guest to be still with ill-treatment and hostility (DM, Jsh)]: (2) has been heard without the oath, as

وَقُلْ أَيْ إِنَّا مَا أَطْلَقْنَا عَنْ بِيْعَهُم سَيْلَتْهُنَّ حَتِّى يُؤْبَى المَنْتَخِل [by AnNamir Ibn Taulab, And my saying, when they turn their he-camel loose, is “Ye will (not) find him until AlMunakhkhhal return” (SM) and, say some, يَبْيِبِي الْلَّه لَكَمْ أَنْ تَضْلَّوا IV. 175. God explaineth to you that ye may (not) err, i. e. لَنَّ [566, 571].
§ 548. لَمَّا is an apocopative p., denoting negation [of the accident (DM)] of the aor., and conversion [of the time (DM)] of it into a past: but sometimes the v. is in the ind. after it, as

لولا نُوارِس مِن نَعم وَاسْرُتِهِم. لِيَوم الصلیفاء وَلِيَدنُوَس بالجار

[If horsemen of the tribe of Nu'm and their kinsmen had not been present on the day of the battle of As'Sulaifā, they would not have fulfilled the covenant of the neighbour (Jsh)], which is said by some to be a poetic license, and by IM to be a dial. var.; and Lh asserts that some of the Arabs make it govern the subj., as in the reading [of Abū Ja'far AlManṣūr (K)] XCVI. 1. [556] and

في أي يومي من العوب أغر. أي يوم لم يقدر أم يوم تقد.

[by AlHārith Ibn AlMundhir alJarmi, In which of my two days shall I flee from death? The day when it has not been decreed, or the day when it has been decreed? (Jsh)], explained as orig. من نشرح and sometimes it is separated from its apoc. in poetic license by the adv., as

فَذَأَكَ وَلَمَّا أُنْصَحَ أَمْتَرِينا

تُكِنُّ في النَّاسِ يَدْرُكُ الْمَرَاء.
Then that (is so): nor, when we doubt, art thou among men such that doubt reaches thee and

[by Dhu-r-Rumma, Then her abodes became such that their traces were wastes, as though they were not peopled by any save people of the wild beasts (Jsh), according to the saying that سوى (89) is an adv. (DM)]; or is followed immediately by the n. when [the latter is] a reg. to a suppressed v. expounded by what follows it, as

(ML) I was thought, when poor, to be possessed of wealth: afterwards I obtained it; then not (did I meet) a possessor of hope, did I meet him, not giving to him of my property (Jsh). The negation of the [aor.] negatived by

is (1) discontinuous, as ِلم يكُن شيتا مذكورا ُلم LXXVI. 1. (Wherein) he was not a thing remembered, meaning that afterwards he was so; (2) continuous with the present, as

ًلم أكن بدعانك ِرب شقيا XIX. 4. Nor have I been in praying Thee, my Lord, unprosperous; (3) perpetual, as

CXII. 3. 4. [404] (Sh). ِلما is peculiar to the aor., which it apocopates, negatives, and converts into a past, like ِلم, except that it differs from the latter in five matters:—
(1) it is not conjoined with a cond. instrument: َأَنْ لَّمْ مَّا is not said, whereas V. 71. [419] and V. 77. [601] are in the Revelation: (2) its negatived is perpetually negatived until the present, as

*فَإِنْ كَنتَ مَاكَوْلا تَنْتَ خَيْرًا أَكْلٍ ۖ وَلَا نَادِرُ كَنِئْ ۖ وَلَا آمَرَْ

[by AlMumazzak, *Then, if I be a subject, be thou a most excellent king: and, if not, relieve thou me when I have not yet been torn to shreds (Jsh)*] ; whereas the negatived of لَّم admits of continuity, as XIX. 4., and discontinuity, as LXXVI. 1.: (3) [the beginning of the negation of (DM)] the negatived of لَّم is only near to the present; whereas that is not prescribed as a condition in the negatived of لَّم, as لَّم يَكِنْ زِيدُ فِي الْعَالَمِ الْأَمْضِى مُقْيَمًا لَّمْ ۖ لَّم يَكِنْ: but IM says that it is not prescribed as a condition in the negatived of لَّم, as لَّم يَكِنْ إِبْلِيسُ رَبِّهِ وَلَا يَنْدِمْ لَّمْ ۖ لَّمَا dis obeyed his Lord, and has not yet repented; but is prevalent, not necessary: (4) the negatived of لَّم is expected to be realized, contrary to the negatived of لَّم, since

*بَلَ لَّمْ يَنْذُوْتُوا عَدَابٍ عَلَىْ XXXVIII. 7. But they have not yet tasted My chastisement means that they have not tasted it until now, but that their tasting it is expected, while Z says on XLIХ. 14. When belief hath not yet entered into your hearts that the sense*
of expectation in لَمَّا indicates that these did believe afterwards: (5) the negatived of لَمَّا may be suppressed because of indication, as

\[ فَجَعَلَتْ قِبْرُهُمْ بِدَا وَلَمَا فَنَادَيتِ الْقُبُورُ فَلم يَجْبِنُهُ \]

[by AlMuthakîb al‘Abdî, *Then I came to their graves when I was a chief, and not yet (had I been a chief before that); and I called to the inmates of the graves, and they answered me not* (Jsh)], i.e. لَوْلَا اسْتَقْبَلْتُ ذَلِكَ, [where the expectation and continuity with the present are as it were with regard to the constructive time of anteriority (DM)]; whereas لَمْ رَسَّلَتْ إِلَى بَعْضَانِ وَلَمْ أَنْفَضْتْ meaning لَمْ اسْتَخْلَصْتْ is not allowable: the cause of all these predicaments being that لَمْ denotes negation of فعل [He did or has done (DM)], and لَمْ of فعل [He has done (DM)].

And لَمْ occurs compounded of (1) [3] words in the reading of Ibn ‘Amîr, Hamza, and Hafs رَأَى كُلَّ مَا لَيْسُ فِيهِمْ إِلَّا إِلَّا [XI. 113. [521] And verily all of them are of them that by God, assuredly thy Lord will fully repay their works, according to those who say that the o.f. is لَمْ مَا; (2) two words in لَمَا رَأَيْتُ إِبَابَةَ يَزِيدُ إِلَّا [498], the o.f. being أَشْهَدُ لَنَّ مَا, which ought to be written separately, while لَنَّ مَا is not coupled to أَدْعُ, but governed in the subj. by
understood, and the v. being coupled to 
upon the principle of [418. A.] (ML).

§ 549. 

denotes corroboration [in some MSS. perpetuation (AA)] of the negation of the future conveyed by 
(M, Z): you say 
I shall not quit my place to-day; but, when you corroborate and asseverate, 
I will not quit etc.: the Kur'ān says 

e'f ci-f 

until I reach the confluence of the two seas and 

I shall not cease to journey 

Therefore I will not quit the land of Egypt until my father give me leave to return (M). 

is a p. of negation, government of the subj. [410], and futurity [578]. Its o. f. is not 

and because the conjunct and its conj. are a single term [497], whereas 
is a complete sen-
tence. Nor does \textit{import} corroboration, or perpetuation, of negation, contrary to the opinion of Z: each of them is an assertion without proof; and, if \textit{denoted} perpetuation, its negated would not be restricted by \textit{in} in

\begin{itemize}
\item XIX. 27. Therefore I shall not speak to-day to a man, and the mention of \textit{in} in \textit{in} II. 89. And they will not ever wish for it would be a tautology. It sometimes denotes deprecation, like \textit{un}, agreeably with the opinion of many, among them IU: the proof is in
\end{itemize}

[by A'\textsc{sh}a Ham\textsc{d}u, \textit{May ye cease not to be thus (mighty)}: then may I cease not to be a servant for you continuing with the continuance of the hills (\textit{Jsh})]; but

\begin{itemize}
\item XXVIII. 16. He said, \textit{My Lord by the claim of Thy having been gracious unto me, defend Thou me, and may I not be a helper of sinners} is said not to be a case of it, because the v. of deprecation is not attributed to the 1st pers., which is refuted by \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in} \textit{in}
\end{itemize}

\begin{itemize}
\item [above]. Correlation of the oath [652] with it, [i.e. its occurrence at the head of the \textit{correl.} (DM),] is very rare, as
\end{itemize}
by Abū Ṭālib, [By God, they shall not reach thee with their host until I be pillowed in the earth, buried (Jsh)].

Some assert that it sometimes governs the apoc., as

أَيَادِيِّ سَبَّ أَعَزَّ مَا كُنْتُ بَعْدَكَ

ثُمَّ يَحْلُ لِعَيْنَيْنِ بَعْدَكَ مُنْطَقَةً

[by Kuthayyir, (Like) the children of Sabā′ (214), O 'Azza, I have not been remaining and living in the world after you. For a visage will not be sweet to the two eyes after thee (Jsh)] and

لَوْ يَضِبَّ اللَّدَى مِنْ رَجَّاتٍ مِّنْ

حُرَكَ مِّنْ دُرِّي بَابِكَ مَتَّالَةً

[recited by an Arab of the desert at the gate of our lord AlḤusain (DM),] He that has moved the ring before thy gate will not be disappointed now of his hope of bounty from thee (ML).

§ 550. اَنْ is like مَا in negation of the present (M, Z).

It is prefixed to the prop., nominal, as اَنَّ الكَافِرُونَ اَلَا فَيَ غُرُورٍ

LXVII. 20. The unbelievers are not in aught save in delusion, whence IV. 157. [149], i.e. وَمَا أُحْدَى مِّنَ الْغُرُورِ

the inch. [أُحْدَى (DM)] being suppressed, and its ep.

[مِّنْ أَهْلِ اْلْكِتَابِ (DM)] remaining; and verbal, [whether its v. be a pret. or cor. (DM),] as اَنَّ أَرَدْنَا اَلَا اَلْحَسَنِي
108. We have not intended aught but the best intention.

IV. 117. They call not upon any besides Him save females, XVII. 54. [445], and...  

XVIII. 4. They say not aught but a lie: but the saying of some that the neg. does not occur except when followed by 

LXXXVI. 4. Every soul is not aught but such that over it is a keeper, is refuted by...  

X. 69. Ye have not any proof of this.

LXXII. 26. Say thou, I know not whether what ye are threatened with be near, and XXI. 111. [445]; and many explain...  

XLVI. 25. And assuredly We empowered them in what We have not empowered you in [563] by the neg. as though were discarded in order that it might not be repeated, and the expression thus become heavy. The cond. [585] and neg. are combined in XXXV. 39. [447], the 1st being cond., and the 2nd neg., [part of (DM)] the correl. of the oath notified by the ل [599,601] prefixed to the first. When prefixed to the nominal prop., it does not govern according to S and Fr, but is allowed by Ks and Mb to...
govern like ليستٗ [38,107]; and VII. 193. [107] is read with a single and with امتلكُم and عبادًا in the acc., [meaning that The idols are not equal, but inferior, to you (DM)]; while إن ذلك آلهٗ and إن أحد آلهٗ [107] have been heard from the people of AlʿAliya (ML).
CHAPTER VI.

THE PREMONITORY PARTICLES.

§ 551. They are اَمَا، اَلَا، and اَلَا (M, Z, IH), which are named premonitory ps. because the object of putting them at the beginning of the sentence is to premonish the person addressed to hearken to what the speaker says, lest the speaker's object be missed (AA): AnNābi­gha [adhDhubyānī] says

[Mark, verily this is an excuse, such that, if it profit not, verily its author has lost his way in the desert (AAz)], and the poet says

[And we divided the property into two halves between us: and I said to them, This is for her, and this (552) is for me (AAz)]; and [AshShammākh [AAz]] says

(And we divided the property into two halves between us: and I said to them, This is for her, and this (552) is for me (AAz)]; and [AshShammākh [AAz]] says
Now, O (my two companions) (59), give me a morning-draught before the foray of Sinjal, and before fates that have become present and dooms (AAz); and [Abū Sakhr alHudhalī (Jsh)] says:

Anna walihi abki waxhak waalniki
Anna waalhi walihi amra amr an la taf

(M) Now, by Him That has made to weep and made to laugh, and Him That has killed and made alive, and Him Whose command is the command (Jsh). And I reckons ی among the premonitory ps. [59]. All the premonitory ps. take the head of the sentence, except the ی prefixed to the dem. [552], when not separated [from the latter], for it is in the beginning or middle, according to where the dem. occurs. ی and ی are ps. of inception that the sentence begins with. Their import, (1) as regards the sense, is corroboration of the purport of the prop.: (a) they are as it were compounded of the Hamza of disapproval and the p. of negation; and, disapproval being a negation, and negation of negation being affirmation, the 2 ps. are compounded to import affirmation and verification; so that they become i.q. ین [517], except that they are inop.: (b) they are prefixed to the prop., enunciatory or requisitive, whether the requisitive be imp., prohib., interrog., opt., or otherwise; and are peculiar to the prop., contrary to ی [552]: (2) as regards the letter, is that the sentence after them is
inceptive. And 

is often prefixed to the voc., and ḥā' to the oath (R).

indicates [premonition of (K on II. 11.)] the veritableness of what follows it, and is prefixed to the 2 props., as II. 12. [63] and XI. 11. [457]; but is called by the inflectionists a p. of inception, so that they explain its place, but neglect its meaning. Its importing verification is because of its composition from the Hamza and ʿ; for the interrog. Hamza [that denotes disapproval (B on II. 11.)], when prefixed to negation, imports verification, as LXXV. 40. Is not that One able to quicken the dead? [581]: Z says [on II. 11.] that, because of its being so employed to denote verification, the prop. after it hardly ever occurs except headed by what the oath is correlated with [652], as X. 63. Now, verily the friends of God; and that its fellow ḥā' is one of the precursors of the oath, as [by Ḥātim at-Tā'i, Now, by Him, than Whom none other knows the hidden, and Who quickens the white bones when they are decayed (Jsh) and ʿāma ḥā'ī abāki ʿalekh [above]. ḥā' is (1) a p. of inception, i.q. ḥā', often
occurring before the oath, as اما والذي أفكي العَلَّـُ and ❄️ after this انا is pronounced with Kasr [519], so after the inceptive لا [518]: (2) i. q. حقًا or حقًا, according to different opinions given below; and انا after this is pronounced with Fath [519], as after حقًا [520]: it is (a) [simple (DM)], (a) a p., according to IKh, who makes it with لى and its 2 regs., a sentence compounded of a p. and n., [انا with its 2 regs. being an indt., which has no enunc., according to him (DM)]; (b) as some say, a n. i. q. حقًا; (b) as others say, [compounded of (DM)] 2 words, the interrog. Hamza and ما a.n. i. q. شَيْءٌ; while, that شَيْءٌ being حقًا, the sense is انا: this is the correct opinion; and [according to this saying (DM)] the position of ما is that of the acc. as a [typical (DM)] adv., [as though حقًا were a place (DM)], just as ما is in the acc. as such in

احْقَآ أَنْ جَبَّرْتُنا إسْتَقْلُلاً فَنِئَتْنا وَرَتِينَتْهُمْ فَرِيقٌ

[by AlMufaddal Ibn Ma'shar anNukri Is it in truth that our neighbours have departed? Then our purpose and their purpose are different (Jsh)], according to the saying of なお, which is right, as is proved by

45 a
[by AFā'īd Ibn AnNuddar alKushairi, Is it in fairness that I am enamoured of thee, lovelorn, and that thou, thy love is not vinegar nor wine? (Jsh)], fi being prefixed to it (ML).

§ 546. 产品研发 to (1) the dem. (R, ML) not peculiar to the distant [174,175] (ML), often (R), as هذا, contrary to هنّا, and Hgil (ML): (a) it is separated from the dem. often by the oath, as [656], or detached from pron., as III. 115. [below]; and seldom by anything else, as قلت لحيم [551] and 하ا امن لله [الله نا] (AAz), i.e. وَهَدَاءُ لَهُم: (b) Khl holds that the prepos. daa in all of that is united with the dem., i.e. that the regular form is انِّ هَٰئِلَا, and the proof that theremonitory p. is separated from the dem. is هذا انا انفعل transmitted by Akh from a trustworthy person in place of, while Y quotes هذا انفعل: (c) what is meant by, this is not that you acquaint the person addressed with yourself, and
inform him that you are not any one else, because this
would be absurd; but the sense in it and in

and is that the occurrence of the
purport of the v. after the dem. on the part of the speaker,
person addressed, and third person is deemed strange:
the sense of

is that this repetition is because of the distance between
them, as in III. 185. [134]; and also II. 79. [56] is a
proof that the prepos. [ٍ١] in III. 115. is that which
accompanies the dem.; and, if it were orig. at the head of the prep., ُهِ أَنْتَ زَيدٌ without a dem. would be allowable, whereas the sayings ُهِ أَنْتَ زَيدٌ منْتَلِقٌ and ُهِ أَفْعَلْتُ زَيدٌ transcribed by Z are such as I have not come across any instance of (R): (2) the nom. pron. predicated of by the *ذَنَمَ, as III. 115.; but here it is said to have been prefixed only to the dem., and then made *مَرَأَبَ, which is refuted by such as III. 59., to which it is rejoined that it is repeated for corroboration: (3) the *إِيَّ in vocative, as ُيَا لَيْتَ الرِّجَالِ [51,184], being necessary with this *إِيَّ (DM), to premonish that it [and not *أَيُّ (DM)] is the intended voc., and, it is said, to compensate for what *إِيَّ's pre. to: (a) in the *دِيَالَ of the *بَنِي أَسَاد* its ٌmay be elided, and its ُis pronounced with *ذَمْ for alliteration; and accordingly Ibn 'Amir reads ُيَا اِيَّ السَّحْرٌ XXIV. 31. Ye believers, [ٌُيَا اِيَّ السَّحْرٌ XLIII. 48. O thou enchanter (B),] and ُيَا اِيَّ السَّحْرٌ LV. 31. Ye men and *جِنَّ: (4) ُلِلَّ in the oath, upon suppression of the *ض., as ُلِلَّ [656] with the *وِقِيْلَ and *جِنْيَ. Hamza, and in both cases with the ُلِلَّ of *هَلْلَهُ retained or elided, [i.e. ُهَلْلَهُ or ُهَلْلَهُ (DM)].
§ 553. Sometimes the Hamza of لام is changed into ِ [690] or َُ before the oath, in either case with the َ retained and elided, [as هم وَالله or عما وَالله, and هم وَالله or عم (DM)]; or the َ is elided with the change [of the Hamza into ِ or َُ (DM)] omitted (ML).
CHAPTER VII.

THE VOCA TIVE PARTICLES.

§ 554. They are ُا, [ُ(R, IM), ُ(M, Z, R, IM),]
ُا, [ُ(R),] ُا, ُا, ُا, ُا, and the Hamza (M, Z, IH, IM): ُا is mentioned among the voc. ps. because they both share in importing particularization, and therefore the lamented is mentioned in the cat. of the voc. [55, 161] (AA). The voc. is (1) not lamented, (a) distant or in the predicament of the distant, like the sleeper and inattentive; (b) near: (2) lamented (IA). ُا is applied to calling the distant, really or predicamentally, and sometimes the near for the sake of emphasis; or, as is said, is common to the near and distant [555], or to them and the intermediate. It is the most often used of the voc. ps.: and therefore no other is supplied upon suppression, as XII. 29. [56]; nor are the name of God, the name [of the person] invoked to help, ُا, and ُا called except with it, nor is the lamented except with it or ُا (ML). The lamented may have ُا if it be not liable to be mistaken for the non-lamented; for, if it be, ُا is necessary, and ُا disallowed (IA). ُا is for calling the distant, and has been heard: it is not mentioned by S, but is men-
tioned by others. It is peculiar to the cat. of lamentation, as "Ah Zaid!"; but is allowed by some to be used in real vocation, [as "O Zaid (DM)"]. It is for calling the distant, near, or intermediate, according to different opinions, as

(by Kuthayyir, Heardest thou not, O 'Abda (58), in the brightness of the early forenoon a wailing of pigeons having a cooing? (Jsh)] and in tradition O my Lord; and sometimes its Ԝ is prolonged, [in which case it is for calling the distant only (DM)]. It is for calling the distant, but is said in the Šähāh to be for calling the near and the distant, whereas it is not so, as

(by the Majnūn of Laila al-'Amiriya, Ho two mountains of the vale of Na'mān, I adjure you by God, leave ye the breeze of the east wind alone: its breeze will reach to me (Jsh)]; and sometimes its Hamza is changed into ی, as

And he listens, hoping that it may be the sound of rain, and says from joy, O my (54) Lord! (Jsh)]. The ی [i.e. the Hamza (DM)] is used for calling the near, as
(ML), by Imra alKais, *O Fatima, soften thou some of this coyness; and, if thou have resolved upon forsaking me, be moderate* (EM).

§ 555. *يا* is the most general of them (IH), i.e. is used to call the *near* and *distant* [554]. *Z* says that it is for the *distant*; and that *يا الله* *O God* and *يا ربي* *O my Lord*, notwithstanding that He is nearer to every person than his carotid artery [*Kur. L. 15.*], are [said] because the caller deems himself to fall short of, and be distant from, the dignity of the Called: but what *IH* mentions is better, because it is used for the *near* and *distant* equally, and the assertion of tropical usage in the case of one of them is contrary to general rule (R).
CHAPTER VIII.

THE PARTICLES OF ASSENT AND AFFIRMATION.

§ 556. They are [بِلَى, أَيُّهَا, نَعُم, جَلَّلُ, بَجَلُ] (M, IH). نَعُم is confirmatory of that [enunciatory sentence, aff. or neg. (R)], which precedes it (IH), as نَعُم قَامَ زَيْدَ or مَا قَامَ زَيْدَ, i. e. نَعُم قَامَ زَيْدَ or مَا قَامَ زَيْدَ Even so, (Zaid has stood or not stood). Similarly it confirms what follows the interrog. p., whether it be aff. or neg., as [أَمْ يَقُومُ أَيْمَانُ زَيْدَ or مَلْيَقَمُ أَيْمَانُ زَيْدَ, i. e. نَعُم قَامَ زَيْدَ or مَا قَامَ زَيْدَ Even so, (Zaid has stood or not stood); and therefore Ibn 'Abbas says that, if they had said نَعُم [Even so, (Thou art not our Lord) (DM)] in reply to قَامَ بَريْكَ VII. 171. [below], it would have been unbelief: but some allow نَعُم to be put instead of بَلَيْ when it follows a Hamza prefixed to a negation to import making to confess, so that Yea might be said in reply to قَامَ بَريْكَ VII. 171. [below] and نَشْرِحُ الْسَّتْرَ بِرَيْكَ XCIV. 1. What! have We not widened for thee thy bosom?, because the Hamza denoting disapproval, being prefixed to the negation, imports affirmation,
for which reason وَرَضُعَتْ عَلَيْكَ وَرَضُعَتْ XCIV. 2. And We have put down from thee thy burden is coupled to التَّلُحُّ, as though شَرِحْنَا لَكَ صَدْرُكَ وَرَضُعَتْ عَلَيْكَ we were said [581], so that نَعَم is really an assent to the الْجُمْعُ الْجُمْعُ enunciation that the interrogation together with the negation is renderable by, not a confirmation of what follows the الْحَرْجُ الْحَرْجُ interrog. حَمْزَة; and the proof of the allowableness of this usage is the saying [of Jaḥdar Ibn Mālik (Jsh)]

[Does not the night unite Umm ʿAmr and us? Then that is a bringing of us near to one another. Yes: and she sees the new moon as I see it; and the day rises upon her as it has risen upon me (DM)], i.e. Verily the night unites Umm ʿAmr and us. Yes. And نَعَم occurs in reply to command [and prohibition], as نَعَم in reply to لَا تَضْرِبْتُي and زُرْتِي, i.e. نَعَم أَزْوَرُكَ and أَعْرِفُكَ Ay, (I will visit thee and I will not beat thee); and, if you say نَعَم in reply to excitation or request [573], as هَلْ أَزْوَرُكَ or لَا, the meaning is affirmation, i.e. نَعَم أَزْوَرُكَ Yes, (I will visit thee) (R). [Thus] نَعَم is a p. of (1) assent, after enunciation, as مَا كَانَ or كَانَ زِيدَ (2) promise, after (א)
and لا تفعل [i.e. command and prohibition (DM)]; (b) what is in their sense, [i.e. excitation (DM)], as هلا تفعل or هلا لم تفعل; (c) interrogation in such as هلا تفعيلني, [i.e. interrogation about a thing required to be done (DM),] though in this [ex. (DM)] it may be interpreted by the 3rd meaning: (3) information, after interrogation in such as VII. 42. [581] and XIX. 40. Shall we indeed have a recompense? (ML). بلی is peculiar to [affirmation of (IH)] negation (IH, ML), i.e. breaks the preceding negation (R), and imports annulment of it (ML), whether the negation be bare [of interrogation (DM), as زعم الذين كفرنا أن لن يبعثوا قال بلی ورbbe].

LXIV. 7. They etc (440). Say thou, Yea, by my Lord (ML), i.e. Yea (ye shall be raised) (B); or conjoined with interrogation, [in which case it breaks the negation after that interrogation (R), whether the interrogation be real, as اليسي زيد باکث, to which you say بلی Yes, or relate to rebuke, as LXXV. 3. 4. (82), or to making to confess (ML),] as الست بريكم كالموا بلی VII. 171. Am not I your Lord? They said, Yea (R, ML), i.e. Yea, (Thou art our Lord) (R), and إنتم ياكم نذیركم كالموا بلی LXVII. 8. 9. Came not a preacher unto you? They will say, Yra (ML), i.e. the preacher came to us (DM).
Some, however, [as R relates (DM),] assert that is used after affirmation, citing as evidence

And she has made union between me and her to be far off:

Yes, verily he that has visited the graves will indeed be far off, i. e. ; but [R says that (DM)] the use of in the verse to denote assent to affirmation is anomalous (R, DM). And it occurs in books of tradition as a reply to interrogation bare [of negation (DM)]:

thus in the Sahih of AlBukhārī, when the Prophet says to his companions "Are ye content that ye should be the fourth part of the people of Paradise?", they say Yea; and in the Sahih of Muslim, when he says [to a man that desired to give excessive gifts to one of his children (DM)] "Does it please thee that they should be to thee in filial piety equal?", he says Yea; and in the same, when he says "Thou art [i. e. Art thou (DM)] he that met me at Makka?", the replier says to him Yea: but that is rare. The saying is pronounced true with ; and false with not, because of the absence of negation: is pronounced true with ; and false with , whence LXIV. 7., not because it denotes negation of affir-
motion, not of negation:  النِّبِيُّ، i.e. you say, if you affirm the standing, النَّبِيُّ; and, if you deny it, لا، not الْيَقِيمُ النَّبِيُّ: and لَمْ يَقِيمَ الْيَقِيمُ النَّبِيُّ, so that you say, if you affirm the standing, النَّبِيُّ, whence LXVII. 8. 9. and VII. 171., not لا; and, if you deny it, النَّبِيُّ. In fine occurs only after negation, لا only after affirmation, and النَّبِيُّ after both; and النَّبِيُّ قد تَزِيدَتْنَا لَا. XXXIX. 60. Yea, My signs have come to thee is allowable, though not preceded by a neg., only because XXXIX. 58. If it had been the case that God had directed me indicates negation of His direction, while the meaning of the reply is then Yea, I have directed thee by the coming of the signs (ML). No interrogation except what is with the p., vid. the Hamza or الْهَلُ، is replied to with النَّبِيُّ، or any other p. of affirmation. As for the interrog. ns., the reply (1) to زِيدُ رَجُلُ مَن، is what is more particular than it, as زِيدُ or رَجُلُ مَن in reply to "Who came to thee?", and similarly زِيدُ or رَجُلُ مَن in reply to "Who is the man?": (2) to ما, if it be a question as to the quiddity, is such as فَرْسُ إِنسَانُ، or some other [n. of] species; and, if as to the quality of the quiddity, as in "What is Zaid?"
is such as ُأمُّ و أُليُمُ أو ُطْرِيفُ ُعَالِمُ [180] ى: (3) to َبُأَيُّ, if it be pre. to the det., is a det. or an indet. particularized by an ep., as ُرَجُلُ ُرَأِيْتُهُ َفِي مَوْضُعٍ ُكُنَّا ُذِيُدُ in reply to "Which of the men did that?"; and, if it be pre. to the indet., is what is suitable for an ep. of that indet., as ُكَاتِبُ ُعَالِمُ or ُمُبْتَعُ in reply to "What man?", or an indet. particularized by an ep., [as ُرَجُلُ ُرَأِيْتُهُ ُلُغُ] (4) to َكِيْفُ is only an indet.: (5) to َأَيُّ or َأَيُّ َمَتَّى, َكُمُّ, is specification of the number, time, and place. The reply (1) to the Hamza together with ُعَلِمُ is the name [542]: (2) to the Hamza alone or with اَلُو or to َبُلُي, َنُعُمُ, or َلَا َأَجُلُ ُثُمَّ (ML)] is an assent to the enunciator (IH, ML), whether the enunciation be aff. or neg. (R, DM), an information for the inquirer, and a promise to the require, [whether he command or prohibit (DM)]; so that it occurs after َمَا ُقَامُ ُذِيُدُ [or َقَامُ ُذِيُدُ (DM)], َأَتَّمُ ُذِيُدُ, and َالْيَضْرُبُ ُذِيُدًا [or َلاَ َتُضْرِبُ ُذِيُدًا (DM)]. But Mlk restricts the enunciation by aff., and the requisition by non-prohib.: and it is said not to occur after interrogation (ML); but, as related [by Jh (R)] on the authority of Akh, it is better than َنُعُمُ after enunciation, and َنُعُمُ is better than it after interrogation (R, ML), so that he allows it to occur after interrogation (R): and it is said
to be peculiar to enunciation, which is the saying of Z, IM, and many, [among them IH (DM)]; while IKh says that it mostly follows it. اَمِّيٍّ بُلْجَلْ جَلْلَلْ جَلْلَلْ is a p. i. q. [عَمِّيٍّ جَلْلَلْ and (DM)] نَعْمَ جَلْلَلْ is a p. i. q. نَعْمَ جَلْلَلْ, transmitted by Zj: [but has only the sense of reply, as يَسِي َذَلِكَ ذِي الْبَالِ in reply to "Has Zaid stood?"; so that it always denotes information for the inquirer, and is not an assent to the enunciator, nor a promise to the requirer, like نَعْمَ (DM)]. جَلْلَلْ with Kasr, [the best known pronunciation (DM),] according to the o. f. in the concurrence of 2 quiescents [664], like اَمِّيٍّ, and with Fath, for the sake of lightening, like كِيفَ اَمِّيٍّ and كِيفَ, is a p. i. q. نَعْمَ, not a n. i. q. حَقَّا, in which case it would be an inf. n., nor i. q. اَمِّيٍّ, in which case it would be an adv. [of time (DM)], otherwise it would be inf., اَلِّ would be prefixed to it [2], جَلْلَلْ would not be corroborated by it in

وَقَلَّلَ عَلَى الْفَرَوْسِ اَوَّلُ مَشْرِبٍ

اَلِّ جَلْلَلْ اَمَّا كَانَتْ اِبْتِسَحُتْ دَعَأَرَة

[by Tufail Ibn‘Auf alGhanawi, and found also in verses by Mu‘jadris Ibn Rib‘alAsad], And they said, At AlFirdaus (a garden in AlYamamah) will be the first drinking-place. Yes, just so, if its broken cisterns be made free (Jsh)], and اَلِّ would not be opposed by it in
When the daughter of Al’Ujair says "No", she speaks truth, not when she says "Yes" (DM): while

"I am created of that, even so, (Jsh),] is explained in 2 ways, (1) that the o.f. is جبِرِ أَنّ with corroboration of جبِرُ أَنّ by i. q. the Hamza of أَنّ having been then elided, and أَنّ contracted [by elision of its 2nd ن (DM)]; (2) that the end of the 1st hemistich, being assimilated to the end of the verse, is pronounced with the Tanwin of quavering [608], which is not peculiar to the n. (ML). Jj says that it is a verbal n. i. q. اعترف I acknowledge; and what he hazards is not improbable (R on the preps.). أَنّ is i. q. نَم [527], contrary to the opinion of AU: the authorizers cite

[by ‘Ubaid Allah Ibn Kais ArRukayyat, And saying, Hoariness has mounted upon thee, and thou hast grown old: and I said to them, Even so (Jsh), upon the theory that the أَنّ is for silence (615) (DM)]; but it is refuted by our not admitting the أَنّ to be for silence, but holding
it to be a pron. governed in the acc. by \( \text{ئ} \), the pred. being suppressed, i.e. \( \text{إنها} \text{ كذبتك} \) \text{Verily it (is so)}; and the best is to cite the saying of [\text{‘Abd Allāh (KA)}] Ibn Az-Zubair to the man [\text{‘Abd Allāh Ibn Fuḍāla Ibn Sharīk Al-Asadī (KA)}] who said to him "God curse a she-camel that has carried me to thee!" \( \text{أين راكبها} \) \text{Yea, and her rider!}

since suppression of the sub. and pred. together is not allowable; and, according to Mb, the reading of XX. 66. [171] is attributed to that; but it is objected firstly that the occurrence of \( \text{أين} \) as i. q. \( \text{نعم} \) is so anomalous that it is even said [as by AU (DM)] not to be authorized, and secondly that the \( \text{ل} \) [of inception (DM)] is not prefixed to the enunc., to which it is replied that the \( \text{ل} \) is red. [599], \text{Yea, these two are two enchanters, or prefixed to a suppressed inch.} [604], i.e. \( \text{هما} \) [27], or prefixed [to the enunc. (DM)] after this \( \text{أين} \) because of its resemblance to the corrob. \( \text{أين} \) in letter [604], \text{Yea, these two are assuredly two etc.} \( \text{أي} \) is i. q. \( \text{نعم} \), denoting assent to the informer, information for the inquirer, and promise to the requirer: and therefore it occurs after \( \text{هل قام} \, \text{قام زيد} \), \( \text{اضرب زيدا} \, \text{زيد} \), and the like, as \( \text{نعم} \) does; though IH asserts that it occurs only after interrogation, as
And they will ask thee to tell whether it be true. Say thou, Yea, by my Lord, verily it is true: but, according to all, [IH and others (DM),] it occurs only before the oath (ML). The v. of swearing is not used after اَي, so that اَي is not said. And the [expression denoting the person or thing] sworn by after it is only رَب, اللَّه, or اَي. اَي: you say اَي, اللَّه점 [558] Yes, by God, اَي, اللَّه with the p. of swearing suppressed and اللَّه governed in the acc., اَي. اللَّه, [656] اَي, رَب, اَي. اللَّه, and اَي. اللَّه. Yes, by my life: and if accompanied by اِنْ هوَ, must be governed in the gen., because the premonitory p. acts as a substitute for the prep. [656]; but, if divested of اِنْ هوَ, is governed in the acc. by the supplied v. of swearing [655] (R).

§ 557. The اَي of نَعْم is pronounced [with Fath, and (D, ML) by Kināna (M, ML)] with Kasr (D, M, ML): 'Umar Ibn Al-Khaṭṭāb [al-Kūraishī (Nw)] and ['Abd Allāh (Nw)] Ibn Mas‘ūd [al-Hudhali (Nw)] read قَالُوا نَعْم VII. 42. They will say, Yea; and it is related that ‘Umar asked some people about something, and they said نَعْم, upon which ‘Umar said "The نَعْم are only camels: therefore say ye نَعْم” (M); and both dials. are combined in
'Abd Allah (my soul be his ransom!) has called me. Then, O marvel of a caller that has called me, yes, yes! (D, DM), related with Fath in the 1st and Kasr in the 2nd (DM): and some [of Kinäna (DM)] pronounce the و with Kasr, by alliteration to the Kasr of the س, treating نعم like the v. in the case of شهد and نعم with 2 Kasras [468] (ML): and, according to AnNaqdr Ibn Shumail, نعم with ح is a dial. of some Arabs (M).

§ 558. The س in الله [556] is (1) pronounced with Fath, [to make the p. of affirmation plain (R)]; (2) made quiescent, 2 quiescents, [it and the incorporated ل of determination (M),] being combined, [from an extraordinary effort to preserve the p. of affirmation by protecting its final from vocalization and elision (R)]; (3) elided (M, R), because of the 2 quiescents (R).
§ 559. They are عَا, عَا, خَا, [لِيَ, اللَّهُ] (M, Z). These ps. have been previously explained [88—96, 511, 512] (AA). لَمَّا is an exceptive p., prefixed to the nominal prop., as in the reading of LXXXVI. 4. [550]; and to the pret., literally not ideally [95], as مَا إسألكُ [بالله] [لا فعلكُ], i.e. إنشدكُ اللَّهُ لَمَّا فعلتُ I beseech thee (not) by God for aught save thy doing, [or, some supplying a negation after the formula of adjuration, إسألكُ بالله لا تعالِي إِلا فَعَلْتُ كَذا] I beseech thee by God, (do thou not aught) save thy doing (such a thing) (DM)]: a poet says

قالت له بالله يا ذا البردين * لَمَّا عَنَّتْ نفَسًا أَرْثَنَى

[She said to him, (I adjure thee) by God, O possessor of the two wrappers, (do thou not aught) save thy drawing a breath or two after coition (DM)], which [verse] refutes the saying of Jn that لَمَّا i.q. اللَّهُ is unknown in the classical language. The reg. of an op. conjoined with the exceptive p. must be posterior (ML) to the op. (DM).
CHAPTER X.

THE TWO PARTICLES OF ALLOCUT ON.

§ 560. They are the ك and ت (M, Z) affixed as a sign of allocution (M). The ك is affixed to (1) the dem. [172, 173, 175], as تلک ذلك, and the detached acc. pron. in اياكما, and the like: (2) some verbal ns. [187], as رويدك, حيلتك, [162], ارائيت (4): [transferred from interrogation to requisition of information (DM),]

i.e. Tell, thou me, [so that ارائيتك means Tell thou me about Zaid, what he did, i.e. about Zaid's doing, and its reply is He did such a thing, i.e. journeyed, went, or came, whereas, if it denoted real interrogation, and were not transferred, its reply would be Yes or No (DM),] as ارائيتك هذا الى أيدي. XVII. 64., the ست being an ag., and the ك a p. of allocution, [that the pron. is corroborated by, having no place in inflection, because, if the ك were an obj., as the KK say, ارائيتك would be said for ارائيتكم VI. 40. Tell ye me (161) (B on VI. 40.),] i.e. Tell Thou me concerning this one, whom Thou hast honored above me, (wherefore Thou hast honored him above me when I am
better than he): (5) other expressions, anomalously, to which F attributes the saying

\[ \text{The language of evil dost thou send to us as a gift; and thou hast perished when thou reckonedst not that thou wouldst perish (Jsh)}, \]
in order that it may not be necessary to make the inf. n. [renderable from (DM)] an enunc. [440] to the concrete substantive [indicated by the (DM)]. The made mobile in the endings of ns. is a p. of allocution, as \[ \text{انت and انت} \] (ML).

§ 561. The signs of number and gender are affixed to them, as to the prons. [161] (M, Z), as \[ \text{ذاكما مما علمتي} \] XII. 37. That interpretation is part of what my Lord hath taught me, ذاك خير لكم XXIX. 15. That will be better for you, XII. 32. [502], VII. 41. [570], وأولكم جعلنا لكم IV. 93. And those, We have assigned to you, كذلك قال ربك XIX. 21. Thus hath thy Lord said, and XIX. 10. [172]; and as انتى, انتما, and انتى [161].

§ 562. Like the ك are the 
\[ \text{ة} \] and 
\[ \text{ى} \], and their 
\[ \text{du. and pl.}, \] in 
\[ \text{ة} \] and 
\[ \text{ى} \], according to the opinion of Akh [162] (M).
CHAPTER XI.

THE CONNECTIVE OR REDUNDANT PARTICLES.

§ 563. They are ب، لا، م، ان، ابن (M, IH), the ل, [and the ك] (IH). Many of the ancients name the red. connective; and some of them name it corrob. [564] (I). Some red. ps. govern, like the red. ب and م; and some do not govern, as [ما] in III. 153. [565] (R). ابن is red. (l) oftenest after the neg. ما, when prefixed to (a) a verbal prop., as

ما أن ابت، بشي، انت تكرهه

إذا فل رفع سوطت إلى يدي

[by AnNābīgha adhDhubyāni, I have not done a thing that thou dislikest: (if I do that,) then may my hand (wither away, so that I be) not (able to) raise my whip towards me! (DM)]; (b) a nominal, as

فما ابن طين جبي، ولكن مناين ادروله اخرين

[by Farwa Ibn AlMasik Ibn AlHārith asSaḥābi, And our wont is not cowardice: but our fates and the triumph of others are linked together (Jah)], in which case it restrains the government of the Hijāzī ما [107], as in
the verse: (2) sometimes (a) after (a) the conjunct *مَا* as [XLVI. 25. (550) in (the like of) what We have empowered you in, like (K)]

[by Iyās Ibn AlAratt, *The man hopes for that which he will not see, and before the nearest part of which calamities will intervene (N)*]; (b) the infinitival *مَا* as

[by AlMa'ālūt alKurā'ī, *And hope thou for good from the youth so long as thou seest him ceasing not to increase in good according to the increase of his age (Jsh)*]; (c) the inceptive *الْإِلَّاء* as

[Now my night went on; and I passed the night distressed, fearing that the destination to Ghādūb would become far (Jsh)]; (b) before the disapprobatory letter of prolongation, as ^١٨٦٨٨٦٢٦^ \[618\]. And IH asserts that it is red. after *لَمْ* which is an inadvertence, that being only ^١٨٦٨٥٦٤٨٥^ \[564\].

§ 564. *لَمْ* is red. (1) oftenest after *لَا* denoting timing, as *وَلَا لَمْ آَيَتْ رَسُولًا لَّوْ تُفْهَمْ ۚ يُبَيِّنُ بَيِّنًا* XXIX. 32. And, when Our messengers came to Lot, he was vexed
because of them: (2) between وَلَّدّ and the v. of the oath, whether [the v. of the oath be (DM)] mentioned, as

[by AlMusayyab Ibn 'Alas, Then I swear, if we and you had met, ye would have had a dark day of evil (Jsh)]: or omitted, as

[by {Abu 'Ali (IKhn)} AlHasan Ibn Ahmad Ibn 'Abd AlGhaffar alFasawi alFarisi, Now, by God, if thou hadst been generous, (I would have contended with thee); but thou art not the generous, nor the noble (Jsh)]: this is the saying of S and others: (3) extraordinarily between the كَ and its gen., as [532] كَيفَةً تَرَوْنِينَا إِلَّا غَبّةً with the طَلْبِيَةً in the gen.: (4) after إذا, as

[by Aus Ibn Hajar, And he (the hunter) gave it (the game) respite until, when it was as though it were giving a hand in the fathomless deep of water in order to be saved from drowning, gulping down water (Jsh)]. And Akh asserts that it is sometimes red. elsewhere, and that it governs the aor. in the subj., as the red. مَبْ and مَمَ لَنَّا لَنَا أَنْ لَا يَتَرَكَّلُ عَلَى اللَّهِ X I V. 15. And what aileth us not trusting
in God? and II. 247. [80] And what aileth us not doing battle &c.? [what follows َأَيْنَمَا ِبِنَاَّ مُنْهَجٍ اِلَّيْنَمَا (DM)] to be cases of it. The red َأَيْنَمَا has no meaning other than corroboration, like the rest of the red. ps. [563].

§ 565. The red َأَيْنَمَا is (1) restringent, which restrains (a) [the v. (DM)] from governing the nom., being attached only to 3 vs. َكِبْرٌ, َكَبْرٌ, َكِبْرٌ, َكِبْرٌ َوَرَبٌ [in indicating paucity or multitude and in being put at the head of the sentence (DM)]; in which case they are prefixed only to a verbal prop. whose v. is expressed, as

قلما يبرح الليب إلى ما يورث المجد دامياً أو مجيبة

[Seldom does the intelligent cease to be calling or responding to what entails glory! (Jsh.)]; while the saying of AlMarrār [Ibn Sa‘īd alFāk‘ast (Jsh)]

صددت فاطولت الصدرو وَتَلَا
وَسَالُ عَلَى طلول الصدرو يَدوم

[Thou turnedest away, and lengthenedst the turning away; and seldom does union outlast length of turning away! (Jsh)] is, says S, a poetic license: (b) [the p.] from governing the acc. and nom., being attached to َأَيْنَمَا, &c., as IV. 169. [2] and VIII. 6. [516]; while, when followed
immediately by a v., it is named preparatory, [because it prepares the p. for prefixion to the v. (DM)]: (α) [4 ps. and 4 advs. (DM)] from governing the gen., being attached to (α) [4 (DM)] ps., (α) رَبُّ [505]; (β) the ك [509]; (γ) the ب, as

[by Muṭṭi Ibn Iyās alKūfī, lamenting Yahyā Ibn Ziyād alḤarithī (Jsh), Then, if thou become such that thou return not an answer (because of thy death, this will not detract from thine eloquence, because) seldom wast thou seen (the aor. being substituted for the pret. when thou wast an orator! (DM)), as IM mentions, adding that the restringent مَا produces with the ب the sense of paucity, as it produces with the ك the sense of causation in such as II. 194. [509]; (β) رَأَتُ لِمَا أَلْغَ [499], as ISh says: (β) [4] adcs., (α) بعد, as

[by AlMarrār Ibn Saʿīd alFakʿāṣī, What! (lovest thou) with love Umm AlWulagyyid after that (571) the locks of thy head are black and white like hyssop partly moist and partly dry? (Jsh)]; (β) يِبَيْنِ [571], as

[by Jamīl, While we were in AlArawk together, lo, a rider
came upon his he-camel (Jsh)], and
which then [are restrained by ما from prefixion to the prop.; and (DM)], being made to imply the sense of the cond. ائن а subst. [for the suppressed كان (DM)], which occurs in such as [98] اما انت منطقتا انطلقت (a) لما اما Do thou this, if (thou do) not (anything else), orig. اني كنت لا تفعل غيره (b) not a subst., which occurs (a) after the op. governing (a) the nom., as [196],

by Muhalhil [Ibn Rab'ia atTaghlabi (Jsh), If at the two Abans he had come suing for her in marriage, a nose of a suitor would have been smeared with blood (Bk)], and

[by Abū Shātk alBāhili (Jsh), In taking fright did this man make haste, O Farūka, when the cord of union was untwisted, cut? (DM)], i.e. انفّا اسرع هذا [186]; (b) the acc. and nom., as [516] ليما زيدها تأتم (b); (g) the apoc., as [by an VII. 199. And, if an
instigation from the devil do instigate thee [589], XVII. 110. [116], IV. 80. [419], and

by AlA'shà, [Whenever thou art made to kneel down at the door of Muḥammad the descendant of Ḥāshim, thou wilt be made to rest, and wilt meet from his benefactions liberality (Jsh)]; (8) the gen., whether the op. be a p., as ِربما رحمةٌ، where as III. 153. Then by mercy from God thou wast mild to them [563, 566], XXIII. 42. [508], LXXI. 25. [499], ِربما ضربةٌ الغَّلُوٍّ, [505], and ِوَنَفَسُرَ الغَّلُوٍّ [509], or a n., as XXVIII. 28. [184],

[by AlAswad Ibn Ya'fur atTamīmī, The careless has slept; and I perceive not the sensation of my slumbering, while anxiety is present beside me, my pillow. I am without any ailment; but an anxiety that I know to have reached my heart has made me thin (Jsh)], and ِلا سيما يوم الغَّلُوٍّ [88], i.e. ِلا مثل يوم [89]: (b) before the op. governing the gen., as ِمَا عُدَا عُمرَ, and ِمَا خَلَأ زِيد with the gen., which
is extraordinary [88, 512, 571]: (c) after the cond. instrument, whether apocopative, [which has been previously mentioned (DM)], as VIII. 60. And, if thou do fear and IV. 80.; or not apocopative, as حّثّي إذا ما جَأَرُوا هَذَا شهٍّ عليهم سعهم XLI. 19. Until, when they come to it, their ears shall bear witness against them: (d) between the ant. and its appos., as مثالًا ما بُرَّودْة II. 24. A parable, a gnat [180], ما being, says Zj, "a red. p. denoting corroboration, according to all the BB," [as though حقًا forsooth or decidedly were said (K),] which is strengthened by its being dropped in the reading of Ibn Mas'ud; and بُرَّودْة being a subst. (ML).

§ 566. ۚ is red. (1) with the [con. (R, Jm)] و after negation, [literally, as ما جَأَرُني زيد وَلا عمرو (545, 547); or ideally, as I. 7. (539) (Jm)]: (2) after the infinitival [as ما منعك أن لا تستحي أن أمرتك ان VII. 11. What hindered thee from doing obeisance when I commanded thee? (R, Jm) and لَّا يَعْلَمْ أَهْلِ الْكِتَابِ LVII. 29. In order that the people of Scripture may know (R)]: (3) seldom before [as لَّا أَقَسِمُ بِيَومِ الْقِيَامَةِ LXXV. 1. I swear by the day of resurrection (R, Jm) and لَا أَقَسِمُ}
XC. 1. I swear by this land (Jm)]: (4) anomalously with the pre. (IH), as

(5), by Al'Ajaj Ibn Ru'ba atTamimi, In a well of perdition he journeyed, and knew not (Jsh)]: (5) often before the [word denoting the object] sworn by, to notify that the correl. of the oath is negatived, as

(R, Jm), by Imra alKais, Then no, by thy father, daughter of Al'Amirz, the people assert not that I flee from battle (Jsh). The red. ُ is introduced into the sentence merely to confirm and corroborate it, as مَا مَنَعْتُ اذْ رأيتهم ُْلْوُ يَتَبَعُيٌِّ XX. 94. What hindered thee, when thou sawest them go astray, from following me? and VII. 11., as is made manifest by XXXVIII. 75. [181]; and hence LVII. 29.,

إِنِ الجُوْدَةُ لَا البَلْدُ وَأَسْتَمْعِلُهُ بِهِ َّنَعَمُ مِنْ نَتْيَةَ لَا يَمْنَعُ الْجَرْدِ قَاتَلَهُ

[His bounty disdained niggardliness; and a "Yes" proceeding from a youth that refuses not bounty to his slayer hurried him away (Jsh)], and

وَبُلْعُيَّنِي فِي اللَّهَٰرَأْ لَا إِحْدَةٌ َوَلَهُوُ دَاّعُ دَائِبٌ غَيْرُ غَيْلٌ
[by Al-Ahwas, And they censure me for pastime, that I should love it, when pastime has a caller diligent, not negligent (Jsh)]. But in it is said by some to be non-red., an objective a., being, (1) as Zj says, a subst. for it, [i.e. disdained “No,” niggardliness (DM)] ; (2) as another says, a causative obj., i.e. كرَاهِيةَ البخل from (dislike of) niggardliness, like IV. 175. [547], i.e. كرَاهِيةَ أن تضلوا from (dislike) that ye should err. And, as they differ about ٍ in this verse, so do they differ about it in LXXV. 1., where it is said to be (1) neg., its negatived being (a) something preceding, vid. the denial of the resurrection often quoted from them, so that [No, i.e. (K)] The matter is not so is said to them, and then the oath [I swear &c. (K)] is begun, that, say they, being correct only because all the Kur‘an is like one Chapter; (b) اَيْسَمٌ, as being enunciatory, [i.e. (I tell you that) I will not swear &c., meaning I will not magnify the day of resurrection by the oath, but by what is greater than the oath (DM),] not originative, [i.e. I swear not by it (DM),] which [explanation] is preferred by Z: (2) red., (a) subsidiary and introductory to, and corrob. of (K),] the negation of the correl., [the (prop.) sworn to, here suppressed, being supplied negatived, e.g. لَ َتُنْفِرُونَ (K),] i.e. No, I swear by &c., (they shall not be left uncontrolled), like IV. 68. Then no, by thy Lord, they will not believe
until they make thee judge and which [saying (DM)] is refuted by XC. 1., since its correl. is off., vid. XC. 4. Assuredly We have created man in travail, and likewise by LVI. 74—76. [1]; (b) merely corrob. and confirmatory of the sentence, as in LVII. 29., which is refuted by the fact that it is not made red. for that purpose at the beginning, but in the middle, like and كآٰٓ, as III. 153. [565], IV. 80. [419], and زٔٔٔٔٔ [547] (ML).

§ 567. has been previously mentioned [499].

§ 568. The ب, the ل, [and the ٰٔٔٔٔ (R),] have also been previously mentioned [503, 504, 509] (IH).
CHAPTER XII.

THE TWO EXPOSITORY PARTICLES.

§ 569. They are 

\(^{(M, Z, I H)}\): you say on VII. 154. [514] 

That is, as though you said The exposition, or meaning, of it is 

and the poet says

[1] (M) And thou shootest (i.e. signest to) me with the eye, saying, Thou art a sinner: and thou hatest me; but I [521], I hate not thee (N). The difference between 

and is that expounds every vague [expression], single term, as 

\(\text{Zaid, i.e. } \text{Abu 'Abd Allâh, came to me; and prop., as } \text{He said to me, } \text{Come, i.e.}

His bowl was emptied, i.e. he died, and 

whereas expounds only a supplied obj. of an expression conveying the sense of saying, as XXXVII. 104. [539, 570], i.e. 

\(\text{I wrote to him, saying, Come, i.e. I wrote to him, } \text{Come, i.e.}

and sometimes the expressed direct obj.
[of such an expression], as

When We revealed to thy mother what is revealed, namely, Put him (R). You say I have ʿasmusṣajīn, i.e. gold, what follows being a synd. expl. of, or [total (DM)] subst. for, what precedes it. The prop. imitative of a quasi-saying is of two sorts, (1) accompanied by the expos. p., as and in this sort the prop., being expos. of the v., [as converting it to a particular obj. (DM),] has no place [in inflection] : (2) unaccompanied by the expos. p., as

And Abraham commended it to his sons, and Jacob also commended it to his sons, O my sons, verily God hath chosen for you the religion of AlIslām, and Noah called to his son Canaan—and he was aloof—O my little son, embark with us, the reading وَقَالَ نُوحٌ إِنِّي مَغْلُوبٌ LIV. 10. And he prayed to his Lord, Verily I am overcome, and the saying

[Ruḍallāḥ and ʿAbd ʿAbd Allāh from Makka told us, Verily we saw a naked man (Jsh)]; and these
props. [مَعْلُوبٍ (DM)] are in the place of an acc. [as obj.] by common consent, the acc. being governed, as the BB say, by a supplied saying, but, as the KK say, by the v. mentioned, and the opinion of the BB being attested by the expression of the saying in such as XI. 47. [540] and أَنَّ نَذَّرُهُ نِصْبًا، لَعَلَّيْنَمَا نَذَّرُهُنَّ (XXIII. 27.) And We revealed to him, saying, Make thou the Ark [1] and منَّهُمَا انِّتَكُمْ أَجْنَةً VII. 41. And they shall be called to thus:—That [561] is Paradise. It has the following conditions:—(1) that it be preceded by a prop., for which reason he that holds X. 11. [525] to be a case of it is mistaken, [because only a single term occurs before it (DM)]: (2) that it be followed by a prop., so that ذُكِرتْ عَسْجِدْا أي ذَهْبَا is not allowable, but أَي must be put, or the expos. p. must be omitted; but there is no difference between the verbal prop. [posterior to it (DM)] and the nominal: (3) that the preceding prop. contain the sense of saying, as [XXIII. 27. and VII. 41. (DM)] above, whence وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَيْ امْشَوا XXXVIII.
5. And the chief persons of them brake forth into speech, saying, Go on [and XXXVII. 104. (539, 569)]: (4) that the preceding prop. do not contain the letters of saying, so that َلا َفعل is not said: but in the small commentary of IU on the Jumal [of Zf (DM)] it is stated that اِن is sometimes expos. after genuine saying; and Z mentions [in the K (DM)] that in َما َقلت َلهم اِن ما امرتني ِبَنَايا َابي ابعدا َالله َربى وركم V. 117. I have not commanded them save what Thou hast commanded me, saying; Worship ye God, my Lord and your Lord it may be expos. of the saying as rendered by commanding, which is good; and accordingly the rule should be that the prop. do not contain the letters of saying except when the saying is renderable by something else: (5) that a prep. be not prefixed to it, so that, if you said َكتبت َاليه َبِنِي َفعل, it would be infinitival. When the اِن adapted for exposition is followed by an aor. accompanied by َلا, اِشرت َاليد َلا َفعل I signed to him, saying, Thou shalt not do or Do thou not or that thou shouldst not do, it may be in the ind. on the assumption that َلا is neg., or apoc. or the assumption that it is prohib., in both of which cases َلا is expos., or subj. on the assumption that َلا is neg. and َلا infinitival; but, if َلا be wanting, the apoc. is disallowed, and the ind. and subj. are allowable (ML).
CHAPTER XIII.

THE INFINITIVAL PARTICLES.

§ 571. They are "(M, Z, IH), (IH, AA), [the contracted אִין (R), as IX. 119. [540] (M, Z), ] XCI. 5. And the heaven and His having built it as expounded by some,

[That the nights have gone gladdens the man: and he heeds not that their going was for him a going of his life (Jsh)], and XXVII. 57. [449] (M). " is conjoined with the plastic v., since the aplastic has no inf. n. that the p. with the v. might be renderable by; but not with the imp.: and is peculiar in acting as a subst. for the adv. of time pre. to the inf. n. that it and its conj. are renderable by, as I will not do it so long as a sun shall rise, i.e. during (the period of) its rising; and its conj. is then mostly a pret. affirmed or [an aor.] negativated by " though its meaning is future, seldom an aor. [not negativated by "].

Its conj. is, according to S, only verbal: but others allow it to be nominal, which is the truth, though it is rare, as
and IJ allows it to be a prep. and gen., so that ما عد على زيد and ما خلالة زيد are allowable according to his opinion [88, 512, 565] (R).

is (1) not temporal, as عزى عليه ما عنتم IX. 129.

Grievous unto him is that ye have suffered hardship, ودوا ما عنتم III. 114. They have wished that ye should suffer hardship, IX. 119., and لهم عذاب شديد بما نسو يوم الحساب XXXVIII. 25. They shall have a severe punishment because they have forgotten the day of reckoning; and hence آمنوا كمآ أم الناس II. 12. Believe ye as men believe, and similarly wherever it is conjoined with the of comparison [509] between 2 similar vs.: (2) temporal, [because it occupies the place of the n. of time (DM),] as XIX. 32. [447], orig. مدة درامي حياة, the adv. being suppressed and replaced by ما and its conj., as in the case of the genuine inf. n., as جئت صورة هل ماله العصر [65]; and hence إلى أزيد إلا الأصلح ما استطعت XI. 90. I desire not aught save your reformation so long as I am able and

اجارتنا أن الحظوب تنوب وأنت مقيم ما أقام عسيب [by Imra al Kais, O our female neighbour, verily calamities befall (man); and verily I shall be steadfast (in bearing them) so long as (mount) 'Asib shall be steadfast (Jsh)].
(a) if its being temporal meant that it indicated time by itself, not vicariously, it would be a \( n \), and would not be infinitival, as ISk followed by ISh says that

[by Abū Kais Ibn Rifa‘a al-Anṣārī, Of us are he that is at the time when his mustache has sprouted and the old bachelors; and of us are the beardless and the hoary (Jsh)] means حَيْبِينَ طَرَّ [in which case ی indicaes time by itself (DM)]; while ی, say I, is made red. after it because of its resemblance in letter to the neg. ۵۰; as in [563]: whereas ۵۰ should rather be construed to be neg., he whose mustache has not sprouted, because the redundancy of ۵۰ is then regular, and because this construction avoids making [the adv. of] time an enunc. to the concrete \( n \). [26] and authorizing a meaning and usage where they are not authorized, vid. its denoting time by itself and its being [used (DM)] pre.: (b) I have deviated from their term “adverbial” [497] to my term “temporal” in order that it might include such as كُلُماً إِضَاءَةً لَّهُم مَّشْرُوا فِيهَا II. 19. So often as it giveth light to them they walk in it, since the \( n \). of time supplied here is a gen., i.e. کُلُّ رَتِبَت إِضَاءَة. At every (time of) giving light; whereas the gen. [\( n \). of time or place (DM)] is not named adv. [64]: (c) ۱۰ does not share with ۵۰ in act-
ing as a *subj.* for the *n.* of time, contrary to the opinion of IJ, who attributes to it

[And, by God, an old woman mother of one child is; not more grieved than I at (the time) that her little one is lighted (Jsh)]; while Z following him attributes to it

\[ \text{II. 260. [At (the time) that God gave him the kingdom (K)],} \]

I' II. 94. [Save the sense of *causation* in the verse and texts is possible, [i.e. \( \text{DM} \)]; and, being unanimously agreed upon, must not be deviated from. \( \text{E} \) is extraordinarily conjoined with the aplastic *v.* in

\[ \text{اليس أميرى نى الأمور بانتما * بما لستما أهل الخيانة والغدر} \]

\[ \text{Are not ye two my rulers in affairs, because ye are not people of faithlessness and treachery? (Jsh), where \( \text{فعيل} \) is applied to the *non-sing.*, as in LXVI. 4. (24), and} \]

is *sub.* of \( \text{ليست} \), the prefixed to it being *red.*, as in

\[ \text{الليس عصبيًا للغ} \]

\[ \text{(DM)} \]. IJ says that the infinitival

\[ \text{بَلَّةٌ يَقُومُ} \]

\[ \text{لغ} \]

\[ \text{[124], whereas cor-} \]

50 a
rectly 

is pre. to the prop.; while S on the contrary says that 

is red. in [124], whereas correctly it is infinitival. 

гoverns the aor. in the subj. 

[410], and occurs (1) in the beginning, [really or predic- 

camentally (DM),] in which case it is in the position of 

a nom., as II. 180. [24] and II. 238. [405], and, as is said, 

حاءً أحق أن تخشى 

IX. 13. Then God, that ye should 

fear Him is meeter and similarly IX. 63. [538]: (2) 

after an expression indicative of a meaning other than 

certainty [526], in which case it is in the position of (a) 

a nom. as 

اللّي إن للذين أمنوا أن تخشع قلوبهم 

LVII. 15. 

Hath not the time come for them that have believed that 

their hearts should submit? and II. 213. [464]; (b) an 

acc., as 

وما كان هذا القرآن أن يقتري 

X 38. Nor is this 

Kur'ān a forgery [below], 

V. 57. Saying, We fear that a reverse should befall us, 

and 

فاردت أن أعيبها 

XVIII. 78. And I desired to make 

it unsound; (c) a gen., as 

من قبل أن يأتي أحدكم الموت 

LXIII. 10. Before that death come to one of you and 

XXXIX. 14. [413]; (d) either [an acc. or gen. (DM)], 

as XXVI. 82. [410], orig. 

في أن, it being disputed whether the place after suppression of the prep. is [that 

of (DM)] an acc. or gen. [514]. This is a conjunct
p. [497], conjoined with the plastic v., whether an aor., as [II. 180., &c. (DM),] above; or a pret., as a pret., as [II. 180., &c. (DM),] above; or a pret., as I wrote to him, Stand, [i. e. to stand (DM)]. Four other meanings are mentioned for — (1) condition, like [585], which is held by the KK, and is rendered probable in my opinion by (a) the concurrence of and in one place, as in (2) negation, also like [550], which is said by some on III. 66. Not any one is given the like of what ye have been given: (3) i. g. [the causative (DM)]
some assert of \[592\], which is said by some on

But they wondered because a warner of themselves came to them! L. 2. But they wondered because a warner of themselves came to them! L. 2. [514], and because the two ears &c. (4) i.e. \\

which is said on IV. 175. [547] and

[ by 'Amr Ibn Kulthūm at Taghlībī, Ye took up the position of guests towards us; and we hastened the entertainment lest ye should blame us (EM)]. IMD says in his book AlBādi' [fi-nNaḥw (HKh)], in which he differs from the sayings of the GG on many matters, that and the infinitival are interchangeable, so that occurs infinitival, as

[by Jamīl, What are the livers of lovers sore because (the denoting causation) of my seeing my liver sore from love of Bathna? (Jsh)]; and in the sense of as

Zaid is more intelligent than he that lies, i.e. Y, Fr, and F indeed say that occurs infinitival, and IKh and IM approve of it; and they hold XLII. 22.
That is God's gladdening His servants with good tidings (DM) and خاصلاً خاصعاً IX. 70. [And ye have plunged into vanity like their plunging (DM)] to be cases of it: but I know no one that says the converse; and what emboldens him to [say] it is the difficulty of this sentence, since it appears to pronounce Zaid superior in intelligence to lying, which has no meaning. It appears to me, however, either that the sentence contains paraphrase upon paraphrase, إن and the v. being paraphrased by the inf. n., and the inf. n. by the qual., so that the sense [Zaid is more intelligent than the liar (DM)] is reduced to what he means, but by a method received by the learned, since X. 38. [above] is said to be constructively ما كان انتصار المفترى meaning forged; or that is made to imply the sense of , so that the ex. means Zaid is the farthest of mankind from lying because of his superiority to others, the mentioned not being the one governing the inferior in the gen., but being dependent upon because of the sense of farness implied by it, and the [person or thing] pronounced inferior being always omitted with this because of the intention of generalization (ML). أين, when op., is conjoined with its 2 regs. [497, 517]; and, when restrained [516], with the nominal or verbal prop. (R). [On the contracted أين see §§. 497 and 525.] كي is i. q. [the infinitival (ML)]
In sense (R, ML) and government [410] (ML), but is peculiar to the aor. [497] (R), as لَا تَمْسَأ لِكِيْلَاء لِكِيْلَاء. LVII. 23. In order that ye may not grieve, which is confirmed by its replaceability by لَا ، and by the fact that, if it were a causative p. [513, 595] a causative p. would not be prefixed to it; and hence جَعَلَتْ كَيْلَاء غَرْمُنِي [411] and كَيْلَاء يَكُونُ دُوَلَةً LIX. 7. (In order) that it may not be a thing taken by turns, when the ل is supplied before it [514]; and possibly the saying

أُردت لِكِيْلَاء لَا تَطِيرُ بِقَرْبِيِّي فَنَتَرَكْهَا شَنَا بِبَيْدَاءَ بَلْقَعٍ [Thou desiredst that thou shouldst go swiftly off with my water-skin, and leave it to be a worn-out water-skin in an empty desert (Jsh), where the ل is found before, and لَا after, it (DM)], كَيْلَاء being either causative, corrob. of the ل, or infinitival, corroborated by لَا [597]. لَا is i. q. لَا except that it does not govern the subj.; and mostly occurs after لَا ، [and the like, as يَوْمَ توْمَا (DM)], as LXVIII. 9. [417] and يَوْمَ يَوْمًا احْدِهْمَ لِأَيْمَر II. 90. One of them wisheth that he should be made to live; but sometimes without them, as

ما كان ضرْكَ لِأَمْنَتْ وَرِبْنَا، مِنَ الفَتْيَة وَهِوَ الْمَخْيَطُ المَحْتَقِنٌ
by Kutaila [Bint [AnNadr Ibn (Is)]; AlHarith [alKu-
rasiya (Is)], That thou hadst shown grace would not
have harmed thee: and often has the youth shown grace
when he was the angered, enraged (Jsh)],

وَرَبَّا فَاتُ قَرْمًا جَلِّ امْرِهِمْ

by AlA'isha, [And often has the bulk of their matter
escaped a people from leisureliness when that they should
have hastened was prudence (Jsh)], the (Jsh) being preferably
in the acc. as the prepos. pred. of كَانَ, and the inf. n.,
vid. لَوْ and its conj., being its postpos. sub., as the Seven
read in XLV. 24. and XXVII. 57. (449) (DM),] and
تَجَزَّرَتْ آخَنْ [487]. The occurrence of لَوْ as infinitival is
authorized by Fr, F, AB, T, and IM: and their opinion
is attested by the reading of LXVIII. 9. [538],

غِدَّهُنَا

in the subj. being coupled to تَدْهَىٰ, since its sense is
أَنْ تَدْهَىٰ; while the difficulty of its prefixion to its like (DM),] is met with the reply that لَوْ is prefixed
such as

واَمَّا عَمِلَ مِنْ سُوءٍ تُرْدُ لَوْ أَنْ بَيْنِهَا وَبَيْنِهَا أَمْدَأٌ بَعْدًا

III. 28. And what [586] it hath done of evil, it will wish
that (it had been the case) that between itself and it had been
a far extent of time, [the infinitival p. not being prefixed
to its like (DM),] is met with the reply that لَوْ is prefixed
to a suppressed v. supplied after لَوْ, i. e. لَوْ ثَبَتْ أَنِّي آخَنْ.
(ML). Its conj. [497] is like the conj. of ما [above], except that لَوْ does not act as a subst. for the adv. of time. Sometimes the v. of wish is dispensed with, and the v. after لَوْ governed in the subj. when conjoined with the ف [411], as لَوْ كَانَ لِي مَالٌ فَاحَجٌ (I wish) that I had wealth, so that I might perform the pilgrimage, i. e. لَوْ أنِّي لَيْكَرَةٌ فَأَكُوْنُ مِنْهُ أَتَمَٰنِي لَوْ آمَنَيْ لَوْ أَلْغَيْتُ المَحْسَنِينَ XXXIX. 59. (I wish) that I had a return to the world, so that I might be one of the righteous (R).

§ 572. Some of the KK and AU mention that some of the Arabs make [the subjunctival (DM)] أن govern the apoc.; and Lh transmits it from some of the Banû Subâh [a clan (ID, DM)] of Dabba: and they cite

إِذَا مَا غَدِّيتُمْ قَالَ وَلَدَانُ أَهْلَنا

تعلوا إِلَى اِنِّي يَا تُنَّا الصَّيْدِ نَحْتُبِّ [by Imra al-Kais, Whenever we go forth in the morning, the lads of our people say, Come ye, until the game come to us we will gather firewood to roast it (Jsh),] and

هَذَا الْحَاجَّةُ لَا تَعْلُمُ بِهَا فَتَرَدْهَا فَتَتَرَكْهَا تَقُلُّ عَلَى كَمَا هَيْيَا [by Jamil, I beware of this that she should know it (the want mentioned in the preceding verse), and should reject it, and leave it to be a burden upon me, as it is
(Jsh)]; but this [citation of the 2nd verse (DM)] requires consideration, because the coupling of the subj. [ترد] and تترك (DM) to تعلم indicates that the latter is made quiescent by poetic license, not apocopated. And sometimes the v. is put into the ind. after it, as in the reading of Ibn Muḥaisin in II. 233. [525] that he should fulfil and the saying of the poet

أَنْ تَقْرَأَنَّ عَلَى أَسْمَاءٍ وَيَتَكَمَّا
مَثَلُ السَّلَامِ وَأَنَّ لاَ تَشُرَّعْ أَحَدًا

[That ye two should pronounce over Asmā (mercy be upon you two! From me greeting, and that ye should not inform any one (Jsh)]. The KK assert that this is the contracted أَن anomalously conjoined with the [plastic non-precatory (DM)] v. [without separation (DM)]; whereas the BB rightly say that it is the subjunctival [410] made inop. by assimilation to its fellow the infinitival ما, [as is proved by the poet's making it op. in وَأَن لاَ تَشُرَّعْ (DM)]; but the saying [of Abū Mihjan Mālik Ibn Ḥabtbath Thākafī (Jsh)]

وَلَا تَدْخَلْنِي فِي الْجَلَّةِ فَانْتَيْنِ
اُخَافِ إِذَا مَا مَسَّ أَنَّ لاَ أَذْرَقْهَا

[And do not thou bury me in the desert, for verily I fear, when I die, that (the case will be this,) I shall not taste}
it (Jsh)] is not a case of that, as some assert; because, the fear here being certainty, اَنَى is contracted [526] (ML).
CHAPTER XIV.

THE EXCITATIVE PARTICLES.

§ 573. They are וָלַעֲחַמְהוּ, יִנְּמַצְּמֵם, מַהֲמַח, וָלַעֲחַמְהוּ (M, Z, IH, IM), and וָלַע (IM). Their meaning, when they are prefixed to the pret., is rebuke, and blame, for omission of the act; and in the aor. is excitement to, and requisition of, the act: so that in the aor. they are in the sense of command; but there is no excitation in the pret., which has already lapsed, except that, being often used in blaming the person addressed for having omitted in the past something that is recoverable in the future, they are as it were, with respect to the meaning, excitative to doing the like of what has lapsed. In the aor. also they are seldom used except in the case of rebuke and blame for what the person addressed ought to have done before it was required of him: and, if the sentence be devoid of rebuke, it is request, in which case these ps. denote request; and וָלַע, וָלַעֲחַמְהוּ, and the opt. מַצְּמַח are also used in that sense (R). They take the head of the sentence, [because they indicate one of the sorts of sentence, so that they are put at the head to indicate from the very first that the sentence is of that sort (Jm)]. And they are inseparable from the v., literally, [as יִנְּמַצְּמֵם אָרֶסֶלָהXX. 134. Wherefore didst Thou not send? and וָלַעֲחַמְהוּ
XV. 7. Wherefore will thou not bring to us the angels? (R)]; or constructively (IH), as

[by Jarîr, Ye reckon the slaughter of the old she-camels to be the most excellent of your glory, Banû Dâ'ûrâ: why (have ye) not (reconciled) the helmed champion?

(574) (J),] and [62]: but the nominal [prop.] occurs after them in poetic license, as

[R], by the Majnûn of Lailâ al-Amiriya, And I was told Lailâ had sent an intercession to me. Then why was not Laila's self her intercessor? (Jsh).

§ 574. لومة and لومة also denote prevention of one thing because of the existence of another: and are then prefixed to the incl. (M, IA), the enunc. after them being necessarily suppressed [29]; and must have a correl., which, if affirmed, is mostly conjoined with the ل [602]; and, if negatived by لومة, is mostly divested of it, and, if negatived by لومة, is not conjoined with it, as لومة زيد لا كرمتهف or لومة زيد لم يجي, لومة زيد ما جاء عمرر [below], and لومة زيد لم يجي, لومة زيد ما جاء عمرر (IA). لومة occurs in four ways:—(1) it is prefixed
to a nominal followed by a verbal [prop. (DM)], to connect the prevention of the 2nd with the existence of the 1st, as لولا ُزَيد لا كرمتك \( If \text{ Zaid (had) not (been existing), I should have honored thee, [so that it connects the prevention of the honoring with the existence of Zaid (DM),] i.e. لولا ُزَيد موجود } \) (2) it denotes excitation and request; and is then peculiar to the aor. or what is renderable as such, [i.e. the pret. whose meaning is future (DM),] as لولا تُستغفر من الله XXVII. 47. Wherefore will ye not ask God for forgiveness? and LXIII. 10. Wilt Thou not defer me &c.? [א26]: (3) it denotes rebuke and making to repent; and is then peculiar to the pret., as لولا جاءوا عليه بعثة شهداء XXIV. 13. Wherefore brought they not four witnesses to it?, whence لولا إذا سمعتما كلمة ما يكون لنا أن نتكلم بهذا XXIV. 15. And wherefore, when ye heard it, said ye not, It is not meet for us that we should speak this?, except that the v. is postponed, and تَعَدَّرِي الْغَرْمٍ [573], except that the v. is understood, i.e. لولا عَدَّدْتُم : (a) it is sometimes separated from the v. by أن and إذا [together with the prop. post. to them (DM)], when [they are (DM)] regis. of the v. [posterior to them (DM)], or by a parenthetic cond. prop., the 1st as in XXIV, 15., and the 2nd and
3rd as in ُلَلَّ أَيَ بَلَّغَتِ الْجَلَّالُمَ وَأَنَّمَ حِينَتَيْنَ تُنْظِرَنَّ وَنَحْنُ أَتَبْعَثُ لَهُ مِنْ كُلِّ مَيْكَانِ لَا تَبْصِرُونَ ُلَلَّ أَيَ كَنَّمَ غِيرَ مُدْنِيٍّ تُرْجَعُونَهَا LVI. 82—86. Then wherefore, when it reacheth the throat, while ye are then looking on, and We &c. [63]—then wherefore, if ye be not held in subjection, will ye not return it?, [ٌُترِجَعٌ] being the op. of the adv., and (B) the 2nd ُلَلَّ not being a [corrob. (K, B)] repetition of the 1st: (4) it denotes interrogation, as LXIII. 10. [Hast Thou deferred me? (DM)] and ُلَلا إِنَّلًا عَلَى مَلِك X. 8. [Hath an angel been sent down unto him? (DM)], mentioned by Hr, but not by most. And Hr mentions that it is neg., i. q. ُلَّمْ; and assigns as an instance of it ُلَلَّ كَانَتْ تُرَبَّية أَمَنتُهَا دَفْنُعَهَا إِيْمَانُهَا أَلَّا قُومُ يُونُسَ X. 98. And there was not a city which believed and whose belief profited it, save the people of Jonah read with ُقُومُ in the acc. and nom., [the latter transmitted from Jr and Ks(K)]. The ُلَلا occurring in إِلَّا زَعْمَتْ أَسْاءَ أَنْ لَا إِحْبَاهُ وَقَلْتَ بَلِيْ لَوْلَا يَنْتَعِني شَغَلٌ [by Abu Dhu’ais alHudhali, Now Asma fancied that I did not love her: and I said, Yes, if my business had not been distracting me, (I should have visited thee) (Jsh)] is not this ُلَلا; but is two words, i. q. ُلَلاَمْ, the
correl. لَزِرتُب being suppressed. لَوْما is i. q. [in importing connection of the prevention of the apod. with the existence of the prot., and in being used to denote excitation, request, and rebuke (DM), as لَوْما زِيد لأَكرمتَك [above] and XV. 7. [573]; but Mlk asserts that it is only excitative, which is refuted by

لُوْما الأَصَابَةُ للرَّشَاة لَكَن لَيْ

If (thy) hearkening to slanderers (were) not (existing), I should have after thy dislike hope of thy liking (Jsh). لَيْ is peculiar to enunciatory verbal props., like the rest of the excitative instruments. The لَيْ in وَأَنَتْ بِنَفْسِكُمْ احْتَسَبُوا عَلَى الْرَّحْمَنِ الرَّحِيمِ لا تَتَعَالوا عَلَى XXVII. 30. 31. And verily it is “In the name of God, the Compassionate, the Merciful,” that ye should not exalt, or saying, “Exalt ye not, yourselves against me” is not this لَيْ ; but is two words, the subjunctival أَن and neg. لَيْ, or the expos. أَن and prohib. لَيْ : and according to this [latter explanation] it has no place; but according to the former it is a subst. for كتاب XXVII. 29. A writing as being i. q. مَكتَوب, while the enunciation [لا تعلوا (DM)] is i. q. requisition [لا تعلوا (DM)], because of the context واترنِي XXVII. 31. and “come unto me.” And similar is the
And the devil hath made their works specious to them, and perverted them from the way, so that they are not guided aright, [hath made specious to them (B)] that they bow not down to God; (b) [in the place of a nom. (DM),] an enunc. of a suppressed [incl., i.e. 
אعمالיהם לא עָלָה (Their works are) that they bow not &c.: (2) red., לֹא being (a) [in the place of] a gen., a subst. for 
אָלֶל הַסּיָּל, [i.e. from the way, which is bowing down (DM)]; (b) disputed about, as to whether it be [in the place of] a gen. or acc. [514], the o. f. being לֹא and the 
ילֹאֵדוּן, [i.e. they are not guided aright to bowing down (DM)]. לֹא denotes request and excitation, both meaning requisition of the thing, but request being requisition with gentleness, and excitation being requisition with urgency; and is peculiar to the verbal 
[prop.], as עָשַׁרְתָּם לֹא נַעֲקָדוּ הִזָּה לָהֶם XXIV. 22. Will ye not like that God should forgive you?, [where לֹא denotes request (DM),] and
IX. 13. Wherefore will ye not fight with a people that have broken their oaths? [where it denotes excitation (DM),] whence, according to Khl, رجأ إلخ [99] i.e. أُتْرُنْي رجأ, according to him. Mbk says that أما is a [simple (DM)] p. of request, i. q. ﷺ; and is peculiar to the v. as ﷺ Wilt thou not stand?: but against that it is alleged that the Hamza denotes interrogation relating to making to confess, as in ﷲ and ﷺ, and that ﷺ is neg.; and this Hamza is sometimes suppressed, as

ما ترى ائذى قد أباد معدا ﷴ وأباد السراة من عداني

(ML) Seest thou not time has destroyed the tribe of Ma'add, and has destroyed the chiefs of the tribe of 'Adnan? (Jsh). ﷺ and ﷺ denoting request are undoubtedly compounded of the Hamza of disapproval and the p. of negation (R). لو تنزل لو [573] denotes request, as

Would that thou wouldst alight beside us, and, or so that thou mightst, get good [411, 417, 592] mentioned in the Tashil (ML).
CHAPTER XV.

THE PARTICLE OF APPROXIMATION.

§ 575. It is قَدْ (M, Z). قَدْ is peculiar to the aff., enunciatory, plastic v. denuded of apocopative, op. of the subj., and p. of amplification: and, being like part of it, is not separated from it by anything, except indeed by the oath [577], as أَخَافُ أَلْحَقُ [1] and

فَقُدْ وَاللَّهُ يَبْيِسُ إِلَي غَنَائِي * يُوشِكُ فَرَأْهَمُ صَدَرْ يُصِيغُ

[And a magpie that screeches has, by God, made plain to me my distress at the quickness of their departure (Jsh)]; though sometimes the v. is suppressed after it because of an indication, as أَنْذَرُ أَلْحَقُ [532, 577]. It has five meanings, (1) expectation: that with the aor. is manifest, as in your saying قَدْ يَقْدِمُ الغَانِبُ أَلْيَوْمَ Of course the absent will arrive to-day when you are expecting his arrival; and with the pret. is authorized by most: Khl says “قَدْ فَعُلْ is said to people that await the announcement, whence the saying of the Mu‘adhdhin قَدْ كَانَتِ الصَّلاةُ Prayer has already begun, because the congregation are
awaiting that”; and one of them says “You say

The governor has already mounted to him that
awaits his mounting, and the Revelation has

The governor has already mounted to him that
awaits his mounting, and the Revelation has

LVIII. 1. God hath already heard the
saying of her that disputeth with thee, because she was ex­
pecting God to answer her prayer”: (a) some disapprove its
denoting expectation with the pret., saying that expectation
is awaiting the occurrence, whereas the past has already
occurred; but it is plain from what we have mentioned that
the authorizers of that [sense] mean that قُدُمُ إِلَيْهِ
indicates that the past act was expected before the announcement, not
that it is expected now: (b) it appears to me, however, that

does not import expectation at all, in the aor. because

imports expectation without قُدُمُ إِلَيْهِ, since it
is obvious from the state of the announcer of a future
[event] that he is expecting it; and in the pret. because,
if it were correct to affirm expectation of قُدُمُ إِلَيْهِ in the sense
that it is prefixed to what is expected [by the person
addressed (DM)], it would be correct to say that [the
generic neg. (DM)] لَنِّ وَلَنِّ. No man denotes inter­
rogation because it is prefixed only in reply to [the men­
tioned or supplied interrogation (DM)] “Is any man?”
and the like, so that what is after لَنِّ is interrogated about
by another person, as the pret. after قُدُمُ إِلَيْهِ is expected [by
another person (DM)]: and IM’s expression in that is
good, because he says that it is prefixed to an expected pret., not that it imports expectation, while he does not advert to expectation at all in the case of the prefixed to the aor.; and this is the truth: (2) approximation of the past to the present: you say Zaid has stood or stood, which admits of signifying the past approximate [to the time of the speaker (DM)] or the past remote [from the time of the speaker (DM)]; whereas, if you say has stood, it is peculiar to the approximate: and upon 's importing that [sense] the following predicaments are founded: — (a) it is not prefixed to, and, because they denote the present, so that the mention of what would approximate that [present sense (DM)] which is realized [by means of the to present time (DM)] would be meaningless; though there is another cause for that, vid. that, their forms not importing time, nor being conjugable [like vs. into aor. and imp. (DM)], they resemble the n.; while in

by 'Adi [Ibn Zaid {Ibn Malik Ibn 'Adi Ibn (ID)} ArRika', If shame (had) not (been hindering), and (this,) that my head, hoariness had become intense in it, I should have visited Umm AlKasim (Jsh)] is i. q. ، and is not the aplastic : (b) [80]: (c) IU mentions that,
when the correl. of the oath is an aff., plastic pret., then, if it be approximate to the present, the ل [600] and are put together, as تألف لذته أثرك إلله علينا XII. 91.

By God, assuredly God hath preferred thee above us; and, if it be remote, the ل is put alone, as

[by Imra al-Kais, I swore to her by God with an oath of a perjurer, Assuredly they went to sleep a long time ago; so that there is not any talker, nor any warmer of himself at the fire (DM)]: but apparently in the text and verse the converse of what he says is the case, since the text means assuredly God did make thee to excel us in patience and conduct of the righteous, and that was decreed to him in eternity without beginning, and he was qualified by it since he became intelligent; while the verse means [Assuredly they have gone to sleep, i.e.] that they went to sleep [shortly (DM)] before his coming: (d) the ل of inception is prefixed [to the pret. (DM)] in such as اني زيدا لقد كام Verily Zaid has stood, because it is orig. prefixed to the ن., as اني زيدا لقائم [521], and is prefixed to the aor. only because of its resemblance to the ن. [in admitting of denoting the present and future (DM)], as XVI. 125. [604]; so that, since the pret., when approximated to the present [by means of 과 (DM)], resembles the aor., which resembles the ن., the ل may be prefixed to it: (3) diminution,
which is of two kinds, (a) diminution of the occurrence of [the act denoted by] the v., as قد يَصُدُّ القَلَبُSometimes the liar does speak the truth; (b) diminution of its reg., [which is here the obj. (DM),] as قد يَعْمَلُ مَا أَنتَ علَيْهِ XXIV. 64. At least He doth know what ye are about, meaning that what they are about is the least of the things known by Him: (4) multiplication, says S, in the saying of [Abu Dhu'aib (Jsh)] the Hudhali.

[Oft do I leave the adversary yellow as to his finger-tips, as though his garments had been bespattered with the juice of the mulberry! (Jsh)], and, says Z, in قد نَزَى تَنْثَبُ وَجْهِكَ II. 139. Often do We see the turning about of thy face; while many cite the verse [of 'Imrān Ibn Ibrāhīm alAnṣārī (Jsh)]

[Oft am I present at the wide-spread raid, a mare having short fine hair, lean on the two sides of the face, longbodied carrying me! (Jsh)] as evidence of that: (5) verification, as XCI. 9. [433]; while some attribute XXIV. 64. He doth know &c. to it: Z says "قد is prefixed to corroborate the knowledge [و]
what they are about (K)], and that is reducible to corroboration of the threat,” [because, since He decidedly knows what they are about, He will decidedly requite them for it (DM)]; and others say on II. 61. And assuredly ye did know them that transgressed that [with the ل (DM)] in the verbal prop. correl. of the oath is like ًى and the ل in the nominal correl. in importing corroboration (ML), which is verification and confirmation of the thing (DM).

§ 576. This p., whether prefixed to the pret. or aor., must contain the meaning of verification, to which there is sometimes added, (1) in the pret., approximation to the present, (a) with expectation, as you say to him that expects the governor to mount قَدْ رَكَبَ [575], meaning What thou hast been expecting has just been realized, whence قَدْ قَامَتْ الصَّلاةُ ; (b) alone, so that you may say Zaid has mounted to him that does not expect him to mount: (2) in the aor., (a) diminution, as اَنَّ الْكَذَّابُ قَدْ يَسْتَيْقَطُ meaning In reality truth does proceed from him, even if it be little; (b) multiplication, in the position of self-praise, as God says قَدْ يَعْلَمُ اللَّهُ الْمُعَزَّزِينَ XXXIII. 18. Often doth God know the hinderers, and the poet says قَدْ أَتَرَكَ أَلْخَ [575] (R).
§ 577. It may be separated from the v. by the oath [575]; and the v. after it may be rejected when understood, as

[532, 575] (M), by AnNabigha adhDhubyānī (Jsh),

The departure has drawn near, save that our riding-camels have not yet gone away with our goods, and it is as though (the case were this, they had) already (gone away with them) (AAz). As regards suppression of قد, the BB assert that the pret. v. occurring as a d. s. must be accompanied by قد, expressed, as VI. 119. [80]; or understood, as XXVI. 111. and IV. 92.: but the KK disagree with them, though they prescribe that [conjunction with قد expressed or supplied (DM)] as a condition of the pret. occurring as pred. of كل [97], as in the saying of the Prophet to one of his companions اليأس قد صلى معنا Is not it, i. e. the case, this, thou hast prayed with us? and

[by Zufar Ibn AlHārith alKilahf, And we accounted every white to be a piece of fat on the evening that we encountered Judhām and Himyar (Jsh), i. e. قد حسبنا (DM)]; while the BB disagree with them. And some allow》 by subaudition of قد [521, 604].
And all say that the aff. pret. used as a correl. of the oath ought to be conjoined with the ل and قُدَّ [427, 600], as in XII. 91. [575]; but LXXXV. 4. [154] is said to be a correl. of the oath [السماء ذات البروج] LXXXV. 1. By the heaven possessed of the 12 signs of the Zodiac (DM)] by subaudition of the ل and قُدَّ together, because of the length [of the interval between the oath and correl. (DM)]; and the poet says حَكْفَتُ الْغَم [575, 600], understanding قُدَّ; while many assert that وَلَّتُّنَا أَرْسُلاً رَهْبَاء مَّصِفَا أَطْلُوا مِنْ بَعْدِهِ يَكَفُّرُونَ XXX. 50. And, by God, if We send a blast, and they see it yellow, they will become after it unthankful is a case of that, which is an inadvertence, because الطَّلْوَا is future, since it is subordinate to the condition, and supplies the place of its correl. [427], so that there is no way to [supply] قُدَّ in it, since the meaning is كَيْطَلَّي، but the قُدَّ is not affixed to the pret. [612] (ML).
CHAPTER XVI.

THE PARTICLES OF FUTURITY.

§ 578. They are the [لا (M),] and [لِ (M, Z)]. These ps. are named ps. of futurity because they make the aor., which is common to the present and future, peculiar to the future [404] (AA).

The س and سُوف are [also] called p. of amplification; but p. of futurity is better, because it is plainer. The meaning of amplification is widening; for this p. transports the v. from the narrow time, vid. the present, to the wide time, vid. the future. The س is a p. peculiar to the aor., making it a pure future, and considered as part of it, for which reason it does not govern it notwithstanding its peculiarity to it, [although the rule is that every p. peculiar to a class governs with the government peculiar to that class, the p. peculiar to the n. governing the gen., and the p. peculiar to the v. governing the apoc. (DM)]. It is not retrenched from سُوف, contrary to the opinion of the KK: nor is the period of futurity with it narrower than with سُوف, contrary to the opinion of the BB; [but it is equal to سُوف: IHsh here follows IM, who cites وَسُوفَ يُؤْتَي النَّاسَ الَّذِينَ اجْتَزَاءُ عَطَالِيمَهُمَّ IV. 145. And God will give
the believers a great recompense and


IV. 160. *And the believers in God and the last day, those will We give a great recompense as evidence of their equality (DM).*

Some one asserts that it sometimes denotes continuance, not futurity: he mentions that in connection with


IV. 93. *Ye continually find others; and* cites II. 136. [176] as evidence of it, alleging that, this text having only been revealed after their saying *"What hath turned them away?,"* the *soon* occurs as a notification of the continuance [of their saying, i.e. of its renewal time after time (DM)], not of the futurity. And Z asserts that, when prefixed to a v. denoting an act liked or disliked; it imports that the act will occur inevitably, [i.e. corroboration (DM)]; but I have not seen any one that understands the reason of this, which is that, the *soon* importing [announcement of the occurrence of the act in the future, including (DM)] promise [and threat (DM)] of the realization of the act, its prefixion to what imports promise or threat necessarily involves corroboration of it and substantiation of its meaning: and he hints that [assertion here mentioned (DM)] in the chapter of the Cow, saying on II. 131. [503] *"the *soon* means that such will inevitably be, even if it be postponed for a time"; and plainly expresses it in the chapter of Immunity, saying on IX. 72. *Those shall God
have mercy upon " the ills imports existence of the mercy inevitably, so that it corroborates the promise, as it corroborates the threat when you say [سَانِقَمْ مَنَكَ (K) يوْمًا] I will take vengeance upon thee [one day, meaning Verily thou shalt not escape me, even if that be tardy; and like it are سَيَجِبُ لَهُمُ الرَّحْمَى وَدَأَرٌ XIX. 96. The Compassionate shall make for them love, XCIII. 5. (434), and سُوفُ نُرْتِهِمْ أَجْوَرُهُم IV. 151. We will give them their recompenses (K)]." ُسُوفَ is syn. with the ills [in indicating futurity (DM)] or wider than it, according to different opinions [of the KK and BB respectively (DM)], the professors of the latter opinion seeming to consider that abundance of letters indicates abundance of meaning, which is not universally true, [as حاذر an act. part. and حاَذَر very wary an intensive form (DM)]; and سُفُ is said instead of it by elision of the medial, and سَوُ by elision of the final, and سَوُ by elision of the final and conversion of the medial into ى for extreme lightness, [the last or all three (DM)] transmitted by [ISd (HKh)] the author of the Muḥkam. It is distinguished from the ills by the prefixion of the ل to it, as XCIII. 5.; and by its being sometimes separated [from what it is prefixed to (DM)] by the neutralized [444] و., as رَمَا أُتْرِى وَسُوفُ الْعَنْ (ML). أَنِ is prefixed to
the aor. and pret., which are then together with it ren­
derable by the inf. n. [571]: and, when it is prefixed to
the aor., the latter is only future, as

I desire that he should go out; and hence it is indispen-
sable in the pred. of عَسْي [459, 461]; while the poet
[KSAMA IBN RAWAHA AL‘ABST ASIMBISI (SM)], when he
deviates in his saying

عَسْي طَيِّبٍ مِن طَيِّبٍ بعِدَ هذَهُ ستَطْفِئي غَلَبَ الكِلَّى والْجَزَّانِ

May-be Tayyi after this state, will quench the burning
thirsts of the kidneys and the short ribs by taking blood-
revenge from Tayyi (SM)] from what usage conforms to,
puts the سَيّ, which is like أَنّ, [because they both
denote futurity (SM)].

§ 579. It with its v., pret. or aor., is equivalent to أَن
with what it governs (M).

§ 580. The Banû Tamîm say عَجِبَتْ عِنْ تَقُفُّلُ
[508] for أَنْ تَقُفُّلُ, as says Dhu-r Rumina

عَجِبَتْ عِنْ تَقُفُّلُ عَمَّى هُدْى مِنْ خَرَآئِفْ نَزْلَةُ ملَّاءُ الصَّبَابَةُ مِنْ عَيْنِيْكَ مَسْجَوْمَ

[Is it because thou hast contemplated the traces of an
abode of thy beloved Kharkâ that the water of fondness
from thine eyes is shed? (SM, DM)]; and so they do
in the case of saying: 

I bear witness that Muhammad is the Apostle of God [527]: this is named the of Tamim (ML). And have been previously discussed [547, 549] (M).
CHAPTER XVII.

THE TWO INTERROGATIVE PARTICLES.

§ 581. They are the Hamza and ُلَ (M, IH). These are prefixed to the nominal and verbal prop. [497], except that the Hamza is prefixed to every nominal prop., whether the enunc. in it be a n. or v., contrary to ُلَ, which is not prefixed to a nominal prop. whose enunc. is a v., as ُلَ زِيدَ قَامُ [23], except anomalously, because, being orig. i. q. ُقُدُ [582], which is inseparable from vs. [575], if it see a v. within its reach, it remembers old times and yearns for the familiar friend and embraces it, but, if not, it consoles itself for its absence by forgetting it (R, Jm). And, even when the v. is present, [vid. when the prop. is verbal,] ُلَ is not content with it when it is expos. of the v. supplied after ُلَ, so that ُلَ زِيدًا ضَرَبَتْهَا [62] is not allowable by choice (R). The ٌ [554], being the orig. interrog., is for this reason distinguished by certain predicaments:—

(1) it is suppressible [583], whether it precede أَمَّ, as لعَمِركَ ْمَا أَدْرَى أَلَّهُ [543]; or do not precede it, as ٌبَنَُّ ْلَعَبًا مَنِىٌّ وَدَوَ ِالشِّبَّ يَلَعَبُ
by AlKumait, "I have been stirred by emotion: but not because of longing after the fair am I stirred by emotion, nor because of playfulness from me; and (what!) shall the hoary be playful?, i.e. (2) it denotes requisition of [simple] apprehension, [i.e. of perception of an object not a relation (DM),] as ازید قائم

Is Zaid standing, or 'Amr? [542, 543]; and requisition of ascertainment [explained below], as ازید قائم

Is Zaid standing? [497]: whereas هل is peculiar to requisition of ascertainment, as هل قائم Zaid has stood?; and the rest of the interrogs, to requisition of [simple] apprehension, as من جاءت Who came to thee?, اين ملك What didst thou?, كم المالك How much is thy property?, اين بيتك Where is thy house?, and المكان When will thy journey be?: (3) it is prefixed to affirmation, as ازید قائم ام عمرو (DM) above; and to negation, as EXCIV. 1. [556] and [99]: (4) it is complete in priority [584], as is proved by two facts, (a) that it is not mentioned after the لم denoting digression, as the others are [543]: you do not say لم هل اثام Zaid am I supposed, but لم هل اثام امر Zaid is not supposed; (b) that, when it is in a prop. coupled by the ف, or ثم, it is put before the con., to give notice
of its thoroughness in priority, as VII. 184.

And have they not considered?, XII. 109. [417], and X. 52. [below]; whereas its fellows follow the cons., as is the rule with all the parts of the coupled prop., as III. 96. And how do ye disbelieve? and XLVI. 35. [538]: this is the opinion of S and the majority; but many, the first [or rather one (DM)] of whom is Z, disagree with them, asserting that the Hamza in those positions is in its original place, and that the coupling is to a prop. supplied between it and the con. [538] (ML). The Hamza is prefixed to (1) the con. to denote (a) disapproval, as وَلَقَدْ أَنزَلْنَا الْيَكْبُرَ يَتْبَعُونَ وَمَا يَكَفِّرُهُمْ إِلَّا الْقاسِقُونَ أُولَـئِكُمَا عَاهَدُوا عَهْدًا نَّبِيّ فَرِيقٌ مِّنْهُمْ II. 93. 94. And assuredly We have sent down to thee manifest signs, nor do any disbelieve them save the transgressors: and what! so often as they have made a covenant hath a party of them rejected it? [543] being coupled to لَقَدْ أَنزَلْنَا; (b) rebuke or making to confess, when prefixed to a neg. prop., as كَاتِبًا لَّوْلَا أَرْتُى مِثَالًا مَا أَوْتَى مُوسَى أَوْلَمْ يَكَفِّرُوا بِهِ أَوْتَيْ مُوسَى مِنْ قَبْلٍ XXVIII. 48. They said, Wherefore was he not given the like of what Moses was given? And what! did they
not disbelieve what Moses was given before? 

being coupled to 

(2) the con. ف, to denote 

(a) disapproval, as 

(3) the illative 

(b) rebuke or making to confess, when prefixed to negation: (3) the illative 

XXVIII. 71. Who is a god other than God that shall give you light? What! then will ye not hearken?, the Hamza denoting rebuke or making to confess: (4) the importing strangeness, to denote disapproval, as 

ما ذا

XXVIII. 51. 52. What of it will the sinners seek to hasten? Yet what! when it befalleth, will ye believe in it then?, [meaning ye will believe in it after its befalling, when the belief will not profit you (K, B),] ْثً here being as in VI. 1. [540], because belief in the thing is strange to seeking to hasten it out of mockery. These ps. do not couple to a supplied ant., as Z asserts in the K; and, if they were as he says, their occurrence in the beginning of the sentence without the precedence of any ant. would be allowable, whereas they only occur constructed upon a
preceding sentence (R on the cons.). Another peculiarity of the Hamza is that it may be followed by the single term in reliance upon the previous mention of that single term in the speech of another speaker, as in your saying, when disapproving or interrogating, ازید or رآیت زیدا or جاونی زید or میرت بزید or هل زید or هل بزید (R). Sometimes the Hamza, becoming excluded from real interrogation, denotes (1) equalization: this Hamza occurs after بیت ما ادری ما ابایی سواء and the like; and is the Hamza prefixed to a prop. that [with the Hamza (DM)] is replaceable by the inf. n., as سواء عليهم استعفا لهم ام لم تستعفا لهم LXIII. 6. Alike will it be unto them whether thou beg forgiveness for them or do not beg forgiveness for them [543] and ما ابایی اقتست ام تnde I care not whether thou stand or sit, since ما ابایی بقیامك سواء عليهم الاستعفا وعدمة and وعدمة would be correct: (2) nullifying disapproval: this Hamza necessarily implies that what follows it is non-occurent, and that the assertor thereof is lying, as اناصفاكم ربه بالبنین واتخذ من الملائكة إناها XVII. 42. What! then hath your Lord distinguished you by sons,
and gotten for himself from the angels females? [below] and XLIX. 12. [74]; and, from its importing negation of what follows it, affirmation of the latter, if negatived, necessarily results, because negation of negation is affirmation [551], whence XXXIX. 37. [503], i.e. God is sufficient for His servant, for which reason what the is prefixed to in XCIV. 2. [556] is coupled to ال‌الم‌ال‌ع‌، as meaning شروحاً ال‌ع، and the saying of Jarir about ‘Abd AlMalik [Ibn Marwan (Jsh)]

وَالرَّجُمُ خَيْرٌ مِنْ رُكَبِ المُضْلَّمَيْنِ وَانْدِيَ الْعُلَمَيْنِ بِطَرُونِ رَأْجٍ

[What! are ye not the best of them that have mounted riding-beasts, and the most bountiful of created beings as to palms of hands? (Jsh)] is an eulogium, nay, is said to be the most eulogistic verse that the Arabs have composed, whereas, if it were really interrogatory, it would not be an eulogium at all: (3) rebuking disapproval, which necessarily implies that what is after the Hamza is occurrent, and that the doer of it is blamed, as

אנו'אָנִי מַעַבְדֶּנָּה מָא מָתְנַהְנוּラン XXXVII. 93. What! do ye worship what ye hew out? and

אַלְעַל בָּא וַנְּתַנְטֶה לָאוּרִי אֲנָא בְּאִשָּׁה דָּוָאְרִי

by Al‘Ajjaj, [What! art thou lively when thou art very old? And time is very apt to turn man from one state to
another! (Jsh)]: (4) causing confession: this means your inducing the person addressed to confess and acknowledge a matter whose existence or non-existence is established in his opinion; and the thing that you cause him to confess must follow the Hamza immediately, as you say in causing confession of the act, ag., and obj. respectively, just as the thing interrogated about must [follow the Hamza immediately (DM)]: while XXI. 63. Thou, hast thou done this unto our gods? may mean real interrogation by reason of their not knowing that he was the doer, or causing confession by reason of their having known; but is not an interrogation about the act, nor a causing confession of it, because the Hamza is not prefixed to the v.: (5) irony, as XI. 89. Do thy prayers command thee that we should leave what our fathers worship?: (6) command, as III. 19. Have ye become Muslims?, i.e. Become Muslims: (7) wonder, as XXV. 47. Hast thou not considered the work of thy Lord, how He hath stretched out the shade?: (8) deeming tardy, as LVII. 15. [571]. is applied to denote requisition of ascertainment, [i.e. of perception of the occurrence or non-occurrence (DM),] of an aff. [relation (DM)], not [requisition] of [simple] apprehension, nor of ascertainment
of a neg., [which means that it is not prefixed to negation, though its reply may be a neg., e.g. لَنَّا َِّلَوَّنِ (DM)]; so that the following are disallowed:—

because the precedence of the ام. notifies the existence of ascertainment of the relation itself; [so that he knows that a beating proceeded from thee, though not what person it befell, and therefore the sentence would be a requisition of the production of the existing (DM)]; 

when the conj. ام is meant هل زيد قائم أم عمرو (2) هِلَّ لَمْ يُقَمْ زِيد (3) [below]. هل differs from the Hamza in 10 ways:—(1) it is peculiar to ascertainment: (2) it is peculiar to affirmation, as هل زيد قائم هل لَمْ يُقَمْ زِيد [above], contrary to the Hamza, as XCIV.

1. [556], III. 120. Shall it not suffice you, XXXIX. 37. [503], and أَلَا طَعَانُ الْخَنْم (99) [below]: (3) it makes the aor. peculiar to the future, as هل تَسأَرُ Wilt thou journey?, contrary to the Hamza, as إنطِلْكَ قَانِيَة Dost thou think him to be standing?; but the saying of ISd that the v. interrogated about is only future is an inadvertence, as فَلِلَّمَّ وَجَدْتُمْ ما وَعَدْ رَبِّكِمْ حقاً VII. 42. Then have ye found what your Lord promised to be true? and
by Zuhair, [Then who will convey to the confederates from me a message, and to Dhubyān, Have ye sworn with every oath? (Jsh)]: (4—6) it is not prefixed to the condition, nor to or nor in a case of choice to a n. followed by a v., contrary to the Hamza, as is proved by 623

XXI. 35. Then, if thou die, shall they be the everlasting? and his XXVI. 18. What! if ye be admonished? XII. 90. Art thou indeed Joseph? and LIV. 24. [62]: (7,8) it occurs after, not before, the con., and after as XLVI. 35. [538], And has 'Aqīl left to us any homes? [said by the Prophet (DM)] in tradition,

[by AlKumait, Would that I knew whether, again whether, I should come to them, or a doom would intervene as an obstacle before that! (Jsh)], and XIII. 17. [543]: (9) negation is sometimes meant by interrogation with it, for which reason [88] and the ο [503] are prefixed to the enunc. [of the inch. (DM)] after it, as LV. 60. The recompense of good dealing is not aught but good dealing and
[by Al Farazdak, He says, when he mounts upon her and she keeps still, Now not a possessor of a delicious life is lasting (Jsh)], and the coupling in زِبْدٌ شَفَايٌ أَلْحِمٌ [538] is correct; whereas the Hamza in XVII. 42. [above] denotes only disapproval of the assertor of that, from which negation necessarily follows, not negation initially, for which reason اِتْمَامْ الَّذِي اِذَا زِبْدٌ is not allowable, as are فِهْلَ الْرَّسُولُ اَلْأَمِينُ Not any but Zaid has stood, فِهْلَ الْرَّسُولُ اَلْأَمِينُ the bliss XVI. 37. Then not aught is incumbent upon the Apostles save the communication, and هَلْ يَنْظُرُونَ اَلْآتِ السَّاعَةَ XLIII. 66. They will not look for aught save the hour: (10) it sometimes occurs in the sense of قَدْ [582], vid. with the v.; and thus is هُلْ أَتَى عَلَى الْأَنْسَابِ حِينَ مِنْ الْبُهْرِ LXXVI. 1. A period of time did pass over man expounded by many, among them Ibn 'Abbás, Ks, Fr, and Mb, [because God knew that a period of time did pass over man wherein he was not remembered (548) (DM)].

§ 582. Z even goes so far as to assert that هُلْ is always i. q. قَدْ, and that the interrogation is imported only from a Hamza supplied with it; and he transmits it in the M on the authority of S, saying “According to S,
is i. q. قَدْ، except that they omit the ۸ before it, because it occurs only in interrogation; and the ۸ is actually prefixed to it in

سأيل فوارس يربوع بُشدتنا ءَهِلُ رَوِّنَا بِسَفَعِ الشَّيْا نُزُي الأَلِمَ

[by Zaid AlKhail, Ask thou the horsemen of Yarbū' about our onslaught. Did they see us at the bottom of the plain full of mounds? (SM, Jsh)]": but, if it were as he asserts, قَدْ would be prefixed only to the v., like قَدْ. And in the Tashīl of IM it is stated that قَدْ must be syn.

with قَدْ when the Hamza is prefixed to it, i. e. as in the verse; which implies that, when the Hamza is not prefixed, it is sometimes so, as in LXXVI: 1. [581], and sometimes not. But some reverse what Z says, asserting that قَدْ is never i. q. قَدْ: and this is the correct view according to me (ML).

§ 583. The Hamza is suppressed [581] when indicated, as لَعَمِرَكَ مَا أَدْرِي أَلْحُ [543] (M). The saying of 'Umar Ibn Abi Rabī'a

ثم قَالُوا نَحْبِهَا قَلْتُمُ بِثْرًا عدَّ الرِّمَلِ رَأَيْتُ الْحَصِّيِّ والترابِ

[Then they said, Dost thou love her? I said, Wonderfully, with the number of the sand and the pebbles and the dust! (Jsh)] is said by some to mean أنْحَبَهَا; and AlMutanabbi says

55 a
What! do I live, when the easiest of what I have endured is what has killed others, and separation has dealt unfairly with my weakness, and not dealt fairly? (Jsh), orig. الحيا: and Akh holds that [suppression (DM)] to be regular in a case of choice, [and a fortiori in a case of necessity (DM),] when there is no fear of ambiguity, ascribing to it XXVI.

21. And (what!) is that a favour that thou castest up against me? and هذا ري VI. 76. 77. 78. (What!) is this my Lord? in the three passages; and Ibn Muhaisin reads II. 5. [543]; and the Prophet said to Gabriel رأى رضى ورأى سرق (What!) even if he commit adultery, and if he steal? (ML).

§ 584. The interrog. takes the head of the sentence (M, IH), nothing of its annexure being allowed to precede it (M, Jm), because it indicates one of the sorts of sentence [573] (Jm): you do not say ضربت ازيد and the like (M).
CHAPTER XVIII.

THE CONDITIONAL PARTICLES.

§ 585. They are (M, Z, IH), and (IH).

\[ \text{is cond., as VIII. 39.} \]

If they desist, what hath past shall be forgiven them and VIII. 19. [419]; and is sometimes conjoined with the neg. \( \not \), in which case the ignorant think that it is the exceptive \( \not \), as IX. 40. [90] \[ \text{El} \]

\[ \text{If ye go not forth to war, He will chastise you, XI. 39.} \]

\[ \text{If thou hadst come to me, I should have honored him: and this imports three matters, (a) condition, i.e. connection of cause and effect between the two props.} \]

\[ \text{and then, being extended, becomes i. q. the cond.} \]

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\[ \text{and this imports three matters, (a) condition, i.e. connection of cause and effect between the two props.} \]
after it; (b) restriction of the condition by past time, wherein, as in what is next mentioned, it differs from 

\( \text{اف} \), which denotes connection of cause and effect in the future; (c) prevention, as to the fact and manner of its importing which the GG profess three different doctrines:—(a) that it does not import prevention in any way: this is the doctrine of Shl, who asserts that it does not indicate prevention of the condition, nor of the correl., but [mere (DM)] making [the realization of the purport of the correl. (DM)] to depend [upon the realization of the purport of the condition, each realization being (DM)] in the past, as [indicates making to depend in the future, but by common consent does not indicate prevention, nor existence; and in this opinion he is followed by IHKh: but this doctrine of theirs is like the denial of axioms, since the understanding of prevention from \( \text{لا} \) is quasi-intuitive; for every one that hears \( \text{لا نفعل} \) If he had done unhesitatingly understands the non-occurrence of the act, for which reason, wherever it is used, it is right for you to follow it up with the p. of emendation literally or ideally prefixed to the v. of the condition negatived, as \( \text{لا جاوي اكرمتة لكنة لم يجي} \) If he had come to me, I should have honored him; but he did not come,
[And, &c. (22). But my toiling is for the sake of a lasting glory; and my likes do obtain lasting glory! (Jsh)], and

[by Zubair, Then, if praise did preserve men for ever, thou wouldst not die; but the praise of men does not preserve for ever (Jsh)], whence

[529], and therefore) the saying &c., VIII. 45. And, if We had willed, We should have given every soul its guidance: but the saying of Mine "I will surely fill Hell" hath become binding, i.e. but (I did not will that, and therefore) the saying &c., VIII. 45. [529], and

[594] followed by
[But my people, even though they be numerous, have nought to do with evil, even if it be slight (T)], since the sense is But I am not of Mazin, but of a people that have nought to do with evil, &c.: (b) that it imports prevention of the condition and correl. together: this is the doctrine current upon the tongues of the inflectionists, and is propounded by many of the GG; but it is falsified by many passages, whence 

And, if We sent down to them the angels, and the dead spake to them, and We gathered together unto them everything as sureties, they would not be willing to believe 

And, if whatever tree is in the earth were pens [591], while &c. [79], the words of God would not be exhausted, and the saying of 'Umar, نعم العبد صهيب لا يخفص الله ام يعصه Most excellent is the servant, Suhaib! If he had not feared God, he would not have disobeyed Him! [591]: for the contrary of everything that is prevented exists, so that when مَا قَام exists, and conversely; and accordingly this doctrine entails in the 1st text existence of their belief notwithstanding the non-existence of the angels' coming down and of the dead's
speaking to them, and of everything's being gathered together unto them, and in the 2nd exhaustion of the words notwithstanding its not being the case that every tree in the earth was pens writing the words, and the greatest ocean was serving as the inkpot, while the seven oceans filled with ink were supplying that ocean with ink, and in the tradition existence of disobedience notwithstanding the existence of fear, all of which is the reverse of what is meant: (c) that it imports prevention of the condition exclusively, and has no indication of the prevention or existence of the correl.; but that, if the latter be co-equal with the condition in generality, as in لو كانت الشمس طالعة كان النهار موجوداً If the sun had been rising, the day would have been present, its negation is entailed, because negation of the co-equal cause entails negation of its effect; while, if it be more general, as in لو كانت الشمس طالعة كان الضوء موجوداً If the sun had been rising, light would have been present, its negation is not entailed, but only the negation of the quantity of it co-equal with the condition, [like the particular light of the sun (DM)]: this is the doctrine of critical judges: (2) a p. of condition in the future, except that it does not apocopate [591], as

لو للنفاذ أصدروا بعد مرتنا
ومن دينون رسمينا من الأرضي سبسب
[the end of an ode by Abū Sakhr alHudhali, And, if our echoes meet after our death, when between our graves is a desert of land, the echo of my voice, even if I be decayed bones, will become, because of the voice of the echo of Lailà, blithe and gay (DM, Jsh)],

[591], by Tauba [Ibn alHumayyir, And, if Lailà alAkh-yaliya salute me, when in my way are stones and slabs, I shall salute with the salutation of cheerfulness, or a screeching owl from the side of the grave will hoot towards her (Jsh)],

[Let not him that hopes for the bounty of thee find thee aught but displaying the nature of the generous, even if thou be destitute (Jsh)], and

[591], i.e. And
let those who, if they (be about, and near, to) leave behind them weak offspring, will fear for them, stand in awe [of God, and fear Him, in the matter of the orphans (B)]. That ٌلو is i. q. اَن is said by many GG in such as ٌما أَتْت بِمَعْمَيْنِ أَنَا وَلَوْ كَنَا صَادِقِينِ XII. 17. And thou art not one to believe us, even if we be speaking truth [above], لِبَظِهَرَةٍ عَلَى الْدِّينِ كَلَا وَلَوْ كَرِهَ المُشْرِكُونَ IX. 33. That He might make it to prevail over religion, all of it, even if the polytheists dislike that, and

قَوْمٌ إِذَا حَارَبُوا شَدُوا مَأْزِرَهُمْ دِرَى النِّسَاءِ ولَوْ بَاتَتْ بِبَأْسٍ [by AlAkhtal, (They are) a people that, when they wage war, will tighten their waist-wrappers against women, even if they (those women) spend the night in the days of purity from the menstrual discharge (Jsh)]; but such as ولَوْ تَرَى اذۡلِقْتُوا عَلَى النَّارِ VI. 27. And, if thou sawest them, when they were made to stand over the fire, [thou wouldst see an evil matter (K, B),] VII. 98. [525], and the saying of Ka'b

لَنَفِئَ أَقُومْ مَقَامًا لَّوْ يَقُومُ بَيْنَ أَرْجِي وَأَرْسَمُ مَا لَوْ يَسْمَعُ الفِيلْ [Assuredly I do stand in a place, wherein if he (the elephant) stood, seeing and hearing what, if the elephant 56 a
(saw and) heard (BS)] belong to the 1st kind, not to this, because by the aor. the [present, as shown below, or] past is meant. For the property of ل is to grant what is not occurient to be occurient, for which reason its condition is negatived in the past and present; whereas the property of ان is to make a matter depend upon a future hypothetical [588] matter, and it has no indication of the predicament of its condition [as being negatived or affirmed (DM)] in the past and present: and accordingly لـ in 
é must be i. q. ان, because it is an enunciation respecting a future hypothetical matter, future because its correl. is a suppressed [expression] indicated by شدو, which is future because it is the correl. of إذا, and hypothetical as is obvious; whereas لـ in لـ لـ لـ and لـ تلتقي لـ may be i. q. ان, the intention being merely to announce the existence of that [correl., vid. the blitheness of the echo of his voice and his saluting her (DM),] upon the occasion of the existence of those matters in the future, or may be according to its own cat., the intention being to grant these matters to be occurient and predicate [that the correl. would then be a consequence (DM)] of them notwithstanding the knowledge of their non-occurrence.
In fine, when the condition is future, hypothetical, and the intention is not to grant it [to be occurrent (DM)] now or in the past, ꞌאך is i. q. אינון; whereas, when it is past or present, or is future but intended to be granted now or in the past, ꞌאך is preventive (ML); and, there being no doubt that the future in VI. 27., VII. 98., and the saying of Ka‘b is intended to be granted now or in the past, ꞌאך in them is preventive (DM).

§ 586. The two vs. in the cat. of ꞌאך must be both aors., both prets., or one an aor. and the other a pret. [419, 538]. When they are both aors., they are only in the apoc.: and so is the single aor. when it occurs as a prot.; whereas, when it occurs as an apod., it may be in the apoc. or ind., as ꞌאך ארך צֶרֶע [419] (M). If the 1st v. be an apoc., the 2nd may not be an ind., except by poetic license, when S holds that it is a case of hyst.—prot., while according to me the沣 is meant; whence ꞌאך צֶרֶע [419], i. e., as S means, ꞌאך י⏳רע אrello, while according to me it is conformable to ꞌאך י⏳רע אrello ꞌאך י⏳רע יאו ꞌאך (Mb). Some say that the reading ꞌאך י⏳רע אrello ꞌאך י⏳רע יאו ꞌאך III. 116. And, if ye be patient and beware of their friendship, their guile will not harm you at all is on the
principle of "أَقْرُعْ أَلْعَ"، thus explaining the ordinary reading by a construction that is not allowable except in poetry; whereas correctly it is an *apoc.* , the Ḍamma being *all.* , like the Ḍamma in "لَمْ يُرُد" [664]: nay, Z refrains from explaining the Revelation by the *ind.* of the *correl.* even when the *v.* of the condition is a *pret.* , saying on III. 28. [571] that "ما" may not be *cond.* because "ترَد" is in the *ind.* , and this notwithstanding his declaration in the M that the two moods [ *apoc.* and *ind.* of the *correl.* (DM)] are allowable in such as "إِنْ قَامَ زَيْدٌ أَقْرُعْ" [419]; because, when he sees the *ind.* to be inferior [to the *apoc.* ,] he does not think fit to explain the common reading by it (ML).

§ 587. If the *apod.* be a command, prohibition, true *pret.* , or *inch.* and *enunc.* , the "ف" is unavoidable: but is sometimes suppressed anomalously, as "يَفْعَلُ الْحَسَنَاتِ أَلْعَ" [419]; or replaced by "إِذَا" , as XXX. 35. [1].

§ 588. "إِن" is not used except in hypothetical [585], doubtful cases: and therefore "إِنَّ اَحْمَرَ الْبَسْرُ كَانَ كَذَا" *If the full-grown unripe dates turn red, such a thing will be is bad, and* "إِبَنْ طَلَّةَ الْشَّمْسِ أَكُبُ" *If the sun rise, I shall come to thee except on a cloudy day; but you say* "إِبَنْ مَاتُ فَلَنَّ كَانَ كَذَا" *If such a one die, such a
thing will be, because, though there is no doubt about his dying, its time is unknown.

§ 589. It occurs with red. [565] at its end for corroboration, as II. 36. And, if direction do come to you from Me and

[And, if thou see me to-day driving my camel-litter, roaming about journeying in the countries, and demeaning myself, verily I am of a people other than you, and my men are only Fāhim in AlḤijāṣ and Ashja‘ (AAz)].

§ 590. The cond. p. is like the interrog. [584] in that nothing of its annexure precedes it: and what precedes in such as I shall come to thee, if thou come to me and I should have asked thee, if thou hadst given me is not a prepos. apod., but a sentence occurring in the way of announcement; while the apod. is suppressed [419, 602], suppression of the correl. of لُو being frequent in the Kur‘ān and poetry.
§ 591. Secondly, ٌ must be followed immediately by the v., such as XVII. 102. [594] and IV. 175. [16] being by subaudition of a v. expounded by the one expressed [23] (M). The full phrase is لُو تَمْلُكُونَ، then is understood, and a detached pron. substituted for the attached pron. the و, so that انتم is the ag., and تَمْلُكُونَ the exponent, of the understood v. (K). ِنَّ is peculiar to the v.: but is sometimes followed immediately by (1) a n. governed in the nom. by a suppressed v. expounded by what follows it, as in the saying [orig. of Ḥātim aṭṬā’i (DM)] [23], the saying of ‘Umar لُو غَيْرِكَ قَالَهَا يَا أُبا عِبَيْدَةَ If another than thou (had said it, if) he had said it [the word of Abū ‘Ubaida (DM)], O Abū ‘Ubaida!, and the saying [of Jarīr (DM)]

[If another than you (had been clung to, if) AẓZubair had clung to his pledge of safety, he would have fulfilled the covenant of protection to the Banu ʿAwwām, i.e. لُو عُلِّقَ غَيْرِكَ (DM)]; (2) a n. governed in the acc. in like manner, [i. e. by a suppressed v. expounded by what follows it (DM),] as لُو زِيدَا رَأَيْنَتِهَا أَكْوَمَتَهَا If (I had seen)
Zaid, if I had seen him, I should have honored him; (3) a pred. of ٌkan suppressed [98], as

لا ياسب الدهر ذو بغي روى ملكا

جندوا ضاق عنها السهل والجبيل

[A doer of wrong is not safe from the machinations of fortune, even if (he be) a king for whose hosts the plain and the mountain have become too strait (Jsh)]; (4) a n. that is apparently an inch. followed by an enunc., as

لو بخير الامام حلفي شرق * كنت كالغصبي بالماء اعتصاري

[by 'Adi Ibn Zaid at Tamimi, If with aught other than water my throat were choked, I should be like the man having something sticking in his throat, my clearing of the throat being with water (Jsh)] and

لو في طهية أحلام لما عرضوا * دون الذي أنا أرحب وأبرملي

[by Jarir, If understandings had been in the tribe of Tuhayya, they would not have interfered in defence of him (meaning Al Farazdak) that I assail, and that assails me (Jsh), the inch. being orig. prepos., and the enunc. postpos. (DM)], in which [construction] the nominal prop. is said to follow لأ anomalously, [while some explain these verses by suppression of the ٌكان belonging to the case (450), the nominal prop. present being in the place of an acc. as pred. of ٌكان, which explanation is applied.
ble to every construction wherein \( \text{loid} \) occurs before an

*inch.* \( \text{DM} \). Often occurs after it, as II. 97. \[below\],

XLIX. 5. \[23\], \( \text{loid} \) \( \text{them} \) \( \text{ma} \) \( \text{recorded} \) \( \text{in} \) \( \text{in} \) \( \text{in} \) \( \text{of} \) \( \text{IV} \). 69. *And, if they had done what they were exhorted to, and \( \text{loid} \) \( \text{an} \) \( \text{ma} \) \( \text{assai} \) \( \text{Allah} \) \[22\]; and \[with its \text{regs.} \( \text{DM} \)] is according to all in the position of a *nom.*—S says that it is so by

inchoation, but that it does not need an *enunc.*, because

its *conj.* comprises the attribute and subject: and some

say that it is so by inchoation, but that the *enunc.* is

suppressed, being, as some say, supplied *prepos.* \[517\],

i. e. \( \text{loid} \) \( \text{imam} \) \( \text{them} \); but, as IU says, supplied *postpos.,

because, \( \text{Lo} \) \( \text{not occurring here, i. e. after \( \text{loid} \) \( \text{DM} \),} \]

the *corrob.* \( \text{an} \) \( \text{when preceding [the \text{enuno.} \( \text{DM} \)],} \) is not

liable to be confounded with the one that is i. q. \( \text{Lo} \) \[527\], and in that case the *enunc.* should rather be sup-

plied *postpos.* according to the *o. f.*, i. e. \( \text{loid} \) \( \text{imam} \) \( \text{them} \) \( \text{kabir} \):

while Mb, Zj, and the KK hold that it is so as *ag.,

the *v.* being supplied after it, i. e. \( \text{loid} \) \( \text{not "imam" \( \text{an-\text{firo}} \) \( \text{w} \) \( \text{an} \) \( \text{of} \) \( \text{v.} \)

which is rendered preferable by its involving the preser-

vation of \( \text{loid} \) 's peculiarity to the *v.* And Z says that the

*pred.* of \( \text{an} \) \[occurring after \( \text{loid} \) \( \text{DM} \)] must be a *v.*, in

order that it may be a compensation for the suppressed

*v. ; but IH and others refute him with XXXI. 26. \[585\],
saying that this is the case only in the deriv. pred., not in the prim., like that which is in the text, [vid. إقام ] (DM),] and in

ما اطيب العيش لو أن الفتى حجر
تنبر الحرارة عنه وهو ملحم

[by Tamīm Ibn Abl Mukbih, How nice would life be if the youth were like a stone, that calamities rebounded off while it was callous! (Jsh),] and

ولو أنها صفرة لحصبتها مسومة تدعو عبيد وازنما

[by Jarir, And, if it had been a hen-sparrow, thou wouldst have accounted it to be a man riding on a branded mare summoning the hosts of 'Ubaid and Aznam (Jsh)]; while IM refutes the saying of these by its occurrence as a deriv. n., as in

لو ابن حيا مدرب الفلح * الدكة ملاعب الرواح

[by Labfd, If a living man had been an attainer of safety from slaughter, Mulā'īb arRimāh (meaning Mulā'īb alAsinna) would have attained it (Jsh)]; and the Revelation contains a text wherein the pred. occurs as a deriv. n., vid. يودوا لو أنهم بادرو في الأعراب XXXIII. 20. They will wish that they were going forth into the desert among the Arabs of the desert, and a text wherein the pred. is an adv., vid. لو أنّنا ذكرنا من الأولين
XXXVII. 168. If we had a Scripture of the Scriptures revealed unto the ancients (ML). But [our discussion is upon the cond. ••, whereas (DM)] the •• in XXXIII. 20. is [either (DM)] infinitival [571] (R, DM), as R says, prefixed to •• suppressed (DM), not cond., because it occurs after a v. indicating the sense of wish (R); or opt. [592], an imitation of their wish, the 3rd pers. being put because they are predicated of, and the obj. of •• being suppressed, i.e. •• (DM). Some do not prescribe the occurrence of the v. in the pred. of •• after ••, even if it be deriv., as is the opinion of IM, whence [543]; but still there is no doubt that the use of the v. is more frequent, if not invariable: and, when the v. is found, it is mostly a pret., because it is a quasi-compensation for the prot. of ••, which is [mostly] a pret.; but sometimes it occurs as an aor. whence

They stretch the necks, or twist them; and would complain if we were to relieve them (R). The cond. •• is mostly followed immediately only by what is past in sense, for which reason IM says "•• is a p. of condition in past time"; and, if followed by an aor., it converts the sense of the aor. into the past, as
[by Kuthayyir, The monks of Midian, and they that knew, weeping from fear of punishment, assiduously, i.e. they had heard, as I have heard, her speech, would have fallen down before 'Azza, bowing and adoring (J)], i.e. 

but sometimes it is followed by what is future in sense, whence IV. 10. [585] and [585] (IA). 

being mostly prefixed to the pret., does not apocope, even if the sense of the cond. be intended by it [585]: but some assert that it uniformly apocopates in one dial.; and many, among them ISh, allow it in poetry, as in

[If he had willed, a spirited steed, slender in the flanks, high, possessed of locks of hair would have galloped swiftly away with him (T, Jsh),] and
She has enthralled thy heart, if what one of the women of the Banū Dhuḥl Ibn Shaibān has done grieve thee (Jsh)]. The correl. of لَوْ is (1) an aor. negated by لُمْ, [to which the ل (599, 602) is not prefixed at all (DM),] as لَوْ لَمْ يُحْفَـثُ إِلَّا لَمْ يُحْصِـعَ [585]: (2) a pret., (a) affirmed, which mostly has the ل prefixed to it, as لَوْ نَشَاء لِجَعلَـتَا حَصُطَـلَا LVI. 65. If We had willed, We should have made it broken in pieces, while an ex. of its divestment of it is لَوْ نَشَاء جَعلَتَا إِجاَجاَجا LVI. 69. If We had willed, We should have made it salt [602]; (b) negated by مَا, which is mostly divested of the ل, as لَوْ شَاء وَلَا مَا فُعْلَة VI. 112. And, if thy Lord had willed, they would not have done it, while an ex. of its conjunction with it is

لَوْ نَعْطَى الْخَيْرَ لَمَا افْتَرَقْنَا

لَكَنِ لَا خَيْرَ مَعَ الْلِّيالِ [If we had been given the choice, we should not have parted; but there is no choice with the nights, meaning fortune (Jsh)], which is as anomalous as the conjunction of the correl. of the oath negated by مَا with it, as
[Now, by Him Who, if He had willed, would not have created distance, (I have not parted from thee. By God,) if thou be hidden from mine eye, thou hast not been hidden from my heart! (DM): and the pret. correl. of لَوَ sometimes occurs conjoined with قُدْ, as in Jarfr's saying لَوْ شَتَبَ قُدْ نُقِّعَ الْغَنَم [482], which is as anomalous as the conjunction of the correl. of لَوَ with it, as in لَوْ لَوْ رَجَأَ تَقُدُّ الْغَنَم [548]: (3) as is said, sometimes a nominal prop. conjoined with the ل or ف, as لَوْ أَنْهَمْ [593] لَوْ لَوْ رَجَأَ تَقُدُّ الْغَنَم. And, if they had believed [above], and feared God, a recompense from God would have been better and

قَالَتِ سَلَامَةُ لَا يُكِنْ لَكَ عَادَةٌ
أَنْ تَتَرَكِ الأَعْمَاءَ حَتَّى تَعْذَرَا
لَوْ كَانَ يُتْلِىَ سَلَمٌ فَرَاحَةٌ
لَكَ فُرِّتْ مَصِحَّةٌ فِي أُوْسِرَا

[Salāma said, It was not for thee a custom that thou shouldst leave the foes until thou hadst an excuse (for not fighting. I said,) If there had been slaughter, O
Salāma, (it would have been) rest: but I fled for fear that I should be captured, i.e. ُ فَهَرْ رَاحَةً (Jsh)].

§ 592. Two other meanings are added for اَنِ —(1) Kṭb [a pupil of S (DM)] asserts that it is sometimes i. q. اَنْ نَفَعَ الذُّکَرْيٍ ُثُدْ, as LXXXVII. 9. Admonition hath profited: (2) the KK assert that it is i. q. اَنَّ, assigning as instances of it اَنْ تَقَا الْلَّاهُ اَنَّ كُنْتُمُ مُؤْمِنِينَ V. 62. And fear God, since ye are believers, XLVIII. 27. [74], the Prophet's saying [addressed to the dead (DM)] وَآَنَّ اَنَّ شَاهِدَ الْلَّهُ وَيْمَ لَالْحَقُّ. And verily we, since God hath willed, shall be overtaking you, and similar passages wherein the occurrence of the act is made sure of, and اَنْفَضَ الْعَلِيُّ because the two ears, &c. [571], where, say they, it is not cond. because the condition [that occurs after it (DM)] is future, whereas this event [vid. the slitting of the two ears of Ḳutaibā (DM)] was already past (ML). اَنْفَضَ الْعَلِيُّ sometimes denotes wish, as لَوْ تَأْتَيْنِي فَتَحَدَّثْنِي Would that thou wouldst come to me, and, or so that thou mightst, talk to me! (M, ML), like لَيْتَكَ تَأْتَيْنِي; and the ind. and subj. are allowable in فَتَحَدَّثْنِي, as LXVIII. 9. [417] and in some codices َقَبِدُ هُنَا [538, 571] (M): and it is
said that

*Then would that we had a return to the world, so that we might be of the believers!* is an instance of it, i.e. لَيْسَ لَنا كَرَة فَنَتْكُونَ مِنَ الْمُؤْمِنِينَ; and that for this reason لَيْسَ لَنا كَرَة is governed in the subj. in its *correl.* like لَوْ أُنْتُوْنَ in the *correl.* of لَوْ in IV. 75. [411]. There is a dispute about this لَوْ:—(1) Ibn Ad Dā‘ī and Ibn Hishām say that it is a distinct kind, [i.e. neither cond. nor infinitival (DM),] which does not need a *correl.*; but that a *correl.* is sometimes put for it, governed in the subj., like the *correl.* of لَيْسَ: (2) some say that it is the *cond.* لَوْ, which is imbued with the sense of *wish*, as is proved by their combining two *correls.* for it, a *correl.* governed in the subj. after the فَ [411], and a *correl.* with the لَ [591, 602], as in

*فَلَوْ نُشَبِّ بِالْمَقَابِر عَلَىَّ كَلِبْ-
فِي هَذَهِ بِالْذَّائِبِ اِنْ زَيْبُ-
بِيَوْمِ الشَّعْمِيِّي لَقَرْ عِيْنَا-
وُكَفَ لَقَدْ مِنْ تَحْتِ الْقَبُورُ*  

[by Muḥalhil Ibn Rabī‘a at-Taghlabī, *Then, if the sepulchres were dug up from Kulaib, so that he might be told in Adh Dhanā‘ib* (a place in Najd, where Kulaib’s grave
was), in the state of his being what (a d. s. to Kulaib) a courter of women! about the day of the Sha'thamân, he would become refreshed in eye: and how shall be the meeting with him that is beneath the graves? (DM): (3) IM says that it is the infinitival لَوْ، which supplies the place of the v. of wish, [being infinitival when the v. of wish is present with it, and importing wish when the v. of wish is suppressed (DM)]: for, citing the saying of Z "لَوْ نَاتِينِي فَتَصِدِّنِي," he says "If it mean that the o. f. is رَدَدَتْ لَوْ نَاتِينِي I wish that thou wouldst come to me, the v. of wish being then suppressed [571], because indicated by لَوْ, so that لَوْ resembles لَيِّت in notifying the sense of wish, and has a correl. like its correl., it is correct; but, if it mean that لَوْ is a p. orig. applied to denote wish, like لَيِّت, it is disallowed, because it would entail disallowance of combination between لَوْ and the v. of wish, just as the latter and لَيِّت are not combined." And IHL and others mention another meaning for لَوْ، vid. rarity, as رَدَدَتْ عَلَى انفسك IV. 134. Even if the testimony be against yourselves, which requires consideration, [because it is cond., i. q. أَنْ، its correl. being suppressed, while the rarity is imported from what it is prefixed to (DM)].
§ 593. اما the 1st of which is sometimes changed into ی, because the reduplication is deemed heavy, as in

۶۵۴ قبلاً إما إذا الشمس عارضت

فيضم رايفا بالعشي في خصر

by 'Umar Ibn Abi Rabî'a [al Makhzûmî, She saw a poor man (meaning himself) such that, as for at the time when the sun becomes high, he swelters, and, as for in the evening, he freezes (Jsh)], is a p. of condition, distribution, and corroboration (ML). It stands in the place of the instrument and v. of condition, for which reason S expounds it by ۶۵۴ مهما یَد من شيء و

and the [expression] mentioned after it is the correl. of the condition, for which reason the ۶۵۴ ف is inseparable from it, as اما زيد منطقت ف Whatever thing beside, Zaid is departing: the o.f. is مهما یَد من شيء و اما زيد منطقت

; then is substituted for اما زيد منطقت و

so that it becomes اما زيد منطقت و

; and afterwards the ۶۵۴ ف is postponed to the enunc., so that it becomes (IA). That is a [p. of] condition is proved by the inseparability of the ۶۵۴ ف after it, as

۶۵۴ نَمَّا الذين أمنوا فعملون أنف الحق من بهم رايفا
And, as for them that have believed, they know that it is the truth from their Lord; and, as for them that have disbelieved, they say, What &c.? [84]: for, if the were copulative, it would not be prefixed to the enunc. [يقولون يعلمون (DM)], since the enunc. is not coupled to its inch.; and, if it were red., it might be dispensed with; and therefore it must be the ف of the apod.: while, if you say that the ف is dispensed with in

فَلَا قَتَالَ لَا قِتَالْ لَيْكُمْ
وَلَكَّ النِّسَاءُ فِي عَرَاضِي الْمَوَاكِبِ

[Then, as for fighting, no fighting is with you; but with you is journeying in the midst of the cavalcades, i.e. فَلَا قَتَالَ (Jsh)], I say that it is a poetic license, like

فَمَنْ يَفْعَلُ الْحَسَنَاتِ إِلَّا بِإِذْنِ رَبِّهِ 
فَأَمَّا الْذِّيِّنَ أَسْوَى وَوَصَلَ الْجَاهِلِيَّةَ وَلَمْ يُؤَلِّهِ الْإِيمَانَ

[419, 587]; and, if you say that it is suppressed in the Revelation in III. 102. And, as for them whose faces have become black, (it will be said unto them,) What did ye disbelieve after your believing?, I say that the o. f. is and that, the saying being suppressed, because the said enables it to be dispensed with, the ف follows it in the suppression, many a thing being correct as a sequel, but not correct independently. Distribution is prevalent in ऐमा, [not
inseparable from it (DM),] as has previously been shown in II. 24.; and hence ...... 

As for the vessel, it belonged to poor men... and, as for the lad, his parents were believers.... and, as for the wall, it belonged to two orphan lads: but sometimes the repetition of is omitted, because the mention of one division, or of a sentence mentioned after in the position of the other division, enables the latter division to be dispensed with, the 1st as in IV. 174. O ye people, a proof hath come to you from your Lord, and We have revealed to you a clear light: and, as for them that have believed in God, and held fast to Him, He shall make them to enter into mercy from Him and grace, i.e. and, as for them that have disbelieved in God, for them shall be such and such things; and the 2nd as in III. 5. He is the
One that hath revealed to thee the Scripture: of it are unambiguous verses, that are the foundation of the Scripture, and others ambiguous; and, as for them in whose hearts is perversity, they follow what is ambiguous of it, from desire of schism and from desire of interpreting it according to what they hanker after, i.e. 

وَأَمَّا عِيرَهُم

and, as for others, they believe in it, and trust its meaning to their Lord, that being indicated by [the subsequent words] وَالرَّاسِخُونَ 

في الْعَلَمِ يَقُولُونَ أَمَّا بِهِ كُلُّ مِّنَ ٱلرَّبِّ 

and the firmly rooted in knowledge say, We believe in it: all is from our Lord, i.e. all of the ambiguous and unambiguous is from God, and belief in both is obligatory, as though وَأَمَّا الرَّاسِخُونَ فِي الْعَلَمِ فَيَقُولُونَ 

and, as for the firmly rooted in knowledge, they say were said: and sometimes it is entirely non-distributive, as in 

أَمَّا زَمَةٌ فَمَنْطَلِقٍ 

[above]. Corroboration is mentioned by few: and I have not seen any one explain it thoroughly, except Z, who says [in the K on II. 24.] "The use of اَمَّا in the sentence is to give it an exuberance of corroboration: 

زَيْدٌ ذَلَّهُبَ " Zaid is going away; but, when you intend corroboration of that, and that he is inevitably going away, and setting about, and determined upon, going away, you say اَمَّا زَيْدٌ ذَلَّهُبَ. Whatever thing
betide, Zaid is going away, for which reason S says in expounding it, this exposition serving to explain that it is a corroboration and in the sense of condition.” ًةامًا is separated from the ف by one of six matters, (1) the inch., as in the preceding texts: (2) the enuic., as Whatever thing betide, in the house is Zaid; but Sr [the commentator on the Book of S (DM)] asserts that separation by it is rare: (3) a cond. prop., as دانهإنكان من المقربيين فروح LVI. 87., 88. And, as for if he be one of the ones brought near to God, he shall have rest, [IHsh holding فروح to be the correl. of ًةامًا, while the correl. of the cond. prop. is suppressed, indicated by the correl. of the 1st condition (427) (DM)]: (4) a n. governed in the acc. in letter or place [498] by the correl., as لفتا التيم فلا تقهروا واما السائل فلا تنهر واما بنعمه ربك فتحب XCIII. 9—11. [540] Wherefore, whatever thing betide, the orphan oppress thou not; and, whatever thing betide, the petitioner rebuff thou not; and, whatever thing betide, of the bounty of thy Lord tell thou: (5) a n. similarly governed [in the acc. in letter or place (DM)] by a suppressed op. expounded by what follows the ف, as in ًةامًا زيدا فاضره Whatever betide, Zaid (beat thou), beat thou him and the reading of XLI. 16. [62]
with the acc.; while the op. must be supplied after the
and before what it is prefixed to, [i.e. 
and because, acting as a substitute for the v., is as it were a v., and
the v. does not follow the v. immediately, for in
constructively contains a separating pron.
[relating to Zaid (DM)], and also in
contains the pron. of the case [separating
from the v. that its pred. is headed by (DM)]: (6) an
adv. governed by because of its containing the sense
of the v. that it acts as a substitute for, or by the suppressed v., as Whatever thing betide
to-day, verily I am going away and
is sitting; the op. not being what follows the ف, because
the pred. of does not precede it [34], and similarly
therefore the reg. of the pred., [because it is properly
posterior to the op. (DM)]: this is the saying of S, Mz,
and the majority; but Mb, IDh, and Fr disagree with
them, holding the op. to be the pred. itself [520], while
Fr goes so far as to allow it in the rest of the sisters of
. If, however, you say Whatever thing betide, the op.
may be [or the v. of the condition, i.e. Whatever be
the case to-day, there is no avoidance of my sitting (DM)]; or may be the enunc., [i.e. Whatever be the
case, there is no avoidance of my sitting on this day
(DM),] because of the non-existence of the preventive:
whereas, if you say أَمَّا زِيدًا فَغَنِيَ ضَارِبٌ [below], the op.
may not be either of them, and the ex. is disallowed
according to the majority, because [the v. that (DM)]
[acts as a substitute for (DM)] does not govern the
[direct] obj. in the acc., [since it is supplied from the att.
كان, contrary to the adv., which it does govern (DM),]
nor is ِلَي preceded by the reg. of its pred.; but Mḥ
and they that agree with him allow that, by construing
the pred. to be made to govern [520]. And إِمَّا العِبِيد
فَنَّادَعَ عِبِيدٍ with the acc. [as a direct obj. to the v. that
acts as a substitute for (DM)] and إِمَّا كَرَسَتْ قَا نَا
ابْفَلُ الحَجَا have been heard, which fact in my opinion indicates
(1) that the rendering need not always be مَهْمًا يُقَنُّ مَيْسَى، but may be something else suitable to the passage,
since here it is مَهْمًا ذَكَرتُ، [i.e. However thou men-
tionest slaves (the mentioned is), an owner of slaves and
However thou mentionest Kuraish, I am the most ex-
cellent of them (DM)]; (2) that أَمَّا is not the op., since the
p. [acting as a substitute for the v. (DM)] does not govern
the direct obj.; (3) that اما ذيادا فاني اكرم However thou mentionest Zaid, verily I am more generous is allowable by construing the government to belong to the suppressed, [and similarly اما ذيادا فاني ضارب above, orig. However thou mentionest Zaid, verily I shall be beating (DM)].

The in اما اذا كنت تعملون in XXVII. 86. Nay, what is this that ye were wont to do? and [98] is not this اما; but is two words, in the text the disj. ام and interrog. ما, and in the verse the infinitival ان and red. ما.

§ 594. اذن is said by the majority to be a p.; but by some to be a n., the o.f. of اذن اكرم. Then I will honor thee being اذا جتنسي اكرم When thou comest to me, I will honor thee, and the prop. [that اذا is pre. to, vid. جتنسي (DM),] being afterwards suppressed, the Tanwin put as a compensation [128, 608] for it, [the elided because of the concurrence of two quiescents (DM),] and ان understood, [renderable with its conj. by a single term, an ag., i.e. اذا جتنسي وقع اكرام (DM)]: and, according to the 1st, it is correctly simple, not compounded of ان and اه; and on the supposition
of simplicity it, and not understood after it, is the subjunctival [410]: [while, according to the 2nd, it is simple by common consent (DM)]. Its meaning, says S, is reply and requital: in every position, says Shl; in most cases, says F, being sometimes merely repl., as is shown by the fact that, when "I love thee" is said, you say إذن اطلنك صادقا Then I think thee to be speaking truth, since there is necessarily no requital here, [because requital is future, not present (DM)]. It is mostly a [p. accompanying the (DM)] correl. of لا ان or لا، expressed or supplied, the 1st as in


[by Kuthayyir, I swear, if 'Abd Al'Aziz repeat to me the like of it (the saying that 'Abd Al'Aziz had said to him), and put it in my power again, in that case I will not gainsay it (Jsh)] and

أو كنت من مازري لم تستبعيل
بنو الليكية من ذهيل بي شيبان
إذن لاقام بنصرتى عشر خشي
هند الحفيظة بن ذرو لولى لانا

59 a
[If I had been of Mäzin, the Band of Lakiṭa of Dhuḥl Ibn Shaibān would not have made spoil of my camels: then a band, &c. (23) (Jsh)], because is a subst. for , and the subst. for the correl. is a correl.. [or rather as in لو انتِ تمْكَروْ خَزْائِي رَحْمَةٍ رَبِّي إذا لآمسكتبم XVII. 102. If ye (owned, if) ye owned (591) the treasures of the mercy of my Lord, then ye would be niggardly, because the occurring in the text is itself the correl. (DM)]; and the 2nd as when "I shall come to thee" is said, and you say أَنَّ ٱلَّذِي أَكَرِمَكَ (If thou come to me,) then &c. [above], and as in مَا أَتَخِذَ ٱللَّهُ مِن وَلِدٍ وَمَا كَانَ مَعَهُ مِنُ ٱلۡأَلۡلُ ۡعَا ذَهَبَ كَلَّا إِلَٰهَيْنَى مَنۡ حَلَقَۡ وَلَعَلَّمَ بَعْضُهُمۡ عَلَى بَعۡضٍ XXIII. 93. God, &c. [499]: (and, if there had been with Him gods, or if gods had been with Him,) then every god would have seceded with what he had created, and some of them would have overcome some, [i. e. وَلَيۡكَ كَانَ مَعَهُ إِلَّهٌ إِذَا ٱلۡأَلۡلُ ۡعَ] (DM)]: Fr says that, whenever the لَلَّ comes after it, لَلَّ is before it, supplied if not expressed. As to its form when it is paused upon, the correct opinion is that its ـ is changed into ل [684], because it is assimilated to the Tanwīn of the acc. [640]; but by some the ـ is said to be paused with, because it is like the of أَنَّ
and 

[and is not a Tanwīn, since the latter is not affixed to ps. (DM),] which opinion is transmitted from Mz and Mb. And upon the dispute as to pause upon it is based a dispute as to its orthography [161]: for by the majority it is written with the ٌ, and so it is delineated in the codices; but by Mz and Mb with the ٌ: while, according to Fr, if it govern, it is written with the ٌ; and, if not, with the ٌ, to distinguish it from ٌ: and IKh follows him (ML). ٌ is one of the ps. that are inseparable from the v. and govern it in the subj. [410]; and is [mostly] prefixed to the future v. and what is in the sense of the future, as ٌ [above] and ٌ [563]; and occurs in the beginning, middle, and end of the sentence (T). It governs the aor. in the subj. upon condition of its own priority [in the sentence, in such a way that it be not preceded by anything connected with what follows it (DM)], of the aor.'s futurity, and of their contiguity or separation by the oath or neg. ل (ML). You say ﴿أَذْنِ أَكُرُمَكَ﴾ (Sh, ML) with the subj. (DM) when "I will come to thee" is said (ML); and ﴿أَذُنَّ إِنَّ وَلَلاَهُ أَكُرُمَكَ﴾, like ﴿أَذُنَّ إِنَّ وَلَلاَهُ نَورُيُّهمَ﴾ [498]; and ل أنْعَلَ (Sh). If, however, you said ٌ, you would say ﴿أَكُرُمَكَ﴾ with the ind., because of the loss of priority; while the saying
[Do not thou leave me among them a stranger: verily I (am not able to bear that). In that case I shall perish, or flee away (Jsh)] is explained by suppression of the pred. of انني لا أُثير على ذلك, what follows it being then inceptive (ML). The poet says لئني عان الالح [above], the ind. being because of the want of priority, [since it is the correl. of the oath (AAz)]. And, if a person told you a tale, and you said to him إذا تصدقThen thou speakest truth, you would use the ind., because the ps. governing the v. in the subj. require futurity, whereas you mean the present (Sh). And, if you said أَنِّيْ يَا عَبْدُ اللَّهَ, you would say اكرمرك with the ind., because of the separation by something else than what we mentioned: but IU allows separation by the adv. [498], IBdh by the voc. and prayer, and Ks and Hsh by the reg. of the v.; while in the last case the preferable mood is according to Ks the subj., and according to Hsh the ind. Many of the GG say that, when أَنْ occurs after the or ف, both moods are allowable, as وَإِذَا لا يَلْبِثُونَ خَلْفَهُ اِلْقَيْلَا XVI. 78. And then of not abiding after thee save a little while and نُقَيرَا IV. 56. And then
shall they not give men a hollow in the back of a date-stone?, which are unusually read [by Ubayy and Ibn Mas'ūd respectively (K)] with the subj.: but the truth is that, when

If thou visit me, I shall visit thee, and then, or and then I shall, do good to thee is said, if you construe the coupling to be to the corol., you apocopate, and the government of اذن is annulled, because of its occurrence intermediately; but, if to the two props. together, the ind. and subj. are allowable because of the precedence of the con., [اذن being initial, as being at the beginning of an independent prop., and intermediate as being followed by a supplement of what precedes it (DM),] though some say that the subj. is necessary, because what follows اذن is inceptive, since the coupled to the first is first, [the predicament of the coupled being that of the ant. (538) (DM)]. And similarly in زيد يقوم وانذن احسى اليه. Zaid, he will stand, and then I shall do good to him, if you couple to the verbal, [i.e. the minor prop. (DM),] you put the ind.; but, if to the nominal, [i.e. the major prop. (DM),] the two opinions [that the ind. and subj. are allowable and that the subj. is necessary (DM)] are entertained (ML).
CHAPTER XIX.

THE CAUSATIVE PARTICLE.

§ 595. It is كی (M, Z), because it explains the cause of the act, and denotes result, like the ل [504] (AAz). A man says "I repaired to such a one," and you say to him كی یحسمی علی، and he says كی یفعل ما ذا In order that he might do good to me. كی is like كی یحسمی لی، and the prep. [513] being prefixed to the interrog. م with its ُ elided [181], and the ِ of silence being affixed [648]. The inflection of the م is disputed: according to the BB, it is governed in the gen.; but, according to the KK, it is governed in the acc. by an understood v., as though you said كی یفعل ما ذا In order that (thou mightst do) what? [596], which saying I hold to be not far from right.

§ 596. The v. after كی is governed in the subj. either by كی itself [410] or by subaudition of ای [411]; but, when you prefix the ل, and say كی یفعل In order that thou mightst do, كی is the op. [571], as though you said كی لآن یفعل (M). كی must be infinitival in such as
In order that there might not be a crime for the believers, because the prep. is not prefixed to the prep.; and may not be infinitival in such as جَنَّتُكَ كَيْ لَيْبُصُرَ، ضُرُوهَا [597], since the infinitival p. is not prefixed to its like; but, when you say جَنَّتُكَ كَيْ تَكُرْمَنِي, may be causative [411, 498, 513] or infinitival [410, 514, 571] (Sh). According to Akh, كَيْ always governs the gen., the subj. after it being governed by أن expressed [413, 597] or understood [411], which is refuted by LVII. 23. [571]; for, if he assert that كَيْ is corrob. of the ل, as in لَا لَمْ أَلْحَ، [134], it is refuted by the fact that the chaste, regular [combination of the ل and كَيْ in the text (DM)] is not to be explained by the anomalous [combination of two preps. (DM)]: and, according to the KK, it always governs the subj., which is refuted by their saying كَيْمة, as they say لَمع, and by the saying of Ḥātim [atTa’i (Jsh)]

[And I kindled my fire, in order that he might see its light; and I turned out my dog, when he was in the]
tent, inside it (Jsh)], because the prep. $f$ does not separate the v. and its subjunctival [p.]; but they reply to the 1st that the o. f. is $کَی تَفْعَل مَا ذَا [595], which entails upon them multiplicity of suppression, exclusion of the interrog. $م$ from the 1st place, elision of its $ل$ in another case than the gen., and suppression of the v. governed in the subj. while the op. of the subj. remains, all of which are unauthorized (ML).

§ 597. $کَی$ occurs with $آن$ expressed after it in the saying of Jamil

فَقَالَتْ كِلُمَا أَنْ تُقُرْ وَتْخَدْعَا

(M) Then she said, What! to all [457] mankind hast thou come to be giving thy speech, in order that thou mayst dupe and beguile? (SM). But $آن$ is not expressed after $کَی$ except in poetic license [413, 571], as in $کَی لا فَقَالَتْ آتَه (ML). $کَی$ is written conjoined, and $کَی لا$ disjoined, because the $م$ attached to $کَی$ does not alter the meaning of the sentence, whereas the $لا$ affixed to it does alter its meaning (D).
§ 598. It is ḫṣ (M, Z, IH). According to Th, ḫṣ is compounded of the ḫ of comparison and the neg. ḫ, its ḫ, says he, being doubled only to strengthen the meaning, [vid. refutation (DM),] and to dispel the notion that the meaning of the two words remains; but, according to others, it is simple. It is, according to S, Khl, Mb, Zj, and most of the BB, a p. whose meaning is reprehension and refutation, having no meaning, according to them, except that; so that they always allow pause upon it, and inception in what follows it, [because it is a refutation and reprehension of what precedes it, and what follows it is disconnected from it (DM)]: and many of them even say "Whenever you hear ḫṣ in a Chapter, judge it to be Makki, because ḫṣ contains the meaning of intimidation and menace, and that was mostly revealed at Makka, because most of the contumacy was in it": but this requires consideration, because the necessity for attributing [every Chapter containing ḫṣ (DM)] to Makka would arise only from peculiarity of contumacy to the latter, not from its prevalence; and moreover there is nothing
to prevent allusion [in a Madani Chapter (DM)] to a preceding contumacy [at Makka (DM)]; and besides the meaning of refutation [of what precedes it (DM)] is not apparent in the ْلَّا preceded by such as ْلَّا صُورَةَ مَا شَاءَ رَكَبَ. LXXXII. 8. In what shape He willed hath put thee together, [ما being red. (K, B),] يَوْمَ يَقُومُ ْلَّا المَلَِّ السَّكِّنِيَّاتِ LXXXIII. 6. On the day that mankind shall stand for the judgment of the Lord of the worlds, and ْلَّا أَيَّ عَلِيْنا بِيَانَةً LXXV. 19. Then verily incumbent upon Us will be its explanation. But, Ks, AHm, and those who agree with them hold that the meaning of reprehension and refutation is not permanent in it: and they add a 2nd meaning, according to which it is right that the pause should be before it, and it be inceptive; while as to the specification of that meaning they profess three different opinions. Ks and his followers say that it is i. q. حقاً: AHm and his followers say that it is i. q. the inceptive ْلَّا: and Nr, Fr, and those who agree with them say that it is a repl. p. i. q. ْنَمَّ and ْنَمَّ; and attribute to it LXXIV. 35. [below], saying that its meaning is ْلَّا وَالْقُمْرُ Yea, by the moon. But the saying of AHm in my opinion is better than those of the others, because it is more universal; for the saying of Nr is not applicable in XXIII.
101. 102. and XXVI. 61. 62., as will be shown below;
nor the saying of Ks in such as لَا إِنِّى كُتِبَ الْاَبْرَارُ
LXXXIII. 18. Now, verily the record of the pious,
because أَنِّى is not pronounced with Kasr after حَقّا [520]
or what is in its sense, and because exposition of a p.
by a p. is better than by a n. When the passage is
adapted to reprehension and another meaning, both pause
upon لَا and inception with it are allowable upon the
two different assumptions, [that it denotes reprehen-
sion and that it is i. q. the inceptive لَا or something
else (DM)]; but it is preferable to explain لَا by
reprehension, because this [meaning] is prevalent in
it: such [passages (DM)] are like إِلَّا أَخَذَبَ عِنْدَ الْمَهْدِيِّ عِهْدًا كَلَا سَنَكْتَبُ مَا يَكُون
XIX. 81. 82. Hath he gotten knowledge of the hidden,
or hath he made a covenant with the Compassionate?
Not so, or Now, We will write what he saith and.
and أَخَذَبَ عِنْدَ الْمَهْدِيِّ are like دُرَّ السَّلَةِ الْهَيْبَةِ لِيُكْونُوا لَهُمْ عَزَا كَلَا سَيَكْفُرُونَ
بِعِبَائِهِمْ XIX. 84. 85. And they have taken to themselves
gods beside God, that they may be to them a strength.
Not so, or Now, they shall disown their worship. Some-
times it must denote reprehension or inception, [and is not
i. q. دُرَّ or حَقّا (DM),] as وَبِ أَرْجَعَرْنِ لَعْلَى أَعْمَلَ صَالِحًا نِيَّمًا.
My Lord, restore Ye me: may-be I shall do right in what I have left undone. Not so, or Now, verily it is a speech, because, if it were i. q. حقا, the Hamza of ان would not be pronounced with Kasr [520], and, if it were i. q. نعم, it would denote promise of restoration, because it is after requisition [556]; and as مَعِي في سبيله يهو XXVI. 61. 62. The companions of Moses said, Verily we shall be overtaken. He said, Not so, or Now, verily with me is my Lord: He will direct me, because the ان is pronounced with Kasr, and because نعم after enunciation denotes assent: and sometimes it may not denote refutation, as وَمَا هِيَ إِلَّا ذِي وُلْدُ البَشَرُ لَينى خَالِقُونَ الْقَدْرَ LXXIV. 34. 35. Nor is it aught but a reminding for mankind. Now, by the moon [above], since it is not preceded by what is refutable (ML).
§ 599. They are [the red. ل, the ل affixed to the
dems., the ل of wonder not governing the gen.,] the ل of determination, the ل [of the correl. (M)] of the
crth, the ل subsidiary to the oath, the ل of the correl.
of ل and ل, the imp. ل, the ل of inception (M, Z), the ل distinguishing the contracted from the neg.
اتی, and the ل governing the gen. (M). The لs are
quiescent, pronounced with Fath, and pronounced with
Kasr (AA). The ل is op. of the gen. [504, 606], op.
of the apoc. [419, 603], and inop.; but not op. of the
subj., contrary to the opinion of the KK, [who say that
the ل of لّی is itself the op. of the subj. (411, 606)
(DM)]. The inop. ل is of seven kinds, (1) the ل of
inception [604]: (2) the red. ل, which is the one pre-
fixed in (a) the enunc. [556], as in
عَلَّمَ الْجَلِيسِ الْخَلْقِ [521]; (b) the pred. of لّی, as in the reading of XXV.
22. [521]; (c) the pred. of لّی لّی لّی لّی لّی لّی لّی لّی لّی
[521]; (d) the pred. of لّی in
وَمَا زَلَّتْ مِنْ لَیْلٍ لَّسَنَّ اَلْوَارُهَا
كَالْهَيْثُ الْمَقْصَدِ بِكَلِّ مُرَادٍ
[by Kuthayyir, And I have not ceased, from my love for Laila, upon my knowing her, to be like the roaming camel, remote, in every meadow (Jsh)]; (e) the 2nd obj. of in the saying I think thee to be reviling me and the like; (f) the obj. of , as is said, in the saying and the like; (g) the exs. of or as is said, in the saying , all of which are peculiar to poetry [601]: (3) the of the correl., which is of three kinds, the of (a) [591, 602], as [602], XLVIII. 25. If they had been separate, We should have chastised them that disbelieved and XXI. 22. [90]; (b) [574, 602], as II. 252. [29]; (c) the oath [600], as XII. 91. [575] and XXI. 58. [498]: (4) the prefixed to the cond. instrument [601] to notify that the correl. after it is constructed upon an oath before it, not upon the condition [427], for which reason it is named the notifying ; while it is also named subsidiary [to the oath], because it subordinates the correl. to the oath, [since it indicates that the oath is before it, while it is known that, when a condition and an oath are combined, the one that receives the correl. is only the one that precedes (DM),] as
LIX. 12. (By God,) if they be driven forth, they will not go forth with them; and, (by God,) if they be warred against, they will not help them: and, (by God,) if &c. [427]:

(5) the ل of الّ، as in الّالّ الرجل and [below]: (6) the ل affixed to the dems. [173, 175] to indicate distance or corroboration thereof, according to different opinions: which is orig. quiescent, as in ذلك; and is pronounced with Kasr in ذلك only because of the concurrence of two quiescents, [vid. the ل and the ل (DM)]: (7) the ل of wonder not governing the gen., as لطرِف زيد How clever Zaid is! and لكرم عمرο How generous 'Amr is!, i.q. مَا and مَا أَكْرِمَهُ اطْرِفَهُ : IKhл mentions this in his book named AlJumal [fi -nNaḥw (HKb)]; but in my opinion it is either the ل of inception prefixed to the pret. because of its resemblance, by reason of its aplasticity [468], to the ل., [the wonder being imported from the form, not from the ل (DM)]; or the ل of the correl. of a supplied oath, [i.e. وَاللّهُ لَقَدْ طَرِفَ (By God), Zaid has become clever! (DM)]. الّ is a p. of determination; and is of two sorts, (1) denotative of knowledge, the ل. accompanied by it being [indicative of an object] known by reason of (a) mention, [(a) real (DM)], as كما أرسلنا إلى ﷺ ﷺ جَعَلْتُونَا نَعْمَى ﷺ ﷺ الرسول LXXIII.

15. 16. Like as We sent unto Pharoah an Apostle, and
Pharaoh disobeyed the Apostle.

XXIV. 35. Wherein is a lamp, the lamp in a glass, the glass as though it were a glittering star, and I bought a horse; then I sold the horse; [](b) constructive, as

And the male is not like the female, since the male precedes metonymically in III. 31. My Lord, verily I vow unto Thee what is in my womb, dedicated, because they used to dedicate to the service of the Temple at Jerusalem only males (DM): the sign of which is that the pron. should supply the place of it together with the n. accompanied by it, [as بعده، the pron. supplying the place of الفرس, and similarly in those texts (DM)]:

(b) preconception, as إن هما في الماء IX. 40. When they two were in the cave and إن يبايعونك تنعم الشجرة XLVIII. 18. When they were swearing allegiance to thee under the tree: (a) presence, which

denoting suddenness of occurrence, as خرجت فادا الإسـ
[204]; (b) in the *n* of present time, as وَلاَ تَشْتَمِّلُ النَّاسُ [206]: though this requires consideration, because you say to a reviler of a man in your presence لاَ تَشْتَمِّلُ النَّاسُ Revile thou not the man; and because the الاَلُ after اذَا, not denoting *determination of a thing present at the time of speaking*, does not resemble that which is being discussed; and because the الاَلُ prefixed to الاَلُ is correctly read, since it is inseparable, whereas the determinative الاَلُ is not known to occur inseparably, contrary to the read., while the good *ex.* [of the *n.* of present time] is الاَلُ الاَلُ الاَلُ الاَلُ V. 75. To-day have I perfected for you your religion: (2) denotative of *genus*, denoting (a) *totality of the individuals*, which is the one replaceable by كل [117] used properly, as IV. 32. [(77), i. e. *every man* (DM),] and CIII. 2. [469]: (b) *totality of the properties of the individuals*, which is the one replaceable by كل used tropically, as زَيدُ النَّاسُ عمّاَ Zaid is the man in knowledge, [i. e. *every man in respect of knowledge* (DM),] i. e. the consummate in this quality; whence ذَلِكَ الْكِتَابُ II. 1. That [171] is the Scripture [consummate in guidance, as though it were *every Scripture* because of its comprising in the most consummate manner the guidance that is in them (DM)]: (c) *determination of
the quiddity, which is the one not replaceable by \( \text{كل} \) used properly or tropically, as \( \text{جعلنا من الامار كل شيء} \).

XXI. 31. And made of water every living thing and the blessed living or the blessed man. By God, I will not wed women or wear clothes, for which reason perjury occurs through [wedding or wearing] one of them; while the distinction between the \([n.]\) made \(\text{det.}\) by this \(\text{ا} \) and the \(\text{indet.}\) generic \(n.\) is the distinction between the restricted and unrestricted, because this \(\text{ا} \) indicates the essence with the restriction of its presence in the mind, whereas the \(\text{indet.}\) generic \(n.\) indicates the essence absolutely, not with regard to any restriction (ML). The determinative \(\text{ا} \) must be (1) expressed, when the \(n.\) is (a) an explicit \(\text{ag.}\), the \(\text{v.}\) being \(\text{نعم} \) or \(\text{بَنْتَس} \), as XXXVIII. 29. [473], LI. 48. [473], and \(\text{بَنْتَس} \) the \(\text{شراب} \) XVIII. 28. Most evil will be the drink! though \(\text{ا} \) need not be in the \(n.\) itself that occurs as an \(\text{ag.}\), as in XXXVIII. 29.; but may be in what it is \(\text{pre.}\) to, as XVI. 32. [469], XXXIX. 72. [540], and LXII. 5. [1]: (b) an \(\text{ep.}\) of (a) the \(\text{dem.}\) [147], as اٰنَهَا [142]; (b) in vocation [51, 147], as يا اٰنَهَا الرسول V. 45. O thou Apostle: though \(\text{ا} \) is sometimes qualified by the \(\text{dem.}\), as
Ye two, eat your provisions, and leave me to be an intruder among them that intrude (FA): (2) suppressed when the n. is (a) a voc., as أَلْلَهُ يَا عَلَمُ, except أَلْلَهُ يَا عَلَمُ, and the prop. used as a name [52]: (b) pre., as عَلَمُ, except when the pre. is an ep., and the post. a reg. of it, the ep. being (a) infl. with consonants, as الضاربُ زيدٌ and الضاربُ زيدٌ [112]; (b) pre. to what contains إن, as الضاربُ زيدٌ رأسِ الْرجلِ (Sh on the gen. governed by prothesis): while in no other case may إن and prothesis be combined, contrary to the opinion of Fr, who allows الضاربُ زيدٌ and the like, where the post. is det. without إن; and of all the KK, who allow لإثْرَابٍ and the like, where the pre. is a num.; and of Rm, Mb, and Z, who say that the pron. in الضاربٍ, الضاربٍ, and الضاربٍ is in the position of a gen. by prothesis [113, 163] (Sh). أم also denotes determination, being transmitted from Tayyi and Himyar, as
[by Bujair Ibn Ghanama at'Ta'i, That is my friend and he that unites with me, casting behind me the arrow and the stone, i. e. defending my reputation behind my back (Jah),] and in tradition لنع من أمير أصيام في أمسفر Fasting in travelling is not an act of piety thus related by AnNamir Ibn Taulab [687]. This dial. is said to be peculiar to the ns. into whose initial the ل of determination is not incorporated [749], as كتالب علام and كتب علام, contrary to لباس ناس and لباس ناس, and some students of AlYaman have related to us that in their countries some are heard to say خذ الرمع وأركب أمسفر Take the spear, and ride the horse: but perhaps that is the dial. of some, not all, of them, as you see from the preceding verse, and from the fact that in the tradition it is prefixed to both sorts (ML on أم). ل is also red. [i.e. neither conjunct (176) nor determinative (DM)]; and is of two sorts, (1) inseparable, like the one in (a) the conjunct ns. [التي, الدني, &c. (DM)], according to the saying that their determination is by means of the conj. [176]: (b) proper names, provided that they be conjoined [with it] because of (a) their transfer, like النصر and
when anarthrous, names of gold and blood respectively, and then, when applied to the person, vid. AnNaʻf Ibn Kināna and AnNuʻmān Ibn AlMundhir King of the Arabs, conjoined with ʿAll, without which AlNuʻmān, when proper name of Ibn AlMundhir, has not been heard, whereas, when it is proper name of any one else, the ʿAll in it denotes allusion, as in the IM (11) (DM),] and ʿAll, [an idol belonging to Thakīf at AṣṬaif, or to Ḫuraish at Nakbla (B on LIII. 19.), an act. part. from ʿAllāt ṣawātī (DM), because it was the effigy of a man that used to moisten meal of parched barley with clarified butter and feed the pilgrims (B), then lightened and conjoined with ʿAll (DM),] and ʿAlaʾ, [a gum-acacia tree worshipped by Ghaṭafān, orig. fem. of ʿAlaʾ The most mighty (B), transferred from the fem. qual., and made a proper name of a deity, and conjoined with ʿAll (DM)]; (b) their coinage, like ṣawātī (DM), [a coined name, the measure of which is ṣawātī (T)]; (c) their prevalence of application to one of those objects which they orig. belonged to, like ʿAlībīt for The Kaʿba, ʿAlīmaddīnā [11] for Taiba, and ʿAlīnajmā for The Pleiades, though this ʿAll (DM) orig. denotes determination of [precon-
exceptional (DM) knowledge, [where the person addressed knows what is prefixed to before it is mentioned, because of its notoriety (DM)]: (2) separable, which is of two kinds, (a) frequent, occurring in chaste speech, which is the one prefixed to a proper name transferred from an anarthrous [word] that is adapted to [the prefixion of (DM)] علّ , [so that such as يشكور, which is transferred from the aor., is excluded (DM),] and whose original meaning is alluded to, like عباس, حابب, and صحاك, for which you say الحابب, and الصحاك; but this sort rests upon hearsay, for the like is not said in the case of such as معروف, محمد, and أحمد: (b) infrequent, occurring (a) in poetry, like the one prefixed to يزيد, [which is transferred from the aor. v. (DM),] and عمر, [which is not transferred from anything (DM),] in رأست الله and باعد الله [12], while the one prefixed to وليد in the [last] verse denotes allusion to the original meaning, [because it is transferred from ولد A young child (DM),] and, it is said, like the one introduced into ولقد جنيتك الله بنات أبوبر [504], because بنات أبوبر pl. is a proper name for a sort of truffle; (b) in anomalous prose, like the one
occuring in their sayings [78] and
لبيصرفي الأعاز منها
and the reading
LXIII. 8. The mightier shall assuredly go forth
from it meaner, because the d. s. is necessarily indet.
(ML). Another instance of the separable red. is the one
prefixed by poetic license to the sp., as
[by Rashid Ibn Shihab alYashkuri, I saw thee, when
thou recognizedst our chiefs, shrink from encountering
us, and console thyself in mind, O Kais, for the slaughter
of 'Amr (Jsh), orig. نفسا, according to the opinion of
the BB that the sp. is only indet. [83] (IA). The KK,
some of the BB, and many of the moderns allow
الل to act as a substitute for the post. pron., and thus explain
LXXIX. 41. [27] مرت برفج حسني الوجه, [350], and
ضرب زيد الظهر والبطن [154]; but IM restricts the allow-
ability to expressions other than the conj., [so that such
الذي ضربت الظهر والبطن is excluded (DM)]: while
Z says on
II. 29. And He taught
Adam the names (of the named things), all of them that
the o. f. is [the post. n. being sup-
pressed, because known, indicated by the mention of the names, since the name must have a named, and the ٌل made a compensation for it, as in XIX. 3. (85) (K), and ASh says on ٌبِئْسُ ٌلْنَسْرٌ [83] that the ٌلٌف is ٌبِئْسُ ٌلْنَسْرٌ; so that they allow ٌلٌف to act as a substitute for the explicit ٌن. and pron. of the 1st pers., whereas the only exemplification known to have been used by the former authorities is that with the 3rd pers. A strange use of ٌلٌف is to denote ٌنَسْرَةْ, vid. in the citation of Ktb ٌلٌف ٌنَسْرَةْ Hast thou done?, i. q. ٌفِلْلُّ ٌنَسْرَةْ [683] (ML).

§ 600. The ٌل of the correl. of the oath [427, 652] is in such as ٌوَالِلَّ ٌلْنَسْرَةْ By God, I shall assuredly do: and is prefixed to the pret. also, as ٌوَالِلَّ ٌلْنَسْرَةْ By God, he lied or has lied and ٌلْنَسْرَةْ خَلَفْنَى ٌلْنَسْرَةْ [575, 577]; but is more often prefixed to it with ٌوَالِلَّ ٌلْنَسْرَةْ لَنْخَرَجْ ٌلْنَسْرَةْ By God, assuredly he did go, or has gone, forth (M). The reg. of an op. conjoined with the ٌل of the oath must be posterior [to the op. (DM)]; but in ٌرِّي ٌقَوْلُ ٌاَلْنَسْرِي ٌأَنْذَا مَا صَت ٌلْحَنْفَه ٌلْخَرَجْ حِيَاب XIX. 67. And man saith, What! when I am dead, shall I be brought forth alive? ٌذَٰلِكْ ٌوَالِلَّ ٌلْنَسْرَةْ is an adv. to ٌلْخَرَجْ, the adv. being allowed to precede the ٌل of the oath only because of the latitude taken by them in the adv. [498], another instance of which [precedence of the adv. because of latitude (DM)] is
by AlA'ashā, Two foster-brothers (رضیعی یک دی جام یاه تختالا ی بس هم دا ی عوض لا نتفئق)
in the preceding verse in § 507) of suck-
ing, of a breast (رضیعی یک دی جام یاه تختالا ی بس هم دا ی عوض لا نتفئق) of a mother, that have sworn one to the other in a dark, black (night), "We will not ever (206) part" (DM)], the neg. ی
having the first place in the correls. of the oath [547].

Suppression of the ی of سکد is good with length [of interval between the oath and correls. (DM)], as XCI 9. [(433), the correls. of the oath in XCI. 1. (538) (B)];
but suppression of the ی of سکد is peculiar to poetic license, as in the saying of 'Āmir Ibn AtTufail

کتیب رویا، وا فاح، واین اخقام لم پقصر

[And the slain (by the hand) of Murra (assuredly) I will avenge; for verily he is unavenged, and verily (retaliation for the blood of) your brother has not been sought, i.e. لام تره (Jsh)].

§ 601. The subsidary ی is prefixed mostly to ی
and sometimes to another [cond. instrument (DM)], as

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Whenever thou art good, good shall assuredly be decreed to thee; and thou shalt assuredly be recompensed, when thou art recompensed, handsomely (Jsh)]: and, according to this, it is better that in the covenant of the Prophets, saying, Whatever Scripture and wisdom I give you, and afterwards an Apostle verifying what is with you cometh unto you, ye shall surely believe in, [because that would entail the attribution of a rare usage to the Kur'ān (DM)]; but inceptive, َلَا being conjunct, [i.e. Assuredly that Scripture and wisdom which I have given you, and which afterwards an Apostle hath come unto you verifying, ye shall surely believe in, since, َلَا being i. q. َلَا ِاتیتکم, it is as though لَّکُمْ ِاتیتکم ِوجاکَم ِرس۪ل مَصِّد۪ق لَا were said (K),] because this is an attribution of the most frequent usage. The strangest word that it is prefixed to is َلَا, [because َلَا is not cond. (DM)]; and that [prefixion] is on account of the resemblance of َلَا to َلَا [in letter, which is
obvious, and sense, inasmuch as *condition* is in the sense of *cause* (DM)]: IJ cites

(by an Arab of the desert, addressing his wife, *She has become angry with me because I have drunk wine at the price of a fleece. Then, (by God,) since thou hast become angry, I will assuredly drink wine at the price of a male lamb* (DM)]; and it is like the prefixion of the *ب* in *لَمْ يَأْتِهمَ النَّازِلُونَ إِلَّا بِالْهَيْدَارُ وَأَوْلِيَاءِ اللهَ هُمْ الكَانُونُونَ* XXIV. 13. Then, since they have not brought the witnesses, those before God are the liars, {}لَمْ يَأْتِهمَ النَّازِلُونَ إِلَّا بِالْهَيْدَارُ* being assimilated to {}لَمْ يَأْتِهمَ النَّازِلُونَ إِلَّا بِالْهَيْدَارُ* so that the *ب* is prefixed after it, as it is prefixed in the correл. of the condition [419, 587]. The subsidiary *إِذْ يُعَلَّمُونَهُمْ أنَّ شَرَابَةً* is sometimes suppressed, notwithstanding that the oath is supplied before the condition, as *إِذْ يُعَلَّمُونَهُمْ أنَّ شَرَابَةً* VI. 121. [And, (by God,) *if ye obey them, verily ye will be polytheists,* *إِنَّ اللَّهَ إِنَّعَلَامُ الْخَيْرَاتِ* being correл. of a supplied oath, not of the cond. *إِنَّ اللَّهَ إِنَّعَلَامُ الْخَيْرَاتِ* because the nominal *prop.,* when it occurs as correл. of the condition, must be conjoined with the *ب* (DM)], while the saying of some that there is not a supplied oath here, and that the nominal *prop. is the correл. of the condition by subaudition of the *ب* as in *إِذْ يُعَلَّمُونَهُمْ أنَّ شَرَابَةً* [419, 587], is refuted, because that [suppression of the
from the nominal prop. occurring as correl. of the condition (DM) is peculiar to poetry; and as the nominal condition (DM) is peculiar to poetry; and as a grievous chastisement shall assuredly befall those of them that have disbelieved, i.e. A, meaning (DM), this (DM) being a correl. only of the [supplied (DM)] oath, [not of the condition, because the correl. of the condition is not conjoined with the (DM)]; and as (DM), this (DM) being a correl. of the condition, not of a suppressed oath (DM). The (DM) is not subsidiary in

[by Dhu -r-Rumma, If the world be for me, as I see, hardships from (longing for) Mayya, assuredly death will be easier (Jsh)].
If what thou hast been told to-day (about me) be true, I will fast in the day of midsummer, exposing myself to the sun (DM), and

[by 'Umar Ibn Abi Rab'i'a al-Makhzumi, Tarry a little with Zainab: verily the separation has drawn near. Short will be the stay, if the journey be to-morrow (Ish)]

but in all of that is red. [599], in the two first verses because the condition receives the correl., in the 1st verse through the [nominal (DM) prop. conjoined with the ف, [the ل being inceptive (DM),] and in the 2nd verse through the apocopated و, whereas, if the ل were subsidiary, only the oath would receive the correl., [and its correl. is not conjoined with the ف, nor apocopated (DM)]; and in the 3rd because the correl. [constructively قَلّ الْخَلَاء (DM)] is suppressed, being indicated by what precedes لَي, so that, if a supplied oath were there, [and its correl. were suppressed because indicated by what preceded it (DM),] catachresis would be entailed through suppression of two correls. (ML).
§ 602. The ل of the correl. of لَوْلَا فَضَلٌ اللهِ عَلَيْكُمْ وَرَحْمَتَهُ لَا تَبْعَطُمَا الشِّيَطَانِ [591] and لَوْلَا [574] is in such as XXI. 22. [90] and لَوْلَا فَضَلٌ اللهِ عَلَيْكُمْ وَرَحْمَتَهُ لَا تَبْعَطُمَا الشِّيَطَانِ IV. 85. And, if the grace of God had not been upon you, and His mercy, ye would have followed the devil: and is prefixed to strengthen the connection of one of the two props. with the other; but may be suppressed, as LVI. 69. [591]. And the correl. may be entirely suppressed [590], whence لَوْلَا أنَّ قُرآنًا سَيْرُ بِهِ الْجِبَالَ XIII. 30. And, if by a كُرَّان the mountains were to be moved, [i. e. لَكُنْ هَذَا الْقُرآنِ لَوْ إِنْزَلْنَا هَذَا الْقُرآنَ عَلَى جَبَلٍ it would be this كُرَّان, like لَوْ إِنْزَلْنَا هَذَا الْقُرآنَ عَلَى جَبَلٍ لَمْ يَنْظُرُوا بِهِ LIX. 21. If We were to send down this كُرَّان upon a mountain, thou wouldst see it quailing, splitting from awe of God, or, as is said, لَمْ آتَنَّهُمْ بِهِ they would not believe in it, like VI. 111. (585) (K),] and XI. 82. [418. A.] (M), i. e. لَدَعَتُمُكُمْ I should repel you (B).

§ 603. The ل op. of the apoc. [419] is the ل applied to denote requisition. Its vowel is Kasr, but Sulaim pronounce it with Fath: and it is made quiescent [670] after the ف and ف oftener than mobile, as فِلُوسُتَهُمْ إِلَيْهِ وَلِيْوَمُنَّهُ إِلَيْهِ II. 182. Then let them answer Me when I summon them to belief and obedience, and
let them believe in Me; and is sometimes made quiescent after XXII. 30. Then let them fulfil in the reading of the KK, Kn, and Bz, which contains a refutation of those who say that this is peculiar to poetry. There is no difference, as regards the fact that the requisitive ل necessarily involves apocope, between the requisition's being a command, as in LXV. 7. [419], and its being a prayer, as in XLIII. 77. [419]; or entreaty, as in your saying to your equal لیفعل فلئی کذا Let such a one do such a thing, when you do not mean to assume superiority over him: and similarly if the ل be excluded from requisition to denote something else, like the ل by which, together with the v. accompanied by it, enunciation is meant, as بکی فی الاضلالة فلیمدة لکالرحمی مدا XIX. 76. Whosoever is in error, let the Compassionate prolong for him his life and XXIX. 11. [below], i. e. will prolong and نشیم نتحمل (DM) [and we will bear; or intimidation, as می شا شیکفر XVIII. 28. And, whoso willeth, let him disbelieve. When the nom. of the v. of requisition is an ag. of the 2nd pers., the ل is mostly dispensed with through the sufficiency of the mood لفعل as [below]: but the ل is necessary [429] if the quality of ag. be absent, as لتعی محتاجی Be thou occupied with my want; or the 2nd pers., as ۲یم زید Let Zaid stand; or both, as لیعی
Let Zaid be occupied with my want. Prefixation of the ل to the v. of the 1st pers., however, is rare, [because the speaker does not command himself (DM),] whether the 1st pers. be sing., as in the Prophet's saying

"Stand ye, and let me pray for you; or pl., as in

وَقَالُ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أتِبَعُوا" سِبْيلَنا وَنَتَكَلِّمُ خَطَائِكُمَّ.

XXIX. 11. And they that disbelieve say to them that believe, Follow ye our way, and let us bear [above] your sins: and rarer still is its prefixion to the v. of the ag. of the 2nd pers., as in the reading of X. 59. [430] and the tradition

"Then take ye your ranks.

Sometimes the ل is suppressed in poetry, while its government remains, as

فَلا تَسْتَطِيلْ مَنِي بَقَائِي وَمَدْتِي

وَلَكَنْ يُكْيَبُ لِلَّخِيرِ مُنْفَ نَصِيبٍ

[And reckon thou not on my part my remaining and my period of life to be long; but let there be (for me) a portion of good from thee (Jsh)] and [408], i.e. لِيُكِيِّبُ ليَكِيُّبُ: but Mb disallows suppression of the ل and retention of its government even in poetry; and, [though silent as to the 1st. verse (DM),] says on the 2nd verse that its author is not known, while it may
be a prayer in the form of enunciation, shall ransom, [in which case it is an ind. (DM),] the ל being elided for lightening; and the Kasra held sufficient without it; and says on

على مثل أصحاب البشرة فخمشى
لِب الويل حِر الوجه أو يُبِك من بكى

[by Mutammim Ibn Nuwaira alYarbū'i, For the like of the companions of AlBa'råda (a water belonging to the Banû Asad) then scratch thou (woe be to thee!) the ball of the cheek; or let him that weeps weep (Jsh), which is orig., according to the majority, لب (DM),] that though bad, [inasmuch as it apparently contains a suppression of the imp. ל (DM),] it is allowable, because it is a coupling to the sense, since لتخشى and اتخشى are synonymous. This, however, which Mb disallows in poetry, Ks allows in prose, but on condition that قول [i.e. a requisition from the crude form of told (DM)] precede; and holds قول لعبادك الذين أمنوا يقيموا الصلاة XIV. 36. Say thou to My servants, who have believed, Let them perform prayer to be a case of it, i.e. لقیم‌ها: while IM agrees with him; and adds that it occurs, though rarely, in prose after enunciatory saying, as

قلت لبابا لدیه دارها يتنسب قااب حموعها وجارها.
[by Manzûr Ibn Ḥabta al-Asadi, I said to a door-keeper, near whom was her house, Allow thou (me to enter), for verily I am her father-in-law and her neighbour (Jsh)], i.e. لَنَّتَأْتِيَ, the ل being suppressed, and the aoristic letter pronounced with Kasr [404], and the suppression, says he, not being a poetic license, since the poet might have said اِدْنَى. The KK and Akh assert that the ل of requisition is perpetually suppressed [431] in such as وَلْتَأْفَعَ and وَلْتَقْفَعَ [above], the a.f. being لْتَقْفَعَ and لْتَقْفَعَ, and the ل being then suppressed for lightening, and followed by the aoristic letter; and I profess their doctrine: [while, according to this, the v. is either pret. or aor. only (DM)].

§ 604. The import of the ل of inception is (1) to corroborate the purport of the prop., for which reason they depose it in the cat. of لَأَن from the head of the prop. from dislike of beginning the sentence with two corrob. [521]; (2) to make the aor. a pure present [404]. So say most: while IM objects against the 2nd the texts وَأَنْ رَبُّكُ لَيَحْكَمُ بَيْنَهُمْ يَومَ الْقِيَامَةِ XVI. 125. And verily thy Lord shall judge between them on the day of resurrection and XII. 13. [404], since, the taking away being future, if يَجِرْنَ were a present, the act [grieving (DM)] would precede its ag. [that ye take him away renderable
by the inf. n. (DM)] in existence, notwithstanding that it is its effect; but the reply is that the judgment [in the 1st text (DM)], being inevitably about to occur on that day, is considered as present, witnessed, doth judge, and that the full phrase [in the 2nd text (DM)] is 

أَنِّى أَنَّ يُصِدَّكَ عَنْهُ (the intention of) your taking him away grieveth me, the intention being present. It is prefixed by common consent in two positions, (1) to the inch., as لَأَنَتِمْ أَشْدَ رَهْبَةٍ

LIX. 13. Assuredly ye are more terrible:

(2) after [521], in which cat. it is prefixed to (a) three things by common consent, (a) the n., [vid. the pred. of اَنْ يُصِدَّكَ العَنْهُ posterior to its sub. (DM),] as اَنْ يُصِدَّكَ عَنْهُ الدعاء XIV. 41. Verily my Lord is quick to hear prayer, [or its sub. posterior to the pred., as اَنْ يُصِدَّكَ عَنْهُ, or a distinctive pron., as III. 55. (166) (DM)]; (b) the aor., because of its resemblance to the n. [575], as XVI. 125;

(c) the adv., [because كَانَ, which is a n., is supplied before the adv., so that the جِ is as it were prefixed to the n. (DM),] as رَأَبَ لَعَلَّي خُلْقٍ عَظِيمٍ LXVIII. 4. And verily thou art of a great nature: (b) three things with dissent, (a) the aplastic pret., as اَنْ يُصِدَّكَ عَنْهُ, or يَقُوم or يَنْعَ عَلَمُ الرَّجُلُ, said by Akh, because the aplastic [v. (DM)] resembles the n. [in unconjugability (575)]
the [plastic] pret. conjoined with ْنَ، said by the majority, because the pret., being approximated by ْنَ to the present, resembles the aor., which resembles the n. [575]; (c) the plastic pret. divested of ْنَ, [as ْنَ زِيدًا لَقَامْ (DM),] allowed by Ks and Hsh by subaudition of ْنَ [577]. And its prefixation otherwise than in the cat. of ْنَ to two things is disputed, (1) the prepos. enunc. of the inch., as ْلُقَامَمَ زِيدٍ [below], impliedly allowed by many: (2) the [aor. (DM)] ْلَيَقَومُ زِيدُ, allowed by IM, Mlk, and others; while Mlk adds the aplastic pret., as ْلَبَسَ ْمَا كَانُوا يَعْمَلونَ V. 67. [Assuredly most evil was it as a thing that they were wont to do (471) (B)]; and some the plastic conjoined with ْنَ, as

XXXIII. 15. [97] and ْلُقَدَ كَانَ فِي ِيُوسْفَ وَإِخْوَتِهِ آيَاتٌ

XII. 7. Assuredly there were in the story of Joseph and his brethren signs, while AH says that the l in II. 61. [575] is the l of inception importing the sense of corroboration, and that a supplied oath may be before it, [in which case it is the l of the oath (DM),] or not, [in which case it is inceptive (DM)]. The l of inception is also prefixed (1) to the neg. ْمَا, because treated in letter like the conjunct ْمَا, which occurs as an inch., as
Assuredly I have not neglected to thank thee; then choose me for thine own. For how (shall I not thank thee) when from thy bounty is the bulk of my property? (Jsh), this being treated in letter like Assuredly what thou dost is good: (2) [to the enunc. (DM)] after i. q. "نعم," because of its resemblance in letter to the corrob. "إن," said by some on the reading of XX. 66. [556]. The ل of inception has the quality of priority: and therefore it suspends the op. in such as علّمت لزيّد منطلقة [445]; and prevents the acc. from being put by distraction in such as زيد لا نا إكرمة, and the enunc. from preceding it in such as لزيّد قائم, and the بصر in such as لزيّد [above]: but it has not the quality of priority, [so as to be itself prepos. (DM),] in the cat. of "إن," because there it is postponed from precedence [521], for which reason it is named deposed. The reg. of an op. conjoined with the ل of inception must be posterior [to the op., as إن زيدا ليشرب عمرا, not ليقومين [577] or أي زيدا لقام (DM)]. In
Verily Zaid, by God, did, or shall, stand the ل is the correl. of a supplied oath, [because of the absence of قَدْ and presence of the ع (DM),] not the ل of inception; so that, when عَلَّمْتُ for example is prefixed to the prop. [إِنِ اللَّهُ (DM)], the Hamza of إِنِ اللَّهُ is pronounced with Fath, [because the ل of the oath in such a place does not suspend, since the oath and its correl. are in the position of a nom., pred. of عَلَّمْتُ, while إِنِ and its two regs. supply the place of the two objs. (DM)]: but, if you say قَامْتُ, they say that it is the ل of inception [575], in which case the Hamza must be pronounced with Kasr [518]; while in my opinion both matters are admissible.

§ 605. When إِنِ is contracted, as II. 138. [525] and LXXXVI. 4. [525], the ل [inseparable from it (DM)] is, (1) according to S and the majority, the ل of inception, which, besides its importing corroboration of the relation and making the aor. a pure present [604], imports distinction between the contracted إِنِ and neg. إِنِ, and for this reason (a) becomes necessary after having been allowable, unless indeed the intention of affirmation be [otherwise] indicated, [in which case it is not necessary (DM),] as in the reading of Abū Rajā ['Imrān Ibn Taim al'Uṭāriḍī (ID)] in XLIII. 34. [525]
with Kasr of the ل i.e. ل ه و م ت أ ع ل غ [i.e. ل ه و م ت أ ع ل غ]
belongeth to what is the furniture &c. (K, DM),] and

" " .. ",.. ;I

Verily I should have been ending my time on the day of your departure, if you had not favored me with a promise not a farewell (Jsh)]; (b) must be omitted with negation of the enunc. or pred., [because ان then does not appear to be neg., since negation of negation is rare (DM),] as

Verily truth is not hidden from a possessor of perspicacity, even if it lack not the contradiction of a bigot (Jsh)]; (2) as F, IJ, and many assert, a ل other than the ل of inception, which is imported for distinction, F's argument being that it is prefixed to the plastic pret., as این زبد لقّام، and to the acc. posterior to its governing v., as VII. 100. [525], neither of which is allowable with [the ل of inception after] the uncontracted [ این ].
The KK, however, assert that the ل is in all such cases i.q. لایه، and that the این before it is neg.; and they
cited, as evidence that the ج occurs as an exceptive, the saying

"أمسى أبان ذا لا بعد عزته وما أبان ليس إعلان سودانى"

[Abān has become humble after his glory; nor is Abān aught but one of foreign unbelievers of negroes (Jsh)].

and, according to their doctrine, [the saying of the Prophet (IA)]

"قد علمنا أن كنت لمؤمنًا"

We did know, thou wast not aught but, or verily thou wast, or that (the case was this,) thou wast, a believer is to be said with Kasr of the Hamza, because [the Hamza of] the neg. [ ] is always pronounced with Kasr; and so too according to the doctrine of S, because the ج of inception suspends the op. from governing [445, 518]; whereas according to the doctrine of F and IJ the Hamza is to be pronounced with Fath (ML).

§ 606. The ج governing the gen. is in لِزَيد [504] and جئتُ لتكربمي I came to thee in order (that) thou mightst honor me, because the v. governed in the subj. by subaudition of اني [411, 599] is renderable by the inf. n. governed in the gen., i.e. لاكرمةك (M).
CHAPTER XXII.

THE QUIESCENT ظ OF FEMININIZATION.

§ 607. It is the ظ [affixed to the endings of pret. 
vs., as (Z)] in ظريبت, [which is introduced (M)] to 
notify from the very first that the ag. is fem. (M, Z). 
It is affixed to the pret. to denote the femininization of 
the subject (IH), whether ag. or pro-ag. [21, 161] (Jm). 
The affixion of the sign of femininization to the attribute, 
notwithstanding that the fem. is the subject, not the 
attribute, is allowable only because of the attachment 
between the v., which is the original form of attribute, 
and the ag., in respect of the v.'s needing the ag. and of 
the ag.'s being like one of the parts of the v., so that 
the ظ in such as ظريبت [161] is made quiescent in order 
that four mobiles may not succeed one another in what 
is like one word [20], and you even see the ag. occur 
between the v. and its inflection in such as يضربان [405], 
نضربين, and يضربون [402, 161]. The femininization 
of the v. on account of the femininization of its ag. is 
therefore like the dualization and pluralization of the ag. 
on account of the repetition of the v. twice or oftener, 
as in the saying of AlHajjaj 
يا حرسي اضرب عنق O 
guard, smite, smite his neck, i.e. اضرب, and in
Thou me, restore Thou me, restore Thou me. This is quiescent, contrary to the ِ of the n. [263], because, the n. being orig. infl., and the v. orig. uninfl., it is intimated from the very first by the quiescence of this ِ that what it is affixed to is uninfl., because it is like the last letter of what it is affixed to, and by the mobility of that ِ that what it follows is infl., the proof that it is like the ل of the word being the resting of the inflection upon it in such as قائمت [18] (R). But the ِ is mobilized with Kasr upon meeting a quiescent (Z). The verbal ِ being orig. quiescent, the ل elided [in ِ and ِ] because of the two quiescents [the ل and ِ] is not restored in ِ and ِ, because, though the ِ becomes mobile on account of the ل after it, and, this ل being like part of the word, the vowel is with respect to it quasi-inseparable, still, the ِ being orig. quiescent, the vowel upon it is like no vowel: but there occurs a weak dial. that takes the vowel of the ِ into account, because the ل is like part of the word, so that they say ِ and ِ; though they do not say ِ, because the vowel is on account of a detached word that is not like part of what is before it, since the explicit n. is not like the pron. in attachment (R).
CHAPTER XXIII.

THE TANWIN.

§ 608. It is an aug. quiescent ن that is affixed to the final otherwise than for corroboration: so that the ن of حسن is excluded, because it is rad.; the ن of ضيف is excluded, because it is mobile; the ن of منكسر and لاكسر because it is not final; and the ن of نسقعا XCVI. 15. [153], because it is corrob. [610, 649]. It is of five kinds, (1) the Tanwin [indicative (DM)] of complete declension, which is the one affixed to the triptote infl. n. to make known that it retains its o. f. [18], not resembling the p., so as to be uninfl. [159], nor the v., so as to be diptote [17]; and is also named the Tanwin of perfect declinability and the Tanwin of triptote declension: and that is as in رجل, زيد, and رجل: (2) the Tanwin [indicative (DM)] of indeterminateness, which is the one affixed to some uninfl. ns. to distinguish between their det. and their indet.; and occurs by hearsay in the cat. of the verbal n, as صمة [198], ممة, and إية; and regularly in the proper name ending in رية, as جاويدي سيبويه وسيبويه آخر Sibawaih and another Sibawaih came to me: whereas the Tanwin of رجل and the like infl. ns. is a Tanwin of complete declension, not a Tanwin.
of indeterminateness, as some students imagine, [since the indeterminateness is realized without the Tanwin (DM)]; and therefore, if you named a man رجل, that very Tanwin would remain notwithstanding the cessation of the indeterminateness: (3) the Tanwin of correspondence, which is the one affixed to such as مسلمت, being put in correspondence with the مسلمون in مسلمت, [because the pl. fem. is a deriv. of the pl. masc. (DM)]: (4) the Tanwin of compensation, which is the one affixed as a compensation for (a) a letter, (a) rad., as in جWAR and غواشي, in which it is a compensation for the [elided (DM)] جنل [18]; (b) aug., as in جنل Stones, the Tanwin of which is a compensation for the 1 of جنل, as 1M says: (b) a post. (a) single term, which is the Tanwin of كل and بعضي when they are cut off from prothesis [128], as XXV. 41. [62] and II. 254. [507], [i.e. كل طائفة every (nation) and Depend on some (of them) (DM)]; (b) prop., which is the Tanwin affixed to أن إنشقت السماء فهى يومًا راهية LIX. 16.

And the heaven shall be riven; for it on that day shall be fragile, orig. فهى يوم إن إنشقت واهية for it on the day when (it shall be riven) shall be fragile, the post. prop.
being afterwards suppressed because known, the Tanwīn put as a compensation for it, and the ُ pronounced with Kasr because of the two quiescents, [since ُ is uninf. upon quiescence, and the Tanwīn is a quiescent ع (DM)]: (5) the Tanwīn of quavering, which is the one affixed to the unbound rhymes, [i.e. those whose final is a letter of unbinding, i.e. prolongation (DM),] as a substitute for the letter of unbinding, vid. the ُ, ُ, and ُ, in the recitation of the Banū Tamīm; and apparently is said by the GG to be a Tanwīn productive of quavering, while IY distinctly states that; whereas what S and other critical judges distinctly state is that it is put to discontinue the quavering, and that the quavering is produced by the letters of unbinding, because they admit of prolongation of the sound in them, so that, when the Banū Tamīm recite, and do not quaver, they put the Tanwīn instead of them: and this Tanwīn is not peculiar to the ق. [2], as is proved by

[by Jarīr, Lessen thou the blame, O upbraiding woman, and the reproof; and say thou, if I do well in my loving her, “By God, assuredly he has done well” (J)]] and

[577]. Akh and the Prosodians add a 6th Tanwīn, and name it hypercatalectic, which is the one affixed to the final of the bound rhymes, [i.e. those whose final is not
one of the letters of unbinding (DM),] as in وقائتة الأعمايى [505]; and is named hypercatalectic because it transcends the limit of the metre, [the o. r. being المختوق and the hypercatalectic with quiescence of the ق the Tanwin then added, and the ق pronounced with Kasr because of the concurrence of two quiescents (J)]; and serves to distinguish between pause and continuity, [so that, when the poet puts it, he is known to pause, and not to continue the verse with what follows it, whereas, when he does not put it, he may be continuing or pausing (DM)]. Some add a 7th Tanwin, vid. the Tanwin of poetic license, which is the one affixed to the diptote [18], as in

[by Imra al-Kais, And a day when I entered the litter, the litter of 'Unaiza, and she said, Woes be to thee! Verily thou art making me go afoot (EM)]; and to the voc. pronounced with Damm, as in سلام الله اللى [48]: and I hold their opinion in the case of the 2nd, but not of the 1st, because the 1st is the Tanwin of complete declension, since poetic license permits triptote declension [of the diptote (DM)]; whereas the 2nd is not a Tanwin of complete declension, because the n. is uninf. upon Damm. And [some add] an 8th, which is the
anomalous Tanwin, as in ِهِرَّالَّا تُوْمَك ِThose [171] are thy people transmitted by AZ; and serves merely to multiply the letter, as is said of the تُبَعِّرِ [401, 497]. And lKHz mentions that the Tanwin is of 10 kinds, making the Tanwin of the voc. and the Tanwin of triptote declension of the diptote each a distinct kind, and saying “the 10th is the Tanwin of imitation, as when you name a man عَالِتَةُ لَيْبَةَ, since you imitate the expression used as a name;” whereas this [saying of his “since &c.” (DM)] is an acknowledgment on his part that it [i.e. the imitated Tanwin (DM)] is the Tanwin of triptote declension, because that [Tanwin of complete declension (DM)] which was before the naming is imitated after it (ML).

§ 609. The Tanwin is always quiescent unless it meet another quiescent, and be therefore pronounced with Kasr or Damm, as ِرَعْدَابِي آرَكِشَ XXXVIII. 40. 41. And torment. Stamp thou also read with Damm [664] (M). And sometimes it is suppressed [because of the concurrence of two quiescents (ML)], as

[by Abu -IAswad adDu’ali, And I found him to be not accepting reproof, nor remembering God save a little (Jah)]]

CXII. 1. 2. Say ِجَلْهُ أَلَّلَةُ أَحِدُ اللَّهِ الصَّمَدِ;
God is the Lord [and the Tanwîn of lnhâr and with the acc. of lnhâr. And it is necessarily suppressed because of (1) prefixion of ّل, as ّال ّاللَّهُ; (2) prothesis [110], as ّلا ّمَّأَل لِّيَدُّ ّنَذُر* No property belonging to Zaid, when the ل is not construed to be interpolated [101, 504]; for, if it be so construed, مَّأَل is pre., [and the Tanwîn is then suppressed because of prothesis (DM)]: (4) the preventive of triptote declension [17], as فَالْمَأَلَّ: (5) pause in any case but the acc. [497, 640]: (6) contiguity to the pron. [113, 163], as ّتَمْرِبَك، according to those who say that the pron. is not [in the place of a gen. as (DM) post., [but of an acc. as an obj. (DM)]; while the saying [of Yazîd Ibn Mukharrâm alHârîthî (Jsh)]

وَمَا أَدْرِى وَظَنْتُ كُلُّ عَلَىٰ مُسْلِمْنِي إِلَى قُوَّسِ شَرَاحِي
[170] And I know not (and my thought is every thought) whether Sharâhîl will deliver me to my people is a poetic license, [the of مُسْلِمْنِي in (DM)] it being a ل of protection [affixed to the act. part. by poetic license (DM)], not a Tanwîn, like [the ل of العوانِينِ in (DM)]
And the comer to me, in order that he may be given a gift, is not disappointed; for verily he has the likes of what he was hoping for (Jsh)], since the Tanwin is not combined with \( \text{ال} \) \( \text{ال} \) the n.'s being a proper name qualified by \( \text{ابن} \) or by common consent, or \( \text{ابنة} \) according to some of the Arabs, contiguous to it and \( \text{بير} \) to a proper name; while the saying [of Alaghlab al'Ijli (IY)] [50] is a poetic license (ML).
CHAPTER XXIV.

THE CORROBORATIVE َ.

§ 610. It is (1) double, [pronounced with Fath, because of its heaviness and the lightness of Fatha (R),] except with the ُ (IH) of the du. and the ُ of the pl., i.e. the ُ separating the ٣ of the fem. pl. from the double َ (Jm); and with Kasr after the ُ of the du. and the ُ of separation, as َّّ and َّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّ&#xa;
the ل، و، or ی of the pron., is uninfl. upon Fatha [or quiescence, whether the v. be sound or unsound], as َبَرَاء [and َبَرَاء زِيدًا]. If an ل of the دع., ِه of the pl., or ی of the 2nd pers. sing. fem. be attached to the v. corroborated by the ی، (1) when the v. is sound, then what precedes the ل， و， and ی is vocalized with Fatha, Damm, and Kasr respectively; and the pron. is suppressed if it be a ل or ی، but remains if it be an ل， as یا زیدانِی هَل تَضْرِبَانِی [402], یا هَند هَل تَضْرِبَانِی، and یا زیدونِ هَل تَضْرِبَانِی: for the س. is تَضْرِبَانی، تَضْرِبَانی، تَضْرِبَانی، تَضْرِبَانی; then the ی [of the ind.] is elided because of the succession of likes; and afterwards the ل or ی is suppressed because of the concurrence of two quiescents, so that it becomes تَضْرِبَانی and تَضْرِبَانی; but the ل is not suppressed, because of its lightness, so that it becomes تَضْرِبَانی; while the Damma and Kasra remain, indicating the ل and ی: (2) when the v. is unsound, then, (a) if its final be a ل or ی، (a) when the v. is attributed to the ل or ی [of the pron.], its final is elided on account of the ل or ی of the pron., what remains before the ل or ی of the pron. being pronounced with Damm or Kasr respectively, as یا زیدَرِنَی.
and, when you affix the corrob. to it, you do with it what you do with the sound, so that you elide the or of the ind. and suppress the or of the pron., as or when the v. is attributed to the l [of the pron.], its final is not elided; and the l [of the pron.] remains, what precedes it being pronounced with a vowel homogeneous with the l, vid. the Fatha, as or or (b) if the final be an l, then, (a) if the v. govern an l in the nom., the l that is the final of the v. is converted into and pronounced with Fatha, as and (b) if the v. govern a or in the nom., the l is elided, while the Fatha that preceded it remains; and the or is pronounced with Damm or Kasr respectively, as and when the corrob. is affixed to it. When the v. attributed to the of the fem. pl. is corroborated by the corrob. of the fem. pl. must be separated from the corrob. by the l, from dislike to the succession of likes, as [497] (IA). The single occurs in all the positions of the double, except in the v. of the du. and fem. pl. (M). You say [497] and
and (M) in the du. and fem. pl. (IH) [497, 614] (M, IH); but not \(\text{\`a}\) and \(\text{\`a}\), except according to Y (M), the single \(\text{\`a}\) (Jm) not being affixed to them (IH), i.e. to the du. and fem. pl., because an irregular concurrence of two quiescents [663] would be entailed (R, Jm). But Y and the KK allow the single \(\text{\`a}\) to be affixed to the du. and fem. pl.: and afterwards, according to them, the \(\text{\`a}\) either remains quiescent, which is the [pronunciation] transmitted from Y, because the I before it is like a vowel on account of the prolongation in it, like the reading of Nāfi' in VI. 163. [129], the reading of Abū 'Amr \(\text{\`a}\) LXV. 4. [29, 176], and the saying The two rings of the belly-girth met. [228, 663]; or is mobilized with Kasr because of the two quiescents, [by assimilation to the \(\text{\`a}\) of the du. (K.),] to which [pronunciation] the reading X. 89. [80] and do not follow with the single \(\text{\`a}\) is attributed (R).

§ 611. They are peculiar to the v. [402], the saying [612] being a poetic license made permissible by the resemblance of the qual. [i.e. the act. part. (DM)] to the [aor. (DM)] v. (ML). Only the future v. that contains the sense of requisition is [in most cases] corroborated by them (M). The imp. is corroborated by them unrestrictedly, even if it be pre
catory, as [498]; except in wonder, because its sense is like that of the pret. v. [477] being anomalous: and the aor. if it be future, necessarily [613] in such as XXI. 58. [498]; nearly necessarily after اما in such as VIII. 60. [565]; allowably, often, after requisition, as XIV. 43. And do not thou account God to be heedless; and seldom in some positions, as [612] (ML).

§ 612. The pret. is not corroborated by them, [unrestrictedly, the saying

{Everlasting be thy good fortune if thou take pity upon a thrall that, if 'twere not for thee, would not be inclining to fondness! (Jsh)} being anomalous, but facilitated by its being i. q. فعل (ML), i. e. نعم يا سعدها, or rather, says Dm, ليفعل, because, the ag. of دام being an explicit n., which does not govern in the nom. (165), "cannot take the place of دام here, contrary to ليد (DM)]; nor the [aor. if it be (ML)] present (M, R, ML); nor [in most cases] what does not contain the
The corrob. is most commonly affixed to a future [v.] containing the sense of requisition, like command, prohibition, interrogation, wish, and request; and is not affixed to the future [v.] that is a mere enunciation, except after the prefixion of another corrob. to the v., like the ل of the oath, as وَلَّدَائَمَ اِمْا تَفَعَّلَنَّ، and the red. مَا، as in order that this 1st may be subsidiary to, and notificatory of, the affixion of the corrob. لَيْتُكَ اِلا تَفَعَّلَنَّ هَالَ تَفَعَّلَنَّ، لَا تَفَعَّلَنَّ، إِنْ تَفَعَّلَنَّ، هَالَ تَفَعَّلَنَّ، and the red. مَا. And similar [as regards affixion of the corrob. لَيْتُكَ اِلا تَفَعَّلَنَّ هَالَ تَفَعَّلَنَّ، لَا تَفَعَّلَنَّ، إِنْ تَفَعَّلَنَّ، هَالَ تَفَعَّلَنَّ, and similar] are all the interrog. instruments, whether ns. or ps., as

أَفْعَبِي كُنْنِي تَمْدِحُ قَبْلًا

[What! then after Kinda wilt thou praise a tribe? (FA)] and

رَأْتِ الْعَلَى رِهْطَيْنِ رَهْطِيْنَ تَبْتَصَتْ

مَسَاعِيْنَا حَتَّى تَرَى كَيفَ تَفَعَّلَا

[And turn thou towards my kinsfolk and thy kinsfolk: thou shalt study (in full مَسَاعِيْنَا) our feats, so that
thou mayst see how we do (FA)]; and the enunciation headed by the corrob. p., as...; and every cond. instrument followed by the red. مَا, whether suppressible, as in إِيَّا مَا تَفْعَلُوا إِيَّهم مَا يَفْعَلُونَ إِمَامَا تَفْعَلُونَ... and أَيْنَما تَكُونُ إِنَّكَ أَكْنَى, or inseparable from the cond. word, as in أَيْنَما... The corrob. مَا is sometimes affixed in a case of choice to the correl. of the condition, when the condition is such as it might be affixed to, as

(by AlKumait, And whatever Fazāra wills from him he will give you; and whatever Fazara wills from him he will surely withhold, orig. يَعنِي (Jsh),] and

نيَتم نَبْتُ الْخِيَرِاتِيَّ فِي الْوَقُتِ

ِحَدِيثًا مَتَى مَا يَاتِكُ الْخَيْرِ يِنَفِعُ

(by {Kais Ibn ‘Amr (ID)} anNajāshī, Ye stood firm with the firmness of the bamboo spear-shaft in the fray lately: whenever good comes to thee it shall surely profit (FA)]; but this is less frequent than its affixion to the condition: and sometimes it is affixed to the condition without precedence of مَا, as

مَا يَنفَقُ مِنْهُمْ فَلَيْسَ بَيْنَهُ... أَبْدَا رَفْتِلْ بَيْنَ قَتِبَةِ شَهِيَّةِ
[Whoso of them shall indeed be found shall not return to his people ever, but I will inevitably slay him, because (the ٰ, denoting causation) the slaughter of the Banû Kutaiba will heal the heart from the distemper of wrath (J)]. The ٰ also occurs in a case of choice, but seldom, after the future ٰ. ٰ is prefixed to otherwise than in condition, as ٰ. With some eye shall I assuredly see thee,

[611] And from some thorn-tree will its offshoots assuredly spring up, قل ما قورني. Seldom indeed will thou say, كثر ما تقلقني. Often indeed wilt thou do, ربما تقولين، ٰ, its affixion with the ٰ that is in the condition being more frequent than with any other ٰ only because condition resembles prohibition in apocopation [of the v.] and non-existence [of the act]; but ربما أريتي الغ [505] is a poetic license, and is good only because ٰ is redundantly added to ٰ, and توقفن a [an inceptive sentence, since the ٰ is not affixed to the d. s. (SM),] is in its annexure. The ٰ occurs after the [aor.] negated by ٰ, regularly, according to ٰ, when ٰ is contiguous to the negated, because it then resembles [the ٰ ٰ]
of] prohibition, the text VIII. 25. And be ye ware of a sin the effect of which shall assuredly not assail them of you that have done wrong exclusively being cited by him as evidence; and sometimes when نا is separated [from the negatived], as but, according to F, the نا does not occur in a case of choice after negation, because it is devoid of the sense of requisition, and divested of the corrob. في in the beginning (R). Corroboration of the v. after نا is allowable in prose and poetry, by common consent, if نا be prohib., as XIV. 43. [611] and نا [523]: and is peculiar to poetry, according to the majority, if نا be neg., as

By God, the man shall assuredly not be praised when shirking the deed of the generous, even if he surpass mankind in dignity; but is allowed in prose by IJ, IM, and others on the apparent authority of

Enter ye [161] your dwellings: Solomon and his hosts shall assuredly not crush you and VIII. 25. (BS). S says that it is
affixed after لم [548], because assimilated to the prohib. لَ in respect of apocope, as

[by Abū Hayyān al-Fāk'āstī, The ignorant man, so long as he knows not, accounts it (a mountain) to be a chief upon his chair, turbaned (J, Jsh)]. It is sometimes affixed to the aor. when devoid of all that we have mentioned: S says that انت تظلیه is allowable in poetic license. And it is said to be affixed in a case of necessity to the act. part., because assimilated to the aor., as

أریت ای جاریت یہ ملودا * مرتلا ِ ویلیس الابودا
اقالن احضروا الشهودا

[Tell thou me (orig. اریت), if she bring him delicate, combed, and wearing striped garments, wilt thou indeed say, Present ye the witnesses? (Jsh)] and

يا ليت شعرى عنكم حنيقا * اشہرون بعدنا السیوفا

[by Ru’ba (FA), O would that I knew about you, (O tribe of) Ḥanīfa, whether ye will indeed be drawing swords after us!; and the act. part. is infl. with the corrob. ن، because ns. are orig. infl. (DM)].

§ 613. Out of these positions mentioned [612], the ن (1) is inseparable from the aor. correl. of the oath
when **aff., as** ُرَّبُّنَا َلاَ تَأْوِيْسٍ, provided that a preceding **prep. do not depend upon it, as** ُرَّبُّنَا َلَا تَأْوِيْسٍ III. 152. And, by God, if ye die, or be slain, **assuredly &c.** [75]; while the saying

إِنَّا تَكَذَّبْتُمْ عَلَيْكُمْ بِبِرَاءٍ

ليعلم يبني ان بتي ارسع

[By God, if your tents have become too narrow for you, assuredly my Lord shall know that my tent is wider, **orig. (FA),** is anomalous [614] according to the BB: (2) is mostly affixed in command, prohibition, and interrogation, and with اما; but, according to Zj, is inseparable with اما, contrary to the opinion of others, according to whom omission of the ن is good, as

فَعَلَ يُرْتَبْ لِهِ لَمْ تَفْلَى فَأَنَّ الْخَرَاسَةَ أَوْنَى بِهَا

[by AlA'sha, And, if thou see me when I have short hair, verily calamities have destroyed it, where the corrob. ن is omitted after the cond. اما (FA)], though expression of it is more frequent (R).

§ 614. The [double (DM)] corrob. ن may be suppressed in such as [613] by poetic license, as

فَلاَ وَأَيْ لَذَيْنَا جَمِيعًا ﴿وَلَوْ كَانَتْ بِهَا عَرَبَةٍ وَرَوْمُ﴾.
(ML), by 'Abd Allāh Ibn Rawāha al-Anṣārī. Then no, by my father, assuredly we will undertake it (the warlike expedition), all together, even though Arabs and Greeks be in it, i.e. لاتئیو (Jsh). The single [corrob. ن (IA)] is [necessarily (IA, ML)] suppressed (M, IH, IA, ML), (1) when met by a quiescent (M, R, IA, ML) after it (M, R), because of [the concurrence of (IA)] two quiescents (IH, IA); and is not vocalized like the Tanwin [609] (M), as [537] (M, R, IA, ML), i.e. لا ن (M): (2) in pause [after a Dammā or Kasra (IA, ML)], in which case what was elided [on account of it (R, IA, ML) in continuity (R)] is restored (IH, IA, ML) to the v. paused upon (R), vid. the or ي [610] (R, IA, DM), (a) alone (R), as ما اضربِ (R) or اخشي (R) for ما اضربِ (R, IA, ML) and ما اخشي or اخشي (R); (b) together with the ن [of the ind.] after it, as ما تضربِ [649] or ما تضربِ and ما تضربِ or ما تضربِ (R): while [in pause (R, IA)] after a Fatha [its predicament is that of the Tanwin, i.e. (R)] it is converted into [640, 649] (IH, IA), as ما اضربِ (R, IA). Its suppression in other cases is said by some to be a poetic license, as
[by Tarafa, Do thou surely strike away from thee cares, their com'er by night, like thy striking with the sword the crest of the horse, orig. אֵּֽשְׁרֵי (Jsh)]; and by others to occur sometimes in prose, as some explain the reading of XCIV. 1. [548] (ML).
CHAPTER XXV

THE غ OF SILENCE.

§ 615. It is a غ added at the end of the word paused upon, (1) when its final is an غ, and the word is a غ or radically uninfl. غ., as دا, هنا, and غا, because the غ, being a faint letter, is meant to be made plain, and, when a quiescent غ is put after it, prolongation of the غ is unavoidable: (a) in غ. decl., as حملن, افتعي, or accidentally uninfl., as للن و, the غ of silence is not added, either from fear of its being confounded with the غ of the post. غron., whereas no radically uninfl. غ. is pre. except كم [225], للن, and غي [205]; or because the inflection is supplied in the غ of افتعي, and the quasi-inflectional vowel in للن, and, as we shall mention, the غ is not affixed to the word vocalized with an inflectional or quasi-inflectional vowel, whereas in the غ of such غ and غم the inflectional vowel is not supplied, but, on the contrary, if a sound letter were in the place of the غ, it would be vocalized with an uninflational vowel, as in غ, و, غر, and غر: (b) this غ is not affixed to a quiescent other than the غ mentioned, whether it be a غ, or غ, as in غم and
or something else, as in كم and شيء, because the ١, being fainter, is more in need of being made plain; but it is affixed to the ١, و, and ٦ in lamentation, as غلامكوة, وَا غلامكوة, وَا غلامكوة, and in disapproval, as الأميرة, الأميرة, and because of your intention to increase the prolongation of the sound in both cases: (2) when you pause upon a word vocalized in the final with a vowel neither inflectional nor quasi-inflectional, [being then added] in order to make that inseparable vowel plain, since, if the ئ were not added, the vowel would drop off because of the pause, whereas the inflectional vowel is not made plain because it is accidental and speedily removable, as بلدة, هنئة, مسلمونة, مسلمونة, ضاربنة, ضاربنة, زجالة, عصيدة, ضربنة, إنطلقة, ضربنة, ضربنة, ضربنة, ضربنة, كيففة, ايته, ههوة, غلامية, كاذبة, &c.; but its introduction in the word whose penultimate is quiescent is stronger than in the word whose penultimate is mobile, to the end that two quiescents may not be combined, [as would be the case] if the final were made quiescent: (a) they do not affix it, however, to the ئ٦ in the five paradigms [405], as تضربية, تضربية, and تضربية, because the ئ, being the sign of the ind., is like the inflectional vowel: (b) some of the BB disallow إنطلقة.
and because of the liability [of the 8] to be confounded with the pron. of the inf. n. and in the case of with the direct obj. also; but this is of no account, because Khl transmits from the Arabs, and, if ambiguity were a preventive, they would not say , and , and , and , and , and , and , and : (c) in some cases, however, they use the 1 in place of the 8, because of its resemblance to the latter, vid. in , and [161, 497, 648] and [191]: (d) they do not affix the 8 to the final of such as , and , and , because the vowel of uninflectedness, being accidental [159], resembles the vowel of inflection: (e) similarly they do not affix it to the final of the bare pret., because it is vocalized only on account of its resemblance to the inf. [by reason of its occurrence in the place of the n., as , i.e. , and of the aor. also, the pret. being (a) converted into a future, (a) by requisite origination, either prayer, as in God have mercy upon thee!, or command, as in ’Ali’s saying , and make his comrade equal with himself; (β) by enunciation respecting future matters with the
intention of predicating their occurrence decidedly, as

\[ \text{VII. 42. And the inmates of Paradise shall call, the cause in both cases (α and β) being that the act, in respect of the speaker's meaning it to occur decidedly, is as though it had occurred and passed; (γ) when it is negatived by ل or أن in the correx. of the oath, as إنْ نعَتُ or وَالله لا نعَتُ, so that repetition of ل is not necessary, as it is in the case of the pret. retaining its proper sense, whence } \]

(547); (β) by prefixion of the cond. إن or what implies its sense (419, 585); (ε) by prefixion of the ما acting as a substitute for the pret. (571) and

ما دَامُتِ يَمْنُ شَارِقُ السماء X. 109. So long as the heavens shall endure, because of its implying the sense of إن, i.e. إن دَامَت, though the pret. sometimes remains a past with it, as وَكُنتُ عليهم شهيدا ما دَامُتِ نُعُتٌ V. 117.

And I was a watch over them so long as I continued to be among them: (β) either past or future, (α) after the Hamza of equalization (581), as سَوَاءٌ، عَلَى أَقْسَهُ أَمْ تُعَدُّ Alike is it to me whether thou have stood or sat or stand or sit (539), and after كُلُّما and حَيْثُ, because the three contain a tinge of condition; (β) after
the p. of excitation, when it is requisite (573); (γ) when it is a conj. of a general conjunct, or an ep. of a general indet., that is an inch., as ἢ αἰτητή γίνεται δρόμον or Κλήρος ἡ αἰτητή γίνεται Δάνει. He, or Every man, that has, or shall, come to me shall have a dirham, because both contain a tinge of condition (32) (R on the pret.); so that, its vowel being [quasi-] inflectional, they do not say ضربة. When the word is one whose J disappears in apocopation [404] or pause [645], then, if it remain unil., the ə of silence is necessary, as ə and ə, because of the impossibility of pausing upon a mobile or beginning with a quiescent: whereas, if it be of more than one letter, as لام يغرة, لام يغرة, and ظحرة, and ظحرة, the ə is not necessary; but it is more frequent here than in such as زمغة and لامغة, because, when you do not put the ə, you make the final of the word quiescent after elision of a letter from it [644], which is a catachresis; while in such as نع and نع in your sayings إن تُبِع الْيَدِ إن تُبِع الْيَدِ If thou collect, I shall collect and If thou guard, I shall guard it is more frequent than in إن تُبِع الْيَدِ and لَمْ تَرَمْه, because here, if the were quiescent, the catachresis would be greater, by reason of the elision of the ف and ل and quiescence of the ع. Some of the
Arabs do not affix the ֶ of silence to the word vocalized in the final, except that which has something elided from its end, [like אָיִם and אָרָם]; and do not pause upon that which has nothing elided, like אֲנָ, לְמָ, לְמָ, אֲנָ, &c., except with quiescence: and Y and IIU relate that some of the Arabs also pause upon the word whose final is elided, like אָרָם and אָרָם [644], with quiescence without a ֶ; but this, says S, is the rarer of the two dials. Affixion of the ֶ to the interrog. ַי whose ֶ is elided after the prep., as ָ and ָלע [181], is more frequent than its suppression: and in the ָי governed in the gen. by prothesis, as ָלֶ and ָלֶ [648], the ֶ is inseparable upon pause, as in ָי and ָך [above]. The ֶ of silence is suppressed in continuous speech, like the conj. Hamza [669], unless continuity be treated like pause, as in ָוֹלֶ עֲלֵּי סַלּוֹתִיתָהּ כֵּדַרְתָּ LXXIX. 29. 30. My power hath perished from me. Take ye him when continuous.

§ 616. It is properly quiescent, even if it occur after the ֶ, because combination of two quiescents is admissible in pause: but he that expresses it in continuity after the ֶ, when treating continuity like pause [615],
mobilizes it either withDammatby assimilating it to the
8 of the pron., or with Kasra because of the two quies-
cents [664]; and

[fer and 3ar by poetic license, O people, welcome
to the he-ass of ‘Afrá! When he comes, I will entertain
him with what he wills (AAz)] is related in both ways
(R).
CHAPTER XXVI.

THE ل.fo AND س of PAUSE.

§ 617. It is a ل.ش according to the Banu Tamim, and a س according to Bakr, affixed to the ك of the fem. in pause, as مـرـت بِكـش اکومتکش [with the س] dotted or undotted; and is named the ل.ش or س of the كشكة or كشكة (AA). The س of the كشكة, which is in the dial. of Bakr Ibn Wā’il, is the س affixed to the ك of the fem. in pause, since, if it were not affixed, the ك, being quiescent, would be liable to be confounded with the ك of the masc.; and they make omission of the س in pause a sign of the masc.: so that [with the fem., when they pause,] they say اکومتکش; but, when they continue, they do not put the س, because the vowel of the ك is then sufficient to distinguish between the two كs. And a people of the Arabs affix the ل.ش to the ك of the fem. in pause; but, when they continue, suppress it: their object being the same as in the affixion of the س. And many of Tamim and Asad put a س instead of the ك of the fem. in pause, as

تَضْعَفْ مَنِيَ انْ رَأَتْيُ احْتَرْشَ
وَلَوْ حَرَشَ لَكَشِتَ عَن حَرَشَ
عَن وَأَصِبْ يُقَرِّقَ نَيْهَ النَّفْرِشَ
She laughs at me if she sees me hunting the lizard: and, if I had hunted the lizard, I should have uncovered thy vulva, a wide one wherein the burly gland of the penis is drowned, that also being for the object mentioned; and sometimes continuity is treated like pause, as says the poet [AlMajnūn (D)]

فعينناش عيناه وِجمدشِ جبدها
ولكنَ عظم الساقِ منشِ دقِيقٍ

Then thy two eyes are her two eyes, and thy neck is her neck; but the bone of the shank of thee is slender (R).
CHAPTER XXVII.

THE PARTICLE OF DISAPPROVAL.

§ 618. It is an augment [620] affixed, in interrogation [with the ٌ exclusively (R)], to the final (M, R) of the [expression previously] mentioned (R), in two ways, either alone, without a separative, as ازیدنية [497], or separated from the letter before it by ٌ red. [563], like that which is in ازیدانية [620], as ما این فعل (M), when you intend disapproval of belief in the mentioned's being in accordance with what has been mentioned, or disapproval of its being contrary to what has been mentioned, as you say e. g. جاًني زيد Zaid has come to me, and then ازیدنية What! Zaid? is said by him that intends giving you the lie, i. e. How should he come to thee?, this sign being an explanation that he does not believe that Zaid has come to you; or by him that does not doubt that Zaid has come to you, and disapproves [the idea] that he should not come to you, as though he said Who doubts this? and How should he not come to thee?: but Akh says that this augment is orig. applied to denote only disapproval of the men-
tioned's being in accordance with what has been mentioned; so that, if disapproval of its being contrary to what has been mentioned be meant, it is by way of ridicule and mockery, as though he said How should Zaid not come to thee when thou art the august, the grand? [619]. This augment is affixed only upon condition of pause and of disapproval by means of the interrog. Hamza not separated from the n. [or other expression] mentioned; not if the n. [or other expression mentioned] be continuous with what follows it [622]; nor if the interrogation be real, not disapprobatory, or the Hamza be separated from the [expression] mentioned [621] by a saying or what is in its sense, as انقل زيدا What! dost thou say "Zaid"? and اتكلم زيدا What! is "Zaid" spoken?: and, when the conditions are realized, and it is intended to affix the augment of disapproval, then in most cases that [expression] mentioned is literally imitated with its vowel, inflectional or uninflectional, as [you say] انذهبتو What! "I went away"? to him that says ذهب I went away, and انبي What! "I"? to him that says ان فعل I am doing; but sometimes the disapprobatory letter of prolongation is added without imitation of the expression mentioned, the sign being affixed to that 68 a
part of your speech where its affixion will make sense, so that you say "What! wentest thou away?" to him that says "ذهبت," whence the citation of S [619], where, if the man had imitated, he would have said "What! "Shalt thou go forth"?" (R).

§ 619. It has two meanings, disapproval of [belief in] the matter's being in accordance with what the person addressed has mentioned, and disapproval of its being contrary to what he has mentioned, as to him that says "زيد has arrived" you say [618], disapproving his arrival or the contrary of his arrival; and to him that says "The governor has overcome me" you say "What! the governor?" as though, says Akh, you ridiculed him and disapproved his wondering that the governor should overcome him; and S says "We heard a man of the people of the desert, to whom it was said "Shalt thou go forth if the desert abound with herbage?" say "What! I? disapproving his thinking that he should be otherwise than going forth" (M).

§ 620. The final of the word is (1) quiescent, (a) an unsound letter, as واتَ‏, جَانَينِ الْقَاضِ, and
the predicament of which is that the augment is added after it, so that, two quiescents being combined, the 1st of them is elided [623], as المعلَّة، القاضية، and اْلَّيْخَوْرَة; (b) a sound letter, whether a Tanwîn or anything else, in which case it must be mobilized with Kasr [624] because of the two quiescents, so that the disapprobatory augment is then only a ی، as الم تَضْرِيْبَة الإَزْيدَةِنِّیة: (2) mobile, in which case the augment conforms to that vowel [624], whether uninflectional or inflectional, so that it is a ی after the دامما، an ی after the فَتْحَة، and a ی after the كَسْرَا، as الزِّيدَةِنِّیة، الزِّيدَونِیة، and الأَمْيِرَة; the disapprobatory letter of prolongation then not being like the sign of lamentation, because that must be anлеп except on occasion of ambiguity [55]. The disapprobatory letter of prolongation may be affixed to ین، added after the expression mentioned with the interrogative Hamza is prefixed to it, in which case the letter of prolongation is only a ی، because you pronounce the ی of ین with Kasr on account of the two quiescents; and ین، being added to augment the plainness and clearness [of the sound], because the letter of prolongation and the ی are faint, is red. as in مَا یَأْتِ یَغْلِبَ [618]. IH says that apparently they add ین only in the case of the word.
whose final is quiescent, in order to preserve that quiescent, because, if لی be not added, the quiescent becomes mobile if it be sound, and drops off if it be a letter of prolongation; but he is refuted by its occurrence after the mobile in ینة [619], because the ل of لی is mobile [161]; while he replies that, the addition [of لی] being only in the state of pause [618, 622], and pause upon لی being with the ل [648], it follows that لی, even though there be not an ل in it because of the occurrence of لی after it, becomes in the predicament of the [word] paused upon with the ل, and, if لی were not added, لی would be said with [the 1st] one of the two ل [the pausal and the disapprobatory] elided. And by analogy to what he says ایگر انیه\, the القاضی انیه, the المعی انیه should be said, if لی be meant to be added. But this that he says, namely that لی is made peculiar to the word quiescent in its final, does not occur in the language of the GG, and is only a deduction from analogy on his part.

§ 621. The disapprobatory letter of prolongation occurs at the end of the sentence, after the ep., coupled, &c., as زیدا وعمرنة What! Zaid and 'Amr? and زیدا الطولیة What! the tall Zaid?; and, when a man
saying, you say *What! didst thou beat 'Umar?*: so that you prefix the Hamzah of disapproval to the *prop.* and single term, and to whichever of the parts of speech you will.

§ 622: Disapproval and imitation are allowable with omission of the disapprobatory letter of prolongation, even if the sentence be pausal; and, when you mean continuity, omission of this augment is necessary, as

"What! "Zaid," O youth?" as the signs are omitted in *Who, or Whom, O youth*. Retention of the Tauwin is allowed here in the state of pause [609, 640] because of the intention to imitate; and with the augment of disapproval the Tauwin becomes intermediate, and the is remains paused upon, so that retention of the Tauwin in pause is not disapproved. And the of silence is unavoidable here [624] in the state of pause (R).
CHAPTER XXVIII.

THE PARTICLE OF TRYING TO REMEMBER

§ 623. It is a letter of prolongation added to the final of every word that the speaker pauses upon in order that he may try to remember what he shall speak after it (AA). It is not found in chaste speech: and occurs only when the speaker has uttered a word, and does not mean to pause and discontinue his speech, in which case, (1) if the final of that word be mobile, he conjoins it with a letter of prolongation homogeneous with its vowel, as, in the case of 

قُولَ، قَالَ، he says قَا، prolonging the Fatha of the ل until he remembers what he has forgotten and continues with it, and [similarly] قُولَ، قَالَ; (2) if the final be a sound-quiescent, whether a Tanwin or anything else, he conjoins it with a quiescent كَيَّ، and كَيَّ钮، كَيَّ钮; (3) if its final be a quiescent letter of prolongation, as in كَيَّ钮*

* يَغْزِرُ، كَيَّ钮*, he prolongs that letter until he remembers, and does not import another letter of prolongation, or, as may be said, does import it, and elides the 1st, as is said in the case of the disapprobatory letter of prolongation [620] (R).
§ 624. This augment is like the augment of disapproval [620] in conforming to [the vowel of] what precedes it, if this be mobile [623]; and, when this is [a sound] quiescent, it is mobilized with Kasr, as it is mobilized there, and afterwards the augment conforms to it: 8 says "We have heard them say (497, 623) and for (623) and the (L) when trying to remember (M) and the like;" and he says, "We have heard a trustworthy person say (M), meaning This is a sword of such and such a quality, [when trying to remembers its ep.] (M). This augment is not followed by the 8 of silence, contrary to the augment of disapproval [622], because this is added only when pause is not intended (R).
NOTES.

MISPRINTS due to defective type are not corrected when the proper forms are sufficiently obvious without correction.

Vol. means volume, p. page, col. column, l. line, l.l. last line, cf. compare, dele obliterate.

P. 5, l. 1. "Ili" is made fem. because the جا is the ج. —

l. 9. "mobile nom. pron." includes a nom. pron. whose initial is mobile like َن, َمَا, َثُمَّ, etc.

P. 12, l. 3. He that says مَثع with Fath [of the س] pronounces [the ت] with Kasr, and he that pronounces [the س] with Kasr pronounces [the ت] with Fath (BS); and وَلا تَكُنوا XI. 115. And incline ye not is read (K, BS) by Abu 'Amr, according to the dial. of Tamim in pronouncing the aoristic letters except the ي with Kasr in all vs. of the conj. of يُعَلَمُ علم; and like it is the reading فَتَمَسَّك إلقار XI. 115. So that the fire touch you (K); and the poet says قلت لدواب ألم [603]; and I heard a Badawi say in the course [at Makka between AsSa'afa and Al-Marwa] إنك تعلم ما لا علم Verily Thou knowest what we know not (BS) —l. 9. After "whose ِفَ is a ِب" insert "[and whose aor. is َيُفعلُ with Fath of the َع (Mb)]": cf. ِتَنِّيُثَقُّ above.

P. 17, l. 5. The correct opinion is that the aor. is put into the ind. because of its occupying the place of a ِن. [in the nom., as in رايت: رَجَل; or gen., as in مَرَت: رَجَل ِيَضَرُّ, or acc., as in ِرَجَل ِيَضَرُّ, being put into the ind. only because, being then like the ِن., it is given the foremost and strongest inflection of the ِن. (DM)]; and this is the opinion of the BB (ML).

P. 21, l. 23. Read "of) which."

P. 22, l. 11. The reference is to p. 54 a, l. 7, where the uncommon cases of suppression are given.
P. 25, l. 6. Read

P. 29, l. 24. with Damm of the م, is a mimí inf. n. i.q. كر، pre. to the ن of the 1st pers. (FA).

P. 30, l. 12. Because no inf. n. is obtainable from such a nominal prop. as an aut. for the inf. n. deducible from أن and the subj. to be coupled to.

P. 34, l. 22. Lest heaviness be produced by the concurrence of the two likes (ML on the ل), the ل of ک in and the ل of the neg. ا (DM).

P. 35, l. 17. Read "and similarly (Sh) as."

P. 40, l. 3. Nisi eveniat ut moriamur (De Slane); until (AAz), as in XLVIII. 16, the action of "being consummated little by little.

P. 41, l. 6. IA follows BD [538]; and IHsh in the Sh is of the same opinion as in the ML [538, 539].

P. 46, l. 7. The reference is to p. 44, l. 12, where the existence of the talking notwithstanding the non-existence of the coming is explained.

P. 51, l. 13. Abu'-Lahbâm ath-Thâlabî (KF).

P. 67, l. 13. With the v. goes its ag., so that the whole cond. prop. is suppressed.

P. 68, l. 7. "Prop." here includes the pred.

P. 69, l. 1. This prop. ينقول وعمر at p. 70, l. 5.

P. 70, l. 1. Lane (p. 76, col. 1) is wrong in apocopating تاگل, since گ is not an apocopative: the two moods mentioned by his authorities are allowable in the 2nd v., not in the 1st.

P. 77, l. 17. And, according to Dm, the subj. [540]—l. 24. Put a comma after "promise."

P. 78, l. 14. For similar rule with م see § 540.

P. 80, l. 15. All agree that LXIII. 10. is i.q. ائ أخوتي إصدقي ائ أكن [538]: but Khl and S hold أكن to be coupled to كاصدقي because
imagined to be ٠ لأنه ٢; while Sf and F, followed by Z in the K and by B, hold it to be coupled to ٥ لأنه ١٠ because in the place of ١٠ which IHSh disapproves.

P. 92, l. 7. This d'ay. seems to have been originally local, peculiar to Makka, not vulgar, as is proved by AlHasan’s reading at p. 93; and t; have afterwards become vulgar.

P. 94, l. 15. Dcel the comma between “me” and “[165].”

P. 95, l. 1. The opinion of the KK is approved by IHSh [603].


P. 99, l. 2. Read ٍـٍ ـٌ. This accident (عرض) is to be distinguished from the accident (حَدَث) indicated by every v. [102]: the former is a particular kind of occurrence, as explained in § 484; and the latter an occurrence of any kind — l. 7. Color is treated by IA as an accident; but not by IHSh [below], nor by IH and R [484].

P. 104, l. 8. By the A’shā of Ṭarūd, whose name was Iyās Ibn ‘Āmir (Akh). AAz names the three poets mentioned in the text — l. 1. ٌٗ is in the acc. as cp. of الله; or norm. as enunc. of a suppressed inch., i.e. ٌٗ هو رب العباد (He is) the Lord etc. (FA).

P. 106, l. 3. Read ٍٗ. The verse is by ‘Abd ArRāhmān Ibn Al Ḥakam (Notes on the D): see Mb, p. 72.

P. 108, l. 3. For “Verily he prospereth” read “(Assuredly) he doth prosper [575, 600].”

P. 112, l. 1. ٌٗ with Kasr of the ٨ (DM), like ٌٗ (Jah).

P. 115, l. 8. In VIII. 45. [529] the two pron. are the objs. of ٌٗ, and ٌٗ is a d. s. to the 2nd, not a 3rd obj., as appears from the K and B on VIII. 46.

P. 116, l. 2. In this text, as in the reading ٌٗ LXXV. 1. Assuredly (L) I swear [566], i.e. ٌٗ. Z and B consider the ٌ due to be the ٌ of inception, not the ٌ of the oath, because they hold that the ٌ of the oath is not prefixed to the aor. except with the contrab. ٌ; and then they supply an inch., because they hold that the ٌ of inception is
not prefixed to verbal props. except in the cat. of ًن (see the K, B, and ML on the َ).

P. 117, l. 4. By AnNabigha adhDhubyānī, whose name was Ziyād [Ibn ‘Amr (SR)] Ibn Mu‘āwiya (Jsh).

P. 122, l. 6. After “(J),” insert “the dial. of Kuraish and their neighbours (BS),”—l. 7. Read َأ —l. 14. after “(J),]” read “the dial. [of some of Tamūm and all (BS)] of the Banū”—l. 15. The BS also says that these two tribes are among the chaste speakers of the Banū Asad—l. 18. By Ru’ba Ibn Al‘Ajjāj Ibn Ru’ba at Tamīmī (Jsh).

P. 123, l. 10. Read “(J), and is the dial. of many of Kais and most of the Banū Asad (BS).”

P. 125, l. 13. Read فرستكلي.

P. 128, l. 7. Read “[of Ru’ba (J, Jsh) Ibn Al‘Ajjāj Ibn Ru’ba at Tamīmī (Jsh)].”

P. 134, l. 25. The Sh is exemplifying the construction, not the sense, of َعْرَب when not i. q. َعْرَب.


P. 138, l. 12. The Jsh has فارسلة Then he discharged it (the arrow mentioned in the verse next before it), with the 3rd pers., like فامهلاء in the verse next but one before it [564].

P. 140, l. 19. Read “not?” (BS).”


P. 142, l. 15. Ibn Udhaina (IKb, IKhn).

P. 143, l. 20. ‘Ukhba Ibn AlHārith alAsadī in the same poem as [108] (Jsh).

P. 147, l. 6. Insert “by ‘Umar Ibn Abī Rabī‘a,” before “As.”

P. 149, l. 1. Read َفَرَض.
P. 154, l. 3. For "good" read "better"—l. 7. The ُ denotes swearing (FA): the ُ is subsidiary to a suppressed oath, in full ُسنَةٌ وَالْعَلَىٰ لَفْنَمُ (J). See the note on p. 403, l. 2.

P. 155, l. 11. By AlLa‘in alMinkari (AAz, FA, Jsh), whose name was Munāzil (ID, MSh, FA, Jsh) Ibn Rab‘a (MSh, FA, Jsh).

P. 158, l. 18. For a case where the ج of the oath does not suspend see p. 694 below.

P. 159, l. 14. On this ex. see vol. I, p. 340—l. 15. ُنَبِيُّ is a prepos. incl., and دَبِّرِ an enunc., or the converse (DM). After "was Zaid" insert "or Zaid was."

P. 160, l. 20. According to some، ُ لم suspends because it is an interrog. [535]—l. 21. After "you" insert "mentioned by F in the Tadhkira."

P. 161, l. 7. On this ex. see § 522.

P. 162, l. 12. See § 524.

P. 170, l. 8. Delete the comma after "gen."—l. 16. See § 498, p. 296.

P. 171, l. 12. For another ex. of مَجِّدٍ see § 80, vol. I, p. 257—l. 15. Whence XVII. 23. [181], i.e. so that thou become blamed, forsaken of God (K,B), the two accs. being preds.

P. 173, l. 2. And ُ [571].

P. 174, l. 12. By Zurāra Ibn Farwān of the Banū ʿAmir (ID)—l. 22. From the ML, II. 291., whereas the passage outside the square brackets is from the ML, II. 134.

P. 177, l. 10. N renders ُبَيِّ نَا by ُبَيِّ نَا [581, 582].

P. 179, l. 13. This verse seems from its position in the J to have been omitted by Dieterici from the exs. of the att. in the IA, p. 75 [447]; but it is not given in the FA—l. 21. An ex. of the redundance of َكَانَ between the incl. and enunc. occurs at p. 181, l. 8, and another at vol. I, p. 553, l. 21.


P. 183, l. 10. By Ibn ʿAḥmar (AAz).
And man sometimes hopes eagerly, expectant, when death is before him (AAz, FA); and Abu Bakr is said to have been in the habit of reciting these two verses (AAz).—l. 18. For "it" read "he," i. e. that perisher (AAz).

P. 190, l. 6. With "possessor of a girdle" cf. "belted knight"—l. 14. For "[so that] it" read "which,"

P. 191, l. 7. Read لًبـ يًبـ—l. 13. Upon precedence of the pred. before the subj. see § 97.

P. 200, l. 10. Read جعلت.

P. 201, l. 8. See also the note upon p. 209, l. 6.—l. 1. The J has "Kabir," an obvious misprint; the FA has "Kuthayyir."

P. 207, l. 8. Manâdhir or Munâdhir (KF)—l. 12. These words, but with أًن تَغْرَبُ, are said in the SB (IX. 36, 38, X. 26) to have been addressed by 'Umar to the Prophet on the day of the Ditch.

P. 211, l. 5. "it" means عَسَى —l. 6. What I think is that عَسَى is not one of the vs. of app. [439]. For it is [denotative of] longing in the case of others than God; and, longing being only in what the longer is not confident of the realization of, how can the approach of what one is not confident of the realization of be predicated? Nor may its meaning be said to be hope for the approach of the pred., as is understood from the language of [Z.] Jz, and IH, i. e. that the longer longs for the approach of the purport of its pred., so that عَسَى الله أن يشفى مريضي May-be God will heal my sick means I hope for the nearness of his recovery; because عَسَى is not necessarily applied to denote longing for the approach of the purport of its pred., but denotes longing for the realization of its purport absolutely, [i. e.] whether its realization be hoped for after a short
or long period, as

\[ \text{May-be God will make me to enter Paradise; so that, when you say } \]
\[ \text{May-be Zaid will go out, it is i. q. Perhaps he will go out, and there is no approach in } \]
\[ \text{by common consent (R).} \]

P. 216, l. 1. The Mb has The relations, which suits the sense better, as the poet is satirizing persons newly raised to prosperity by their relations.

P. 222, l. 14. The alternative renderings given by J are in accordance with the constructions (1. a) and (1. b) in § 472.

P. 223, l. 4. But see and V. 67. [604, 471], from which it appears that, according to some, the ag. may be or ,

P. 225, l. 13. See another ex. in V. 67. [604]—l. 1. In II. 273, may be a general complete det., i. q. [180], in which case there is no sp. [470], the ag. being explicit, i. e. , i. q. ; or a complete indet., i. q. , sp. of the latent pronominal ag. in , and in either case the particularized by praise is or .

P. 226, l. 12. I. e. in case (1. a) or (2).

P. 227, l. 8. For exs. with see XI. 101. [147] and XVIII. 48. [160]—l. 15. is made fem. because the is an improper fem. as being a (AAz).


P. 238, l. 15. Read "(Sk, J)."

P. 241, l. 23. Read "Akh."

P. 242, l. 5. Read "Akh"—l. 9, 18, 20. The "reg." means the wondered at [493]—l. 19. contrary to the opinion of Akh, Mb, and those who agree with them, while Sm attributes the disallowance to S (IA).

P. 243, l. 5. Al'Anst (SR, IKb, ID, Nw).
P. 216, l. 2. This [quiescence of the medial] is allowable in the case of everything pronounced with Damm or Kasr, when not one of the vowels of inflection: you say in the case of ns. [468] and for [405]; and in the case of vs. [476], and another says [459] I wondered at a child not having etc. [505, 663]. But [the medial in] and may not be made quiescent, because of the lightness of the Fatha (Mb)—l. 19. And the remaining aoristic letters follow the ى, in order that the conjug. may not vary, as ىعذ, ىعذ, (Mb).

P. 247, l. 15. Jarir [521] (FA, Jsh), or some one else (Jsh).

P. 248, l. 4. R makes ىشيا. Wright, and Lane make it ىشيا. De Sacy, Schier, Claire, etc. [505, 603]. But [the medial in] and may not be made quiescent, because of the lightness of the Fatha (Mb)—l. 19. And the remaining aoristic letters follow the ى, in order that the conjug. may not vary, as ىعذ, ىعذ, (Mb).

P. 250, l. 4. The poet ‘Ailān Ibn Shujā’ (ID)—l. 5. The notes to the ID, p. 24, give several var. in this verse—l. 6. Related by Mb [p. 192] without alteration of the Majrā, and 'Iyād and Mushrik would be nearer than he, 'Iyād and Mushrik being two men (Notes to the ID).

P. 252, l. 17. See p. 246, l. 17, for the cause of elision—l. 18. Nor confined to such vs.—l. 19. I.e. with the alternative of Fath.

P. 260, l. 9. I.e. in all its usual meanings, vid. ailments, griefs, and their opps., and colors, defects, and appearances; while in some mean. as in ىشيا, it is trans.

P. 261, l. 2. That and ىشيا are orig. with Damm of the ى is the opinion of Ks (MASSH).


P. 266, l. 22. Read “itself, even if the root be a prim., as.”

P. 269, l. 8. ىشيا is not ag. of ىشيا, because the pred. of ىشيا must govern in the nom. the pron. of the subj. [459] (FA)—l. 14. Tho R
I. 28. See $571, p. 584, l. l.

P. 290, l. 1. In reality it makes the supplied v. or its like trans., because the full phrase is "for the sake of honoring thee, the making the adv. trans. to your honor." In reality it makes the supplied v. or its like trans., because the full phrase is "for the sake of honoring thee, the making the adv. trans. to your honor."
the case is similar in [48], because stands in the place of (B), the objection that the v. of calling is self-trans. being met by IAR with the reply that it is made to imply the sense of taking refuge in such as [i.e. I take refuge with Zaid for (the sake of the deliverance of) 'Amr (DM),] and of wondering in such as (ML on the ), i.e. I wonder at (the multitude of) the calamities, the l being i.q. the causative (DM).

P. 293, l. 20. The Sh omits the infinitival [513].

P. 295, l. 4. The pron. "its" refers to , my head in the preceding verse (Jsh)—l. 9. By a man of Hamdan (FA, Jsh).

P. 296, l. 4. See another cr. at p. 326 below—l. 18. I.e. , or or (ML), or or (K), and (N)—l.l. See p. 170 above, and vol. I., p. 271.

P. 301, l. 9. Read " (K)."

P. 301, l. 6. For similar separation of from its apoc., and of the excitative y. from its v., see § 548 and § 574.

P. 305, l. 6. Or, as is said (Jsh), by 'Amir Ibn AlAkwa', who recited these lines to the Prophet (SR, Jsh) on the way to Khairab, where he was martyred (SR)—l. 10. On the i.d. op., see vol. I., p. 248 and the note on p. 292, l. 5 above—l. 11. In this saying the adv. is made to precede the entire prop. (BS): in XL. 51. [137] may not be a d. s. [to the covert (pron.) in the adv. (B)], because the adv. does not govern the prepos. d. s., as it governs the prepos. adv., e.g. (K, B), but not [75] (K). For two more cases of precedence see § 600.

P. 306, l. 14. "They" refers to the swords mentioned in the preceding verse quoted by Lane in p. 281, col. 3; not to females, as stated by hiu in p. 404, col. 2.
P. 307, l. 18. In 11. 23 [117] may be a [propos. (B)]
 explains
 I saw a lion, namely thee (K, B).

P. 308, l. 2. "... (Bk). Lane (p. 1888, col. 3) mistranslates by of-

P. 309, l. 3. Read — l. 4. By AlHazin alLaithi (T)—l. 7.
This verse refutes Wright's assertion (vol. II, p. 83, 1st edition) that:

P. 312, l. 1. See pp. 332 and 623 below—l. 1. Read “explains.”

P. 319, l. 1. Read “... [161], And.”

P. 322, l. 1. Before this verse it is necessary to supply a suppressed [prop.] that what follows is an extreme of, i.e.

P. 325, l. 11. The Jah has, and translates so that (the tribe of) Shaiban thirsted not save for Ajda'.

P. 326, l. 19. and are Arabicised forms of the Persian "black leather (Jk). The 2nd form occurs in a verse at p. 270 above.
According to IHsh's version of the o. f., the \( \text{ب} \) in II. 252, being prefixed to the obj., makes the \( \text{أج} \) a subst. for an obj.; but AdDasuki amends the o. f. in order that the \( \text{ب} \), being prefixed to the \( \text{أج} \), may make it an obj., as is the case in II. 16.

For "Kb" read "1Kb."

Said to be by 'Urwa Ibn Udhayna (Akh); by 'Umar Ibn Abi Rab'\( a \) (KA, Jsh), or some one else (Jsh); by Jamil, which is more correct than the saying that it is by 'Umar Ibn Abi Rab'\( a \) or 'UbaId Ibn Aus at\( a \) (FA).

Lanc (p. 144, col. 1.) has "his father", which spoils both metre, as is obvious, and sense, because the women were inquiring about the young man's own progress in the tender passion, not about his father.

with its 2nd [rad.] mobilized is a place belonging to the Banu Ja'da Ibn Kais in Najd: the R\( \text{اج} \)iz says جماعة السلم المجموع (Bk). See also Mk, p. 334.

On LXVIII. 6. see §. 184—l. 18. Mahm\( \text{د} \)d al Warr\( \text{إ} \), one of the post-classical poets (Mb). See another ex. at p. 585 below, where the \( \text{ب} \) not only is red., but does not govern [563]: in the two exs. here given its government is not apparent.

The opening verse of the ode containing إني تغلب الخ

Read Habib—l. 21. Read لغزر.

Delc the comma after "o. f."—l. 21. From the same poem as يدكرونتي للخ [18] (MDh, DM, Jsh).

Read "[where اولدت\( \text{د} \) is an inc., لزد\( \text{د} \) depending upon a suppressed استقر\( \text{أ} \), an enunc., and the prop. a reply etc."

The prop. and gen. after these inf. ns. [in جدما لـ\( \text{د} \) etc. [is in the place of the nom. as enunc. of the inch., which is necessarily suppressed in order that the \( \text{أج} \) or obj. may come next to the inf. n., which after the suppression of the \( \text{ب} \), becomes like a substitute for the \( \text{أج} \). [41], as the \( \text{أج} \) or obj. comes next to the \( \text{أج} \); and the meaning
This invocation, is for thee (R on the unrestricted obj.)—l. 16. Read "(ML), either being supplied, in which case the prop. is nominal, or "أُبُرِّئْ" in which case it is verbal, and the supplied question etc."—l. 18. It is better to confine oneself to "أُبُرِّئْ" because requires that the ل should denote communication (DM): but in both cases parsed by AdDasuki it is difficult to see how the ل can denote explanation, since my meaning is explanatory of thee seems nonsense; and perhaps in both cases the ل denotes explanation with reference to the expressed context, but peculiarity or communication with reference to the suppressed op. or أَبُرِّئْ—l. 22. Read Kutna.

P. 349, l. 18. See note on p. 246, l. 2; Lane (p. 1004, col. 2) is wrong in substituting "يد" for "يد"—l. 1. See § 612, p. 713.

P. 353, l. 1. Some people learned in poetry disallow its being by Hind·Bint 'Utba (SR).

P. 354, l. 13. is explained in the FA and Jsh in the same way as "أَبُرِّئْ" (vol. I, p. 351) in the D, and is corroborated by the var. "أَبُرِّيَ" in the ID (p. 286); but Lane (p. 1004, col. 3) substitutes "أَبُرِّيَ" which he wrongly declares to be "an evident mistranscription." And "تَجَلَّىَ" by poetic license for "تَجَلَّى" seems necessary, because this verse is from the same poem as the verse ending with "تَجَلَّىَ" (vol. I, p. 280); but Wüstenfeld and Lane print "تَجَلَّىَ".

P. 357, l. 6. Of an Arab of the desert, one of the Banu Kilab (Mb).

P. 358, l. 10. "السقَطَ" with Kasr of the ل (N, Jsh), "السقَطَ" (Mb, IKb, KF), the cognomen of 'Abd Al'Uzza (KF) Ibn Hantam (Mb, IKb, KF, Jsh) Ibn Shaddād (Jsh), of the Banū Abī Bakr Ibn Kilab (Mb, IKb).
P. 359, l. 8. For "Khumair" read "‘Umair." He is AlKuhaif al’Ukaitl (Akh): tho Banu ‘Ukait and the Banu Kushair were branches of the Banu ‘Amir Ibn Sa‘a’a.

P. 361, l. 7—10. Since the 1st hemistich implies that there is no good for the lover in nearness of the abode, the poet amends it by what he mentions in the 2nd hemistich; and, since this 2nd hemistich implies that nearness of the abode is profitable in every state, he amends it by what he mentions in the next verse (BS).

P. 362, l. 16. [as in Mb, p. 488] pre. to مُجَّرُدٌ; or [as in IA, p. 190], in which case مُجَّرُدٌ is a total subst. for it (I). The IA has مُجَّرُدٌ, doubtless a misprint, as is clear from the foregoing analysis and from the rhymes in the Jsh.

P. 364, l. 3. Read "(IA)."

P. 365, l. 3. Orig. وَتَنْبَرْنَيُّ (Jsh)—l. 4. تَنْبَرْنَيُّ with quiescence of the Є by poetic license (Jsh), as is proved by the rhymes. Lane (p. 2164, col. 1) is wrong in printing تَنْبَرْنَيُّ.

P. 367, l. 12. The 2nd line is And how was there a passing from left to right when on the right was a detachment of the flock? (FA, DM).

P. 369, l. 13—14. Thus in the FA and J: but see vol. I., p. 532.

P. 373, l. 3. Thus in the ML, vol. I., p. 250, l. 3; but كَانَ عَلَٰی in the DM, vol. I., p. 420, l. 15.

P. 377, l. 1. Munkidh (AAz), Al Munkidh (FA, Jsh), Ibn AlTammahl alAsadi (AAz, FA, Jsh)—l. 16. Read "(ML)”, as.


P. 379, l. 19. Cited in the KN as an ex. of لَعْلَة with Kasr of the last ل (Jsh): لَعْلَة (IA). See also p. 441, l. 18.

P. 381, l. 5. From the ML; vol. II., pp. 213 and 351—l. 17. The foundation of the variance is in [the dispute as to] the cause of the revelation, whether it be an occasion for manifestation of desire for them or of blame, he that supplies ﻣَالَسَ ﻣَالَسَ having regard to the 1st, and he
that supplies having regard to the 2nd; and therefore the saying that the condition of suppression is security from ambiguity, whereas here ambiguity is present, is rebutted, because ambiguity arises upon absence of [explanatory] circumstances, whereas here the circumstance is present, though disputed (DM).

P. 384, l. 1. Perhaps (J) for بَنْ (J, Jsh) by poetic license (Jsh).

Orig. طَيْرَ (FA, J, Jsh)—l. 4. Jahram is a town in Persia (FA, J, Jsh)—l. 6. Another ex. is مَدْيَمَ in p. 351—l. 12. From the ML, vol. II., pp. 293 and 351.

P. 385, l. 1. فَيْسُ (IA): without Tanwin by poetic license (FA, J), being meant to be a proper name for the father of the فَيْسُ (J); or فَيْسُ , diptote etc. (J): and فَيْسُ (FA, J).

P. 388, l. 3. Read "by AlFarazdak, satirizing 'Abd Kais Ibn Afšā, the father of a clan of Asad, Repeat." The IHb, IKb, and ID have Abd AlKais—l. 12. Read "[543]."

P. 390, l. 11. See vol. I., p. 553, l. 9.

P. 391, l. 9-10. Read "but must be postpos. (IA), and, even." Apparently ان must be postpos. to avoid being mistaken for ان i. q., لِكُل [527]: see p. 604—l. 24. I. e. imitative of a saying.

P. 393, l. 16. Read “LXIII. 1.”

P. 396, l. 9. The poet is satirizing Zaid Ibn Arkam (Jsh) аššaSalābī (ID, Nw, Is) alAnšārt (Nw) alKhuzraj (ID, Nw) alMadānī (Nw).

P. 400, l. 7, 8. Read —l. 15. Read "the [better] pronunciation."

P. 402, l. 3. The preceding exs. are all like XCII. 12.—l. 4. On separation by an adv. dependent upon the pred. see vol. I, p. 133, and p. 303 above—l. 6. I. e. the pred. posterior to the sub. [604]—l. 9. كُل is requisite in order that the plastic pret. may resemble the n., to which the لٴ is prefixed by common consent in the cat. of ان [575, 604]; but, according to Ka and Hsh, لٴ need not be expressed, but
may be understood [577, 604]. The a plaisir pret., not being conjoined with \( \text{ال} \) [575], does not resemble the \( \text{ن} \) in the same way as the plastic; but, since it resembles the \( \text{ن} \) in another way, it may, according to Akh, have the \( \text{ل} \) prefixed to it [604]—l. 12. Al Ḥārith (FA).

P. 403, l. 2. Here the \( \text{ل} \) of the corrol. of the oath (p. 680 and p. 693, l. 1) is called by \( \text{ض} \) and \( \text{ب} \) "subsidiary to the oath," just as in لَّقِي أصائب (p. 701) the \( \text{ل} \) is called by \( \text{ي} \) "subsidiary to a suppressed htno, and لَلٌلٌى, evidently because it indicates that what follows it is the corrol. of a suppressed oath (p. 670). See also the note on p. 154, l. 7.—l. 3. The "corrob." \( \text{ل} \) is the \( \text{ل} \) of inception (pp. 404 and 690) —l. 13. I. e. Ḥarmala Ibn AlMundhir (SR, ID, Is, Jsh) Ibn Ma’dtkarib (Is, Jsh), who is said to have lived 150 years, and remained till the days of Mu'awiya (Is). The poet is praising AlWālīd Ibn ‘Ukba (AAz, Jsh) aṣṢahābi (Nw).

P. 408, l. 3. The poet is praising the Banū Umayya (FA)—l. 7. "this elaboration" refers to "literally or predicamentally" at p. 407, l. 5. and l. 7.—l. 15. كَأَزْرَمْ with the dotted \( \text{ز} \) and \( \text{ض} \) (FA). Read "Abī Khāzīm."

P. 409, l. 1. Read في القلم.

P. 412, l. 11, 20, 21. For انْثَب أَلْخُ see l. 4.—l. 15. Read "like-wise."

P. 413, l. 21. Composed when he was imprisoned by ‘Uthman (Jsh)—l. 1. Ka'ayār is a name for his horse (BS).

P. 414, l. 10, 22. For انْثَب انْدُمْ see p. 412, l. 1.

P. 415, l. 2-3. Read "فَهَم, as the poet says ِبِلْدُمْ شَيْ يٍ | [2(i)] (M)—l. 5. "ho" means S.

P. 416, l. 5. Read "prcl."—l. 6. Read سُرِبْلاً —l. 11. Read "Wa'il, the orator, recited by him when he entered the presence of Mu'awiya, Assuredly"—l. 14. Read "(Sh)."

P. 418, l. 10. Before "Thy" insert "addressing 'Amr Ibn Jurmuz the slayer of her husband AzZubair Ibn Al'Awwām,"—l. 16. In case
3 (p. 419, l. 5), the $j$ is prefixed, when the $v.$ is an annulor, to the
original enunci., i.e. the 2nd $obj.$, as in VII. 100; or $pred.$, as in II.
138. and XVII. 75: and, when the $v.$ is not an annulor, to the $agy.$, as
$\text{َلَعْب} $ \\
$\text{َرَنَّكَّ} $ $الله$ \\
or $obj.$, as in

P. 419, l. 14. Read "which [if preceded by a $v.$ (DM)] occurs"—
l. 20. Mirba' is the cognomen of Wa'wa'a Ibn Sa'id (K.F, DM, Jsh) the
rhapsodist of Jarir (K.F, DM).

P. 422, l. 1. Read "needed."

P. 423, l. 21. "not a single $term$" is a continuation of "a $prop.$"
in p. 421, l. 1.

P. 424, l. 1. This verse is next but one to the verse cited in vol. I.,
p. 220, l. 3. The poetess is bewailing her brother 'Amr Dhu-I-Kalb
(DH, Jsh).

P. 425, l. 15. Ibn Khidham (with the dotted $\xi$ and $\jmath$) was the
first poet of the Arabs to bewail the abodes ($N$).

P. 427, l. 15. Read "$thou.$"

P. 430, l. 5. I.e. the position in which it is prefixed to the $pred.$
(DM)—l. 7. Read "without it, [i.e. without the $op.$ (DM)]; and."

P. 481, l. l. The poet is bewailing Hishâm Ibn 'Abd AlMalik (Jsh).

P. 432, l. 22. Read "a poet [$Ru'ba.$ (FA)] says."

P. 434, l. 11. The poet is describing a meadow (BS)—l. 16.
Because the $pron.$ of the case must be followed by a $prop.$ [160, 167].—

P. 435, l. 1. Lane (p. 106, col. 1) has "$thou control$" wrongly.


P. 440, l. l. After "poet" insert "[Mutammim Ibn Nuwaira (Mb)]."

P. 441, l. 11. Because $expectation$ [535] belongs only to what
will be originated and generated, not to what has ended and ceased (D).

P. 442, l. 13. Lane (p. 2124, col. 1) strangely supposes the $subj.$
to be in the $pred.$ instead of the $correl.$. printing $\xi\jmath\jmath$ instead of $\xi\jmath\jmath$.
and omitting by poetic license (FA, Jsh).

Lane (p. 1237, col. 1) gives with the wrong mood.

P. 448, l. 22. Read "vid."—l. 23. Read "[n. (IA)]," 

P. 449, l. 18. By AnNabigha adhDhubyâni (Dw. 83, Ahl. 12, FDw. 41).

P. 452, l. 1. Or sense (p. 80).

P. 457, l. 12. Whereas the cond. prop. must be verbal [419].

According to Khl, this verse is sylleptic, i. e. Will, or Do, ye ride? Then the riding etc. Or will, or do, ye alight? Then verily etc., like [420] (R on the aor.).

P. 467, l. 5. Read "(K, B), by 'Abd Allah Ibn Azziba'rá (Akh), And"—l. 6. Read "i. e."—l. 7. Read "(N)]"—l. 13. The Egyptian edition of the ML has —l. 10. There is an interrog. in the preceding verse.

P. 488, l. 1. [102] (Mb).

P. 472, l. 3. It should therefore be translated When or While, not Et or And, as by De Sacy (Gr. Ar., 2nd edition, vol. 1., p. 161, l. 6) and Wright (Ar. Gr., 1st edition, vol. II., p. 5, l. 7).

P. 473, l. 1. Read "coupled"—l. 20. Read "XXXVII."

P. 474, l. 3. Or by some one else (Jsh). Enclosed by 'Abd Al Malik in a letter to AlHajjâj as a reply to some verses from Ibn Al Ash'âth (Mb)—l. 13. “weak” applies to “grammarians” only, not to “commentators”—l. 14. The author of the celebrated commentary, was eminent for his learning in Arabic (TM).

P. 481, l. 20. Read "[27, 179, 585]."

P. 482, l. 21. Read .

P. 488, l. 9, 14. Read "then, or further, or moreover."

P. 490, l. 13. Read —l. 21. I. e. between the condition and apod., as in AlHasan’s reading—l. 22. I. e. After the condition and apod., of which DM gives no ex.

P. 491, l. 4. Read "of"—l. 10. Read "requisition"—l. 18. Read "prop., so that p is known to be sometimes a p. of inception, which is
nowhere noticed by IHsh (DM).” No one explains the meaning of the inceptive ر، which I suppose to be the one given at p. 489, l. 2 - l. 21. Read “by [understanding أَيْ لِلُّه وَ (NS)] giving”—l. 22. The clause “meaning only etc” is intended to refute the objection advanced by NW in the NS that “the subj. is not allowable, because it requires the prohibited to be the union of the two acts, not the performance of one of them singly; whereas no one says this, but on the contrary pissing in standing water is prohibited whether the man mean to wash himself in, or from, it, or not.” Apparently the meaning of رم with the subj. is the same as with the apoc., the sense being دار أَيْ لِلُّه وَ أَيْ لِلُّه وَ تُعْلِمُونَا أَيْ لِلُّه وَ ِلَّا إِلَٰهَ إِلَّا هُوَ لَعْبَةُ الْأَزْكَى, Let there not be on the part of any one of you pissing in standing water and afterwards washing himself from it. In the SB (IV, 63) the mood is not indicated.

P. 501, l. 1. أَمْرُ (Mb, ZJ, MI, KF, Jsh) with Fath (MI, Jsh) of the Hamza (Jsh), أَمْرُ with Kasr of its initial, as though it were inf. n. of أَمْرُ (Bk), is [said by Yaʿkūb (Bk)] to be (Bk, MI) a water-course (Bk, ZJ, MI) flowing into AthThalabūt (ZJ, MI), belonging to [the countries of (MI)] the Banū Asad (Bk, MI)—l. 1. When أَمْر denotes digression, it is followed only by props.; so that it is not a con., but a p. of inception (R).

P. 502, l. 2. Not “repetition of the ag.,” as Lane (p. 122, col. 2) says in different words, “that the agent shall be mentioned a second time”: perhaps his copy of the ML has الفاعل for الفاعل; but, if so, that reading is plainly inconsistent with the expr., since the op. قَامَ or يَقُوم, not Zaid has not stood: nay, ʿAmr has not stood and لَيْقُوم أَمْر لا يَقُوم أَمْر لَا يَقُوم أَمْر لَا يَقُوم أَمْر لَا يَقُوم أَمْر لَا يَقُوم أَمْر. Let not Zaid stand: nay, let not ʿAmr stand, and transmitted from him by IU, which [transmission by IU (DM)] is confirmed by the fact that he [i. e. S (DM)] says on LXXVI. 24. etc.”

P. 503, l. 1. According to R (Note on p. 501, l. 1), nay, (they were) harder.

By AlLa‘īn al-Mīnḵārī (Mb). After "Ya‘fur" insert "at ‘Aṣṣā." 

P. 511, l. 10, 11. [the measure of] and with Damm, and with Fath (Jsh). 

P. 512, l. 10. Meaning (W)—l. 14. Read "etc, no Hamza being supplied: (3)."

P. 517, l. 18. Read "sun (Jsh)."

P. 531, l. 5. Said to be (DM) by AlWalīd Ibn ‘Uḳba (FA, DM); but asserted by I'Hsh to be (FA) by AlFarazdān (ML, FA).

P. 532, l. 9. I suppose "it" to mean unforgetfulness. The Jsh reads أَمْ، explaining it as pass. of مَغْرَبُ; and translates and I shall be prolonged by that matter.

P. 533, l. 18. Read "[612, 614]."

P. 537, l. 1. Read أَنِ

P. 541, l. 5. Read "(ML), who are Kūraish and their allies (Mb)."

P. 545, l. 5. Read "حقًا —l. 12. Both editions of the ML have which Lane (p. 92, col. 1), apparently not understanding the argument that is i. q. [180], i. q. أَحَقَّا, translates by "i. e. [is that thing true?]," thus interpolating two extraneous words and , rendering the indet. acc. أَحَقَّا by the det. nom. أَحَقًا, and paraphrasing the single term أَحَقًا by a prop.—l. 19, 20. After "purpose" read "or destination"—l. 21. Lane wrongly assigns S as an authority for the theory that أَحَقًا, whereas he is cited by I'Hsh merely in support of the opinion that is, as the latter says, i. q. أَحَقًا أَقَّى حَقًا Is it in truth?, and its conj. being an inch. and the adv. its munc.; and not, as Mb says, i. q. أَحَقًا أَقَّى حَقًا Has it really proved true?, حَقًا being an inf. n. and أَقَّى and its conj. an ag.
P. 546, l. 1. Read "Fāʿīd". The FA has "Ibn Al Mundhir."

P. 559, l. 16. Lane (p. 493, col. 2) has "it (дар) ...... would not have أن for a corroborative," perhaps because he misreads جَزْر in the verse.

P. 560, l. 15. Not أعرف I know, as Lane (p. 498, col. 2) says. These ps. are ps. of acknowledgement, not of knowledge.

P. 561, l. 4. ʿAbd Allāh (Mb, KA, IY, KF) Ibn Azzabīr (Mb, IY, KF) Ibn Fuḍāla Ibn Shaṭīr alWālibī (KA, IY) alAsadī (Mb, KA) of [the Banū (KA)] Asad Ibn Khuzaima (Akh, KA, IY), not Asad of Kuraish (Akh).

P. 562, l. 19.

Mudrika

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<thead>
<tr>
<th>Hudhayl</th>
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<td>Kinana</td>
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ʿAbd Allāh Ibn Masʿūd was of Hudhayl on both sides (Nw); but he was the confederate of the Banū Zuhra (Sr, 1Kb, Nw), the Prophet’s maternal kinsfolk (1Kb), and was an early convert and a constant companion and attendant of the Prophet (Nw). The Companions celebrated for teaching the reading of the Kurʾān are seven, (1) ʿUthmān, [d. 35 (Nw)]; (2) ʿAlī, [d. 40 (Nw)]; (3) Ubayy [Ibn Kaʿb alAnṣārī alKhazrajī alNajjarī alMuʿāwi alMadant, d. before 30 (Nw)]; (4) Zaid Ibn Thābit [alAnṣārī (Nw, Is) alKhazrajī (Is) alNajjarī alMadant, the writer of the Revelation and the Codex, d. 54 (Nw)]; (5) [ʿAbd Allāh (Nw)] Ibn Masʿūd [alHudhayl, confederate of the Banū Zuhra, alKūfī, d. 32 (Nw)]; (6) ʿAbū dDādā [ʿUwaimir, or ʿAmīr, Ibn Zaid alAnṣārī {alKhazrajī (Is)}, d. 32 (Nw, Is)]; (7) ʿAbū Mūsā [ʿAbd Allāh Ibn Kāʾīs (Nw)] alAshʿarī [alKūfī, d. 50 (Nw)]. Thus are they mentioned by Dh, who says that many of the Companions studied reading under Ubayy, among whom were ʿAbū Huraira [ʿAbd Shams, named by the Apostle (Is) ʿAbd ArRāḥmān, Ibn Šakhr (Nw, Is) adDaust, d. 57 (Is)], [ʿAbd Allāh (Nw)] Ibn ʿAbbās [alHāshimī alMakki, the son of the Apostle's
paternal uncle, d. 68 (Nw)); and 'Abd Allah Ibn AsSā'īb [alKuraishi alMakhzāṃ, d. a little before 'Abd Allah Ibn AzZubair was killed, which took place in 73 (AGb)], while Ibn 'Abbās learnt from Zaid also. And many of the Followers learnt from them:—(2) at AlMadina, (1) [Sa'id (Nw)] Ibn AlMusayyab, [or AlMusayyib, alKuraishi alMakhzāṃ, d. 93 (Nw)]; (2) 'Urwa [Ibn AzZubair (Nw, Isb) Ibn Al'Awwām alKuraishi alAsadāt, d. 91 (Nw)]; (3) Salīm [Ibn 'Abd Allah Ibn 'Umar Ibn AlKhāṭāb alKuraishi al'Adawi, d. 106 (Nw)]; (4) [the Khalifa (Nw)] 'Umar Ibn 'Abd Al'Azīz [alKuraishi alUmayy, d. 101 (Nw)]; (5) Sulaimān Ibn YaSār [alHilālī, d. 109 (Nw)]; (6) 'Āṭā Ibn YaSār, [the freedman of Maimūna Bint AlHilālī, brother of Sulaimān, d. 103 (Nw)]; (7) Mu'āḍ Ibn AlJārīr [alFarrāl, d. 91 (Nw)]; (8) 'Abd ArRabbān Ibn Ilārum alAʿraj [alHilāstī, freedman of Ibn Khuthām, d. 117 (Nw)]; (9) [Abil 'Abil Allah, freedman of 'Abd Allah Ibn AlBibāl, d. 101 (Nw)]; (10) 'Abd ArRabbān Ibn Ilārum alAʿraj Ibn AlKhāṭāb, d. 106 (Nw)]; (11) Zaid Ibn Aslam [alKuraishi al'Adawi, freedman of Ibn Khuthām, d. 105 (Nw)]; (12) [Ibrahim Ibn Yunăd alHilālī, 96 (Nw)]

(221)
( 23A )

['Amir Ibn Sharāḥil (IKb, IKhn, TH)] ashSha'bi, [d. 104 (IKb, IKhn, TH)]: (a) at AlBaṣra, (1) Abu-l-Āliya [Rufai' Ibn Mihrān (NW, TH) arRiyāḥ (IATH, NW, TH), freedman of Umayya, a woman of the Banū Rijāḥ Ibn Yarbī', a clan of the Banū Tamīm (NW), d. 90 (IATH, TH)]; (2) Abū Rajā' [Imrān Ibn Taim al-'Uṯāridt, d. 117 (IKb)]: (3) Nakīr Ibn 'Āṣim [alLaithī, d. 90 (IATH)]: [4] Yaḥyā Ibn Ya'qūbar [al'Adwand alWashīk, confederate of the Banū Laith (IKhn)], d. 129 (IATH, IKhn)]; (5) ʿAl Ḥasan [Ibn Abī-Ḥasan Yāsār alAṣār, freedman of Zaid Ibn Thābit, d. 110 (NW)]; (6) [Muḥammad (NW)] Ibn Ṣirīn [alAṣār, their freedman, d. 110 (NW)]; (7) Ṣatīda [Ibn Ṣadūs] alSādīsl, d. 117 (Nw): (6) in Syria, (1) AIMughlīra Ibn Abū Shihlīb, the companion of 'Uṯmān; (2) Ḥusayn Ibn Sa'd, the companion of Abu-dDarda. Then some men devoted themselves to the subject, and studied proficiency in reading thoroughly that they became Mastersimitated and resolved to:—(a) at AlMadīna, (1) Abū Ja'far Yūsīd Ibn AlKā'ak, [freedman of 'Abd Allāh Ibn 'Ayylsh alMakhzūm (IKb), d. 130 (IATH)]; (2) Shaiba Ibn Nīgāh, [freedman of 'Umm Salīma (IKb) the Mother of the Believers (NW)]; (3) Nakīr [Ibn 'Abd ArRahmān (NW)] Ibn Abī Nu'aim [alLaithī, their freedman, originally from Iṣbahān, d. 169 (NW)]: (b) at Makkah, (1) 'Abd Allāh Ibn Kāthīr [alKīnātī, their freedman, adDārī, freedman of 'Amr Ibn 'Alkama alKīnātī, d. 122 (NW)]; (2) Ḥusayn Ibn Khāṣ [alAṣādī, their freedman (NW), alAṣādī; (3) Muḥammad Ibn Muḥaṣīn, [d. 123 (ITB)]: (c) at AlKūf, (1) Yaḥyā Ibn Wathṭāb [alAṣādī, their freedman, d. 103 (NW)]; (2) 'Āṣīm Ibn Abī-nNāṣīd, [freedman of the Banū Jadhmā, Ibn Mālik Ibn Naṣr Ibn Ku'ain Ibn Asad (IKb, IKhn), d. 127 (IKhn)]; (3) Sulaimān [Ibn Mihrān (IKb, TH) alA'māsh [alAṣādī alKāhilī, their freedman of the Banū Kāhil of the Banū Asad Ibn Khuzaima (IKb), d. 148 (IKb, TH)]: (4) Ḥamza [Ibn Ḥabīb, known as AẓZayyāt, family of the family of 'Ikrima Ibn Ribṭ atTamīlt, d. 156 (IKb, IKhn)]; (5) [ʿAlī Ibn Ḥamza alAṣādī by enfranchisement, known as alKīnātī, d. 189 (IKhn)]: (d) at AlBaṣra, (1) Abī Allāh Ibn Abī Iṣḥāq, [alHaḍramīt, their freedman (IKhn), d. 127 (IATH, MAK, ITB)]; (2) Isā Ibn 'Umar [atSchThākaft, d. 149 (IKhn)]: (3) Abū Āmmār Ibn Al'Alā' Ibn 'Almār atTamīlt alMāṣīnī, d. 154 (IKhn)]: (4) 'Āṣīm Ibn Al'Ajjāj alJahdārī; (5) Yaḥūb [Ibn Iṣḥāq (IKhn)] alHaḍramīt by enfranchisement, d. 205 (IKhn)]: (c) in Syria, (1) 'Abd Allāh Ibn 'Almār [alYahsubī, d. 118 (KM)]; (2) 'Atīya Ibn Khāṣ alKīlābī; (3) Ismāʿīl Ibn 'Abd Allāh Ibn AlMuḥājirī; (4) Yaḥyā Ibn AlHārīth alDhamūrī, [d. 145 (IKb, IATH)]; (5) Shurayh Ibn Yazīd alHaḍramīt.
And, out of these, the Seven Masters [whose names are printed in small capitals] became celebrated throughout the world:—(1) Nafi', who learnt from 70 of the Followers, among them Abu Ja'far; (2) Ibn Kathir, who learnt from 'Abd Allāh Ibn As-Sā'id as-Sahābi; (3) Anū 'Amr, who learnt from the Followers; (4) Ibn 'Āmir, who learnt from Abu-d-Dardā and the companions of 'Uthmān; (5) 'Āṣim, who learnt from the Followers; (6) Ḥamza, who learnt from 'Āṣim, Al-ʿAmmash, [ʿAmr Ibn 'Abd Allāh al-Ḥamdānī (Nw)] as-Sabīṭī [a Kūfī Follower, d. 126 (Nw)], Manṣūr Ibn Al-Muʿtamir [as-Sulaimī al-Kūfī, one of the early Followers of the Followers, d. 132 (Nw)], and others; (7) Al-Kisāʾī, who learnt from Ḥamza and Abū Bakr [Shuʿba (KM)] Ibn 'Āyyāsh [al-Kūfī al-ʿAsadī, their freedman,].

Then the Reporters became scattered in different countries, and divided into sects; and, out of the Reporters of every practice adopted by the Seven, two Reporters became celebrated:—(1) Nafi' was reported by Kālān [ʿĪsā Ibn Minā al-Madāni, d. 205 (KM)], and Warṣ [ʿUthmān Ibn Saʿīd al-Misrī, d. 197 (KM)] directly; (2) Ibn Kathir by Kūmbūl [Muḥammad Ibn 'Abd al-ʿĀlāmān al-Makhzūmī, d. 291 (Khu)], and [Muḥammad Ibn Muḥammad (KM, Dh, ITB) al-Makkī (Dh)] al-Bazzī, [d. 250 (KM, ITB)] through his companions; (3) Anū 'Amr by [Ḥāfīz Ibn 'Umar al-ʿĀṣidī (KM)] ad-Dārī, [d. 240 (KM)], and [Ṣāliḥ Ibn Ziyād (KM)] as-Sāʾī, [d. 261 (KM)] through [Yahyā Ibn Al-Mubārak al-Adwī (KM, ITB, AAK) al-Thānī (KM) al-Bazzī (ITB, AAK)] al-Yazīdī, [d. 202 (KM, ITB, AAK)].


P. 565, l. 2. Read “ALLOCUTION.”

[P. 567, l. 7. See note on p. 336, l. 18 above—l. 10. Not as given by Lane (p. 107, col. 3)—l. 17. Ibn Al-Masik (ID), Ibn Musaik (SR, Tr, Akh, KF, Jsh), al-Murādī (SR, Akh, ID). Read “Musaiik.”

P. 569, l. 7. One of the verses of the Book (FA), and therefore not by Al-Fāristī, though distinctly said to be so in the Jsh—l. 15. not
25. As in Lane (p. 106, col. 1); nor ُعَرْشَ, as in the ML and Lane: see the note on p. 138, l. 12 above.

P. 573, l. 5. The poet is addressing his sho-camel (Jah)—l. 8. Apparently كَيْدُ أَن has [507] is an instance, i. o. أَن كَيْدُ: and, according to the 1st explanation, كَيْدُ أَن [571]; while, according to the 2nd, the لَت is red after the op. governing the subj., a case not mentioned here.

P. 574, l. 12. AlA’shâ makes لَت red. twice in

وَالَّذِي كَذَلِكَ ۡمَا نَخْفِيَ وَنَشْقَلُ

[If thou see us barefooted, having no sandals, (it is a matter that will not last): verily we are so; we go barefooted, and we wear sandals, i. e. فأَن كَذَلِكَ, the latter nominal prop. not being a corrol. because it is not conjoined with the نَف (DM)]; and Umayya Ibn Abi Layl [makes it red. (DM)] thrice in

ۡسَلَّلۡ مَا ۡرَمَتْهَا عِشَرًا ماۡۡ

[describing a year of drought, (On them, i.e. those tails of oxen, is) a plant called Sala‘, and like it is a plant called ‘Ushar burdening; and it (the year) has burdened the oxen, i. e. ۡسَلَّلۡ (Jah)]. On this [last] verse IIU says “I know not what its meaning is, nor have I seen any one that knows it;” but others say that, when the Arabs meant to pray for rain in the year of drought, they used to tie Sala‘ and ‘Ushar, which are two kinds of plants, to the tails of oxen and between their hocks, and then kindle fire among them, and take them up the mountains, and raise their voices in prayer; and the meaning of كِلَذَهَا عَلَّلَتْ ۡعَلَّلَتْ (مِقُورَة) is that the year has burdened the oxen with the Sala‘ and ‘Ushar that it has made them carry (ML).

P. 575, l. 17. Read ِبَلَکَ with the Aspect, i. e. ِبَلَکَ with the Aspect; but in one MS with the جَلَکَ; i. e.
[And they censure me, vid.] the women (DM), the pron. of the pl. in i referring to the mentioned in the preceding verse (Jsh). Sq. Mb, p. 48.

P. 578, l. 19. Read "to."

P. 581, l. 4. The HKh (vol. II., p. 624) mentions three Commentaries by IU on the Jumal of Jj, but none on the Jumal of Zji.

P. 583, l. 22. Rather "I shall be abiding here so long as mount 'Asib shall abide." The poet is referring to his approaching death and burial at the foot of mount 'Asib near Anchra in the territory of the Greeks (see the KA cited by De Slane in the Dw, and the AF and BS). 'Asib is a mountain in the countries of the Banu Sulaim; and there is the grave of Sakhr Ibn 'Amr the brother of AlKhansa, who is he that says.

O our female neighbour, I shall not be departing in the morning; but I shall be abiding so long as mount 'Asib shall abide (Bk). 'Asib is a well-known (M1) mountain [in the highland of Najd (M1)] belonging to [the Banu (Z1)] Hudhail (ZJ, MI).

P. 584, l. 5. His name was Dtnar (Jeh).

P. 587, l. 12. is spelt by Syt with the dotted (DM).

P. 588, l. 10. Fluegel (HKh, II. 39) translates by "Grammatici, inquit, de eo dissentient," misreading the passage of the ML there quoted in an abridged form by HKh is , as to the meaning of which there can be no doubt.

P. 591, l. 1. AnNadr Ibn AlHarith was beheaded by 'Alt at the order of the Prophet after Badr (KA). The SR, KA, Nw, and Jah make the poetess his sister; and the T, IKhn, Is, and DM make her his daughter.

P. 592, l. 13. Subah (IHb, IKb, ID, KE); not Sabbah, as in Lane (p. 104, col. 3). Read Subah.

P. 604, l. 20. By Ibn ArRika' al'Amilt (Mb).

P. 608, l. 19. جَنَّام (T, FA, N), diptote because of the quality of proper name and feminization, it being a جَنَّة (FA). Both editions of the ML have جَنَّام, triptote because masc., as being a جَنَّة. Cf. P., vol. II., p. 627, and Md, vol. II., p. 196.

P. 613, l. 15. Apparently in supplying the place of the two terms in the cat. of طَن [497, 526], and in suppressibility of the prep. [497, 514]—l. 18. The Egyptian edition has تَرَسَمَت.

P. 615, l. 17. Read "the original interrog."

P. 616, l. 5. On "simple apprehension" see Whateley's Logic (Edition of 1872, p. 36).

P. 620, l. 14. Jarîr said "And, when I reached this verse, 'Abd AlMalik, who had been reclining, sat up straight, and said 'Whoso of you will praise us, let him praise us with the like of this, or let him be silent!'" (IKhn).


P. 630, l. 18. I. e. Even if.

P. 637, l. 17. Or I have asked thee: if thou hadst given me, (it would have been well). I am not certain whether دَانِسَتْكُ is meant to be an indication of the suppressed corol. or not.

P. 638, l. 16. If AzZubair (had clung to) another than you, had clung to his pledge of safety (Mb), in which version it is an ex. of case (2).

P. 639, l. 10. He said this when he was imprisoned by his former friend AnNu'män Ibn AlMundhir, meaning If another than thou had injured me, I should have repelled him by means of thee; whereas I cannot repel thee by means of another, because no one is more powerful than thou in this age (Jsh).


P. 645, l. 1. 3. 5. Or One of the women of the Bani Dhuhl Ibn Shawbān has entranced thy heart, even if what she has done grieve thee—l. 1. "negativéd" qualifies "correl.," not "oath."

P. 645, l. 2. The evidence is in لَمَّا غَبِتْ لِنَّهَىٰ الْمُفْتَىٰ لَمَّا غَبِتْ being subsidiary to the oath, and لَمَّا غَبِتْ being the correl. of the oath, because the oath precedes the condition, which has no correl. [427]. If you say "We do not admit that the لِنَّهَىٰ الْمُفْتَىٰ is subsidiary: but the aggregate of the condition and its correl., vid. لَمَّا غَبِتْ عَنْ عِيْنِي لَا

P. 047, l. 16. لِنَّهَىٰ الْمُفْتَىٰ (Mb, ID).

P. 655, l. 19. Lane (p. 93, col. 2) has Whenever, a rendering of مِهمًا condemned by good grammarians [181]. His proposal to supply the ellipse by saying إِنِّي ذَكَرْتُ ذُو عَبْدِي a lit. repetition not of the incl. ذُكِرْ ذُو عَبْدِي makes the cop. in the enunciative prop. نَفَّسُ الْمَلَكُ ذُو عَبْدِي, but of its reg. نَفَّسُ [27]—l. 20. Read "slaves, (the mentioned is) an."

P. 663, l. 7. The Jsh has سَيْبُلْ which is corroborated by the rhymes, in place of مَجْرَنُ given in the MI.

P. 673, l. 1. Read "n."

P. 675, l. 11. Read أنْصَبَرَ.

P. 676, l. 3. By Bujair Ibn ʿAnama atṭāʿ, an admirable heart poet (FA). Lane also (p. 1414, col. 3) has ʿAnama. But both editions of the Jsh have ʿAnama.
P. 681, l. 1. Lave (p. 1321, col. 3) translates as though were an inch. "Two foster-brothers ...... swore together;" and, reading рَضْيَتُى, renders it "that you, or they, i. e. a tribe (ٌبَلْلَا) or a company of men (ٌجَمْعَةٌ), ...... should not ever become separated." This verse comes next to the one at p. 359; and the poet is describing Al Muhallîk as the foster-brother and inseparable companion of munificence, i. e. as always munificent: cf. MDh. V. 110.—l. 13. The ML has يُصِرِّفُ; but the Jsh gives يُقَصُّرَ, which is corroborated by the rhymes.

P. 684, l. 10-17. This passage is taken from the ML, II. 350 (on the suppression of the subsidiary ل), and incorporated into the ML, I. 336 (on the subsidiary ل).

P. 685, l. 7. 19. Read ٌلَوْاءَ

P. 688, l. 3. This means that the 1st pers. of the imp. is rare, not that it ever occurs without the ل.

P. 689, l. 1. See the note on p. 12, l. 13.

P. 692, l. 11. لَبِنِسُ شِيْحًا عَمْلَةً (B).

P. 697, l. 22. See Mb, p. 217, l. 6 and § 193.

P. 699, l. 13. It is named by R "the Tanwin of declinability, the meaning of which is that the n. is infl.'"

P. 701, l. 20. Read "O" in Roman type.

P. 710, l. 17. Read ٌكَفَعُ.

P. 712, l. 4. In the 1st cv. readٌاَمِاَمًا.

P. 715, l. 12. The DH inserts as the 3rd hemistich

And not holding goods of his to be counted, i. e. not counting his goods from his liberality. Wright (1st edition, vol. II., p. 290) has ٌعِضّْلثَانِيٌّ, which is wrong, because the n. is infl., as the DM says—l. 16. Apparently ٌأَمَامُهُنِّ is in the sing. m. acc. because the poet is addressing the tribe under the name of its ancestor Hanifa.
P. 716, l. 14. Another ex. is [Notos on p. 574, l. 12]

(30A)

P. 717, l. 10. Read \\

P. 726, l. 14. Read \\

P. 731, l. 17. *Dela* "is."