A GRAMMAR

OF THE

CLASSICAL ARABIC LANGUAGE,

TRANSLATED AND COMPILED FROM THE WORKS

OF THE

MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

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IN AN INTRODUCTION AND FOUR PARTS.


Book 1

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TO

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

AUTHOR OF THE "LIFE OF MAHOMET,"

AND FORMERLY

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

THIS WORK,

COMMENCED UNDER HIS AUTHORITY,

IS

RESPECTFULLY DEDICATED,

AS A TOKEN OF ADMIRATION FOR

THE BRILLIANT ORIENTAL SCHOLARSHIP

WHICH

ENLIGHTENED AND ADORNED HIS ADMINISTRATION.
PREFACE.

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

The science of grammar among the Arabs owes its origin⁴ to the anxiety of some pious and politic states-

¹ D. 122.
² I readily admit that we neither now, nor ever, can equal them in quantity [and, he might have added, quality] of knowledge (Ahl. Pref. IX).
³ IKhīd. vol. I, part III, p. 316.
⁴ The following account of the grammatical Schools and of particular Grammarians is taken from the 44th Chapter of the Mākīr (Mr. II. 198—213) and from the historical and biographical works cited in the Abbreviations of References (pp. i—xxvi below). References will be given only in special cases. For further details about the Gramma-
men, in the early years of the Muhammadan era, to preserve the knowledge of classical Arabic, which was the language of the Kur'ān, their Civil and Religious Code, from being lost amid the corruptions rapidly imported into the spoken language by foreign subjects and converts. Abu-Tayyib, the Lexicologist, says in his treatise on the Grades of the Grammarians "Solecism appeared in the speech of the freedmen and naturalized Arabs from the time of the Prophet (God bless him, and give him peace!). For we are told that a man committed a solecism in his presence, and he then said 'Set your brother right, for he has erred.' And "Abū Bakr said 'Assuredly that I should recite [the "Kur'ān] and omit is more pleasing to me than that I should recite and commit a solecism.' And solecism was already well-known:— nay, we have been told the words of the Prophet (God bless him, and give him peace!), that he said 'I am of Kuraish, and 'have grown up among the Banū Sa'd. Whence, 'then, should I have solecism?'" And a Secretary of Abū Mūsā al-Ashʿarī wrote to 'Umar, and committed a solecism; whereupon 'Umar wrote to Abū Mūsā, saying 'Strike thy Secretary one stroke of a whip.' And 'Alī Ibn Al-Madīnī used not to alter a tradition, even if it contained a solecism, unless it were the words of the Prophet (God bless him, and give him peace!); so that he, as it were, allowed the imputation of solecism against others." Such solecisms, observes Professor Renan, were a subject of perpetual

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

1 See vol. I, p. 310 and the Note on l. 15 of that page.
2 See vol. I, p. 318 and the Note on l. 18.
3 Histoire Générale et Système comparé des Langues Sémitiques, p. 376.
affliction to the Arabs of the old school; and the Kha-
Irfā 'Alī conceived the idea of endeavouring to stop them
by the publication of the rules governing the construc-
tion\(^1\) of the classical language. This accomplished
prince, who, according to Ibn 'Abbās,\(^2\) was exclusive-
ly gifted with nine tenths of knowledge, and shared
with the other Companions of the Apostle in the re-
main ing tenth,\(^3\) proceeded to lay down the fundamen-
tal principles of syntax, and enunciate the primary
division of the word into noun, verb, and particle; and
then made over the task of developing his concep-
tions to his learned confidant Abu-l-Aswad adDu’ālī.\(^4\)
The execution of this project, however, was interrupted
by the murder of ‘Alī in 40\(^5\) and the usurpation of
his rival Mu’āwiya\(^6\) in 41; and for more than 10 years
Abu-l-Aswad refrained from divulging the lessons of his
Master. By this time the corruption of the spoken
language had begun to endanger the purity of the Sacred
Text; and Ziyād Ibn Abīhi,\(^7\) who was then Gover-
nor of the two ‘Irāks,\(^8\) suggested to Abu-l-Aswad the
composition of a work that should serve as a standard for
the people, and maintain the knowledge of the Word of
God. This Ziyād, the most remarkable specimen of
the Civil Service recently instituted to supply a defect

\(^1\) Etymology was not invented till a much later period, its first
author being Mu’ādh Ibn Muslim at Harrā (Mr. II. 202, Sn. I. 28).

\(^2\) See the Note on vol. I., p. 14, l. 12.

\(^3\) A Gh. IV. 22, Nw. 437.

\(^4\) The words used by ‘Alī on this occasion

> إنَّ هَذَا الْحُبُورِ یا

> بِنَايْنَةَ أَلْسُوْنَ

\(\text{Follow this method, O Abu-l-Aswad gave the name of} \text{ to}

> التْحُورِ یا

> بِنَايْنَةَ أَلْسُوْنَ

the new science (A. I. 28).

\(^5\) See the Note on vol. I, p. 373, l. 17.

\(^6\) See the Note on vol. I, p. 373, l. 16.

\(^7\) See the Note on vol. I, p. 281, l. 13.

\(^8\) He held this appointment from 50 to 53.
incidental to the patrician government of the early Khalītas, who confided the administration of the territories won by their arms to venerable, but illiterate, Companions of the Apostle, was a statesman of powerful and cultivated mind, fully able to appreciate the political and literary importance of preserving the purity of the national language. He was born in the year 1; and apparently sprang from the dregs of the people, his mother and putative father both being slaves. He began his public career as the Secretary of AlMughīra Ibn Shu‘ba, who was Governor of AlBasa‘ra under the Khalīfa ‘Umar in 17; and, after the disgrace and recall of AlMughīra in the same year, he retained the post of Secretary under the new Governor Abū Mūsā alAsh‘arī, who used to send him with despatches to the Court at AlMadīna. Though he was only 17 years old when he first entered the presence of ‘Umar, his ability and tact soon attracted the attention of the Sovereign, whose confidence he secured by his successful conduct of a mission to appease a sedition in AlYaman. He was so brilliant and powerful a speaker that, on hearing him address the assembled people by the Khalīfa’s command, the astute politician ‘Amr Ibn Al‘Āṣ exclaimed, in admiration of his matchless oratory, “By God, if this young man were of Ḥuraish, he would drive the Arabs with his staff!” The influence acquired by Ziyād under the austere ‘Umar was retained and augmented under the chivalrous ‘Ali and the crafty

1 Or 10 years before the Flight, or in the year 2 or 8. See IKb 176, ACh. II. 215, Nw. 256, Is. II. 82.
2 See the Note on vol. II, p. 290, l. 1.
3 See the Note on vol. I, p. 479, l. 2.
4 See the Note on vol. I, p. 205, l. 22.
5 The Companion ‘Amr Ibn Al‘Āṣ alKurashi asSahmī, the Conqueror and Governor of Egypt (d. 42 or 43 or 44 or 47 or 48 or 49 or 51).
REFACE.

Mu‘awiya. He was appointed by ‘Ali to the government of Persia in 38; and remained faithful to his Sovereign through all the vicissitudes of the civil war with Mu‘awiya, steadily resisting the attempts of the Pretender to seduce him from his allegiance. But, after the murder of ‘Ali in 40, and the pusillanimous abdication of his eldest son Al Hasan\(^1\) in favour of Mu‘awiya in 41, Ziyād transferred his services to the new dynasty, which, being apprehensive of his intrigues in Persia, was glad to purchase his adhesion at the price of his public recognition as the son of Abu Sufyan\(^2\) and brother of the reigning Sovereign. This event, which satisfied the ambition of his life, occurred in 44; and was followed by further promotion. In 45 he was appointed by Mu‘awiya to the government of AlBasra and its provinces; and finally in 50, upon the death of his old chief Al Mughira Ibn Shu‘ba, then Governor of AlKūfa, the 2 ‘Irāks were united under his administration, which continued undisturbed until his death in 53. He had now governed AlBasra for more than 5 years; and must have been well acquainted with the peculiar qualifications of Abu-lAswad, who had long been a resident of that city, and as some say, was the tutor of Ziyād’s children. But Abu-lAswad, who perhaps in his heart reprobated Ziyād as a renegade and traitor to the House of ‘Ali, at first refused to comply with his suggestion. One day, however, Abu-lAswad happened to hear a Professor of Reading so mispronounce 2 vowels in a Text\(^3\) as to pervert its sense from “God is free from (the covenant of) the idolaters, and His Apostle (also is

\(^1\) The Khalīfa Al Hasan Ibn ‘Ali alKurashi alHāshimi alMadani (b. 3 or 4 or 5, a. 40, d. 44 or 49 or 50 or 51 or 58).
\(^2\) See the Note on vol. I, p. 327, l. 4.
\(^3\) \\text{سَمَعَ} for \\text{سُمِّعَ} in Kur. IX. 3. (vol. II, p. 408).
"free)" into "God is free from (the covenant of) the "idolaters, and (from the covenant of) His Apostle". Shocked at such profane ignorance, which made God repudiate the covenant of His own Apostle, Abu-l-Aswad exclaimed "I did not think that the condition of the people had come to this pass!"; and, repenting of his refusal, he returned to Ziyād, and said "I will do what the Governor ordered". Accordingly he first set himself to secure the correct pronunciation of the vowels in the Kor'ān by inventing the present system of notation; and then opened a school of grammar, in which he lectured to all comers.

The Father of the Grammarians was a Baṣri. He had been Judge of Al-Baṣra, having received his appointment from 'Ali in 40. He was not allowed to retain this important post under Mu'āwiya, but he continued to reside at Al-Baṣra until his death in 69. Thus the first School of Grammarians was Baṣri; and its Kūfi rival did not come into existence for nearly 100 years after the death of Abu-l-Aswad. The grammatical pedigree of Šrbiwah and AlFarā, the leading representatives of the 2 Schools, is shown in the accompanying table, where the steps indicate the succession of master and pupil.

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

The names in the main lines are printed in SMALL CAPITALS.

'Alî (k. 40)

(B) Abru-lâswâd (d. 69 or 101)

(B) Yâhîya ibn Ya'mâr (d. 129)

(B) Ibn Abî Ishāk (d. 127)

'Isâ ibn 'Umar

(B) Abru 'Amr ibn Al'Âlâ (b. 70, d. 154)

(B) 'Isâ ibn 'Umar (d. 149)

(B) Alâkhfash (d. 177)

Abû Ja'far arRawwâsî

Yûnûs

Abû Zaid

(K) Abru A'ref arRawwâsî

(B) Alikhâlîl (b. 100, d. 175)

Abû Zaid

Sībawâïh

(B) Abru A'ref

Dâlîn

(B) Sībawâïh (d. 180).

(K) AlKa'sî'î (d. 189)

(K) AlFarrâ (b. 144, d. 207)
The 2 Schools agreed in principle, but differed in practice. They had inherited the same system of grammar from their common predecessors; and for its development they trusted to the same resources, the words and phrases collected by the early Masters from contemporary Arabs reputed to retain the primitive chasteness of speech, and the remains of the classical language preserved in the Kur'ān and in ancient proverbs and poems. "Ṣibawaih," for example, says Ibn Khaldūn, "did not confine himself to the rules of grammar; but "filled his Book with the proverbs of the Arabs, "and with their evidentiary verses and phrases."

The peculiarity of the new School, however, was its uncritical reception of poetry as evidence: Abu-ṭṬayyib says "Poetry at AlKūfa was more abundant and comprehensive than at AlBāṣra; but most of it was forged, "or attributed to poets who had not composed it." The ancient poetry had not yet been collected in Diwāns, and reduced into writing; but was preserved in men's memories, and transmitted by word of mouth. Much of it had perished, having passed away with those who remembered it; and the work of collecting and editing the rest was undertaken by the Rhapsodists, or Professors of Poetry, who flourished mostly at AlKūfa. The most celebrated of these Professors were AlMufaḍḍal ad-Dabbī, Ḥammād ar-Rawīya, and Khalaf al-Aḥmar. The first is allowed to have been a trustworthy authority; and the Bāṣrī Abū Zaid has transmitted much poetry from him. But the other two are denounced by the Bāṣrīs as unscrupulous forgers. Ḥammād was the

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

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1 He must not be confounded with Abu-Ḥasan ʿAlī Ibn AlḤasan, or Ibn AlMubārak, known as AlAḥmar, the Kūfī Grammarian (d. 186 or 194 or 208), pupil of AlKīsāṭ.
ridicule consequent upon an admission of their own ignorance and credulity, rejected his corrections, saying "In our opinion thou wast more trustworthy then than "thou art now"; so that the spurious poetry has remained in their Dīwāns until this day.¹ The Kūfis, therefore, all take from the Baṣris; but the Baṣris refuse to take from the Kūfis, because they hold the Arabs quoted by the Kūfis not to be authorities, and the poetry transmitted by the Kūfis to be open to the objections before mentioned: Abū Ḥātim says "When "I quote anything from the Arabs, I quote it only on "the authority of trustworthy reporters, like Abū Zaid, "AlAsmaʾr, Abū 'Ubaida, and Yūnus; and regard "not the versions of AlKisāʾī, AlAḥmar,² AlFarrā, and "the like". Matters, then, says Abu-Ṭayyib, continued in this state until learning was transported to Baghdād, where the Kūfis obtained the ascendancy over their rivals, and served the kings, who therefore preferred them. From that time, forgetting their scholarship in an unworthy rivalry for distinction at Court, the Grammarians of this School were filled with desire for anomalous versions, and boasted of extraordinary expressions, and vied one with another in licenses, and forsook principles, and relied upon details, so that the science became confused.³ But this unfavourable verdict of Abu-Ṭayyib upon the merits of the Kūf School must be received with caution, as being the verdict of a partisan,⁴ which is evident not only from the tone of his observations, but also from his citing none but
Baṣrīs, like AlAṣma’ī and Abū Ḥātim, as his authorities. In fact the impartial reader of this work will see much reason to conclude that the two Schools differed chiefly in their estimate of the comparative value of theory and practice, the Baṣrīs explaining away by arbitrary assumptions, or rejecting as anomalies or poetic licenses, those examples which conflicted with their theories, while the Kūfīs accommodated their theories to the existing examples. In so empirical a science as grammar the method adopted by the Kūfīs was no doubt the right one; and, accordingly, in many of the disputes between them and their Baṣrī rivals, the judgment of later Grammarians has been recorded in their favour. The two Schools maintained their separate existence till the end of the 3rd, or middle of the 4th century, when they became merged in the new School of Baghdād. The Baṣrī Grammarian and Lexicologist Ibn ʿUtaiba, who, after his retirement from the Judgeship of AdDīnawar, devoted his leisure, until his death in 276, to lecturing at Baghdād, was wont to mix his doctrines with theories transmitted from the Kūfīs. His contemporaries and survivors, the Baṣrī AlMubarrad, who died in 285, and the Kūfī Thaʿlab, who died in 291, may be considered as the last representatives of the two Schools. These two rival Professors resided at Baghdād; and most of their

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

(K) Abū ʿAmr ashShaibānī (d. 206)

(K) ʿAmr Ibn Abī ʿAmr (d. 231)

(K) Thaʿlab (b. 200, d. 291)

(Bd) Abū ʿUmar asZāhid (b. 261, d. 345)

(Bd) ABU-TṬAYYIB (k. 351).
pupils attended the lectures of both Masters. The result was a fusion of doctrines in the next generation of Grammarians, who founded the School of Baghdād. The name of Baṣrī, however, belongs to Ibn Duraid, who was contemporary with AlMubarrad for 62 years, and survived till 321; and is extended by Abu-Ṭayyib to the pupils of AlMubarrad, whom he describes as "Abū Ishāk AzZajjāj, Abū Bakr Ibn AsSarrāj, Mab-ramān, and the oldest of the Masters that we have "met," a phrase that may include AlAkhfash AlAṣghar, Ibn Kaisān, Niftawāh, Ibn Durustawāh, and AsṢūlī; and I have placed Ibn Kaisān and Muḥammad AlYazīdī among the Baṣrīs, the former because he is said to have been more inclined to the doctrine of the Baṣrī School, and the latter because he is classed with his great-grandfather Abū Muḥammad AlYazīdī. But, even with these additions, the ancient Grammarians all passed away by the middle of the 4th century; and learning, says Abu-Ṭayyib, ended with them.

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

1 BW.
2 Ibn AlKhashshāb calls AlḤarīrī a Baṣrī (H. 449); and the modern Grammarians, such as AzZamakhshārī and Ibn Hishām speak of themselves as belonging to the Baṣrī School (vol. I, p. 181, and vol. II, p. 484): but "Baṣrī" in such cases must be taken to mean "Baṣrī by birth or residence or predilection".
3 The Khalīfa Abū Jaʿfar ʿAbd Allāh AlMaṇṣūr Ibn Muḥammad AlKurashi AlHāshimi (b. 93, a. 136, d. 158).
to account for petty items, was notorious for his stinginess, a vice abhorrent to the learned, who have always loved a liberal patron. But the enlightened munificence of his grandson ArRashîd, the Augustus of the Arab Empire, speedily attracted the Grammarians to the court of Baghda'd. The School of AlBašra was represented there by Khalaf AlAḥmar, Abû 'Ubaida, AlAṣma'i, Abû Muḥammad alYazîdî, and Sîbawaih; and that of AlKûfâ by AlMuṣafâdîn ad-Dabbâr, AlKisâî, and his pupils Al-Aḥmar and AlFarrâ. The poet Abû Nuwâs, being told that Abû 'Ubaida and AlAṣma'i had been presented to ArRashîd, shrewdly observed "As for Abû 'Ubaida, if the courtiers give him an opportunity, he will recite to them the tales of the ancients and moderns; but, as for AlAṣma'i, he is a nightingale that will thrill them with his melodies". The jealousies of the rival Professors frequently gave rise to animated controversies, which furnished an agreeable pastime to the scholarly monarch and his dilettanti courtiers. Such was the celebrated dispute between AlKisâî and Sîbawaih, which was held, as some say, at the court of ArRashîd, but, as others say, in the assembly of his minister Yaḥyâ Ibn Khâlid alBarmakî; and which resulted in the discomfiture of the great Bašrî through the unjust verdict of a venal Arab. And similar disputes are recorded as

1 The Khalīfa Abû Ja'far Ḥarûn ArRašîd, son of the Khalīfa Muḥammad AlMaḥdî, alHāshimi alAbbâsî alBaghda'dî (b. 148, a. 170, d. 193).
2 ML. I. 129.
3 Tr. III. 758, Mr. II. 101.
4 See the Note on vol. I, p. 82, l. 4.
5 AlAṣma'i was a great reciter of poetry.
6 See vol. I, p. 763, ll. 9—18 for the subject of the dispute.
7 Abû 'Ali Yaḥyâ Ibn Khâlid alBarmakî was appointed minister by Ḥarûn ArRašîd upon his accession in 170, was disgraced and imprisoned by the Khalīfa in 187, and died suddenly in prison in 190 at the age of 70 or 74 years.
8 H. 449, IKhn. 536, ML. I. 129, HH. II. 156, BW, Mkr. II. 475.
having taken place at the court between AlKisāʾī and AlAṣmaʿī,¹ and between AlKisāʾī and AlYazīdī.² The struggle for ascendency between the two Schools ended in favour of the Kūfis, who, as Abu-ʾṭṬayyib complains, succeeded in engrossing the appointments at court, a result originally due to the overpowering influence of AlKisāʾī. This Grammarian had been tutor to ArRashīd, who retained such a respect for his old master that he used to seat AlKisāʾī and Muḥammad Ibn AlḤasan, the Ḥanāfī Jurist, upon chairs in his presence, and ordered them not to disturb themselves upon his rising.³ AlKisāʾī was now appointed to superintend the education of ArRashīd’s sons, the 2 Crown-Princes AlAmīn and AlMaʾmūn,⁴ with the assistance of his pupil AlAḥmar as tutor to AlAmīn,⁵ and of AlYazīdī as tutor to AlMaʾmūn.⁶ The last Grammarian indeed was a. Baṣrī: but, having been tutor to the children of Yazīd Ibn Manṣūr alḤīmyārī,⁷ grand-uncle of ArRashīd, he already possessed some interest with the Imperial Family, and had attained a position at court in the reign of ArRashīd’s father, the Khalīfa AlMahdī.⁸ AlYazīdī also, notwithstanding his long rivalry with AlKisāʾī, which

¹ ML. I. 64 (about the case of ٥ in the verses cited at vol. II, p. 511) and Mr. I. 278.
² D. 42, 1Kh. No. 809, HH. I. 327, ITB. I. 534.
³ Mr. II. 211.
⁴ HH. I. 86, ITB. I. 534.
⁵ MD. VI. 321.
⁶ 1Kh. No. 809.
⁷ This noble was brother of Arwā, the consort of the Khalīfa AlManṣūr. He was appointed in 152 Governor of ·AlBaṣra, where his acquaintance with AlYazīdī probably commenced; and he died there in 165.
⁸ The Khalīfa Abū ʿAbd Allāh Muḥammad AlMahdī, son of the Khalīfa Abū Jaʿfar ʿAbd Allāh AlManṣūr, alḤāshimi alʿAbbāsī (b. 127, a. 158, d. 169).
dated from the time of AlMahdi,¹ must have known how
to forget his scholastic differences with the powerful Küfr;
for Ibn Khallikân relates that in the days of ArRashîd
these 2 Grammarians used to sit together in one class-
room, giving lessons to the people. In subsequent reigns
AlKisâ’î’s pupil AlFarrà was entrusted by AlMa’mûn²
with the instruction of his 2 sons in grammar; and Al-
Farrá’s pupil Ibn AsSikkit, in an evil hour for himself,
was appointed tutor to the children of AlMutawakkil.³
The Küfr Tha’lab shared with his Baṣrî rival AlMubâr-
rad the office of tutor to the poet-prince ‘Abd Allâh⁴ son
of AlMu’tazz;⁵ and Tha’lab’s pupil Muḥammad alYazîdî,
great-grandson of the original Yazîdî, was tutor to the
children of AlMukṭadîr.⁶ Notwithstanding the presence
of so many generations of Grammarians, however, Bagh-
dâd was not recognized as a seat of learning; but what-
ever learning it contained was held to be imported, at-
tracted by the Khalîfs and their followers: Abû Ḥâtim
says “The people of Baghdâd are the rabble of the
“Khalîfa’s army: it does not contain any trustworthy
“authority on the speech of the Arabs, nor any ap-
“proved reporter; and, if any of them makes an asser-

¹ IKhn. 637.
² The Khalîfa Abû’l’Abbâs, and Abû Ja’far, ‘Abd Allâh ALMa’mûn,
son of the Khalîfa Hârûn ARâshîd, alHâshîmî al’Abbâsî alBaghdâdî
(b. 170, a. 198, d. 218).
³ The Khalîfa Abû-IFAḍl Ja’far ALMutawakkîl ‘ala-llâh, son of the
Khalîfa Muḥammad ALMu’tazî bi-llâh, alHâshîmî al’Abbâsî alBaghdâdî
(b. 205 or 207, a. 232, k. 247). This feroceous tyrant caused Ibn
AsSikkit to be trampled to death by the Turkish body-guard because
he refused to declare that his 2 pupils, AlMu’tazz and AlMu’ayyad, sons
of ALMutawakkîl, were dearer to him than the 2 sainte youths, Al-
Ḥasan and AlHuṣain, sons of ‘Alî.
⁴ See the Note on vol. I, p. 82, l. 4.
⁵ The Khalîfa Abû ‘Abd Allâh Muḥammad, or, as is said, AzZubair,
ALMu’tazz bi-llâh, son of the Khalîfa Ja’far ALMutawakkîl ‘ala-llâh,
alHâshîmî al’Abbâsî alBaghdâdî (b. 232, a. 252, k. 255).
⁶ The Khalîfa Abû-IFAḍl Ja’far ALMukṭadîr bi-llâh, son of the Kha-
lîfa Aḥmad ALMu’tapid bi-llâh, alHâshîmî Al’Abbâsî AlBaghdâdî (b.
282, a. 295, k. 320).
tion, you will see him confused, full of prolixity, 
verbosity, and arrogance": and Abu-Ṭayyib adds 
"The case in this our time is double as bad as Abū Ḥā-
tim makes known". Abu-Ṭayyib indeed does not 
condescend to acknowledge the existence of the modern 
School then rising at Baghdād; but either includes its 
members among the Başrīs,\(^1\) or refuses to recognize 
them as authorities. Thus he speaks of AlAkhfash al-
Aṣghar as "The Akhfash of yesterday," and describes 
AlAmbārī and his pupils as mere "quoters of the 
"authors of books, not to be mentioned with those that 
"we have mentioned". But the truth appears to be 
that, with the exception of the long-lived Ibn Duraid, 
who was a survivor of the Başrī School,\(^2\) the successors 
of AlMubarrad and Thaʿlab should be called Baghdādis, 
because they not only resided and lectured at Baghdād, 
but there taught a new doctrine compounded from the 
doctrines of the 2 old Schools.

The object of our author AsSuyūtī being to exhibit 
the regular transmission of grammatical knowledge from 
the classical age to modern times, he does not carry his 
classification of the Grammarians beyond the founders 
of the modern School at Baghdād. I need only add 
that the other modern Schools, such as those of Egypt, 
the West,\(^3\) and Spain, were branches of the Baghdādr 
School.

The works of the ancient Grammarians, though con-
stantly referred to as authorities, have, in the gradual de-
velopment of grammatical science, long been superseded

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

Azzamakhsharî, “the Pride of Khuwārazm,”\(^4\) was
born in 467 at Zamakhshar, a town of that province;
and studied grammar under Abû Muḍar Maḥmūd\(^5\) al-
Iṣbahānî, a celebrated Grammarians and Lexicologist,
who introduced the Muʿtazīlī heresy into Khuwārazm,
where it was embraced by numerous converts, including
his illustrious pupil. Azzamakhsharî was a universal
genius, being equally distinguished as a Grammarian,
Lexicologist, Commentator, Traditionist, Geographer,
Moralist, and Rhetorician. He was also somewhat of a
poet, and had a fancy for illustrating his comments in the
Kashšāf by his own verses. Whenever, says Muḥibb
ad-Dīn Eḥendī, he cites a verse as by “one of them,”
he means himself.\(^6\) He perfected his knowledge of the
Arabic language by extensive travels in Arabia; and
resided so long at the Holy City of Makka that he was

\(^1\) 467—761.
\(^2\) Their peculiar merit, according to Ibn Khaldūn, consists in their
abridgment of the controversies, and excision of the repetitions, found
in the works of the ancients (IKhld. vol. I, part III, p. 282).
\(^3\) The Shaikh Muṣliḥ ad-Dīn Saʿdī Ibn ʿAbd Allāh ashShtrāzī was
born in 571 or 580; composed the Gulistan, from the 5th Chapter of
which this incident is taken, in 656; and died in 690 or 691.
\(^4\) BW.
\(^5\) Maḥmūd (BW): Mansūr (IKhu. No. 721, MAB. III. 17).
\(^6\) N. 215.
honored with the appellation of "Neighbour of God." He composed his larger grammar the *Mufassal* in 513—515, and his great commentary the *Kashshāf* in 526—528. He visited Baghdād in 533; and there made the acquaintance of the leading Baghdādī masters, Ibn Ash-Shajari, AlJawālīkī, and Ibn AlKhashshāb, and their youthful pupils AlKamāl Ibn AlAmbārī and Tāj AdDīn alKindī. The last scholar relates that AzZamakhshārī, notwithstanding his vast learning, had not received his knowledge of lexicology in the regular manner by oral transmission from some recognized Master; and that he therefore took advantage of his stay in Baghdād to qualify himself in this subject by taking lessons from AlJawālīkī, and obtaining from this Professor a diploma authorizing him to teach it. He died in 538 AlJurjāniya, the capital of his native province Khuwārazm.

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

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

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

1 In 639 (ISb. Class VI, article ‘Abd Al‘Azīz Ibn ‘Abd AsSulām; Syt. II. 98): in 638 (MAR. III. 177). The FW (vol. I, p. 366) in the Life of ‘Abd Al‘Azz neither gives the date, nor mentions IH.
2 Ibn Khallikān was a Shāfi‘ī.
3 About 13 days (BW): about 3 days (Mkr).
pupil Ibn 'Amrūn at Aleppo. He lectured for a long time in the last city; and then returned to Damascus, where he became the Head of the 'Adilīya Foundation, being the Principal of the College, and the Minister of the Memorial Chapel. In this congenial appointment he continued his researches; and composed his numerous works, among which may be mentioned the large metrical treatise called AlKāfiya ash-Shāfiya with a commentary, its abridgment called the Khulāṣa or Alfiya, which, says Ḥājjī Khalīfa, is as celebrated in the countries of the Arabs1 as the Kāfiya of Ibn AlḤājib is elsewhere,2 the Lāmiyāt alAfāl, and the Tushil al-Fawāʾid with a commentary. He was so highly respected for his learning that, when he performed divine service at the ‘Adilīya Chapel, Ibn Khallikān, who then held the dignified post of Chief Justice of Damascus,3 used to conduct him to his residence as a mark of honor. He devoted himself exclusively to grammar and the cognate branches of philology; and, with the conceit common in a specialist, was wont to disparage the attainments of his 2 predecessors, saying that Ibn AlḤājib had taken his grammar from the Author of the Mufassal, and that the grammar of the Author of the Mufassal was “very small things”. He was profoundly versed in the Kurān and in tradition, and possessed a marvellous memory for Arabic poetry. But these branches of knowledge were with him merely ancillary to his favorite science of grammar, in which they were utilized for evidence and illustration. He originated the practice, afterwards adopted by Ibn Hishām, of exemplifying every proposition of grammar, if possible,

1 Arabia, Syria, Egypt, etc, wherever Arabic is spoken.
2 Persia, India, etc.
3 Ibn Khallikān held this appointment from 659 to 669, and again, after Ibn Mālik’s death, from 677 to 680.
by a text from the Kur'ān; if no appropriate text were forthcoming, then by a passage from tradition; and, if no convenient tradition could be found, then by a verse from the poets. He visited Cairo, possibly to see his old pupil Ibn AnNaḥḥās; and then returned to Damascus, where he died in 672. He retained his passion for learning to the last; and committed 8 evidentiary verses to memory on the very day of his death.

The system of grammar elaborated by Ibn Mālik, and the vast stock of quotations with which his industry and erudition had enriched it, became the inheritance of the Egyptian Grammarians, to whom they were transmitted by his pupil Ibn AnNaḥḥās. This Grammarian was born at Aleppo in 627; and studied there under Ibn Yaʿīsh and Ibn ʿAmrūn, and at Damascus under AlAndalusī, Ibn Mālik, and other masters. He emigrated to Egypt after the destruction of his native city in 658 by the Tartar hordes of Hūlākū Khān; and took up his residence at Cairo, where he lectured until his death in 698. The ablest of his pupils, Abū Ḥayyān, “the Master of the world in syntax and etymology”,¹ was born in 654 at Gharnāṭa, a city in Spain. Having studied grammar under Ibn ArRabī’, Ibn Aḍ-Ḍāʿī’, and other Spanish masters, he quitted his native country in 679 to travel in pursuit of learning; and, after having visited Africa, Egypt, and Arabia, he at length settled at Cairo, where he frequented the lectures of Ibn AnNaḥḥās. He boasted of having received instruction in grammar, lexicology, tradition, exegesis, reading, and philology from no less than 450 masters in Spain, Africa, Alexandria, Cairo, and the Ḥijāz. The most celebrated of these, besides the three above named, were the Spanish Lexicologist ArRāḍī ashShā-
ṭībr, who had imported into Cairo all the learning of the Andalusian school; the eclectic Philologist Ash-Sharaf Ad-Dimyāṭ, who had taken his grammar from Ibn Al-Ḥājib at Cairo and Ibn ‘Amrūn at Aleppo, and his lexicology from As-Saghānī at Baghādād; and the Egyptian Grammarian Ibn Al-Munayyir, who had been a pupil of Ibn Al-Ḥājib, and was then Professor of Grammar at Alexandria, where his vast and varied erudition made him renowned as the "Pride of Egypt." ʿAbū Ḥayyān eventually succeeded his master Ibn An-Nahḥās in the chair of exegesis and tradition at the Ṭūlūnī Cathedral and the Mansūriyya Dome; and he lectured on reading at the Al-Ḥmar Cathedral. He claimed to be the only living Grammarian in Egypt, Syria, Al-ʾIrāq, Al-Yaman, and the East, qualified to transmit by word of mouth the whole Book of Sībawayh, as similarly transmitted by an unbroken succession of Grammarians\(^1\) beginning with the great Author himself.

\(^1\) See the accompanying Table.
GRAMMATICAL PEDIGREE OF ABU ḤAYYĀN.

(B) Sbawaih (d. 180)
[See the Table at p. VII]
(B) AlAkhsash alAusaṭ (d. 211)

(B) AlJarṣī (d. 225)
AlMubarrad

(B) AlMāzīnī (d. 249)
(B) AlMubarrad (b. 210, d. 285)
(B) Ibn AsSarrāj (d. 316)
(Bd) ArRummānī (b. 296, d. 384)
(Bd) ArRākīfī (b. 345, d. 415)
(Bd) Ibn Barhān (d. 456)
(Bd) Ibn AdDabbās (b. 431, d. 500)
(Bd) Sībṭ AlKhayyāt (b. 464, d. 541)
(Bd) Tāj adDīn alKindī (b. 520, d. 613)
(A) AlAndalusī (b. 575, d. 661)
(M) Ibn AnNaḥḥās (b. 627, d. 698)
(M) Abū Ḥayyān (b. 654, d. 745)
He had but a poor opinion of Ibn AlHajib, whose Kāfīya, he declared, was "the grammar of lawyers," meaning, no doubt, that it was characterized by that petty and futile verbal criticism with which lawyers are often reproached under the names of "quibbling" and "hair-splitting"; and he encouraged his pupils to study the works of Ibn Mālik, the use of which he facilitated by the composition of several commentaries. He carried his admiration for this master so far that he even made a point of refusing to let any student read with him except in the Book of Sbawaih or the Tashīl of Ibn Mālik. He died at Cairo in 745, leaving his favorite pupil Ibn 'Aqlī to continue the development of Ibn Mālik's system of grammar. Ibn 'Aqlī was born in 698, and studied for 12 years under Abū Ḥayyān, who was one day heard to say "There is not beneath the expanse of heaven a better Grammarian than Ibn 'Aqlī". He succeeded his master as Professor of Exegesis at the Tulunī Cathedral, and he lectured at various other educational institutions. Like many of the learned, he was a Judge; and, after having presided over the subordinate tribunals of the Bāb alFutūh, or Gate of Victories, and of Miṣr al'Atīka, or Old Cairo, he was elevated for a short period to the supreme dignity of Chief Justice. He died at Cairo in 769.

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

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1 BW, DM. II. 199.
2 80 days (BW, Syt. II. 103).
3 In 749 (LSh. Class VII, article 'Abd Allāsīs Ibn Muḥammad): in 759 (Syt. II. 103).
dria in 546, and who was then Professor of this subject at the Azhar Cathedral in Cairo. He heard Abu Ḥayyān lecture upon the Divān of Zuhair Ibn Abl Sulmā; but did not regularly join the classes of this master, whose opinions he used afterwards to criticize and controvert with extreme severity. He attended the course of AtTāj AtTabrīzī, a foreign Encyclopaedist, who lectured on grammar and various other sciences at Cairo. And he read the whole Commentary upon the Ishāra fi-әnNaḥw, except the last leaf, with its learned author Tāj adDīn AlFākihānī, a Grammarian belonging to the school established at Alexandria by Ibn AlḤāǰīb shortly before his death in 646. But his favorite master was AshShihāb ‘Abd AlLaṭīf Ibn AlMuraḥḥil, Professor of Grammar at the Cathedral of AlḤākim, whom he used to extol as superior to Abu Ḥayyān and others, "attributing the name in his time to Abu Ḥayyān, but the profit to Ibn AlMuraḥḥil." He had a natural talent for grammar, which enabled him, says AsSuyūṭī, to surpass not only his contemporaries, but even the old Masters. He was distinguished, adds the same author, by his original observations, subtle disquisitions, marvellous emendations, exhaustive criticism; and superabundant information. A characteristic specimen of his style is presented by his Commentary on the Bānat Suʿād, which, according to Ḥājī Khalīfa, was finished by him on the 23 Rajab 756. In Dhu-lKaʿda of the same year, during his 2nd visit to the Holy City, he commenced his masterpiece, the Mughni-lLabīb, which he completed in Rajab, apparently of the following year. This work raised him to the highest pinnacle

2 BW.
3 ML. I. 4, II. 420.
of fame as a Grammarian: Ibn Khaldūn says "We "ceased not, when we were in the West, to hear that "in Egypt had appeared a Professor of Arabic called "Ibn Hishām, a greater Grammarian than Sibawaih". He died in 761, after having augmented the science of grammar by one third.¹

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

The obscurity of a text-book offered no impediment to its employment by an Oriental student. The method

¹ MAÎ. I. 7.
of instruction in the East was essentially oral. It originally consisted in dictation:—the Professor delivered to his class a series of short, disconnected observations, very much in the style of the *Durrat al-Ghawwās*, intended to revive obsolete classical expressions, or correct vulgar colloquial errors; while his lessons were taken down in writing by his pupils, who afterwards committed them to memory. The Professor was expected to answer the questions, and meet the objections of all comers; and a favorite device of jealous rivals or ambitious pupils, who desired to oust a popular Professor from his chair, was to confute him publicly in his class. Thus the Baṣrī Grammarian AlJarmī, at the commencement of his lectures in Baghdad, successfully retaliated upon his old master AlAsmaʿī a malicious attempt to draw away his class by posing him with an insidious catch-question; and the Küftī Lexicologist Ibn AsSikkīt, while still a young man, twice silenced the veteran Philologist AlLihyānī, who was so mortified by his second defeat that he abruptly closed his lectures. When books were employed, the pupils read out a passage, which was then orally expounded by the Professor. The sententious phrases of the *Kāfiya* and the jingling rhymes of the *Alfiya* were designed by their authors as aids to the memory of the pupil, to whom they recalled not only the bare rules of his text-book, but the ample comments

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1 The last Professor that practised this method of instruction was AzZajjājī, who died in 333. AsSuyūţī made an attempt to revive the practice in 872; but it was frustrated by the students’ indifference and want of memory (Mr. II. 163).

2 Under the heading Lesson dictated by our Professor—at the Cathedral of —on the day of—(Mr. II. 162).

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

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

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

\(^{2}\) See the Note on vol. I, p. 267, l. 19.
'Aqil, the Commentator of Ibn Mālik, derived part of his learning from the school of Ibn AlḤajib, and was a contemporary, fellow-citizen, and fellow-pupil of Ibn Hishām.\textsuperscript{1}

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

The details of ArRaḍī's life are unfortunately wanting\textsuperscript{2}. He finished his great commentary upon the Kāfiya in 683

\textsuperscript{1} See the accompanying Table.
\textsuperscript{2} I am not acquainted even with his name (BW).
according to the concurrent statements of AsSuyūṭī, Ḥājjī Khalīfa, and the author of the *Amal al-Āmil fi 'Ulamā Jabal 'Āmil; but in 686 according to his own statement, as given in all 3 editions of the work. The former date is probably correct; because his commentary upon the *Shāfi'ya, as appears from its preface, was composed in the interval between the completion of his commentary upon the *Kāfi'ya and his death, which took place in 686.

He enjoys the highest reputation as a critic, and is frequently cited by later Grammarians as equal in authority to Ibn Hishām. His magnificent work upon the *Kāfi'ya is pronounced by AsSuyūṭī to be almost unequalled in grammatical literature as a comprehensive and critical commentary; and the popular exposition of AlJāmī, composed, as the author says in his preface, for the use of his "precious child Dīyā ad-Dīn Yūsuf", and universally adopted in modern times as the text book for Indian students, is a mere epitome of ArRaḍī's work, to which it stands in the same position as the commentary of AlBaiḍāwī upon the *Kūr'ān to its great prototype the *Kashshāf of AzZamakhsharī. A comparison of passages shows that ArRaḍī is the author cited by that name in various articles of Lane's Arabic Dictionary; but this scholar seems to have confounded him with the Hispano-Egyptian Lexicologist ArRaḍī ashShāṭībī.

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

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

The biography of Ibn ‘Aḵīl has been already sketched:\(^4\) and it only remains to add that his commentary upon the Alfiyā is essentially a student’s manual, clear, accurate, and sufficiently comprehensive, but wanting in the originality and breadth that distinguish the masterly composition of ArRādī.

As for the later Commentators, they are mere compilers and adapters, who borrow their information and ideas from all the Masters indifferently: AlUshmūnṭ, for instance, pads his commentary upon the Alfiyā with whole articles extracted bodily from the Mughni-llahīb.

The other grammars, and the treatises on lexicology and philology, used as materials for this work, are only occasional authorities, being monographs on particular branches of those subjects, like the Faṣiḥ of Tha‘lab, the Lexicological Tracts of Ibn Duraid upon the Description of the Saddle and Bridle and of Clouds and Rain, the Talkib al-Kawāfī of Ibn Kaisān, the Mu‘arrab of Al-Jawālīṭī, and the I‘rāb ‘an Kawāfīd al-I‘rāb of Ibn Hisḥām; or mere supra-commentaries, like the Glosses of

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\(^1\) Mkr. I. 616.  
\(^2\) Mkr. I. 616.  
\(^3\) ISb. class VI.  
\(^4\) P. xxiv. above.
AlKhidrî, AṣṢabbān, AlʿAdawi, and Ya-Sîn upon the Commentaries of Ibn ʿAṣīl, AlUshmûnî, Ibn Hîshâm, and AlFâkihî; or not directly connected with grammar, like the Kâmîl of AlMubarrad, the Maḥâmul and Dur- rat alGhawwâq of AlHarrî, the Kâmûs of AlFirûzâbâdî, and the Kashshâf lîstilâhât alFunûn of the Shaikh Muḥammad ʿAlî; or not completely procurable, like the Book of Sîbawaih, the Mulḥût alIrāb of AlHarrî, the Anmûdhaj of AzZamakhshârî with the commentary of AlArbâlî, the Insâf of AlKamâl Ibn AlÂmbârî, and the Miṣbâb of AlMuṭarrîzî.

The object of the Grammarians being to demonstrate the classical usage, they endeavour to support every proposition and illustrate every rule by one or more evidentiary examples taken from the classical language. These examples consist of texts from the Kurʾân, passages from tradition, proverbs, phrases transmitted by the learned from the Arabs of the desert, and verses from the poets. Even when cited in full, these examples are often difficult to understand from some obscurity of allusion, peculiarity of construction, or want of context. This difficulty, of course, was not often felt by the native Grammarians, whose general education comprised a thorough grounding in the Kurʾân and tradition, and whose special training had made them familiar with the usual examples; but even they were sometimes puzzled by a strange verse. Thus ʿIsâ Ibn ʿUmar confessed his inability to understand the verse of Umayya Ibn Abi-Ṣâlt cited in the Note on vol. II, p. 574, l. 12, being perplexed by an allusion to an obsolete practice of the ancient Arabs; and Ibn Jinnî broke down in parsing the verse of ʿAbû Nuwâs cited at vol. I, p. 82, being embarrassed by an unusual construction; while even Ibn Hîshâm was compelled to reserve his opinion upon the
verse of Ḥassān Ibn Thābit cited at vol. II, p 447, until he should come across the preceding verses. The difficulty experienced by European scholars\(^1\) in understanding these examples is greatly enhanced by the tendency of Grammarians to save themselves trouble by abridging the quotations to a few catch-words, like أرسل بهاء على عراق, which form a fragment of a verse by Labīd cited at vol. II, p. 257. These words, for instance, cannot be translated into English with any certainty of correctness until the exponents of the 2 pronouns\(^2\) and the position of the proposition in the sentence\(^3\) are known; and probably no amount of general scholarship will enable a reader unacquainted with this particular example to divine that the poet is describing how a wild he-ass let his troop of she-asses go down to the water in a crowd. And not only must an example be understood, but its degree of authority must be determined. A text from the Kur'ān, as being the very word of God, delivered in the purest dialect of the Arabs, according to the theory of direct verbal inspiration inculcated by Muslim theologians, is of necessity infallible. A passage from tradition, if it be the word of the Prophet, is universally accepted as conclusive evidence; and, if it be the word of a Companion, is generally so received,\(^4\) while some hypercritical purists affect to consider the Companions as liable to the suspicion of solemism.\(^5\) A proverb, if it date from heathen times, is admittedly excellent evidence of classical usage. But a saying transmitted by a Grammarian or Lexicologist from an Arab of the desert varies in authority with the antiquity of its transmitter,

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\(^1\) See the Notes on vol. II, p. 332, l. 7 and p. 681, l. 1.
\(^3\) See vol. I, pp. V—XXI.
\(^4\) See p. II above.
a saying transmitted by Ibn Hishām,\footnote{See the Note on \textit{vol. II}, p. 12, l. 3.} for instance, not being nearly so authoritative as one transmitted by Al-Akhfash al-Akbar.\footnote{See \textit{vol. I}, p. 158.} And, when the example is a reading of a text from the \textit{Kur'ān} or a verse from a poet, not only must the antiquity of the author be considered, but also his personal reputation among the Readers or Poets of his time.\footnote{See the Notes on \textit{vol. II}, p. 562, l. 19 and \textit{vol. I}, p. 82, l. 4, for the classification of the Readers and Poets.} Thus for the full appreciation of an example in verse the following accessories are requisite:—the complete text of the verse, so much of its context as is necessary to exhibit the syntactical position of its words, a description of its subject, an explanation of its peculiarities of meaning and construction, the name of its author, and his rank among poets:\footnote{See the Preface to the \textit{SM}, pp. 2–3.} and, with some exceptions, similar accessories are requisite in the case of examples in prose. The Grammarians, however, generally omit the whole of these requisites except the bare text of the examples, and often do not give that in full, because their works are intended to be read with masters whose oral instruction will supply the deficiencies of the books; and, although the Commentators and Glossographers sometimes explain the examples cited by their Authors, they commonly leave their own examples unexplained. It has therefore been necessary to have recourse to a large number of works not immediately connected with grammar, like the Commentaries of AzZamakhsharī and Al-Baidāwī upon the \textit{Kur'ān}; the \textit{Iltān} of AsSuyūṭī upon the Exegesis of the Sacred Text; the Commentaries of Shu'la and 'Alī Al-Kāri upon the \textit{Hirz al-Amānāz}, a metrical treatise upon Reading; the \textit{Ṣaḥīḥs} of Al-Bukhārī and Muslim, the latter with the Commen-
tary of AnNawawî, upon Tradition; the Collection of Proverbs by AlMaidânî; the Fawâ'id of Al'Ainî, the Jāmi' ashShawâhid of Mullâ Muḥammad Bâkîr, and the Glosses of 'Abd Al'Azîz alKâshi, Muḥibb adDîn Effendî, AlJarjâwî, AsSuyûtî, Fâkhî adDîn alKhûwârazmî, and the Maulavi 'Abd arRahîm upon the evidentiary verses cited in the Mufassîl, the Kashshâf, the Commentary of Ibn 'AÏl, the Mughni-l-Labîh, the ʿİdâḥ ʿî-lMaʿâni, and the Commentary of AlJâmi'; the Kitâb AlAgahânî, or Book of Songs, by AlIshâbahâni; the Diwâns of the 6 Ancient Poets, of Ḥâim atṬâr, of AnNâbigha adhDhibyânî, of ʿAlkama, of Imra alKâis, of Lahdî, of ʿAlî, of AlFarazdâk, and of Abû Nuwâs; the Exposition of the Muʿallaqât; the Commentaries of AtTabrîzî upon the Ḥamâsa, of AsSukkarî upon the Diwân of the Hudhâlîs, of Ibn Hishâm upon the Bânat Suʿâd, and of the Wazîr Abû Bakr, AlYazîdî, Ibn AsSikkît, AsSukkarî, and AlWâhidî upon the Diwâns of AnNâbigha adhDhibyânî, AlHâdîra, 'Urwa Ibn AlWard, Ṭâhmân, and AlMutânabbi; the Histories of Ibn Kûtaiba, AtṬabarî AlMasûdî, Ibn AlAthîr, Abu-lFîdâ, Ibn Khâldûn, Ibn Taghri Bardî, AsSuyûtî, AdDiyyârbakrî, and AlMakkârî; the Commentary of Ibn Badrûn upon the Historical Poem of Ibn ʿAbdûn; the Book of Religious and Philosophical Sects by AshShâhrastânî; the Biographies of the Prophet by Ibn Hishâm and Abu-lFîdâ, of the Companions by Ibn AlAthîr and Ibn Ḥajar, of Eminent Personages by Ibn Khâkân, AnNawawî, Ibn Khallikân, and Fâkhî adDîn alHâlabî, of the Traditionists by Ibn Ḥajar, of the Shâfi'îs by Ibn AsSukrî, of the Rememberers of the Kur'ân by AdhDhahabî, of the Commentators by AsSuyûtî, and of the Lexicologists and Grammarians by the same Author; the Treatises on Personal and Relative Proper Names by Ibn Ḥâbîb, Ibn Duraid, Ibn AlKâiswa-
rāṣī, AdhDhahabī, and Assuyūṭī; the Travels of Ibn Jubair; the *Hayāt alHayawān*, or Animal Life, of Ad-Damīrī; the Geographical Dictionaries of AlBakrī, Az-Zaḥmakhsharī, Yākūt, and Šafraddīn; the *Muzhir* of Assuyūṭī upon the Science of Lexicography; and the Bibliographical Lexicon of Ḥajīr Khalīfa.

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

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

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

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

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

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

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

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

This work follows the arrangement of the مفسق،
representing each اسم of the original by a Part, each مفت
by a Chapter, and each فصل by a Section; and therefore
consists of an Introduction and 4 Parts.¹ The Intro-
ductive section of the مفسق describes the simple
parts of speech and their combination into the sentence
and proposition; and the 4 Parts describe the noun, verb,
particle, and processes (chiefly etymological) common to
two or more parts of speech. I have expanded the
Introduction by inserting a description of the operative,
a summary of the rules upon the syntactical place of
the proposition in the sentence,² and on account of the
rhetorical figures commonly mentioned by Gramma-
rarians and Commentators. The last is a novel feature
in an Arabic Grammar; but its utility will, I hope, be
recognized.

¹ Part II on the Verb and Part III on the Particle were published
in 1880.
² The knowledge of these rules is the key to Arabic syntax.
The arrangement adopted in the *Mufassal* sometimes appears to produce an inversion of the natural order of subjects. Thus the pronunciation of the letters, which would occupy the first chapter in an European grammar, is postponed till the last in the *Mufassal*, because it is regarded as subsidiary to the theory of incorporation, which, being a process common to all 3 parts of speech, is relegated to the 4th Part. Similarly the conjugation of the Preterite Verb, which might naturally be looked for in Part II. under the Preterite, will be found in Part I. under the Pronoun, because the variations of the Preterite are regarded as due to variations of its pronominal agent. It must be remembered, however, that Az Zamakhshari, like other Native Grammarians, professes to write for students who are already familiar with colloquial Arabic, and need only instruction in the niceties of the classical language; whereas the European Grammarian composes and arranges his book upon the assumption that his readers are totally ignorant of Arabic, and require their instruction to begin at the first letter of the alphabet. It follows that the present work is not adapted for the mere beginner, unless he be assisted by a master, as is the practice in India, where the learner, before he can construe a line, plunges, with the assistance of his Maulavi, into the commentary of Mullā Jāmī upon the *Kāfiya* of Ibn AlHājib. No great preliminary acquaintance with the subject, however, will be found necessary: familiarity with the character and knowledge of the declensions and conjugations will probably suffice.

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

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

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

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

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

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

3rd February, 1883.
NOTICE.

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

M. S. HOWELL.

The 5th March, 1883.
ADDITIONS AND CORRECTIONS.

Introduction, p. xix, l. 8. Read ١٩٤. "

" p. xli, l. 1. By A1A'shâ (Mb).

Notes, p. 24A, l. 10. Read "Ibn AlMulawwiḥ [or Ibn Mu‘ādh al‘Āmirī]."

" p. 29A, l. 1. Read "{194 (HH) or} 195 ".

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

" p. 49A, l. 7. The Author of the Basîṭ is Ḍiyā adDIn Ibn Al'Ijl. He is much quoted by AH and his followers; but I have not met with any life of him (BW in the Index, article ٢).
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 AlAstarbādī (MI, p. 58) or AlAstarbādī (NW, p. 682, IKhn, p. 477, LL, p. 12) for AlAstarbādī, and AtTibrīz (MI, p. 197, Dh, p. 68, LL, p. 51) for AtTibrīz, are commonly omitted.

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

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

When Abū Ubaid uses ABU 'AMR alone he means AĀSh; but, when the GG use it, they mean IAl: when the BB use ABU-L'ABBĀS alone, they mean Mb; but, when the KK use it, they mean Th: and, when ALAKHĀSH is used alone in grammars, it is ALAUsāṭ (MR. II. 229). Wherever ALHĀSAN occurs unrestrictedly in the MF, it is HB (NW. 210). It is said that, wherever the words "And the Kūfī says" occur in the Book of S, he means AJR (MR. II. 201). Whenever AL. AHRĀMAR is mentioned without restriction in the Jam' alJawāmi', [a grammar by Syt (HKh),] it is Ahmr (BW).

*A. The Commentary of Nūr ad-Dīn Abu-l-Ḥasan 'Alī Ibn Muḥammad ALUŚHMŪNĪ ash-Shāfī'ī (d. about 900) upon the IM, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale, and latterly from the edition printed in Egypt with the Gloss of Sn..
*AA. The Commentary of Jamāl ad-Dīn Muḥammad Ibn Shams ad-Dīn ʿAbd al-Ghānī al-ʿArḍābīlī upon the Z, cited from an extract printed by De Saécy in his Anthologie Grammaticale.

AAA. Abū Ḥamīd al-Ḥasan Ibn ʿAbd Allāh al-ʿAskarī, of ʿAskar Mukram, the Lexicologist and Philologist (b. 293, d. 382 or 387).

AAD. The Follower Abu-l-ʿAswād Zālim Ibn ʿAmr, or ʿAmr Ibn Suhayl, ad-Dīlī or ad-Duʿālī al-Baṣrī, ʿAlī of al-Baṣra, the Companion and Pupil of the Khalīfa ʿAlī (k. 40), and the Father of the Grammarians (d. 69 or 101).

AAGh. Abū ʿAbd Allāh Muḥammad Ibn ʿAlī Ibn ʿUmar al-Ghassānī, known as Ibn al-ʿArabī, the Grammarian and Reader (b. 682, d. 748).

*AAK. The Commentary of the Shaikh Nur ad-Dīn Abu-l-Ḥasan ʿAlī Ibn Sultān Muḥammad, known as al-Kārī, al-Makkī al-Harawi (d. 1010 or 1016), upon the Hirz al-Amānī, lithographed at Peshawar with the KM and a Persian Commentary.

AAMr. Abu-l-ʿAlā Aḥmad Ibn ʿAbd Allāh at-Tanūkī al-Maʿarrī, the Lexicologist, Grammarian, and Poet (b. 363 or 366, d. 449).

AAS. Abu-l-ʿAlā ʿSāʿid Ibn al-Ḥasan ar-Rabaʿī al-Baḥdādī, originally of Al-Mausil, the Lexicologist (d. near 410 or in 417).

AASH. Abū ʿAmr Ishāq Ibn Mirār as-Shaibānī, a freedman, the Kūfī Grammarian and Lexicologist (d. 205 or 206 or 210 or 213).

*AAZ. The Glosses (c. 729) of ʿAbd al-ʿAzīz Ibn Abī-l-Ghanbīj al-Kāshī upon the evidentiary verses of the M, cited from a MS.

AB. Muḥibb ad-Dīn Abu-l-Baqr ʿAbd Allāh Ibn Abī ʿAbd Allāh al-Ḥusayn al-Ukbarī by origin, al-Baḥdādī by birth and abode, the Grammarian (b. 538, d. 616).

Abd. Abū Taḥlib Aḥmad Ibn Bakr al-ʿAbdī, the Grammarian and Lexicologist (d. 406), author of a Commentary upon the Ḥāf of F.

ABHlw. Abū Bakr Aḥmad Ibn Muḥammad al-Ḥulwānī, the Grammarian, contemporary with Skr and Rm.

ABIS. Abū Bakr Muḥammad Ibn ʿAbd al-Malik ash-Shantamarī, known as Abū Bakr Ibn As-Sarrāj, the Grammarian (d. 545 or 549 or 550).

*ABk. The Divān of AuNābigha adh-Dhubyānī with the Commentary of the Wazīr Abū Bakr ʿĀṣim Ibn Ayyūb al-Baṭalyuṣṭ, the Grammarian (d. 174 or 194 or 794), printed in the Fdw.
ABUdf. ABU BAKR MUHammad IBN ‘Ali alMiṣRī ALUDFwāT, the Reader, Grammanner, and Commentator (b. 303 or 304 or 305, d. 388).

ABZ. The Kāḍī ABU BAKR MUHammad IBN ALḤASAN A[ZU]BA[RDĪ] al-ANDALUSI al-ISHBIll, the Lexicologist and Grammanner (d. 379 or near 380).

*AF. The Ancient History extracted from the MAB of ‘IMād-ad-DIN ABU-L-FIDĀ’ IMĀR'IL IBN ‘Ali al-AYYūbī (b. 672, d. 732), edited by Fleischer.

AFI. ABU-L-FARAJ ‘Ali IBN ALḪUSAIN al-KURASHI al-UMAWĪ al-IṢBĀHĀNI by origin, al-BAGHDĀDI by education (b. 284, d. 356 or 357), author of the KA.

AFR. ABU-L-FARĪ AL-‘ABBĀS IBN AL-FARAJ AR-RyāSHĪ, the Basīr Grammarian and Lexicologist (b. 257 or 265), called AR-Ryāshi because his father was a slave of Ryāsh a man of Judhām.

*AGh. The Asad al-GHABBA fī ma[rifat aṣ-Sahāba by IATH, printed in Egypt.

AH. The Shaikh AṭHIR ad-DIN ABU ḤAYYĀN MUHammad IBN Yū-SUF al-ANDALŪSI al-GHARNAṬĪ an-NASĪ, the MiṣRĪ Grammarian, Lexicologist, and Reader (b. 654, d. 743 or 745).

AHA. ABU HILĀL al-ḤASAN IBN ‘AbbāD ALLĀH al-AṢKĀRĪ, of ‘ASKAR Mukram, the Grammarian, Lexicologist, Commentator, and Philologist (d. 395 or after 400).

AHf. The Imām ABU ḤANĪFA an-Nu‘MAṈ IBN THĀBIT al-KUFT, freedman of the Banū Taim AllāH IBN THāLABA in Rabī’a, the Jurist (b. 61 or 70 or 80, d. 150 or 151 or 153).

AHK. The Ḥāfiz ABU-L-ḤASAN ‘AlI IBN IBRĀHIM al-KAZWĪNĪ, known as AL-KĀṬṬĀN, the Traditionist, Commentator, Jurist, Grammarian, and Lexicologist (b. 254, d. 345).


AHm. ABU ḤĀTIM Sahīl IBN MUḤammad AS-SĪJĪSTĀNĪ, the Grammarian and Lexicologist (d. 248 or 250 or 254 or 255).

Ahmr. ABU-LḤASAN ‘AlI IBN ALḤASAN, or IBN AL-MUBĀRĀK, known as AL-ALHAR, the Kuft Grammarian (d. 186 or 194 or 208).

AHS. ‘Alam ad-DIN ABU-LḤASAN ‘AlI IBN MUḤammad al-HAMḌĀNĪ al-MISRĪ AS-SAKHĀWI, the Grammarian, Lexicologist, Commentator, and Reader (b. 558, d. 643), Professor of Reading at the Cathedral of Damascus, and author of a Commentary on the M.
( iv. )

AIAA. AMR IBN AD’I ‘AMR Ishāk ashShaibānī (son of AASh), the Kūfī Grammarian (d. 231).

AIH. The Imām Abū ‘Abd Allāh Aḥmad Ibn Muḥammad Ibn Ḥambal ashShaibānī alMarwāzī alBaghdādī, the Jurist and Traditionist (d. 164, d. 241).

AIM. The Imām Abū-Ḥasan ‘Ali Ibn ‘Abd Allāh asSa’dī, of the Banū Sa’d Ibn Bakr, their freedman, alMadīnī, originally of alMadīna, alBasrī, known as ‘ALI IBN ALMADĪNĪ, the Traditionist (d. 161, d. 234 or 235).

*Aj. The Grammatical Primer known as ALMUQADDAMA ALĀJURRUMMIYA by the Shaikh Abū ‘Abd Allāh Muḥammad Ibn Muḥammad Ibn Dā’ud asṢīnhājī, of the people of Fās, known as IBN ĀJURRUM, the Grammarian and Reader (d. 682, d. 723), edited by Perowne.

AJR. ABU JAFAR Muḥammad Ibn AlḤasan Arkawwāṣī, so called because he had a big head, anNīlī, so called because he used to reside at AnNīl, a town between AlKūfī and Baghdād, the Kūfī Grammarian, the first of the KK who composed a book on grammar.

AK. ABU-LKĀSIM ALFAḍI Ibn Muḥammad alKasabānī alBasrī, the Grammarian (d. 444 or 474).

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

(1) Abu-IKhaṭṭāb ‘Abd Allāhmīd Ibn ‘Abd AlMajīd, a freedman of the people of Hajār, known as ALAKHIPASH alAkbar, the Basrī Grammarian (d. 177).

(2) Abu-IlḤasan Sa’īd Ibn Maṣ‘āda alMuṣjāshīṭ by enfranchisement, alBalkhī, known as ALAKHIPASH alAṣṣaṭ, one of the GG of AlBāṣrah (d. 210 or 211 or 215 or 221).

(3) Abu-IlḤasan ‘Ali Ibn Sulaimān alBaghdādī, known as ALAKHIPASH alAṣghar (d. 315 or 316).

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

AKhzm. Diyā adDīn Abu-lMu’ayyad AlMuwaffak Ibn Aḥmad al-Makki, known as AḤṬAB KHUWĀRzm, the Preacher, Jurist, and Philologist (d. 484, d. 568).

Am. The Shaikh Abu-Ḥajjāj Yaṣūf Ibn Sulaīmān alAndalusī ash-Shantamārī, known as AŁAM‘AM, the Grammarian (d. 410, d. 476).

Amb. Abū Muḥammad AŁKĀSIM Ibn Muḥammad ALAMBARĪ alBaghdādī, the Grammarian (d. 304 or 305).
AMdr. The Shaikh Abu Mūmar Maḥmūd, or Manṣūr, Ibn Jarīr ad-Dabbī aṣṣabāhānt, the Grammarian and Lexicologist (d. 507).

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

AMyd. Abu Muḥammad Yahyā Ibn Al-Mubārak al-'Adawi at-Taimī, freedman of the Banū 'Adī Ibn 'Abd Manāt, known as Al-Yazīdī, al-Baṣrī, the Grammarian, Lexicologist, and Reader (d. 202), called Al-Yazīdī because he was the Companion, and Tutor to the children, of Yazīd Ibn Manṣūr al-Ḥimyarī (d. 165), governor of Al-Baṣrā and Al-Yaman, and maternal uncle of the Khalīfa Al-Mahdī (b. 127, d. 169).

An. 'Alam ad-Dīn Abu Muḥammad Al-Қasīm, or Abu-Ḳasīm Muḥammad, Ibn Aḥmad al-Andalusī al-Mursī al-Ḳurashi, the Grammarian and Reader (b. 575, d. 661), author of a Commentary upon the M.

ANB. Abu Nasr Aḥmad Ibn Ḥātim al-Bāḥili, the Baṣrī Grammarian (d. 220 or 231).

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

As. Abu Saʿīd 'Abd Al-Malik Ibn Abī Bakr 'Āṣim Kuraib, known as Al-Ḳasīmī, al-Bāḥili al-Baṣrī, the Lexicologist and Grammarian (b. 123 or 122, d. 210 or 214 or 215 or 216 or 217).

ASamb. Abu Saʿīd Muḥammad Ibn Al-Ḥasan, or Al-Ḥusayn, Al-AMBĀRĪ, the Grammarian.

ASB. Abu Aḥmad 'Abd As-Salām Ibn Al-Ḥasan al-Baṣrī al-Kirmīṣīnī, the Lexicologist and Philologist (b. 329, d. 405).

ASH. Shibāb ad-Dīn Abu-Ḳasīm 'Abd al-Raḥmān Ibn Ismāʿīl, known as Abu Shāmā, al-Maḳdirī ad-Dimashqī, the Reader and Grammarian (b. 596 or 599, d. 665).

AT. Abu-Ṭayyīb 'Abd Al-Wāḥid Ibn 'Alī al-Ḥalabi, originally of Asʿār Mḥār, but afterwards resident of Aleppo, the Lexicologist (d. in, or after, 350 or b. 351), author of the Marāṭīb an-Naḥwīyīn or an-Nuḥāt, a Treatise on the Grades of the Grammarians.

Ath. Abu-Ḥasan 'All Ibn Al-Mughīra al-Baḥdādī, known as Al-Atīrām, the Baṣrī Grammarian and Lexicologist (d. 230 or 232).

AU. Abu `Ubaīda Maʿmar Ibn Al-Muthannā at-Taimī, of the Taim of Kuraish, their freedman, al-Ḍṣrī, the Lexicologist and Grammarian (b. 108 or 109 or 110 or 111 or 112 or 114, d. 207 or 208 or 209 or 210 or 211 or 213).
A Ud. The Ḳāḍī Abū Ubaid AlḲasim Ibn Sallām alBaghdādi, the Kūfī Grammarian and Shāfi‘ī Jurist (b. 150 or 154, d. 222 or 223 or 224 or 230), freedman of the Aẓīr of Khurāsān, his father having been a Greek slave belonging to a man of Herat.

A UZ. Abū ‘Umar Muḥammad Ibn ‘Abd AlWaḥīd alBāwarī, known as AlMuṭarrīz azZāḥīd, the Baghdadī Lexicologist (b. 261, d. 335 or 344 or 345).

A W. ‘Abd AlWa‘īrīn.

A Y. The Ḳāḍī Abū Yūsuf Yaḥyā Ibn Ibrāhīm alBajālī alAnṣārī alKūfī, the Ḥanafī Jurist (b. 113, d. 182 or 192), descendant of the Companion Sa‘d Ibn Ḥabīs, the confidante of the Banū ‘Amr Ibn ‘Auf alAnṣārī.

A Z. Abū Zaid Sa‘d Ibn Aus alAnṣārī alBaṣrī, the Grammarian and Lexicologist (d. 214 or 115 or 216).

Az. Abū Maṃṣūr Muḥammad Ibn Alḥām alAzḥarī alHara[wī, the Baghdadī Lexicologist (b. 282, d. 370 or 371), author of the Taḥdhīh.

*B. The Commentary of the Ḳāḍī Naṣīr adDīn Abu-Khair, or Abū Sa‘d, ‘Abd Allāh Ibn ‘Umar alBairawī ashShāfi‘ī (d. 685 or 691 or 692) upon the Kur, edited by Fleischer.

B B. Baṣrī Grammarians.

B D. The Shaikh Badr adDīn Abū ‘Abd Allāh Muḥammad Ibn Muḥammad atTā‘ī adDimashqī ashShāfi‘ī, the Grammarian (d. 686), son of IM.

Bdd. Baghdadī Grammarians.

Bbk. Abū Bakr ʿAbd Allāh Ibn AlḤusain alBairawī alNaisabūrī alKhusraujirdī, the Shāfi‘ī Lawyer (b. 384, d. 458).

*Bk. The Muʿjam ma-staʿjam by the Wazīr Abū Ubaid ʿAbd Allāh Ibn ʿAbd AlʿAzīz alBakrī alAndalusi, the Lexicologist and Geographer (d. 487), edited by Wüstenfeld.


*BS. The Commentary (c. 756) of IHsh upon the poem of Kaʿb Ibn Zuhair commencing بَيْنَتُ سُعْدَاءٍ إِلَّا ِذَٰلِكْ, edited by Guidī.

*BW. The Buḥyat alWuʿât fī Ṭabaḵāt alLughawīyn wa-Nuḥāt (c. 871), a Treatise on the Classes of the Lexicologists and Grammarians, by Syt, cited from 3 MSS.
Bz. Abu-Iḥasan Aḥmad Ibn Muḥammad Ibn ‘Abd Allāh Ibn Al-Ḳāsim Ibn Nāṣir Ibn Abī Bazza alMakki, known as AlBazzī (b. 170, d. 240 or 249 or 250 or 255 or 270), the Reporter of Ibn Kathīr one of the Seven Readers.

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

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

*CD. The Commentary of Maulānā the Ḫāḍī Shihāb adDīn Aḥmad Ibn Muḥammad AlKhāfājī alMiṣrī, the Philologist (d. 1069), upon the D, cited from extracts given in the Notes to the latter work.

CK. The Commentary of IM upon his own metrical Grammar called AlKāfīya ashShāfīya.

CM. The Commentary of IH upon the M.

CT. The Commentary of IM upon his own Grammar the Tashīl al-Fawāʾid.

*D. The Durrat alGhawwāṣ by H, edited by Thorbecke.

*DA. The Dīwān of our lord ‘Alt Ibn Abī Ṭālib, printed at Bombay in 1293.

*DH. The Dīwān of the Hudhalis with the Commentary of Skr, transmitted from him by AbHlw, and from the latter by Rm, edited by Kosegarten.

*Dh. The Mushtabih fī Aṣmāʾ arRijāl (c. 723) by the Ḥāfīz Shams adDīn Abū ‘Abd Allāh Muḥammad Ibn Aḥmad atTurkumānī adDimashkī adDhahabī, the Historian and Traditionist (b. 673, d. 748), edited by De Jong.

*DM. The Gloss (c. 1233) of the Shaikh Muṣṭafā Muḥammad ‘Urfa adDasūqī upon the ML.

*Dm. The Commentary of the Shaikh Badr adDīn, or Shams adDīn, Muḥammad Ibn Abī Bakr alKurashi alMakki, known as AdDamāmīnī or Ibn AdDamāmīnī, the Grammarian and Philologist (b. 763, d. 827 or 828), upon the ML, cited from extracts quoted in the DM.

Also the Commentary of the same author upon the Tashīl alFawāʾid etc. of IM, cited from extracts quoted in the Sn.

Dmt. The Ḥāfīz Sharaf adDīn Abū Muḥammad ‘Abd AlMuʿmin
Ibn Khalaf aṭ-Ṭūnī addīmyāṭī ash-Shāḥī, the Jurist, Genealogist, Traditionalist, Grammarian, Lexicologist, and Reader (b. 613, d. 705).


*EM. The Exposition of the Mū'allakāt, edited by Arnold.

F. Abū 'Alī al-Ḥasan Ibn Aḥmad Ibn 'Abd Al-Ghaffār al-Fārisī, also called al-Fāsawī, the Baghdādi Grammarian (b. 288, d. 376 or 377), author of the Ṣāḥib and other works.

*FA. The Fawā'id al-Kalā'id fī Mukhtasar Sharh ash-Shawāhid by the Kādi Badr ad-Dīn Abū Muḥammad Maḥmūd Ibn Aḥmad as-Sa'ūdī al-Ḥanaft, known as al-Aʿnānī, born at 'Ain Ṭāb, the Jurist and Grammarian (b. 762, d. 855), cited from a MS.

*FD. The Commentary of Maulānā Fakhr ad-Dīn al-Khwārīzmi upon the verses of the Ṣafī ad-Maʿānī wa-l-Bayān by the Kādi Jalāl ad-Dīn Abū-Isa Muḥammad Ibn 'Abd ar-Rahmān al-Kazwīnī ash-Shāfī, known as Khāṭeb Dimashkī, the Jurist and Rhetorician (b. 666, d. 737 or 739), cited from the MS of the Asiatic Society of Bengal.

*FDw. The Five Diwāns, printed in Egypt, comprising the Diwān of An-Nabigha adh-Dhubyānī with the Commentary of Aīk; the Diwān of 'Urwa Ibn Al-Ward al-'Absī with the Commentary of Isk; the Diwān of Ḥātim of Ṭayyī, transmitted by Ikīb; the Diwān of 'Alkama; and the Diwān of Al-Farazdāk.

*Fk. The Commentary named Mujīb an-Nidā (c. 924) by Ash-Shihāb Aḥmad Ibn Al-Jamāl 'Abd Allāh al-Fākhīrī upon the KN, printed in Egypt with the Gloss of YS.

Fr. Abū Zakariyyā Yaḥyā Ibn Ziyād al-Aslami, known as al-Farrā, ad-Dailūmi al-Kaft, freedman of the Banū Asad or Banū Mīnkār, the Lexicologist and Grammarian (b. 144, d. 207).

*FW. The Fawā'id al-Wafayāt (c. 754), a supplement to the Wafayāt al-'A'yān or Biographical Dictionary of Ikhn, by Fakhr ad-Dīn Muḥammad Ibn Shākir al-Halabi, the Bibliopolist (d. 764 or 765), edited by N, and printed at Būlāk in 1283.

GG. Grammarians.

Ghaz. Shihāb ad-Dīn Abū-l-Faḍl Muḥammad Ibn Yusuf al-Ghaznawī al-Ḥanaft, resident of Cairo, the Jurist, Reader, and Grammarian (b. 522, d. 599).
*H. The *Maḥāmāt* of the Shaikh Abū Muḥammad Al-Kāsim Ibn 'Alī Al-Harīrī al-Baṣrī al-Ḥarāmī (b. 446, d. 515 or 516) with a selected Commentary, edited by De Sacy.

HB. The Follower Abū Saʿīd Al-Ḥasan Ibn Abī-l-Ḥasan Yaṣār al-Baṣrī, or Al-Biṣrī, al-Anṣārī, their freedman, the Reader (b. 21, d. 110).


*HH. The great Ḥayāt al-Ḥayawān (c. 773), or Animal Life, by the Shaikh Kamāl ad-Dīn Muḥammad Ibn Mūsā Ibn ʿĪsā ad-Damīrī, the Shāfiʿī Jurist (d. 803), printed in Egypt in 1292.

HIDn. Abū Muḥammad Al-Ḥasan Ibn Muḥammad Ibn ‘Alī Ibn Rājā, known as Ibn ad-Dāhī, the Lexicologist (d. 447).

HIM. Abū-Ḥasan Hilāl Ibn al-Muḥsin as-Sābī al-Ḥarrānī, the Philologist (b. 359, d. 448).

*HKh. The Bibliographical Lexicon of Muṣṭafā Ibn ʿAbd Allāh, known as Ḥājjī Khalīfa (d. 1068), edited by Flügel.

Hlw. Abū ʿAbd Allāh Salmān Ibn Abī Ṭālib ʿAbd Allāh an-Nahrawānī, resident of Ṣubabān, known as Al-Hulwānī, the Grammarian, Lexicologist, and Commentator (d. 493 or 494).

*HM. The Mulḥat al-Irāb by H with a Commentary by the Author, cited from an extract printed by De Sacy in his Anthologie Grammaticale.

HR. Abu-Kāsim Ḥamād Ibn Abī Laylā Hurmuz, or Sābūr, or Maisara, ad-Dālamī al-Kūfī, the Rhapsodist (b. 95, d. 155 or 156), freedman of the Banū Bakr Ibn Wā'il, or of the Comparison Muknif Ibn Zaid al-Khail at-Tā'i.

Hr. Abū ʿUbaid Ahmād Ibn Muḥammad al-Abdī al-Harrawī al-Fašānī, the Philologist (d. 401).

HRs. Jamāl ad-Dīn Abū ʿAbd Allāh Muḥammad Ibn Muḥyī-d-Dīn Abī Muḥammad ʿAbd Allāh az-Zanāṭī at-Tilimsānī al-Iskandarānī, known as Ḥārī RAŠHī, the Grammarian of Alexandria (b. 606, d. 680 or 691 or 693).

Hsh. Abū ʿAbd Allāh Ḥishām Ibn Muʿāwiyah al-Kūfī, the Grammarian (d. 209).

*I. The Ibrāb ‘an Kawā'id al-Irāb by Iḥāb, edited by De Sacy, in his Anthologie Grammaticale.

*IA. The Commentary of the Kādi Bahā ad-Dīn Abū Muḥammad
'Abd Allah Ibn 'Abd ArRhāmān alKurāshī alHāshimī al'Aktīf, a descendant of 'Aktīf Ibn Abī Tālib, alHamadhānī by origin, alBalisī alMiṣrī ashShāfī'ī, known as Ibn 'Aktīf, the Grammarian (b. 697 or 698, d. 769), upon the IM, edited by Dieterici.

IAAs. Abū Muḥammad, or Abu-I Ḥasan, 'Abd ArRhāmān Ibn 'Abd Allāh Ibn Abī Bakr 'Āṣim Kuraib, known as Ibn Akhī-l-Asmā'ī (nephew of AlAsma'ī), the Basrī Grammarian and Lexicologist, contemporary with, but younger than ANB.

IAI. Abū Bahr 'Abd Allāh Ibn Abī Isḥāq Yazīd alHadrānī, their freedman, the Grammarian and Reader (d. 127).

IAKh. Muḥammad Ibn Abī-l-Khaṭṭāb, author of the Jamhara Ashʿār alʿArab.

IAI. Abū 'Amr Zabbān Ibn Al'Alā Ibn 'Ammār at-Tamamī alMāzin alBaṣrī, one of the Seven Readers and a Grammarian (b. 65 or 68 or 70, d. 154 or 156 or 157 or 159).

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

IAM. Tha Shaikh Jamāl ad-Dīn Abū 'Abd Allāh Muḥammad Ibn Muḥammad alJalābī, known as Ibn 'Amrūn, the Grammarian (b. 596, d. 649).

IAR. Abu-I Ḥusain 'Ubayd Allāh, or 'Abd Allāh, Ibn Almad, known as Ibn Abī-r-Raḍī, alKurashī alUmawī al'Uthmānī alAndalusī alisbhitī, the Grammarian (b. 599, d. 688), author of a Commentary on the Book of S.

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

IAr. The Kāṭīf Abū Bakr Muḥammad Ibn 'Abd Allāh alMa'āṣīrī alAndalusī alisbhitī, known as Ibn Al'Arabī, the Commentator, Philologist, and Grammarian (b. 468 or 469, d. 543).

IAt. The Kāṭīf Abū Muḥammad 'Abd AlHaḳḳ Ibn Abī Bakr Ghālib alAndalusī alGharnāṭī, known as Ibn 'Aṭīya, the Grammarian, Lexicologist, and Commentator (b. 480 or 481, d. 541 or 546 or 560).

*IAth. The Kāmil at-Tawārīkh by the Shaikh 'Izz ad-Dīn Abu-I Ḥasan 'All Ibn Muḥammad ashShaibānī, known as Ibn AlAthīr alJazari (b. 555, d. 630), edited by Tornberg.
IB. Abu-IKāsim ʿAbbād Al-Wāḥid Ibn ʿAṭī al-Āṣadī al-Ukbarī, known as Ibn Ḍarrān, the Grammārian (d. 456).

*IbD.* The Commentary of Abū Marwān, or Abu-IKāsim, or Abu-IḤusayn, ʿAbbād Al-Malik Ibn ʿAbbād Allāh al-Hāḏramī ash-Shīlībī, known as Ibn Badrūn, the Philologist, upon the Historical Poem of the Wazīr Abū Muḥammad ʿAbbād Al-Majīd Ibn ʿAbbād Allāh al-Fīhrī al-Yābūrī, known as Ibn ʿAbdūn (d. 520 or 529), edited by Dūzy.

IBdh. The Shaikh Abū-IḤasan Ṭāhir Ibn Al-Mad Ibn Bāshādīh, or Bāshādīh, al-Miṣrī al-Jauhari, said to have been originally of Ad-Dalīl, the Grammārian (d. 454 or 469).

IBr. Abū Muḥammad ʿAbbād Allāh Ibn Barārī al-Makdisī by origin, al-Miṣrī, resident of Cairo, the Grammarian and Lexicologist (b. 499, d. 582).

IBsh. The Shaikh Abū-IḤasan, or Abū ʿAbbād Allāh, ʿAlī Ibn Al-Mad al-Anṣārī al-Gharnāṭī, known as Ibn Al-Badāwī, the Grammārian (b. 444, d. 528), called in the KF and DM one of the Westerns.

IBt. Abū ʿAbbād Allāh Muḥammad Ibn Barakāt al-Maṣūdī al-Miṣrī, the Grammārian and Lexicologist (b. 420, d. 520).

*ID.* The Kitāb al-Ishtīkāk by Abū Bakr Muḥammad Ibn Al-Ḥasan Ibn Duraid al-Azīdī, the Čaṣīr Lexicologist and Grammārian (b. 223, d. 321), edited by Wūstefeld.

IDa. The Shaikh Abū-IḤasan ʿAlī Ibn Muḥammad al-Kutāmī al-Andalūsī al-Iṣһībītī, known as Ibn Al-Dāʾīrī, the Grammārian (d. 680), author of a commentary upon the Jumāl of Jīzī.

IDh. Abū Muḥammad ʿAbbād Allāh Ibn Jaʿfar Ibn Durūstawārī al-Fārisī al-Fasawī, the Grammārian (b. 258, d. 347).

IDn. Nāṣir ad-Dīn Abū Muḥammad Saʿīd Ibn Al-Mubārak al-Anṣārī, known as Ibn Ad-Dāhīn, the Baghdādī Grammārian (b. 493 or 494, d. 566 or 569).

IDs. Abu-IKaram Al-Mubārak Ibn Al-Fakhrī, known as Ad-Dabbās or Ibn Ad-Dabbās, the Grammārian and Lexicologist (b. 431 or 448, d. 500).

IDst. The Fākim Abū Saʿīd ʿAbbād Ar-Raḥmān Ibn Muḥammad, known as Ibn Dūṣtī, the Grammārian and Philologist (d. 431), one of the leading Professors of Arabic in Khūrāsān.

IF. Abū-IḤusayn Aḥmad Ibn Fāris al-Kazwīnī, originally of Kazwīn, ar-Rāzī, the Lexicologist and Grammārian (d. 369 or 375 or 390 or 395), author of the Mūjāl.
If. Abu-Ikāsim Ibrāhīm Ibn Muḥammad al-Kurashi az-Zuhri al-Andalusi al-Kurṭubi, known as Alīflīlī or Ibn Alīflīlī, the Grammamian and Lexicologist (b. 352, d. 441).

*IH. The Kāfiya fi-n-Naḥw by the Shaikh Jamāl ad-Din Abū ‘Amr Uthmān Ibn ‘Umar al-Kurdi by origin, al-Miṣrī al-Asnāʾi by birth, al-Maliki, known as Ibn al-Ḥājur, the Jurist, Reader, and Grammamian (b. 570, d. 646), lithographed at Cawnpore.

*IHB. The Mukhtalif al-Kabīr wa Muṭalifhā by Abū Jaʿfar Muḥammad Ibn Ḥādib al-Ḥashimi, the freedman of the Banū Hāshim, al-Baghdādi, the Genealogist, Historian, Grammamian, and Lexicologist (d. 245), edited by Wüstenfeld.

*IHJr. The Taḥrīr at-Tahdīḥ, a Biographical Dictionary of Traditionists, by the Kāfī Shihāb ad-Dīn Abu-I-Faqīl Ahmad Ibn ‘Alī al-Kīnānī al-Aṣḵalānī al-Miṣrī, known as Ibn Ḥajar, the Traditionist (b. 773, d. 852 or 853), lithographed at Delhi.

*IK. Abū 'Abd Allāh Muḥammad Ibn Yaḥyā al-Ānṣārī al-Khazraji al-Andalusi, known as Ibn Hīshām al-Kabīrāwī, the Grammamian (b. 575, d. 646), author of a Commentary on the Iḏāḥ of F.

*IKL. Abū 'Abd Allāh Muḥammad Ibn Ahmad as-Sabīṭ, known as Ibn Hīshām al-Lakhmī, the Lexicologist and Grammamian (d. 570).

*IKH. The Shaikh Jamāl ad-Dīn Abū Muḥammad 'Abd Allāh Ibn 'Umar Yusuf, known as Ibn Hīshām al-Ānṣārī, al-Miṣrī as-Sabīṭ, afterwards al-Hambalt, the Grammamian (b. 708, d. 761 or 762).

*IIM. 'Īsā Ibn Mauhar.

*IIU. ‘Abū ‘Umar Ḥasan Ibn ‘Umar ath-Thākafī, the Baṣrī Grammamian and Reader (d. 149 or 150), said to have been the freedman of the Companion Khālid Ibn al-Walīd al-Kurashi al-Makhzūmī, the Sword of God (d. 21).

*IJ. Abu-l-Fatḥ Uthmān Ibn Jinnī al-Mausilī, the Baghdādi Grammamian (b. 302 or before 330, d. 392 or 393), son of a Greek slave belonging to the Wāzir Abu-Ikāsim Sulaimān Ibn Fahd al-Azdzī al-Mausilī (d. 411).

*IJM. Bahā ad-Dīn Abu-Iḥasan 'Ali Ibn Hibat Allāh al-Lakmī as-Sabīṭ, known as Ibn Al-Jummaizī or Ibn Bint Al-Jummaizī, the Jurist, Reader, and Traditionist (b. 559, d. 649).

*IJR. The Travels of Abu-Iḥṣāin Muḥammad Ibn Ahmad Ibn Jubaṣr al-Kīnānī al-Andalusi al-Balansi (b. 539 or 540, d. 614), edited by Wright.
*IK. The *Talkīb al-Kawāfī*, a Treatise on Prosody, by Abu-l-Ḥasan Muḥammad Ibn Āḥmad, known as Ibn Kāshān, the Grammarian and Lexicologist (d. 299 or 320), who was learned in the grammar of the BB and KK, edited by Wright in his Opuscula Arabica.

*IKb. The *Kitāb Al-Maṭārīf* by the Kāḍī Abū Muḥammad ‘Abd Allāh Ibn Muslim ad-Dīnawārī, so called because he was Kāḍī of Ad-Dinawar, and also called al-Marwawī, known as Ibn Kūtaiba, and also called Al-Kūtimī and less correctly Al-Kūtaibī, the Baṣrī Grammarian, Lexicologist, and Historian (b. 213, d. 267 or 270 or 271 or 276), edited by Wüstenfeld.

IKh. Abu-l-Ḥasan ‘Alī Ibn Muḥammad al-Ḥadrāmī al-Andalusi al-Isbībi, known as Ibn Khārūf, the Grammarian (d. 602 or 603 or 605 or 606 or 609 or 610), author of a Commentary on the Book of S, and of another on the *Jumal* of Zīj.

IKhb. Abū Muḥammad ‘Abd Allāh Ibn Āḥmad, known as Ibn Al-Ḵasšībānī, al-Baghdādī, the Philologist, Grammarian, and Commentator (b. 492, d. 567).

IKhl. Abū ‘Abd Allāh Al-Ḥusayn Ibn Āḥmad, known as Ibn Khā-ławain, the Grammarian and Lexicologist (d. 370), originally from Hamadhān, but educated at Baghdad.

*IKhd. The *Kīāb al-Ibar* etc. (c. 779–783), a great History in an Introduction and Three Books, by the Kāḍī Wāli ad-Dīn Abū Zaid ‘Abd ar-Raḥmān Ibn Muḥammad al-Isbībi al-Ḥadrāmī al-Mālikī, known as Ibn Khālūd, the Historian (b. 732 or 733, d. 808), the Introduction cited from the edition (Prolégomènes d’Ebn Khalīdoun) published by Quatremère, and the rest of the work from the edition printed at Bulak in 1284.

*IKhn. The *Wafayāt al-A’yan* etc. (c. 654–672), a Biographical Dictionary, by the Kāḍī Shams ad-Dīn Abu-l-Abbās Āḥmad Ibn Muḥammad, known as Ibn Khālīkān, al-Barmakī al-Ibrīlī as-Shāhi (b. 608, d. 681), cited from the editions of Wūstenfeld and De Slane and from a MS.

IKhx. The Shaikh Shams ad-Dīn Abu-l-Abbās Āḥmad Ibn Al-Ḥusayn al-Ibrīlī al-Maṣūlī, known as Ibn Al-Kharbakāz, the Grammarian (d. 637), author of a Commentary on the *Alfīya* of IMt, and of the *Niḥāya fi-n-Naḥw*.

IKlb. Abu-l-Mundhir, or Abū Muḥammad, Hishām Ibn Abī-n-Naḍr Muḥammad al-Kalīfī, known as Ibn Al-Kalīfī, the Kūfī Genealogist (d. 204 or 206).
*IKn. The *Ikhān fi 'Ulam al-Kurān* (c. 878) by Syr, printed at Calcutta, and lithographed at Lahore and elsewhere.

IKtt. Abu-Kāsim 'Alī Ibn Ja'far asSa’dī, one of the Banū Sa’d Ibn Zaid Manāt Ibn Tamīn, aṣṢaḥālī by birth, alMiṣrī by abode and death, known as Ibn Al-Kāṭīb, the Lexicologist (b. 433, d. 515).

*IM. The Khulāsā, commonly called the Alfiya, fi-n-Nahw by the Shaikh Jamāl ad-Din Ābū ‘Abd Allāh Muḥammad Ibn ‘Abd Allāh at-Ṭā‘ī al-Andalusi al-Jayyāni, al-Mālikī when he was in the West, ash-Shāfi‘ī when he migrated to the East, resident of Damascus, known as Ibn Mālik, the Grammarian (b. 593 or 600 or 601, d. 672), edited by De Sacy, and, with the Commentary of IA, by Diez-Teiroti.

IMd. The Shaikh Muḥammad Ibn Mas‘ūd al-Ghazzī, called AzZakī or Ibn AzZakī in different MSS (according to the DM) andEditions of the ML, author of the Badi‘ fi-n-Nahw a work much quoted by AH.

IMn. Ābū Isḥāq Ibrāhīm Ibn Muḥammad al-Iṣbābī, known as Ibn Mulkūn, the Grammarian (d. 584), author of Annotations upon the Taḥṣīr of Sm.

IMnr. The Kādī Naṣir ad-Din Abū-l-ʿAbbās Aḥmad Ibn Muḥammad al-Judhāmī al-Iskandarī al-Mālikī, known as Ibn Al-Munāṭyir, the Grammarian, Philologist, and Commentator (b. 620, d. 683).

IMrhl. The Shaikh Shīhāb ad-Din Abū-i-Faraj ʿAbd Allātīf Ibn ʿAbd Allātīf al-Ḥarrāntī by origin, al-Miṣrī by abode and death, known as Ibn Al-Muraqṣīl because his father used to sell saddles for camels, the Grammarian, Lexicologist, and Reader (d. 744).

IMt. Zain ad-Din Abū-l-Ḥusayn Yaḥyā Ibn Mu’tī, or Ibn ‘Abd Al-Mu’tī, asZawari, the Grammarian (b. 564, d. 628), author of the Alfiya of Ibn Mu’tī.

INS. Bahā ad-Din Ābū ‘Abd Allāh Muḥammad Ibn Ibrāhīm al-Ḥalabī by origin, known as Ibn AnNaḥās, the Grammarian (b. 627, d. 698).

IR. Ābū ʿAlī Al-Ḥasan Ibn Rasḥīf al-Frījī, known as Al-Kairawānī, the Grammarian, Lexicologist, Prosodian, and Philologist (b. 390, d. 456 or 463), author of the ʿUmda fi ḥiṣārat ash-Shīrī.

IR. The Irṭiḥāf ad-Darab min Lisān al-'Arab, a Grammar by AH.

IRj. Rasḥīf ad-Din Abū Muḥammad ‘Abd Al-Wahhāb Ibn Zafir al-Iskandarānī al-Mālikī, known as Ibn Rawwāj, the Jurist and Traditionist (b. 554, d. 648).

IS. The Shaikh Shams ad-Din Abū Bakr Muḥammad Ibn As-Sanī
alBaghdādi, known as Ibn AsSarrāj, the Grammarian (d. 310 or 315 or 316).

*IS. The Isāba fi Tamyīz aṣṢahlāba by IHjr, printed at Calcutta.

ISB. Abū Muḥammad 'Abd Allāh Ibn Muḥammad, known as Ibn AsSid alBatalyaṣī, the Grammarian and Lexicologist (b. 444, d. 521).

*ISb. The great Tabakāt ashShašī'īya by the Kādī Tāj adDīn Abu-nNaṣr 'Abd AlWahhāb Ibn 'Ali, known as Ibn AsSubkī (son of Sb), ashShaṣī'ī (b. 729, d. 771), cited from a MS.

ISd. Abu-lḤasan 'Ali Ibn Ahmad, or Ibn Ismā'īl, alAndalusī al-Mursī, known as Ibn Sīda, the Lexicologist and Grammarian (d. 448 or 458), author of the Muḥkam.

ISf. Abū Muḥammad Yusuf Ibn Abī Sa'īd alḤasan, known as Ibn AsṢnāṣī (son of Sf), the Grammarian and Lexicologist (b. 330, d. 385).

ISfr. The Shaikh Jamāl adDīn Abū-lKāsim 'Abd AlRahmān Ibn Ibn Abī-lFaqīl 'Alīd AlMasīrī alIskandarānī alMālikī, known as Ibn AṣṢafrāwī, the Jurist and Reader (b. 544, d. 636).

ISgh. The Shaikh Shams adDīn Muḥammad Ibn 'Abd AlRahmān azZumurrudī alḤanafī, known as Ibn AṣṢa'īgh, the Jurist and Grammarian (b. before 720, d. 776 or 777).

ISh. The Sharīf Abu-sSa'īdāt Hibaṭ Allāh Ibn 'Ali al'Alawī alḤasanī, known as Ibn AsṢaṣajīrī, alBaghdādīt, the Grammarian of AlIrāk (b. 450, d. 542).

*ISk. The Diwān of 'Urwa Ibn AlWard al'Absī with the Commentary of Abū Yusuf Ya'qūb Ibn Ishāq, known as Ibn AsSikkīr, alKhūzī of Daurāk, the Kūfī Lexicologist and Grammarian (b. 243 or 244 or 245 or 246), edited by Nöldeke and printed in the FDw.

ISM. Shams adDīn Muḥammad Ibn Muḥammad alMasīrī, known as Ibn AsSarrāj, the Reader (b. after 670, d. 747).

IT. Abu-lḤusain Sulaimān Ibn Muḥammad Ibn 'Abd Allāh al-Andalusī alMālaṣīt, known as Ibn AṭṬarāwa, the Grammarian (d. 528).


ITr. Abū Bakr Muḥammad Ibn Aḥmad Ibn Tāhir alAnsārī al-Andalusī al-Ishbīlī, known as AlKhīdābī, the Grammarian (d. 580).

IU. Abu-lḤasan 'Ali Ibn Mu'min alHaḍramī al-Ishbīlī, known as Ibn 'Usfūr, the Grammarian (b. 597, d. 663 or 669), called in the DM one of the Westerns.
IUE. Abu-iHusain Muhammed Ibn AlHusain alFarisi alFasawi, known as Ibn Umm Kasim the Grammarian (d. 421).

IUK. The Shaikh Shams adDin, or Badr adDin, AlHasan Ibn AlKasim AlMuradi AlMisri, known as Ibn Umm Kasim, the Grammarian and Lexicologist (d. 749), author of a Commentary on the IM.

*JY. The Commentary of the Shaikh Muwaffak adDin Abu-Ibaqya Ya’ish Ibn Ali alAsadi alMausi by origin, alHarabby by birth and education, known as Ibn Ya’ish, the Grammarian (b. 553, d. 643), upon the M, edited by Jahn.

IYU. Abu-iHajjaj Yusuf Ibn Yabka atTujiby asSahili, known as Ibn Yasun, the Grammarian and Lexicologist (d. about 540).

*J. The Commentary (c. 1271) of the Shaikh ‘Abd AlMunim AlJahjawi upon the evidentiary verses of the IA, printed in Egypt.

Jh. Abu Nasr Isma’iyl Ibn Hammad AlJauhari atTurki alFarabi, the Lexicologist (d. 393 or 398 or about 400), author of the Siha.

Jj. The Shaikh Abu Bakr ‘Abd AlKahira Ibn ‘Abd ArRahman AlJuryani, the Grammarian (d. 471 or 474).

*Jk. The Mu’arrab of Abu Mansur Mauhub Ibn Abu Tahir Alhmad AlJawali AlBaghdadi, the Philologist, Grammarian, and Lexicologist (b. 465 or 466, d. 539 or 540), edited by Sachau.

*Jm. The Commentary (c. 897) of Maulana Nur adDin ‘Abd ArRahman Ibn Almud AlJami (d. 898) upon the IH, printed at Calcutta and lithographed at Lucknow.

Jn. The Imam alHaramain Diya adDin Abu-LMa’ali ‘Abd AlMalik Ibn AshShaikh Abu Muhammad ‘Abd Allah AlJani, the Shahi Jurist (b. 410 or 417 or 419, d. 478).

Jr. Abu ‘Umar Salihi Ibn Ishak AlJamar, freedman of Jarm Ibn Rabbah, a clan of Kudha in AlYaman, albastr, the Grammarian (d. 225).

*Jsh. The Jami’ ashShaawakhid by Mullah Muhammad Bakir, lithographed at Tehran in 1273 and 1293.

Js. Abu Mans ‘Isa Ibn ‘Abd Al‘Aziz AlJuzuli AlYazdkanti, the Grammarian (d. 606 or 607 or 610).

*K. The Kashshaf ‘an Hak’aiik atTanzil (c. 526—528) by Z, edited by Lees.

*KA. The Kitab alAghani, or Book of Songs, by AFI, cited from
the part edited by Kosegarten, and from extracts printed in the ISk and elsewhere.

*KAb. The *Kitāb al-Ansāb etc. by the Shaikh Shams adDīn Abū-IfadĪl Muḥammad Ibn Ṭāhir ash-Shaybānī al-Maḵdīst, known as Ibn al-Kaṣarānī (b. 448, d. 507 or 508), with the additions of his pupil the Shaikh Abū Mūsā Muḥammad Ibn Abī Bakr ʿUmar al-Madīnī al-ṣaḥba-ḥānī (b. 501, d. 581), edited by De Jong.

*KF. The *Kāmās of the Kādi Majd adDīn Abū Ṭāhir Muḥammad Ibn Yaʿkūb al-Ṭīrūzābādī asḥ-Shīrāzī (b. 729, d. 816 or 817), lithographed at Lucknow.

*Kh. The Commentary of the Shaikh Khālid Ibn ʿAbd Allāh al-Azhārī, the Grammarian (d. 905), upon the I, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale.

*Khā. Abū Muḥammad, and Abū Muḥrīz, Khalīf al-Ḥāmān Ibn Ḥāyyān al-Baqṣī, the Rhapsodist (d. about 180), freedman of Abū Burdā ʿĀmir Ibn Abī Mūsā ʿAbd Allāh al-Ashʿārī, the Kādi of Al-Kāṣfā (d. 103 or 104 or 106 or 107).

*Khf. Abū Bakr Ibn Yaḥyā al-Judhāmī al-Mālakī, known as al-Khaffāf, the Grammarian (d. 657), author of a Commentary upon the Book of S.

*Khl. Abū ʿAbd Ar-Raḥmān al-Khalīlī Ibn Ahmād al-Farāhīdī, or al-Furhādī, al-ʿAzīdī al-Yaḥmadī al-Baqṣī, the Grammarian (b. 100, d. 160 or 163 or 170 or 174 or 175).

*KIAmb. Five Questions from the *Inṣāf fī Musāʾil al-Khilāf etc. by Kamāl ad-Dīn Abū-Ibarakat ʿAbd Ar-Raḥmān Ibn Abī-Iwāsī Muḥammad al-ʿAzmārī, known as al-Kamāl Ibn al-ʿAzmārī (descendant of AṣAmb), the Grammarian (b. 513, d. 577), edited by Kosut.

*KIF. The *Kashshāf Iṣṭilāḥāt al-Funūn by the Shaikh Muḥammad ʿAlī at-Tihānawī, edited by Sprenger.


*KK. Küft Grammarians.

*KL. Abū ʿAlī Ismāʿīl Ibn Al-Kāsim al-Baghdaḍī, known as al-Kālī, the Lexicologist and Grammarian (b. 280 or 288, d. 356).

*KM. The *Kanz al-Maʿānī, a Commentary by the Shaikh Kamāl ad-Dīn Abū ʿAbd Allāh Muḥammad Ibn Ahmād al-Muṣsīlī al-Hāmī al-Balṭ,
known as Shu'la (d. 656), upon the Ode called the Ḥizr alAmānī etc. by Sht, lithographed at Peshawar with the AAK and a Persian Commentary.

*KN. The Kafr anNadā wa Ball aṣṢadā 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 'Īsā Ibn Minā alMadani, known as Kālūn (d. 205 or 220), the Reporter of Nāfi one of the Seven Readers.

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

KSh. The Kitāb ashShi’r, also called AlKutāb ashShi’rī, by F.

Ktb. Abū 'Alī Muḥammad Ibn AlMustanṣir alBaṣrī, known as Kūṯrūn, the Grammarian and Lexicologist (d. 206), freedman of Sālim Ibn Ziyād Ibn Abīhi, Governor of Khurāsān (d. 73).

Kur. The Kūrān.

*L. The Commentary of BD on the Lāmīgat alAffāl by IM, edited by Volok.

Lh. Abū-lḤasan 'Alī Ibn Ḥāzim, or Ibn AlMuḥārak, Allīhāyānī, of the Banū Liḥyān Ibn Hudhayl, or called ‘alLiḥāyānī’ on account of the bigness of his beard, the Kūfī Grammarian, contemporary with Ks and ISk.

*LL. The Lubb alLubāb fī taḥrīr alAnsāb (c. 873) by Syt, edited by Veth.

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


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

*MAB. The Mukhtasar fī Akhbār alBashar by AF, printed at Constantinople.

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

*MAIH. The Marginal Annotation upon the IH.

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

M. "Abd Allah Ibn Manṣūr al-Miṣṣīr al-Iskandarī, known as Al-Makīn al-Asmar, the Reader (d. 692).

MASH. The Marginal Annotation upon the SH.

*Mb. The Kāmil by Abu-l-Abbās Muḥammad Ibn Yazīd ath-Thumāl al-Azīd al-Bāṣrī, known as Al-Mubarrad, the Grammarian (b. 206 or 207 or 210, d. 282 or 285 or 286), edited by Wright.

Mbn. Abū Bakr Muḥammad Ibn "Ali al-Askarī, known as Maḥramān, the Grammarian (d. 345).

MD. Abu-l-Abbās, or Abū "Abd Ar-Rahmān, or Abū Muḥammad, Al-Mufaddal Ibn Muḥammad al-Dabbī, the Kūfī Rhapsodist (d. 168 or 171).

*Md. The Majma' al-Anthāl, or Collection of Proverbs, by Abu-Ifāḍ Al-Mad Ibn Muḥammad an-Naṣībūrī, known as Al-Ma'dānī, the Philologist, Grammarian, and Lexicologist (d. 518), printed at Būlāk.

*MDh. The Murūj adh Dhahab wa Maʿādīn al-Jauhar by Abu-Ḥasan ‘Ali Ibn Al-Husain Al-Mas'ūdī, a descendant of the Companion 'Abd Allah Ibn Mas'ūd, originally of Baghdad, but long resident in Egypt, the Historian (d. 345 or 346), edited by De Meynard.

MF. The Treatise (c. 455—469) entitled Al-Muhaddhab fi-l-Furū' by the Shaikh Abū Ishāq Ibrāhīm Ibn ‘Ali ash-Shīrāzī al-Firāzābādī, the Shafi'i Jurist (b. 393, d. 476).


MIA. Abū Faid Mu'arrīj Ibn 'Amr as-Sadūsī al-Bāṣrī, the Grammarian (d. 174 or 195 or after 200).

MIAn. The ʿImām Abū 'Abd Allāh Mālik Ibn Anas al-Aṣbaḥī al-Madani, a Follower of the Followers, the Jurist (b. 90 or 91 or 93 or 94 or 95 or 97, d. 178 or 179).

MIGH. The Kāfī Abū 'Abd Allāh Muḥammad Ibn Al-Hasan ash-Shaibānī, their freedman, al-Kūfī, the Ḥanafī Jurist (b. 131 or 132 or 135, d. 189).

MIM. Abū Muslim Mu'ādh Ibn Muslim al-Harrā al-Kūfī, the Grammarian and Reader (d. 187 or 190), freedman of the Follower Muḥammad Ibn Ka'b al-Kurašī (d. 108 or 117 or 118 or 120).
MIS. Abū 'Abd Allāh Muḥammad Ibn Sallām al-Jumāḥī al-Baṣrī (d. 231), author of the TSh.

MISH. The Shaikh Abu-i-Khair Muṣaddık Ibn Shābīb al-Wāsiṭī aṣ-Ṣilih, the Grammarian (b. 535, d. 605).

MK. ALMALIKI.

*Mk. The Mushtarīk by Shīhāb ad-Dīn Abū 'Abd Allāh Yağūţ Ibn 'Abd Allāh ar-Rūmī al-Ḥamawi al-Baghdādi (b. 574 or 575, d. 626), edited by Wüstenfeld.

*MKh. The Gloss (c. 1250) of the Shaikh Muḥammad al-Khīḍrī ad-Dinyātī ash-Shāfi`ī upon the IA, printed in Egypt in 1287.

Mkk. The Shaikh Abū Muḥammad Makki Ibn Abī Ṭalib Ḥammūsh al-Ḳaṣī, originally of Al-Kaırawān, the Reader, Commentator, and Grammarian (b. 354 or 355, d. 437).

*Mkr. The Kitāb Naṣr aṭ-Ṭib etc. by the Shaikh Abū-ʾl-ʿAbbās Aḥmad Ibn Muḥammad al-Maḳṣari al-Tilimsānt, the Philologist (d. 1041), edited by Dovy, Dugat, Krehl, and Wright.

*ML. The Mughni-l-Labiḥ (c. 756—757) by Iḥsh, printed at Bulāk, and lithographed at Thehrān.

Mlk. Zain ad-Dīn Abū Zakarīya Yaḥyā Ibn 'Alī al-Ḥadrāmi al-Andalusī al-Malaki, the Grammarian and Philologist (b. 577 or 578, d. 640).

*MM. The Miṣbāḥ fi-n-Naww by Majd ad-Dīn Abū-ʾl-Fath Naṣir Ibn Abī-Ṭalib al-Maḳṣari, the Jurist, Grammarian, and Philologist (b. 538, d. 606 or 610), cited from an extract printed by De Sacy in his Anthologie Grammaticale.

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

MS. Manuscript.

*MSh. The Muḥjam as-Shuwa’arā by Abū 'Abd Allāh Muḥammad Ibn 'Imrān al-Marzubānī al-Kuwarṣānt by origin, al-Baghdādi by birth (b. 296 or 297, d. 378 or 384), cited from an extract given in the Notes to the ID, p. 158.

MSS. Manuscripts.

*MYd. The Commentary of the Shaikh Abū 'Abd Allāh Muḥammad Ibn Al-ʿAbbās al-ʿAdawi al-Yazīdī (descendant of AMYd), the Grammarian and Philologist (d. 310 or 313), upon the Dīwān of the heathen
Post Ḫuṭba Ibn Aus adḥDhubyāntī, known as Alḥādira and Alḥuwaḍira, edited by Engolmann.

Mz. Abū ‘Uthmān Bakr Ibn Muḥammad alMāzinī, of the Māzin of Shaibān, alBāṣrī, the Grammarian and Lexicologist (d. 230 or 236 or 247 or 248 or 249).

*N. The Commentary of Muḥibb adDīn Eṣfendī upon the evidentiary verses of the K, edited by Abu-IWafā NAṢR-ALḤūrīnī, and printed at Bulaq in 1281.

NF. Abū ‘Abd Allāh Ibrāhīm Ibn Muḥammad alAzdī al’Atakī alWāṣitī, known as Niftawa'i or Niftawa'i, the Grammarian (b. 340 or 244 or 250, d. 323 or 324).

NR. Abu-IḤasan AnNadr Ibn Shumail alMāzinī alBāṣrī, the Grammarian and Lexicologist (b. 122 or 123, d. 203 or 204).

*NS. The Commentary of Nw upon the Ṣaḥīḥ of the Imām Abu-IḤusain Mūṣlim Ibn AlḤajjāj alKushairī anNaisābūrī, the Traditionist (b. 206, d. 261), lithographed at Delhi.

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


*P. Arabum Proverbia, edited by Freytag.

*R. The Commentary (c. 683 or 686) of the Shaikh Raḍī adDīn Muḥammad Ibn AlḤasan alAṣṭarābdādī, known as AnRādī, the Grammarian (d. 684 or 686), upon the IH, lithographed at Teheran, Lucknow, and Delhi.

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


RDA. The Sayyid Rukan adDīn Abū Muḥammad, or Abu-IFaḍā’il, AlḤasan Ibn Muḥammad Ibn Sharaafshāh al’Alawī alḤasanī AlAṣṭarābdādī ash-Shāfī’ī, the Jurist and Grammarian (d. 715 or 717 or 718), author of a Commentary upon the IH, and of another upon the SH.


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

Rsh. Abū Muḥammad ‘Ālī Allāh Ibn ‘Ālī alLakhmā alAndalusī alMarāfī, known as ArRūshāṭī, the Traditionist and Genealogist (b. 466, d. 542).

RSh. Raḍī adDīn Abū ‘Ālī Allāh Muḥammad Ibn ‘Ālī alAnṣārī ash-Shāṭibī by origin, alBalansī by birth, known as ArRaḍī ash-Shaṭāṭī, the Lexicologist (b. 601, d. 684).

Rz. Fakhr adDīn Abū ‘Ālī Allāh Muḥammad Ibn ‘Umar alKurashi atTaimī alBakrī, of the descendants of Abū Bakr ash-Siddīq, at Tabariṣtānī, known as AlFakhr Arraẓī, the Commentator and Grammarian (b. 543 or 544, d. 606), author of a Commentary on the M.

*SB. The Book of Abū Bishr, or Abu-Iḥasan, ‘Amr Ibn ‘Uthmān alHārithī, known as Sībawayh, the Baṣrī Grammarian (d. 161 or 177 or 180 or 188 or 194), originally a Persian, freedman of the Banu-Iḥārith Ibn Ka'b, and moreover, as is said, of the family of ArRāfī Ibn Ziyād alHārithī, Governor of Khurāsān (d. 53), cited from an extract printed by De Sacy in his Anthologie Grammaticale, and latterly from the edition printed by Deringen.

*SB. The Ṣaḥīḥ of the Imām Abū ‘Ālī Allāh Muḥammad Ibn Isma‘īl alJū‘īfī by enfranchisement, alBukhrārī, the Traditionist (b. 194, d. 256), edited by Krehl.

Sb. The Ḳaḍī Taḳf adDīn Abu-Iḥasan ‘Alī Ibn ‘Abd AlKāfī alAnṣārī alKházrajī alMiṣrī ash-Shaṭīfī, known as AsSubkī, the Grammarian and Lexicologist (b. 683, d. 750 or 755 or 756).

Sd. The Shaikh Sa’d adDīn Mas‘ūd Ibn ‘Umar, known as AsSa’d atTaftāzānī, ash-Shaṭīfī, the Grammarian (b. 712, d. 791 or 792), author of a Gloss (c. 789) upon the K.

Sf. The Ḳaḍī Abū Sa’d AlḤasan Ibn ‘Ālī Allāh AsṢīrāfī, Ḳaḍī of Baghdad, the Grammarian (d. 569), learned in the grammar of the BB, and author of a Commentary on the Book of S.

Sgh. Raḍī adDīn Abu-Iqāṣī AlḤasan Ibn Muḥammad alKurashi alAdawī alUmarī asṢaghānī, or asṢaghānī, alḤanafi, the Lexicologist and Grammarian (b. 577, d. 650 or 660 or 665).

*SH. The Shaḥīḥa Ṣa’tTarīf by IH, lithographed at Cawnpore.
*Sh. The Shudhur ad-Dhahab by IHsh, with a Commentary by the Author, printed at Bulaq.


Shf. The Imām Abū 'Abd Allāh Muḥammad Ibn Idrīs al-Kurasht al-Muṭṭalibī as-Saḥāfī al-Hijāzī al-Makkī, the Jurist (b. 150, d. 204), pupil of MIAn.

Shl. Abū 'Ali 'Umar Ibn Muḥammad al-Azīfī, known as As-Saḥālaubīnī or As-Shalaubīnī, al-Andalusī al-Shībīfī, the Grammarian (b. 562, d. 645).

Shmn. The Shaikh Ta'īf ad-Dīn Abū-l-'Abbās Abī-Māmād Ibn Kāmāl ad-Dīn Muḥammad at-Tamimi ad-Dārī, known as As-Shumenī, al-Kustanjīnī al-Ḥanāfī, the Jurist, Commentator, and Grammarian (b. 801, d. 872), author of a Commentary on the ML.

*Shr. The Kitāb al-Mīlal wa-n-Nihāl by Abū-l-Fatḥ Muḥammad Ibn Abī-Kāsim 'Abd al-Karīm as-Saḥraustānī, the Theologian (b. 467 or 479, d. 548 or 549), edited by Cureton.

Sht. The Shaikh Abū Muḥammad, and Abū-Kāsim, Al-Kāsim Ibn Fīrūr ar-Ru'ā'īnī al-Andalusī al-Saḥāṭībī, the Reader and Grammarian (b. 538, d. 590), author of the Hīr al-Āmūnī etc., a Metrical Treatise on Reading.

Shtm. The Shaikh Shams ad-Dīn Muḥammad Ibn Ibrāhīm, or Ibn Abī Bakr, as-Saḥṭānawī, the Grammarian (b. after 750, d. 832).

SIA. Abū Muḥammad Salāma Ibn 'Āṣim ad-Dabbī, the Grammarian, contemporary with Fr, Th, and Amb.

Sk. Sirāj ad-Dīn Abū Ya’kūb Yūsuf Ibn Abī Bakr Muḥammad as-Sakākī al-Khwārizmī, the Encyclopaedist (b. 555, d. 626), author of the Miftāḥ al-‘Ulūm.

SKht. The Shaikh Abū Muḥammad 'Abd Allāh Ibn 'Alī al-Baghdādī, known as Siṣṭ al-Khayṭāt, the Reader, Grammarian, and Traditionist (b. 464, d. 541).

*Skr. The Commentary of Abū Sa‘īd Al-Ḥasan Ibn Al-Ḥusayn al-‘Atakī, known as As-Suḫkārī, the Grammarian and Lexicologist (b. 212, d. 270 or 275 or 290), upon the Dīwān of Tāhman Ibn ‘Amr al-Kilābī, edited by Wright in his Opuscula Arabica.

*SL. The Kitāb Ṣifāt as-Sarj wa-llūjūm by ID, edited by Wright in his Opuscula Arabica.
Sclf. The Ḩāfiẓ Šadr ad-Din, or 'Imād ad-Din, Abu-TTāhir Aḥmad Ibn Abī Aḥmad Muḥammad as-Silafi all-Isbahāni al-Jurwā'āni, the Traditionist (b. 472 or 475 or 478, d. 576 or 578).

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

Sm. The Shaikh Abū Muḥammad 'Abd Allāh Ibn 'Alī as-Saifārī, the Grammarian, author of the Tabqira ǧ-n-Nahw, a work much quoted by AH.

SN. The Great Sunan of the Kādī Abū 'Abd Ar-Rahmān Aḥmad Ibn 'Alī Ibn Shu'ayb an-Nasā'ī, the Traditionist (b. 214 or 215 or 225, d. 303).

*S. The Gloss (c. 1193) of Muḥammad Ibn 'Alī as-Saifān upon the A, printed in Egypt.

*SR. The Sirr Rasūl Allāh, commonly called Sirr Ibn Hishām, by Abū Muḥammad 'Abd al-Malik Ibn Hishām al-Himyari al-Ma'alīf al-Baṣrī, originally of Al-Baṣra, al-Miṣrī, resident of Egypt, the Grammarian and Genealogist (d. 213 or 218), edited by Wüstefeld.

Sr. Abu-Ifḍ al-Ḵasim Ibn 'Alī al-Anṣārī al-Kaṭṭalayusti, known as Aṣ-Saffārī (d. after 630 or 680), author of a Commentary on the Book of S.

*SS. The Kitāb Ṣifat as-Saḥāb wa-l-Ghaith etc by ID, edited by Wright in his Opuscula Arabica.

Suh. The Shaikh Abu-Ḵasim, and Abū Zaid, 'Abd Ar-Rahmān Ibn Abī Muḥammad 'Abd Allāh al-Khath'āmi al-Andalusī al-Mālikī as-Suḥailī, the Grammarian and Lexicologist (b. 508, d. 581 or 583).

 Sul. Abū Bakr Muḥammad Ibn Yaḥyā, known as Aṣ-Sūlī, as-Sḥīrtanjī, the Philologist (d. 335 or 336).

*Syt. The Hān Al-Muḥādara fī Alkhābār Miṣr wa-l-Kāhira, a History of Egypt, by the Shaikh Jalāl ad-Din Abu-INFāl 'Abd Ar-Rahmān Ibn Kamāl ad-Din Abī Bakr Muḥammad al-Khudairī as-Suyūṭī, or Al-USYŪṬĪ, the Grammarian, Lexicologist, Commentator, and Historian (b. 849, d. 911), printed at Bulaḳ.

*T. The Commentary of the Shaikh Abū Zakariyā Yaḥyā Ibn 'Alī as-S̱aibānī, known as Al-Khāṭīb at-Tābrīzī, the Lexicologist, Grammarian, and Philologist (b. 421, d. 502), on the Ḥamāsa of Abū Tām-
Mām Ḥādīd Ibn Aṣṣaṣ-Ṭā’ī (b. 172 or 188 or 190 or 192, d. 228 or 229 or 231 or 232), edited by Freytag.

TDFK. The Shaikh Tāj ad-Dīn Abū Ḥafṣ ʿUmar Ibn ʿAlī Ibn Sālim al-Lakhmī al-Iṣkandarī al-Mālikī, known as Tāj ad-Dīn al-Fārīnānī or al-Fākhīrī, the Jurist and Grammarian (b. 654, d. 731 or 734), author of the Ishāra fī-n-Nahw and its Commentary.

TDK. The Shaikh Tāj ad-Dīn Abu-l-Yumn Zāid Ibn ʿAlī ʿAbd al-Husn al-Kindī al-Baghdādī by birth and education, ad-Dimashqī by abode and death, the Grammarian, Lexicologist, Reader, and Traditionist (b. 520, d. 613).

TDT. The Shaikh Tāj ad-Dīn Abu-l-Ḥasan al-ʿAbbās Abū ʿAbd Allāh al-ʿArḍabīlī, known as Tāj ad-Dīn at-Tabrīzī, resident of Cairo, the Grammarian and Encyclopedist (d. 746).

*TH. The Tabakat al-Ḥuffāz by Dīn, with additions by Syt, edited by Wüstenfeld.

*Th. The Faṣīḥ of Abu-l-ʿAbbās Abū ʿAbd Allāh ash-Shābiyānī by enfranchisement, al-Kūfī, the Grammarian, known as Thāʾlāb (b. 200 or 201 or 204, d. 291 or 292), edited by Barth.

Th. Abū ʾIshaq Abū-l-Ḥasan Ibn Muḥammad an-Naisabūrī at-Thā’lābī, or at-Thā’lābī, the Commentator (d. 427 or 437).

Thm. Abu-Iṣāṣ Abū ʿUmar Ibn Thābit at-THumāmīnī, the Grammarian (d. 442).

*TKh. The Tārīkh al-Khāmīs fī Aḥwāl Anfās Naḥfīs (c. 940), a History, by the Ǧāzī ʿAbd al-Husayn Ibn Muḥammad Ad-Dīwānibārī al-Mālikī (d. 966), printed in Egypt in 1283.

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

*TM. The Tabakat al-Muʿaffirīn by Syt, edited by Meursinge.

*Tr. The Tārīkh al-Mulūk etc. by Abū Jaʿfar Muḥammad Ibn Jarīr al-Ṭabarī (b. 224 or 225, d. 310), cited from the 5th Part edited by Kosegarten, and latterly from the edition printed by Barth and others.

TSh. The Tabākāt ash-Shuʿārāʾ, or Classes of the Poets, by MIS and UISh and IKb.

UISh. Abū Zāid ʿUmar Ibn Zāid Shabba an-Numairī, their freedman, al-Bāṣṭī, the Grammarian and Historian (b. 173, d. 262 or 263), author of the TSh.

**WN.** The *Wasīf an-Naḥw*, cited from extracts given in the Notes to the Epistola Critica edited by Mehren.

Wst. Al-Jamāl Abū Muḥammad Al-Kāsim Ibn Al-Kāsim al-Wāṣīṭī, the Philologist, Grammarian, and Lexicologist (b. 550, d. 626), author of a Commentary upon the *Luma' fī-nNaḥw* by IJ, and of another upon the *Maḥāmāt* of H.

Y. Abū 'Abd Ar-Rahmān Yūnus Ibn Ḥabīb, the freedman of the Banū Ḍabba, or of the Banū Laith Ibn ‘Abd Manāt Ibn Kināna, or of Hilāl Ibn Harmī of the Banū Ḏubai'a Ibn Bajāla, the Grammarian (b. 80 or 90, d. 182 or 183 or 184 or 185).

Yiy. The Follower Abū Sulaimān, or Abū Sa'id, Yarīḥa Ibn Ya'-mar al-Adwānī al-Washīḥī, the confederate of the Banū Laith, the Baṣrī Grammarian and Reader, afterward Kādī of Marv (d. before 100 or in 129).

**YS.** The Gloss of the Shaikh Yaḥyā Ibn Zain ad-Dīn al-'Ulaimī al-Himṣī (d. 1061) upon the Fk, printed in Egypt.

**Z.** The *Anmūdhaṭ fī-nNaḥw* by Jar Allāh Abu-Kāsim Maḥmūd Ibn 'Umar al-Khuwarизмī az-Zamākhsarī, the Grammarian, Lexicologist, Commentator, and Geographer (b. 467, d. 538) cited from an extract printed by De Sacy in his Anthologie grammaticale.

Zd. Abū Ishāq Ibrāhīm Ibn Sufyān az-Ziziyyā al-Baṣrī, the Grammarian (d. 249), author of a Commentary on the Book of S.

**ZJ.** The *Kitāb al-Jībāl wa-l'Amkīna wa-l-Mi'yāh* by Z, edited by Juynboll.

Zj. Abū Ishāq Ibrāhīm Ibn Muḥammad Ibn As-Sarṭ, known as Az-Zajjāj, the Baṣrī Grammarian (d. 310 or 311 or 316).

Zji. Abu-Kāsim 'Abd Ar-Rahmān Ibn Ishāq, known as Az-Zajjājī from being the companion of Zj, al-Baghdādī by abode, an-Nahāwandī by origin, the Grammarian (d. 337 or 339 or 340), author of the *Jumal*.

**ZN.** The Commentary of Z upon his own work called *Al-Kalīm an-Nawābīgh*, edited by Schultens.
Chronological List of the Principal Grammarians, Lexicologists, Philologists, Readers, Commentators, etc.

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

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

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

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

The name of the Master precedes that of the Pupil, irrespectively of age, as in Nos. 25 and 27. With this exception, precedence is regulated by seniority, (1) stated, as in Nos. 36 and 38: (2) computed from the date of birth mentioned (a) directly, as in No. 10; or (b) indirectly as in No. 17: (3) inferred (a) from the date of death, as in No. 12, the average longevity of the 134 Authorities whose length of life is mentioned in this List being 76 years; (b) from relationship, as in Nos. 7 and 9; or (c) from seniority of Masters, as in Nos. 34—36: (4) conjectured, as in No. 208.
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>School</th>
<th>Name, etc.</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td>The Khalifa 'Ali, Founder of the Science of Grammar, lived 57 or 58 or 63 or 64 or 65 years</td>
<td>40</td>
</tr>
<tr>
<td>2</td>
<td>B</td>
<td>AAD, pupil of the Khalifa 'Ali (1), lived 85 years</td>
<td>69</td>
</tr>
<tr>
<td>3</td>
<td>B</td>
<td>YIY, pupil of AAD (2)</td>
<td>129</td>
</tr>
<tr>
<td>4</td>
<td>B</td>
<td>IAI, pupil of YIY (3), lived 88 years</td>
<td>127</td>
</tr>
<tr>
<td>5</td>
<td>B</td>
<td>IAI, pupil of YIY (3), lived 84 years</td>
<td>70—154</td>
</tr>
<tr>
<td>6</td>
<td>B</td>
<td>IIU, pupil of IAI (4) and IAI (5)</td>
<td>149</td>
</tr>
<tr>
<td>7</td>
<td>K</td>
<td>MIM, lived 150 years, or born in the days of 'Abd AlMalik Ibn Marwan¹ (r. 65—86), or of Yazid Ibn 'Abd AlMalik (r. 101—105).</td>
<td>187</td>
</tr>
<tr>
<td>8</td>
<td>B</td>
<td>Akh (A'Alkbar), pupil of IAI (5)</td>
<td>177</td>
</tr>
<tr>
<td>9</td>
<td>K</td>
<td>AJR, pupil of IAI (5) and IIU (6), and nephew of MIM (7)</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>B</td>
<td>Y, pupil of IAI (5) and Akh (8)</td>
<td>90—182</td>
</tr>
<tr>
<td>11</td>
<td>K</td>
<td>HR</td>
<td>95—155</td>
</tr>
<tr>
<td>12</td>
<td>K</td>
<td>MD</td>
<td>171</td>
</tr>
<tr>
<td>13</td>
<td>K</td>
<td>AASh, lived 110 or 118 years</td>
<td>206</td>
</tr>
<tr>
<td>14</td>
<td>B</td>
<td>Khl, pupil of IIU (6), lived 74 years</td>
<td>100—175</td>
</tr>
<tr>
<td>15</td>
<td>B</td>
<td>KHA, pupil of IAI (5), IIU (6), and HR (11)</td>
<td>180</td>
</tr>
<tr>
<td>16</td>
<td>B</td>
<td>AU, pupil of IAI (5), IIU (6), Akh (8), and Y (10), lived 99 years</td>
<td>110—209</td>
</tr>
<tr>
<td>17</td>
<td>K</td>
<td>KS, pupil of MIM (7), Akh (8), AJR (9), Y (10), and Khl (14), lived 70 years</td>
<td>189</td>
</tr>
<tr>
<td>18</td>
<td>K</td>
<td>Ahmr, pupil of KS (17)</td>
<td>194</td>
</tr>
<tr>
<td>19</td>
<td>B</td>
<td>MIA, pupil of IAI (5) and Khl (14)</td>
<td>196</td>
</tr>
<tr>
<td>20</td>
<td>B</td>
<td>AZ, pupil of IAI (5), IIU (6), Akh (8), Y (10), and MD (12), lived 93 or 95 or 96 or nearly 100 years</td>
<td>215</td>
</tr>
<tr>
<td>21</td>
<td>B</td>
<td>NR, pupil of Khl (14) and MIA (19), lived 82 years</td>
<td>122—204</td>
</tr>
<tr>
<td>22</td>
<td>B</td>
<td>AS, pupil of IAI (5), IIU (6), Akh (8), Y (10), HR (11), Khl (14), and KHA (15), lived more than 90 years</td>
<td>123—216</td>
</tr>
<tr>
<td>23</td>
<td>B</td>
<td>AMYd, pupil of IAI (5), IIU (6), Akh (8), Y (10), and Khl (14), lived 74 years</td>
<td>202</td>
</tr>
<tr>
<td>24</td>
<td>K</td>
<td>Hsh, pupil of KS (17)</td>
<td>209</td>
</tr>
<tr>
<td>25</td>
<td>B</td>
<td>*S, pupil of IIU (6), Akh (8), Y (10), Khl (14), and AZ (20), lived 32 or 33 or more than 40 years</td>
<td>180</td>
</tr>
<tr>
<td>26</td>
<td>B</td>
<td>Ktb, pupil of Y (10) and S (25)</td>
<td>206</td>
</tr>
<tr>
<td>27</td>
<td>B</td>
<td>Akh (A'Alausat), older than, but pupil of, S (25)</td>
<td>211</td>
</tr>
<tr>
<td>28</td>
<td>B</td>
<td>*SR (Author of the)</td>
<td>218</td>
</tr>
</tbody>
</table>

¹ He was tutor to the children of this Khalifa (BW).
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>School</th>
<th>Name, etc.</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>29</td>
<td>K</td>
<td>Fr, pupil of MIM (7), AJR (9), Y (10), and Ks (17), lived 63 or 67 years</td>
<td>144—207</td>
</tr>
<tr>
<td>30</td>
<td>K</td>
<td>Lh, pupil of AASH (13), AU (16), Ks (17), AZ (20), and As (22)</td>
<td>...</td>
</tr>
<tr>
<td>31</td>
<td>B</td>
<td>Jr, pupil of Y (10), AU (16), AZ (20), As (22), and Akh (27)</td>
<td>225</td>
</tr>
<tr>
<td>32</td>
<td>K</td>
<td>IAR, step-son and pupil of MD (12), and pupil of Ks (17)</td>
<td>...</td>
</tr>
<tr>
<td>33</td>
<td>K</td>
<td>AUD, pupil of AASH (13), AU (16), Ks (17), AZ (20), As (22), AMYd (23), Fr (29), Lh (30), and IAR (32), lived 67 years</td>
<td>150—231</td>
</tr>
<tr>
<td>34</td>
<td>B</td>
<td>MIS, pupil of Y (10) and KhA (15)</td>
<td>231</td>
</tr>
<tr>
<td>35</td>
<td>K</td>
<td>AIAA, son and pupil of AASH (13)</td>
<td>231</td>
</tr>
<tr>
<td>36</td>
<td>B</td>
<td>ANB, pupil of AASH (13), AU (16), AZ (20), and As (22)</td>
<td>231</td>
</tr>
<tr>
<td>37</td>
<td>B</td>
<td>Ath, pupil of AU (16) and As (22)</td>
<td>232</td>
</tr>
<tr>
<td>38</td>
<td>B</td>
<td>IAAs, nephew (brother's son) and pupil of As (22), and younger than ANB (36)</td>
<td>...</td>
</tr>
<tr>
<td>39</td>
<td>B</td>
<td>AHm, pupil of AU (16), AZ (20), As (22), and Akh (27), lived nearly 90 years</td>
<td>250</td>
</tr>
<tr>
<td>40</td>
<td>K</td>
<td>*IHB, pupil of AU (16) and IAR (32)</td>
<td>245</td>
</tr>
<tr>
<td>41</td>
<td>B</td>
<td>Zd, pupil of AU (16), AZ (20), As (22), S (25), and Akh (27)</td>
<td>249</td>
</tr>
<tr>
<td>42</td>
<td>B</td>
<td>Mz, pupil of AU (16), AZ (20), As (22), Akh (27), and Jr (31)</td>
<td>249</td>
</tr>
<tr>
<td>43</td>
<td>B</td>
<td>UISh, pupil of AU (16) and AZ (20)</td>
<td>173—262</td>
</tr>
<tr>
<td>44</td>
<td>K</td>
<td>*ISk, pupil of AASH (13), Fr (29), Lh (30), IAR (32), ANB (36), and Ath (37), lived 58 years</td>
<td>244</td>
</tr>
<tr>
<td>45</td>
<td>B</td>
<td>AFR, pupil of AU (16), AZ (20), As (23), Akh (27), and Mz (42)</td>
<td>257</td>
</tr>
<tr>
<td>46</td>
<td>K</td>
<td>SIA, pupil of Fr (29)</td>
<td>...</td>
</tr>
<tr>
<td>47</td>
<td>K</td>
<td>*Th, pupil of IAR (32), MIS (34), AIAA (35), ANB (36), Ath (37), AFR (45), and SIA (46)</td>
<td>200—291</td>
</tr>
<tr>
<td>48</td>
<td>B</td>
<td>*Mb, pupil of Jr (31), AHm (39), Mz (42), and AFR (45)</td>
<td>210—285</td>
</tr>
<tr>
<td>49</td>
<td>K</td>
<td>*Skr, pupil of AHm (39), IHB (40), ISk (44), and AFR (45)</td>
<td>212—275</td>
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<tr>
<td>50</td>
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<td>*IKb, pupil of IAAs (38), AHm (39), Zd (41), and AFR (45)</td>
<td>213—276</td>
</tr>
<tr>
<td>51</td>
<td>B</td>
<td>*ID, pupil of IAAs (38), AHm (39), and AFR (45), lived 98 years</td>
<td>223—321</td>
</tr>
</tbody>
</table>

1 A Basri, as in the Ham'a (Sn. III. 400); but evidently considered a Kufi by Abu-'Tayyib (Mr. II. 207, 208).
2 A Kufi (BW on ISk): but see his masters.
<table>
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<th>Serial No.</th>
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<td>52</td>
<td>Bd</td>
<td>Amb, pupil of SIA (46)</td>
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<td>53</td>
<td>B</td>
<td>*MYd, pupil of IAAs (38), AFR (45), and Th (47), lived 82 years</td>
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<tr>
<td>54</td>
<td>B</td>
<td>Zj, pupil of Th (47) and Mb (48), lived nearly 80 years</td>
<td>311</td>
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<tr>
<td>55</td>
<td>Bd</td>
<td>*Akh (AIAsghar), pupil of Th (47), Mb (45), Skr (49), and MYd (53), lived nearly 80 years</td>
<td>315</td>
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<td>56</td>
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<td>*IK, pupil of Th (47) and Mb (48)</td>
<td>320</td>
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<td>57</td>
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<td>Nf, pupil of Th (47) and Mb (48)</td>
<td>244-323</td>
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<td>58</td>
<td></td>
<td>AHK, pupil of Th (47), lived 91 years</td>
<td>254-345</td>
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<td>59</td>
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<td>ABHIw, pupil of Skr (49)</td>
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<td>Bd</td>
<td>IDh, pupil of Mb (48), Skr (49), and IKb (50)</td>
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<td>62</td>
<td>Bd</td>
<td>AUZ, pupil of Th (47)</td>
<td>261-345</td>
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<td>63</td>
<td>Bd</td>
<td>Mbn, pupil of Mb (48) and Zj (54)</td>
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<td>64</td>
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<td>IAmb, pupil of Th (47) and Amb (52), lived 57 years</td>
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<td>65</td>
<td>M</td>
<td>Ns, pupil of Mb (48), Zj (54), Akh (55), Nf (57), and IAmb (64)</td>
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<td>66</td>
<td>B</td>
<td>IS, the youngest pupil of Mb (48), died young (before his 36th year)</td>
<td>316</td>
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<td>67</td>
<td>Bd</td>
<td>Zji, pupil of Th (47), ID (51), MYd (53), Zj (54), Akh (55), Nf (57), IAmb (64), and IS (66)</td>
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<td>68</td>
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<td>AT, pupil of Sal (61) and AUZ (62)</td>
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<td>69</td>
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<td>Az, pupil of ID (51), Zj (54), Nf (57), IAmb (64), and IS (66)</td>
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<td>70</td>
<td>Bd</td>
<td>*AFI, pupil of ID (51)</td>
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<td>KI, pupil of ID (51), Akh (55), Nf (57), IDh (60), AUZ (62), IAmb (64), and IS (66)</td>
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<td>Sf, pupil of ID (51), Mbn (63), and IS (66), lived 84 years</td>
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<td>F, pupil of Zj (54), Mbn (63), and IS (66)</td>
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<td>74</td>
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<td>AAA, pupil ID (51), Nf (57), and IAmb (64)</td>
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<td>75</td>
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<td>IKhl, pupil of ID (51), Nf (57), AUZ (62), IAmb (64), and SF (72)</td>
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<td>77</td>
<td>Bd</td>
<td>IJ, pupil of F (73)</td>
<td>302-392</td>
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<td>ABUdf, pupil of Ns (65)</td>
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<td>A</td>
<td>ABZ, pupil of KI (71), lived 63 years</td>
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<td>80</td>
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<td>IF, pupil of AHK (58)</td>
<td>395</td>
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<td>81</td>
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<td>AHA, nephew (sister's son) and pupil of AAA (74)</td>
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<td>82</td>
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<td>Jh, pupil of SF (72) and F (73)</td>
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<td>83</td>
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<td>Hr, pupil of Az (69)</td>
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<tr>
<td>84</td>
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<td>ASB, pupil Sf (72), F (73), and IJ (77)</td>
<td>329—405&lt;sup&gt;1&lt;/sup&gt;</td>
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<tr>
<td>85</td>
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<td>Abd, pupil of AUZ (62), Sf (72), F (73), and Rm (76)</td>
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<td>86</td>
<td>Bd</td>
<td>Rb, pupil of Sf (72) and F (73)</td>
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<td>87</td>
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<td>ISf, son and pupil of Sf (72), lived 55 years</td>
<td>330—385</td>
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<td>88</td>
<td>Bd</td>
<td>AAS, pupil of Sf (72) and F (73)</td>
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<td>89</td>
<td>Bd</td>
<td>Rkk, pupil of Sf (72), F (73), and Rm (76)</td>
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<td>90</td>
<td>Bd</td>
<td>IUF, nephew (sister's son) and pupil of F (73)</td>
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<td>91</td>
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<td>Thi</td>
<td>427</td>
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<td>If, pupil of ABZ (79)</td>
<td>352—441</td>
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<td>Hf, pupil of ABUDf (78)</td>
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<td>94</td>
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<td>95</td>
<td>A</td>
<td>Mkk</td>
<td>355—437</td>
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<tr>
<td>96</td>
<td>Bd</td>
<td>HIM, pupil of F (73) and Rm (76)</td>
<td>359—448</td>
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<tr>
<td>97</td>
<td>Bd</td>
<td>AAMr, pupil of ASB (84), lived 86 years</td>
<td>363—449</td>
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<tr>
<td>98</td>
<td>Bd</td>
<td>Thm, pupil of IJ (77)</td>
<td>442</td>
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<td>Bd</td>
<td>HIDn, pupil of Rm (76), Rb (86), and ISf (87)</td>
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<td>100</td>
<td>Bd</td>
<td>Bk, pupil of Rb (86) and AAMr (97)</td>
<td>450</td>
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<td>101</td>
<td>Bd</td>
<td>IB, pupil of Rkk (89), lived more than 80 years</td>
<td>456</td>
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<td>102</td>
<td>W</td>
<td>IR</td>
<td>390—456</td>
</tr>
<tr>
<td>103</td>
<td>W</td>
<td>*W, pupil of Thi (91) and IDst (94)</td>
<td>468</td>
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<td>104</td>
<td>M</td>
<td>IBdh, pupil of the Baghdads&lt;sup&gt;3&lt;/sup&gt;</td>
<td>469</td>
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<tr>
<td>105</td>
<td>M</td>
<td>Jj, pupil of IUF (90)</td>
<td>471</td>
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<tr>
<td>106</td>
<td>A</td>
<td>ISd, pupil of AAS (88), lived 60 years</td>
<td>458</td>
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<tr>
<td>107</td>
<td>A</td>
<td>AK</td>
<td>474&lt;sup&gt;3&lt;/sup&gt;</td>
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<td>108</td>
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<td>Am, pupil of If (92)</td>
<td>410—476</td>
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<td>109</td>
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<td>Hlw, pupil of Thm (98), HIDn (99), and IB (101)</td>
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<tr>
<td>110</td>
<td>M</td>
<td>IBs, pupil of IBdh (104), lived 100 years,</td>
<td>420—520</td>
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<td>111</td>
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<td>*T, pupil of AAMr (97), HIDn (99), Rk (100), IB (101), IBdh (104), Jj (105), and AK (107)</td>
<td>421—502</td>
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<td>112</td>
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<td>IDS, pupil of IB (101)</td>
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<td>113</td>
<td>Khzm</td>
<td>AMdr</td>
<td>507</td>
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</tbody>
</table>

<sup>1</sup> D. 329 (BW) : d. 405 (IAth).

<sup>3</sup> A conjectural emendation for 444, which, though given in the BW and HKh. I. 432 and IV. 94, must be wrong, because we are told in the D. 31 and BW that AK was the master of H, who was born in 446.

<sup>3</sup> He entered Baghdād as a dealer in jewels, and learnt from its learned men (Syt. I. 245). The BW has a remark to the same effect, substituting "AlTrāk" for "Baghdād", and "pearls" for "jewels". He was probably a pupil of Hf (93), who is said in the TM (No. 76) to have taught many of the Egyptians.
<table>
<thead>
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<th>Serial No.</th>
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<th>Name, etc.</th>
<th>Date</th>
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<tr>
<td>114</td>
<td>M</td>
<td>IKtt, lived more than 80 years</td>
<td>433–515</td>
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<tr>
<td>115</td>
<td>Md</td>
<td>pupil of W (103)</td>
<td>518</td>
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<td>116</td>
<td>A</td>
<td>ISB</td>
<td>444–521</td>
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<tr>
<td>117</td>
<td>A</td>
<td>IBsh</td>
<td>444–528</td>
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<tr>
<td>118</td>
<td>B,</td>
<td>pupil of AK (107)</td>
<td>446–516</td>
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<tr>
<td>119</td>
<td>ISh</td>
<td>pupil of T (111)</td>
<td>450–542</td>
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<tr>
<td>120</td>
<td>A</td>
<td>IT, pupil of Am (108), lived to a great age</td>
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<td>121</td>
<td>A</td>
<td>IYn</td>
<td>540</td>
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<td>122</td>
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<td>pupil of IDa (112)</td>
<td>464–541</td>
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<td>Jk, pupil of Hl (96) and T (111)</td>
<td>465–540</td>
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<td>124</td>
<td>Khm</td>
<td>Z, pupil of AMdr (113) and Jk (129), lived 71 years</td>
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<td>125</td>
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<td>IArb, pupil of T (111)</td>
<td>468–543</td>
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<td>126</td>
<td>M</td>
<td>ABIS 1</td>
<td>550</td>
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<td>127</td>
<td>M</td>
<td>Slf, pupil of Hl (109), Ib (110), and T (111)</td>
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<td>128</td>
<td>A</td>
<td>IA, t</td>
<td>480–541</td>
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<td>129</td>
<td>Khm</td>
<td>AKhm, pupil of Z (124)</td>
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<td>IKhb, pupil of Jk (123)</td>
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<td>IDn</td>
<td>494–569</td>
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<td>IHL</td>
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<td>ITr</td>
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<td>M</td>
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<td>KIAmb, pupil of ISh (119) and Jk (123)</td>
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<td>522–599</td>
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<td>140</td>
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<td>Ikh, pupil of ITr (133) and IMn (136), lived 85 years</td>
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<td>MlSh, pupil of IKhb (130) and KIAmb (137)</td>
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<td>M</td>
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<td>547–633</td>
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<td>149</td>
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<td>150</td>
<td>H</td>
<td>Y, pupil of TDK (138)</td>
<td>553–643</td>
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<td>151</td>
<td>M</td>
<td>IY, pupil of Slf (127)</td>
<td>554–648</td>
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1 ABIS was a Spanish Grammarian, who emigrated to Egypt in 515, and became a Professor of Grammar at Cairo. He frequented the society of Slf during the latter's visit to that capital in 517.
<table>
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<td>M</td>
<td>AHS, pupil of Slf (127), TDK (138), Ghz (139), and Shf (143)</td>
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<td>154</td>
<td>M</td>
<td>IJmz, pupil of Slf (127), IBr (134), and Shf (143), lived 90 years</td>
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<td>IMt, pupil of Jz (141)</td>
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<td>M</td>
<td>*IH, pupil of Ghz (139) and Shf (143)</td>
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<td>IHKh, pupil of IKh (140) and Shl (156)</td>
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<td>Sgh</td>
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<td>H</td>
<td>IAmr, pupil of IY (150)</td>
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<td>597—669</td>
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<td>D</td>
<td>ASh, pupil of AHS (153)</td>
<td>599—685</td>
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<td>685</td>
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<td>IDa, pupil of Shl (156), lived nearly 70 years</td>
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<td>*R</td>
<td>686</td>
</tr>
<tr>
<td>175</td>
<td>M</td>
<td>MAR, pupil of ISfr (147), lived more than 80 years</td>
<td>692</td>
</tr>
<tr>
<td>176</td>
<td>M</td>
<td>Dmt, pupil of IJmz (154), IH (158), Sgh (162), and IAmr (164)</td>
<td>613—705</td>
</tr>
<tr>
<td>177</td>
<td>M</td>
<td>IMur, pupil of IH (158)</td>
<td>620—683</td>
</tr>
<tr>
<td>178</td>
<td>M</td>
<td>INs, pupil of IY (150), An (160), IAmr (164), and IM (168)</td>
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<tr>
<td>179</td>
<td>M</td>
<td>Shh, pupil of IRj (151), lived 80 years</td>
<td>708</td>
</tr>
<tr>
<td>180</td>
<td>D</td>
<td>*Nw, pupil of IM (168) and Dmt (176), lived more than 40 years</td>
<td>631—676</td>
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<tr>
<td>181</td>
<td>D</td>
<td>RDA, lived 70, or more than 70 years</td>
<td>715</td>
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<tr>
<td>182</td>
<td>D</td>
<td>*BD, son and pupil of IM (168), died young, before his 36th year</td>
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<tr>
<td>183</td>
<td>M</td>
<td>TDFk, pupil of HRs (172) and IMur (177)</td>
<td>654—734</td>
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<tr>
<td>184</td>
<td>M</td>
<td>AH, pupil of IAR (167), RSht (169), IDa (173), Dmt (176), IMur (177), and INs (178)</td>
<td>654—745</td>
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</table>

1. D. after 630 (BW, HKh. V. 100), an apparent mistranscription for 680.
<table>
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<td>185</td>
<td>M</td>
<td>IM rhl, pupil of Shb (179)</td>
<td>744</td>
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<tr>
<td>186</td>
<td>M</td>
<td>TDT, pupil of RDA (181)</td>
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<td>187</td>
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<td>ISM, pupil of MAR (175)</td>
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<td>D</td>
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<td>189</td>
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<td>IUK, pupil of AH (184)</td>
<td>749</td>
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<td>190</td>
<td>W</td>
<td>Aj (Author of the)</td>
<td>682–723</td>
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<td>191</td>
<td>A</td>
<td>AAGh, pupil of the Author of the Aj (190)</td>
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<td>192</td>
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<td>Shb, pupil of Dmt (176) and AH (184)</td>
<td>683–756</td>
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<tr>
<td>193</td>
<td>M</td>
<td>*IA, pupil of AH (184)</td>
<td>698–769</td>
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<tr>
<td>194</td>
<td>M</td>
<td>*Ihsh, pupil of TDFk (183), AH (184), IMrhl (185), TDT (186), and ISM (187), lived 53 years</td>
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<td>195</td>
<td>M</td>
<td>Sd</td>
<td>712–791</td>
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<tr>
<td>196</td>
<td>M</td>
<td>ABk</td>
<td>794²</td>
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<tr>
<td>197</td>
<td>M</td>
<td>ISgh, pupil of AH (184) and IMrhl (185)</td>
<td>720–776</td>
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<tr>
<td>198</td>
<td>M</td>
<td>*ISb, pupil of AH (184) and Dh (188), and son and pupil of Shb (192)</td>
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<td>199</td>
<td>M</td>
<td>*KF (Author of the), pupil of Shb (192), Shbn</td>
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<td>200</td>
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<td>*FA (Author of the)</td>
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<td>201</td>
<td>M</td>
<td>*DM</td>
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<td>202</td>
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<td>Shm, pupil of Shbn (200)</td>
<td>801–872</td>
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<td>203</td>
<td>M</td>
<td>*Jm</td>
<td>898</td>
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<tr>
<td>204</td>
<td>M</td>
<td>*A</td>
<td>900</td>
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<td>205</td>
<td>M</td>
<td>*Kh</td>
<td>905</td>
</tr>
<tr>
<td>206</td>
<td>M</td>
<td>*Syh, pupil of Shm (203)</td>
<td>849–911</td>
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<tr>
<td>207</td>
<td>M</td>
<td>*Fk, Composed his Commentary upon the KN in 924</td>
<td>994</td>
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</table>

¹ B. 682, d. 723 (HKh. VI. 73). His pupil AAGh was born in 682, and he was alive in 719 (BW).
² D. 194 (BW, HKh. V. 635). This date, which has been copied in the Title-page of the FDw and in Flügel’s Grammatical Schools of the Arabs (p. 185, Note), is evidently wrong, because ABk cites numerous late Grammarians, such as INs (627–698) and IHsh (708–761). The BW having been composed in 871, the correct date is probably 794. Two MSS of the BW have 174.
Abbreviations of Technical Terms.

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

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

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<th>Meaning</th>
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<td>Agent.</td>
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<td>All. seq.</td>
<td>Alliterative Sequential.</td>
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<td>Article.</td>
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<td>Du.</td>
<td>Dual.</td>
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<td>E. g.</td>
<td>Exempli gratia, For the sake of example.</td>
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<tr>
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<tr>
<td>Etc.</td>
<td>Et cetera, And the rest.</td>
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<tr>
<td>Ex.</td>
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<td>I.e.</td>
<td>Id est, That is.</td>
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<td>I.q.</td>
<td>Idem quod, The same as, often used as meaning In the sense of.</td>
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<td>Videlicet, namely</td>
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</table>
| A. | Actually (opposed to potentially), 
    | صاحبًا لفعل |
    | Address, خطاب |
    | Admiration, كمسي سوالي |
    | Adventitious (opposed to original), عِرْض |
    | Adverb, طرف |
    | Adverbial, طرف |
    | Adverbial object, مفعولِ مبهم |
    | Affinity, مناسبة |
    | Affirmation, إجابة and إجاب |
    | Affixes, لواحق |
    | Affixion, دوافع and النفاق |
    | Afterthought (substitute of), بدأ |
    | Agency, فاعلية |
    | Agent, فاعل |
    | Agreement, مطابقة |

<p>| Abandoned (original form), رفًوش |
| Abbreviated, قصر |
| Abbreviation, قصر and إيجاز |
| Abridgment, اخْتِصار and تَخفيف |
| Abstract noun or substantive, معنى إسم معنى |
| Abstraction, تَجرييد |
| Abstractive, تَجرييد |
| Accident, عِرْض and حدث |
| Accidental (opposed to permanent), عِرْض |
| Accompaniment (of), مصاحبة |
| Accusative (case), مُنصب |
| &quot; (noun in the), ملَصص |
| Active participle, فِعَال &quot; |
| (verb), مَنظوبِ للفاعل |
| TRYING風格 |
| Alleviation | Aoristic,مضارع، |
| Alliteration | Aoristic letter،حرف مضارع، |
| Alliterative sequent | Aplastic،جامد، |
| Allocution | Aplasticity،عدم تصرف جمود، |
| Allusion | Apocopate (mood)،جزم، |
| Amplification | Apocopate،(verb in the)،مجزوم، |
| Anacoluthon | Apocopative،جزا، |
| Analogy | Apodosis،جزاء، |
| Anarthrous | Application،وضع، |
| Ancient (gramm. or poet) | Apposition،تبع and نسبية، |
| Annexed to | Appositive،تابع، |
| Annexure | Apprehension،تصر، |
| Annuller | Appropriation،مقارنة، |
| Anomalous | Aprothetic،مفر، |
| Anomaly | Arbitrarily،أعتباطا، |
| Antecedent | Article (the)،القرن، and الاسم، |
| and سبتي و منبوج، | and لابن، |
| and معطر عليه و بدبل منه | Assimilate (epithet)،مشابه، and مشابهة، |
| and Aorist،مضارع، | Assignable،يصير جملة لذا، |</p>
<table>
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<th>Assumption, (of a pronoun)</th>
<th>دعو</th>
<th>Call for help, to seek, to break (of a verb)</th>
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<td>Blunder (substitute of)</td>
<td>دعو</td>
<td>Canon, (of a pronoun)</td>
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<td></td>
<td>Caucaal (pronominal)</td>
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<td>Chapter, (prose)</td>
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<tr>
<td>Champions (pockets)</td>
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| A                         |     | Adjective, (noun) |
| Author, (noun)            |     | Adjective, (noun) |
| Augmentation, (verb)      |     | Adjective, (noun) |
| Attribution, (noun)       |     | Adjective, (noun) |
| Attached (noun)           |     | Adjective, (noun) |
| Bound (rhyme)             |     | Adjective, (noun) |
| and                        |     | Adjective, (noun) |

| B                         |     | Adjective, (noun) |
| Author, (noun)            |     | Adjective, (noun) |
| Augmentation, (verb)      |     | Adjective, (noun) |
| Attribution, (noun)       |     | Adjective, (noun) |
| Attached (noun)           |     | Adjective, (noun) |
| Bound (rhyme)             |     | Adjective, (noun) |
| and                        |     | Adjective, (noun) |

| Blame (verb or accusative of) |     | Adjective, (noun) |
| Bilingual, (noun)           |     | Adjective, (noun) |
| Bilingual, (noun)           |     | Adjective, (noun) |
| Between and between         |     | Adjective, (noun) |
| Between and between         |     | Adjective, (noun) |
| Between and between         |     | Adjective, (noun) |

| C                         |     | Adjective, (noun) |
| Author, (noun)            |     | Adjective, (noun) |
| Augmentation, (verb)      |     | Adjective, (noun) |
| Attribution, (noun)       |     | Adjective, (noun) |
| Attached (noun)           |     | Adjective, (noun) |
| Bound (rhyme)             |     | Adjective, (noun) |
| and                        |     | Adjective, (noun) |

| Chapter, (prose)          |     | Adjective, (noun) |
| Character, (noun)         |     | Adjective, (noun) |
| Champions (pockets)       |     | Adjective, (noun) |
| Champions (pockets)       |     | Adjective, (noun) |
| Champions (pockets)       |     | Adjective, (noun) |

| A                         |     | Adjective, (noun) |
| Author, (noun)            |     | Adjective, (noun) |
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| Bound (rhyme)             |     | Adjective, (noun) |
| and                        |     | Adjective, (noun) |

| B                         |     | Adjective, (noun) |
| Author, (noun)            |     | Adjective, (noun) |
| Augmentation, (verb)      |     | Adjective, (noun) |
| Attribution, (noun)       |     | Adjective, (noun) |
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| and                        |     | Adjective, (noun) |

| Blame (verb or accusative of) |     | Adjective, (noun) |
| Bilingual, (noun)           |     | Adjective, (noun) |
| Bilingual, (noun)           |     | Adjective, (noun) |
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| Between and between         |     | Adjective, (noun) |
| Between and between         |     | Adjective, (noun) |

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| Augmentation, (verb)      |     | Adjective, (noun) |
| Attribution, (noun)       |     | Adjective, (noun) |
| Attached (noun)           |     | Adjective, (noun) |
| Bound (rhyme)             |     | Adjective, (noun) |
| and                        |     | Adjective, (noun) |

| B                         |     | Adjective, (noun) |
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| Blame (verb or accusative of) |     | Adjective, (noun) |
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| Bilingual, (noun)           |     | Adjective, (noun) |
| Between and between         |     | Adjective, (noun) |
| Between and between         |     | Adjective, (noun) |
| Between and between         |     | Adjective, (noun) |

<p>| A                         |     | Adjective, (noun) |
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**Notes:**
- The table lists various English words and their Arabic translations. Each English word is paired with its corresponding Arabic term. The entries cover a range of linguistic concepts, including terms related to grammar, language structure, and comparative analysis.
Conditionality, شرطیة .
Confederate, حليف.
Conformity, تناسب and ازدح و and مثابفة .
Conjugability, تصرف.
Conjugation (process), تصرف.
" (class), باب.
Conjunct, موصول.
Conjunction, حرف عطف and حرف عاطف.
Conjunctive (of a conjunct noun or particle), ملة.
" (exception), متصل.
" (أم), متصل.
Hamza, هزة رمل.
" (affix to a final short vowel), رمل or ملة.
Conjunctness, موصولية.
Connected, متحصل و سبب كذا, and إتصال و سبب Here means is.
connection (IY. 375).

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

Connective, وصلة and توصل.
" particle, عَلَد.
Consonant, حرف.
Constitution, وفق.
Construction, عقد and تركيب and وجه.
Constructively, وفقة and تقدير.
Contest, تنافز.
Context, مقام.
Contingency, تعلق.
Continuous (time), مستمر.
Contracted, خالف and مخفف.
Contradiction, نافض.
Contravention, مخالفة.
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Determinate, معروف.
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Deviation, عدل.
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Digression (substitute of), شرابة.
Dimension, مساحة.
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and مصغر من الصرف.
Declension, تركز الصرف.
Direct object, مفعول.
Disapprobatory, إتكاري.
Disapproval, إتكاري.
Discarded (form), مرفوض.
Discourse, كلام.
Discussion, بحث.
Disjunctive (exception), منقطع.
Hamza, همزة.
Dispute, خلاف.
Dissent, خلاف.
Dissolution, فك.
Distinct (substitute), مبادئ.
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Diversion (of), صرف.
Dotted, معجم.
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| Extraneous, إجنبي | G. |
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| Fact (pronoun of), لفظة | Gender, تذكر ونام ي |
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erroneously stated by Lane (p. 38, col. 1) not to include the adverbial noun (see IA, pp. 300—301).

Intelligence, مقلولة.

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" (accusative of), مختص.
This is originally the inf. n. of مختص
I particularized

him by such a thing, i.e. خصصته به
(MAd. II. 52).
Particularized مختص and مختص and مختص.
Partitive تبعيض (من).
Passive participle, اسم مفعول.
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Patron (former master of freedman), ولاء.
Paucity (plural of), تلة.
Pause, وقف.
Penultimate, م. قبل الفصل.
Perfect, سالم.
" declinability, إمتينية.
Perfectly declinable, ممكن.
Permissive, مسموح.
Person, ذات and مختص.
1st متكم.
2nd متضايق.
3rd ذنب.
Personal (proper name), مختص.
This is applied to rational or irrational beings, and to inanimate objects (vol. I, p. 696), being opposed to generic.

**Philo**logist

**Philo**logy

**Phrase** and **Place** (in inflection)

**Plastic**

**Plasticity**

**Plural** (number)

**Plurality** (quality of plural)

**Poetry**

**Point**

**Position** (in inflection)

**Post-classical** and **Postfixed**

**Postpositive**

**Potentially**

**Praise**

---

**Prayer**, **Precatory**, **Precise**, **Predicament**, **Predicate**, **Predication**, **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. II. 126, 130). *Cf.* what is said in § 177 about the attributive
adverb. Thus the مَسْتَفْرِثَ 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.

Preixed, مَهْدَّبَ.

Prefixion, أَضْفَأَةَ وَدُخُولَ.

Premonition, مَنُذُ.".

Preparatory (ما). مَفْتِـحَةٌ.

Preposition, حُرُفُ أَضْفَأَةَ أَوَّلَ حُرُفُ جُرْفَةِ مَثْلُهُ حُرُفُ جَائِرِ and حُرُفُ حَضُفِ. The KK mean by حُرُفٍ الصَّفَاتِ that of حُرُفٍ الْعُدُورِ (IY. 533).

Prepositive, مَقْبُولٍ.

Prescriptive sign, مَنِصَ.

Present (time), حَالَ and حَاكَم.

Presumptive (denotative of state), مَتَّى.

Preterite, مَاضِي.

Prevalence of application, غَلِبَةٌ.

Prevalent (epithet), غَالِبٌ. This means so prevalently applied to a particular substantive that the latter need not be mentioned, its place being supplied by the epithet, which is therefore treated like a substantive. See vol. I, pp. 459 and 693; and cf. IY. 383 and BS. 29.

Preventive, مَنْعٌ.

(denotative of prevention), أَسْتَنْعَابٍ.

Primitive, ُفَتْرَةٌ and ُفَتْرَةٌ جَامِدٌ.

Principal, أَصِلَ.

Pro-agent, ُنَائِبٌ أَوَّلِ or ُنَائِبٌ فَاعِلٌ.

Process, ُبَيَّ.

Professors, أَلْمُ.

Prohibition, ُفِتْرَةٌ.

Prolongation, مَدَ.

letter of, حُرُفُ مَدَةٍ and مَدَةٍ.

Prominent (pronoun), بَارِز.

Pronoun, مَضْمُوعٌ and مَضْمُوعٌ صَبْرٍ.

Proper, حُقْقِيَّ.

Proposition, جَمْلَةٌ.

Prose, ُنَثِرٌ and ُنَثِرٌ وَكُلُّفِ and ُخَلَّفِ.

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§ 158. Coupling to the attached *nom. pron.*—to the detached *nom. pron.*, and attached or detached *acc. pron.*—to the *gen. pron.*—discussion as to whether the *gen.* is coupled to the *gen.*, or the *op.* and *gen.* to the *op.* and *gen.*—and whether the coupled is governed in the *gen.* by the first *op.* or the second—repetition of the genitival *op.* not necessary in a case of necessity—nor, according to some, in a case of choice
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§ 1. The word is the simple significant utterance like رجل A man. "Simple" means that of which the elements [of sound] do not indicate corresponding elements of sense, as رجل, the elements, i.e. letters, of which, when taken separately, do not indicate elements of the sense of the aggregate, in contrast to علم زيد The man-servant of Zaid, which is a [prothetic] comp., because each of the elements علم and زيد indicates an element of the idea indicated by their aggregate. The word comprises the n. [2], the v. [402], and the p. [497] (Sh). Sometimes words differ in form because of the difference of meaning, as جلست He sat, and دهبت He went away. Sometimes they differ in form though the meaning is one, as اتصل and انصل; and sometimes they agree in form though the meanings differ, as وجهت عليه I was angry with him, and وجهت I found (the stray beast). Sometimes a word is curtailed from its original form, as لم يك [450]; or is curtailed and receives an equivalent, as زانادقة Dualists, where the 8 is an equivalent for the 3 elided from زناديق; or is superseded by another word, and becomes disused, as ترك, for which دع is used as a substitute (S). Some words govern and are
governed, like the *decl. ns.* and the *aor.* of the *v.*; some govern, but are not governed, like the *op. ps.* and *pret. v.* and *imp.* without the \( ل \) and *ns.* other than \( اِی \) that contain the meaning of \( ان \); and some neither govern nor are governed, like the *inop. ps.* and the *prons.* and the like. The *op.* is that which subjects the termination of a word to a particular mode of inflection; and is either literal or ideal. The literal is either analogical, namely such as under similar circumstances will always govern in a similar way, as in \(^{\text{١١}}\) علَّام زيد, for when you see the effect of the first *n.* upon the second, and perceive its cause, you can construct دار عمر, *Amr's house,* and بكر's garment, by analogy to it; or hearsay, namely that of which a particular government may be affirmed without liberty to extend the statement to other words, as you say of the ب that it governs the *gen.*, and \(^{\text{l}}\) the *apoc.*, and \(^{\text{١}}\) the *subj.* The ideal *op.* will be mentioned in its place \([24 \text{ etc.}] \) (M M). The literal *op.* is stronger than the ideal, and annihilates its predicament: thus in زيد قائم Zaid is standing you say كان زيد تائما ١٩١٩ Zaid was standing, \(^{١٩١٩}\) Verily Zaid is standing, and I thought Zaid to be standing (Sh). The sentence is composed of two words, one of which is the attribute to the other (M); it expresses an idea at which it is appropriate to pause, as قام أخوك زيد قائم and Thy
brother stood, in contrast to He whose father stood (Sh), and is composed of two ns. as or of a v. and n., as Zaid stood, and استقم Stand thou straight where the latent pron. انت is contained as agent (IA). If the sentence admit of being pronounced true or false, it is enunciatory, as زيد قام and ماقام زيد Zaid has not stood: if not, the existence of what it signifies will be coincident with the utterance, and the sentence will be originative, as انت حر Thou art free, addressed by you to your slave and قبئت هذا النكاح I accept this marriage. The requisite is not, as some say, a distinct branch, on the ground that the existence of what it signifies is posterior to its utterance, but is a branch of the originative sentence, as ًضرب زيدا Beat thou Zaid, لا تضرب Beat thou not, and هل جاءوك زيد لا تضرب Has Zaid come to thee?; for what is signified by Stand thou comes into existence when it is uttered, and is not posterior to the utterance, what is posterior to it being merely the compliance which is exterior to the signification of the word (Sh). The sentence is also named prop. (M): but prop. is more general than sentence (I, ML), not syn. with it (ML), for every sentence is a prop., while the converse does not hold good, the words اني قام زيد قام عمرو قام زيد If Zaid stand,
'Amr will stand being termed prop., but not sentence, since it is not appropriate to pause thereat (I), [and not only] the cond. prop., [but also] the correl. prop. and the conj. prop. being spoken of, though each of them does not afford a complete sense, and is consequently not a sentence. Prop. is an expression for the v. and its agent, like زيد قائم, or the inch. and its enunc., like زيد قائم, or what is equivalent to either of these two [combinations], like زيد قائم and ضرب اللص and طلعتة قاimita (ML). The prop. is called nominal if it be headed by a n., like ُهيهات الحقيق (I, ML), زيد قائم (ML), (I) and أذى زيداً قائماً, according to Akh and the KK, who allow it (ML), and مَا زيد قاimita (I); verbal if it be headed by a v., like قام زيد (I, ML), كان زيد قائماً (ML), ضرب الالص, and يا عبد الله, in full ضربة نصیب زيداً ضربة (I); and adverbial if it be headed by an adv. or [prep. and] gen., as وقع زيد and أى الادار زيد, when you construe زيد to be an agent by reason of the adv. or prep. and gen., not by reason of the suppressed استقرار, and not to be an inch. having them for its enunc.: it being premised that by the head of the prop. we mean the [first] attribute or subject. The
major *prop.* is the nominal [*prop.*] whose *enunc.* is a *prop.*, like زيد أبوة قائم and زيد أبوة أبرة، and the minor *prop.* is the [*prop.*] constructed upon the *inch.*, like the *prop.* that serves as *enunc.* in the two examples (ML). In زيد أبوة عامة منطلقات in departing (I, ML), زيد is an *inch.* [24], زيد is an *inch.* and عامة a third *inch.*، is the *enunc.* of the third, the third and its *enunc.* are the *enunc.* of the second, and the second and its *enunc.* are the *enunc.* of the first (I): the whole is a major *prop.*، عامة منطلقات a minor *prop.* (I, ML), as being an *enunc.* (ML); and a major *prop.* in relation to عامة منطلقات، and a minor *prop.* in relation (I, ML) to زيد [and its *enunc.* the subsequent words] (I), [i.e.] to the whole sentence (ML). The *prop.* sometimes occupies the place of a single word, becoming constructively invested with its inflection, and [generally] containing a *pron.* relating to an ant. *n.* (MM). Seven *props.* have a place in inflection, (1) the enunciative *prop.*, which is in the position of (a) a *nom.* in the categories of the *inch.* and زيد أبوة قائم (I, ML)، as Zaid, his father stood and منطق زيد أبوة أبرة Verily Zaid, his father is standing (I); (b) an acc. in the categories of كأن و كأن، as VII. 162. Because they were doing wrongfully and VII. 162. [465]
And they were not near to doing so (I): (2) the circumstantial prop., which is in the position of an acc. (I, ML), as وَجَابَوا أَبَاهُمُ عَشَاءً يَبُكُونَ XII. 16. And they came to their father at nightfall, feigning to be weeping (I); whence the saying of the Prophet [29], which is one of the strongest proofs that ضَرِبَّ زِيدًا قَالًا قَانَاً in the acc. as a d. s., not as a pred. to كَانَ suppressed, because the pred. is not conjoined with the , the saying الَّذِينَ خَيَرَوا, like Such a one has not spoken save saying good; and the saying of AlFarazdak [539] (ML) In the hands of men that sheathed not their swords while those who were slain therewith, when they were drawn, were not numerous (Jsh), because the hypothesis of coupling spoils the sense (ML): (3) the objective prop., which also is in the position of an acc. (I, ML), unless it be a pro-ag., which is peculiar to the cat. of saying [20], as ثم يقال هذا الذي كنت بإنه تكذب، LXXXIII. 17. Then shall it be said unto them, This is what ye were wont to call a lie, because the prop. which is meant to be a quotation is treated as a single n. (ML): it occurs in three situations, (a) imitative of a saying, as قال ابن عبد الله XIX. 31. He said, Verily I am the servant of God (I, ML), or of a quasi-saying [569] (ML); (b) following the first obj. in the
I thought Zaid to be reading (I), or the second obj. in the cat. of علم (I, ML), as علمت زيدا عمرا أبوا قاتم I made Zaid to know 'Amr's father to be standing (I); (c) with the op. suspended from governing it (I, ML), as لَنْعِلم آي التَّحَرَّيب إِحْصَى XVIII.

11. That We might know which of the two parties was able to calculate (I), where ای being interrog. has suspended [445] from governing it, and is an inch., with a pret. v. for its enunc. (B), and فلبنظر إيها أزكي a pret. v. for its enunc. XVIII. 18. And let him observe which of the people thereof is more lawful and pleasant in respect of food (I): (4) the post. prop., which is in the position of a gen. (I, ML), as هذا يوم ينفع الصادقين صدقيهم V. 119. This is the day that their truthfulness shall profit the truthful, and يوم هم برزون XL. 16. The day that they shall be coming forth from their graves; while every prop. that occurs after حيّت، إذا، إن لما denoting existence (I) of one thing because of the existence of another (Kh), according to those who hold it to be a n. (I) syn. with حيّي [206], or, as approved in the ML, with إن (Kh), is in the position of a gen. through their prefixion to it (I): (5) the prop. occurring as correl. of an apocopative condition (I, ML), which is in the position of an apoc. when it is conjoined with (a) the
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Whomsoever God maketh to go astray, for him there is no guide; and He leaveth them in their rebelliousness confounded, on which account

is read with the apoc. as coupled to the [inflectional] place of the prop. (I), as though

none guideth him, and &c. were said (K, B); (b) denoting suddenness of occurrence, as

And, if an evil befall them because of what their hands have prepared, behold, they despair: whereas in

If thy brother stand, 'Amr will stand, the [inflectional] place of an apoc. is assigned only to the v. [of the apod.], not to the entire prop.; and the same is said of the v. of the prot., for which reason, when you couple an aor. to it and make the first govern [22], you say, for instance, If thy brother stand, and if he sit, 'Amr will stand, apocopating the v. that is coupled before the completion of the prop.

[ (I): (6) the appos. to a single word, like (a) the epithetic prop., which (I, ML), having its place according to its qualified (I), is in the position of a nom. in

Before that a day
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I. 281. And fear ye a day wherein ye shall be made to return, and of a gen. in لبيب نَّيَّة لَيْبَبْ نَّيَّة III. 7. For a day concerning the coming of which there is no doubt (I, M, L) ; (b) the [prop.] coupled by the p., as زيد منتقل ر أبى داهب if you suppose the و to couple to the enunc.; but if you suppose the coupling to be to the prop., it has no position ; and if you suppose the ر to denote state, there is no apposition, and the [inflectional] place is the acc. ; (c) the substituted [prop.], as ما يقال لك إلا ما قد قبل للرسول مي فتلك ابن ربك لدوم مغفرة XLI. 43. There is not said unto thee aught save what hath been said unto the Apostles before thee, " Verily thy Lord is an author of forgiveness," an and what it governs being a subst. for ما and its conj., and XXI. 3. [below] (M, L), هَلِ الْغُرُوبُ being in the position of an acc. as a subst. for النجوى (M, L, K), according to Z, though it may be expos., and

إِلَى اللَّهِ أَشْكُو بِالْمَدِينَةِ حَاجَةٍ وَبِالشَّامِ أَخْرِى كَيفَ يَلْتِقَيْنِيَ (M, L) by AlFarazdak Unto God do I complain in AlMadina of a need, and in Syria of another, how shall they meet together? (Jsh), the interrog. prop. being a subst. for حَاجَةٍ وَأَخْرِى (M, L, Jsh), according to Ibn Jinni (M, L), as though he said Unto God do I complain of two needs, of the impracticability of
their meeting together (M.L, Jsh): (7) the appos. to a prop. that has an [inflectional] place (I, M.L), which occurs in two categories, (a) [syndetic] series (M.L), as زيد كام ابورة و قعد اخوة Zaid, his father stood and his brother sat (I, M.L), where قعد اخوة is in the position of a nom. as coupled to كام ابورة which is itself in the position of a nom. as an enunc.; but if it were considered to be coupled to the nominal prop. [زبد كام ابورة], it would have no [inflectional] place; and if the were held to be for the d. s., the prop. [after it] would be in the position of an acc. and would be understood [80] (I); (b) the subst., the condition of which is that the second convey the intended sense more completely than the first, as (M.L) I say to him, Depart thou; do not thou abide with us: and if not, then be thou in secrecy and publicity a Muslim (Jsh). There are, however, really nine props. that have an inflectional place: those which have been omitted are (8) the excepted prop., as LXXVIII. 22–24. Thou art not possessed of absolute dominion over them; but he that hath turned back and disbelieved, God will punish him, being an inch., and the enunc., and the prop. in the place of an acc. as a disjunctive exception: (9) the prop. that is made a subject, as II. 5. [28] and [2] when
you do not hold the original to be اَنَّى تَسْمَعَ, but hold تَسْمَعَ to stand in the place of السَّمَاعُ (M.L). Seven props. have no inflectional place (I, M.L), because they do not take the place of a single word, and that is the general rule with props. (M.L): (1) the inceptive (I, M.L), which is of two sorts, (a) the prop. with which speaking opens, like the opening props. of the chapters of the Kur’ân (M.L), "إِنَّ اعْطَانَاكَ الْكُرْثُ CVIII. 1. Verily We have given thee the river Alkauthar in Paradise (I); (b) the prop. disconnected from what precedes it, as مات فلأن رجعة الله Such a one died. God have mercy upon him!; the rhetoricians, however, confine inception to what is an answer to an assumed question, like زَعْمُ الْعِرَاءٍ إِنَّى فِي غَمَرَةٍ صَدَقُوا وَلَكُن غَمِيتِي لا تَنْجِلَ (M.L) The railers have asserted that I am in distress. They have said sooth; but my distress will not clear away (Jsh), صَدَقُوا being an answer to an assumed question "Have they said sooth or lied?", and XXIV. 36. 37. [23] with Fath of the the following are exs. of inception (M.L), "أَنَّ الْحَرْةُ للهُ جَمِيعَا X. 66. Verily might belongeth unto God altogether (I, M.L), which is not imitative of the saying indicated by the preceding words وَلَا يَحْزَنُكُمْ تَوَلَّهُم And let not their saying grieve thee, since that would vitiate the sense (I), لا يَسْمَعُونَ إِلَى الْمَلاَكِ الأَعَلِيَ XXXVII. 8. They
shall not try to overhear the most sublime assembly, i. e. the archangels (I, M, L), after And for protection from every contumacious devil (I), for it is not an ep. of (I, M, L) the indet. (I) (M, L), because that would vitiate the sense (I), since protection from devils that do not try to overhear is meaningless (K, M, L), and the saying (I, M, L) of Jarîr (N) نَمَّا زَالَتْ الْقَتْلِ تَمَّ تَمَّ دَمَّهَا *بِبَيْجَةٍ حَتَّى مَّا بِبَيْجَةٍ إِشْكَلْ (I, M, L) And the slain ceased not to spirt out their blood into the Tigris; so that the water of the Tigris was white mingled with red (N), for the prop. after the inceptive حَتَّى is (I, M, L) inceptive, as say the majority (M, L), not in the position of a gen. governed by حَتَّى [as a prep.] (I, M, L), as says Zj (M, L), because preps. are not suspended from government, and because إن must be pronounced with Kasr in مِرَضْ زَيْدَ حَتَّى أَنَّهُ لَا يُجَوَّنَّهُ Zaid has fallen ill, so that verily they have no hope for him whereas the Hamza of إن when a prep. is prefixed to it has Fath as ذَلُّكَ بِلِلَّهِ مَآ أَقُدَّمْ XXII. 6. That is because God is the really-existing: (2) the conj. of a [conjunct] n., as جَارِيَةُ الَّذِي قَامَ أَبُوَّ He whose father stood came to me, or of a [conjunct] p., as عَجِبَتْ مَا قَمَتْ I wondered that thou stoodest, i. e. مَا قَمَتْ مِنْ قِبَامِكَ at thy standing.
being in the position of a *gen.* through 의 *قصَّة* ِِ and by itself having no [inflectional] place (I) : (3) the parenthet- tic (I, M L), as

\[ \text{فَلا} \\ \\ \\
\text{أَتْسَمَ بِمَوَاقِعِ النجَْمُ وَتَسْمَ أَسَمُّ لِقَسَمَ لَوْ تَعَلَّمَونَ} \\
\text{عَظِيمَ أَنَّ لِقُرْآنٍ كَرِيمٍ LVI. 74-76. And I swear [566] by}

the times of the setting of the stars, and indeed it is an oath, did ye but know it, grand, verily it is a beneficent

*Kur’ān* (I), where the par. between the oath آَتْسَم بِمَوَاقِعٍ أَنَّ لِقُرْآنٍ كَرِيمٍ and its corrol. *عَظِيمَ أَنَّ لِقُرْآنٍ Kَرِيمٍ contains another par.

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

شَجَّاكُ أَطْنِ رَبِّي اْلَا عَنِينَا * وَلَمْ تَعْبَا بِعَذَّالِ عَتَالِيَنا* (M L) Saddened thee, I ween, the abode of the departers; nor didst thou heed the railing of the railers (Jsh), (b) the *v.* and its *obj.*, as

*وَبَدَلَتْ الَّدُّهُرُ نِّذْرَ تَبَدَّلَ * هَيْفَا دِيْبْرَا بِالصَّبْرِ وَالشَّمَالِ* (M L), by Abu -n-Najm al-Ijli, *And they, the اْزْمَةَ, have given in exchange (and time is author of change) a hot blast blowing from Al Yaman and, the conjunction having been dropped, a west wind for the east wind and the north wind (Jsh), (c) the *inch.* and its *enunc.*, as

*وَفِيَهُ وَالَّيَامِ يعْثَرُ بِالْفَتْقَى * نَوَادَبُ لَا يُمَلِّنْهَا وَنُوَائِجَ* (M L), by Ma’n Ibn Aus, *And among them (and the days cast down the youth) are female mourners, that tire not of it, the*
understood from Zaid, I think, is standing, (d) what were originally inch. and enunc., as [below], and (e) the condition and its correl., as II. 22. [405], (f) the oath and its correl., as (M.L), by AnNabigha adhDhubyānī, By my life (and my life is not a slight matter unto me), assuredly the baldheads have spoken falsely against me (Jsh), and LVI. 74-76., (g) the qualified and its ep., like LVI. 74-76., (h) the conjunct and its conj., as (M.L), by Jarir, That is he, by thy father I swear, who knows Mālik; and the truth wards off the byways of falsehood (Jsh), (i) the constituent parts of the conj., as X. 28. And they which have wrought iniquities (the retribution of an iniquity is with the like thereof) and whom ignominy overspreadeth, they have not any preserver from God, the prop. being coupled to and therefore [part] of the conj., what is between them being a par. explanatory of the measure of their retribution, and
an enunc., though the most obvious [construction] is that
[ in verse 27], i.e. And for them which have wrought
iniquities a retribution of an iniquity with the like thereof;
and ignominy overspreadeth them, etc., like In the house is Zaid, and in the chamber
'Amr, a coupling by subaudition of the prep. according to
S and critical judges, and that is coupled to
(j) the pre. and post. ns., like This is
the manservant, by God I swear, of Zaid, (k) the prep.
and gen., as I bought it for (I think)
a thousand dirhams, (l) the annulling [24] p. and what
it is prefixed to, as
(M L), by Abu-1 Ghul at-Tuhawi, As though (and an
entire year has passed) her stones used to support the cook-
ing-pot were pigeons standing still (Jsh), (m) the p.
and its corrob., as [436], (n) the p. of
amplification and the v., as
(M L), by Zuhair, And I know not—though I shall. I
think, know—whether the family of Hisdu be men or
women (N), where the par. [ is inside another
par. between [the first] أئِرِي and the interrog. prop., (o)
and the v., as

أَخَالِدْ قَدْ وَلَدَتِ عُشرَةً وَمَا العَالِقُ السَّكَيْنَ فِينَا بِبَسَارِقٍ (ML), O Khálid, thou hast, by God I swear, taken a step blindly; and the poor lover among us is not a thief
(Jsh), (p) the neg. p. and what it denies, as

وَلَا أرَاهَا تَزَالِ طَالِمَةً * تُحَدِّثُ لى قَرِيحَةٍ وَتَنْكُوَانِ (ML), by Ibráhím Ibn Harma, And she does not (I see her) cease to be tyrannical, producing for me a wound, and tearing off its scab before it is healed (Jsh), (q) two independent props., as فَاتَهُمَا مِن حَيْثُ أَمَرَكَ اللَّهُ إِلَى اللَّهِ يَحْبُبُ التَّوَارِبَينَ وَيَحْبُبُ المَتَطْهِرَينَ نَسَأَكَمْ حَرَثَ لَكُم II. 222-223.

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

\(\overset{\text{80}}{\text{18}}\) \(\overset{\text{80}}{\text{18}}\) ظ

(c) it may be conjoined with the \(\overset{\text{525}}{\text{525}}\) ظ، as in

\(\overset{\text{525}}{\text{525}}\) ظ، (d) it may be conjoined with the \(\overset{\text{525}}{\text{525}}\) ظ، notwithstanding

its being headed by the aff. aor., as in the saying of AlMutanaabbi

\(\overset{\text{525}}{\text{525}}\) ظ، (ML) O two drivers of her pale yellow camels—and I accounts myself to be such that I shall be found dead a

little before I lose her, where he means 

\(\overset{\text{525}}{\text{525}}\) ظ، but the v. reverts to the ind. when \(\overset{\text{525}}{\text{525}}\) ظ is suppressed, as in

\(\overset{\text{525}}{\text{525}}\) ظ، [418. A.], according to him that puts the ind.—make

\(\overset{\text{525}}{\text{525}}\) ظ, or her, to tarry a little beside me, that I may look

\(\overset{\text{525}}{\text{525}}\) ظ, at her and get a look from her, for there is not a lesser

\(\overset{\text{525}}{\text{525}}\) ظ, matter than a single look [547] that I shall be supplied

\(\overset{\text{525}}{\text{525}}\) ظ, with (W): (4) the expos. prop., which is the [comple-

\(\overset{\text{525}}{\text{525}}\) ظ, mentary (ML)] prop. that discloses the exact nature of

\(\overset{\text{525}}{\text{525}}\) ظ, what it follows, as

\(\overset{\text{525}}{\text{525}}\) ظ، XXI. 3. And they have privately held secret

\(\overset{\text{525}}{\text{525}}\) ظ، commune together, they which have done wrongfully, say-

\(\overset{\text{525}}{\text{525}}\) ظ، ing, Is this any other than a human being like you? the

\(\overset{\text{525}}{\text{525}}\) ظ， interrog. prop. being expos. of the “secret commune”
210. *Distress and calamity laid hold of them*, an exposition of مَّثَلِ الذَّيْنِ خَلَوْا The similitude of them that have passed away (I), كَمْثَلَ آدمَ خَلْقَةَ مِنْ تَرَابٍ III. 52. *Is like the similitude of Adam; He created him out of dust,* where “He created &c.” is an exposition of the “similitude,” and هل أَدْلَكُم على تَجَارَةٍ تنْجَيْكُم مِّنْ عَذَابِ الَّذِينَ تَوَضَّعُونَ بِالْأَهْلِ وَرَسُولِهِ LXI. 10. 11. *Shall I direct you to a merchandise that will deliver you from a grievous punishment? Ye shall believe in God and His Apostle* (I, ML), where “Ye shall believe &c.,” is explanatory of the “merchandise” (B, ML): (a) the expos. prop. is (a) devoid of the p. of exposition, as in the preceding exs.; (b) conjoined with إِلَى, as وَتُرْمَبَنِّي الْخَ [569], or ان, as XXIII. 27. [570]: (b) the originative prop. may be expos., when the expounded is (a) originative, as اَحْسِنِي إِلَى زَبِيد اَعْمَلْ الفَ دَيْنَار. *Be thou beneficent to Zaid, give thou him a thousand dirhams*; (b) a single word conveying the sense of a prop., as XXI. 3. (ML): (c) AshShalaubin asserts that the expos. prop. is according to what it expounds, having (a) no [inflectional] place (I, ML) when this has none, as (1) in زَبِيداً ضَرْبَتةٌ (I, ML), in full ضَرْبَت زَبِيداً الْخَ [62], where, the supplied prop. [زَبِيداً] having no [inflectional] place, because it is inceptive, its exponent likewise has none (I);
(b) an [inflectional] place (I, ML) when what it expounds has one, as (I) in 

\[\text{LIV. 49. Verily We, We have created everything, We have created it in meet proportion (I, ML), in full where the mentioned is expos. of supplied, and, that being in the position of a nom., because it is pred. of }\]

\[\text{An, the mentioned likewise is so (I): and the poet says (I,ML) And to whomsoever we grant security, he passes the night being secure; and whomsoever we protect not, he becomes at evening terrified at us (Jsh), where the apoc. appears (I, ML) in the v. expos. of the v. (I) (Jsh) suppressed (I) before (Jsh); and, according to Ash Shalaubin, the expos. prop. seems to be a synd. expl. or a subst.: but the majority do not allow the synd. expl. and the subst. to be a prop. [156]; nor is the prop. of distraction [62] among the props. conventionally named expos. prop.; nor may the ant. of the synd. expl. be suppressed, while opinions differ as to [the suppression of] the ant. of the subst. [154] (ML): (5) the prop. occurring as correl. of an oath, as

\[\text{XXXVI. 1. 2. (By) Ya-sin and the wise Kur'ān, verily thou art one of the Apostles (I, ML); for which reason, as is said, Th disallows Zaid, (I swear by God, he shall surely stand, because the enunciative prop. has, and the correl. of the oath has not, an [inflectional] place;}

\[\text{}}\]
but he is refuted by 

XXIX. 58. And they which have believed and wrought righteous works, (I swear by God,) We will assuredly lodge them; and the reply to what he says is that the full phrase is أقسم بالله لنبوؤنهم in this text, and similarly in what resembles it, so that the enunc. is the aggregate of the supplied prop. of the oath and of the mentioned prop. of the correl., not merely the latter (I): (6) the prop. occurring as correl. of (a) an unapocopative condition, like the correl. of إنما لأ (I, ML), لأ (ML.), إنما لأ (I), and اَلَ ذِي فُنَّدَم (ML); (b) an apocopative condition when the prop. is not conjoined with the ف or with إنما (I, ML) denoting suddenness of occurrence, as إن يَقَمُ لَهُمَّ (I, ML) denoting suddenness of occurrence, as

If thou stand, I shall stand [419], because the apocope appears in the letter of the v., and as ماْ تَقْمُ الْفَتْحُ, because what is judged to be in the position of an apoc. is the v., not the entire prop. (ML): (7) the oppos. to what has no [inflectional] place (I, ML), as يَقُومُ زَيْدُ وَلَمْ يَقُومُ عَمَّرُ Zaid stood, and 'Amr did not stand, when you construe the ُ, to be copulative, not the ُ, of the d. s. (ML). The enunciatory prop. that is not preceded by what inseparably requires it, is an ep. after a pure indet., and a d. s. after a pure det., and admits of being either one or the other after an impure det. or indet., as ِحَتَّى نَنزَلَ عَلَيْنَا كِتَابًا نَفِيرًا XVII. 95. Until thou
bring down unto us a Scripture that we shall read where the prop. is an ep. of the pure indet. 6. And do not thou benefit seeking an increased return where the prop. is a d. s. to the pron. thou latent in , for the prons. are the most det. of the determinates, and I passed by a good man praying where may be regarded as a second ep. of because this is indet., or as a d. s. to it because it approximates to the det. through being particularized by the ep. [good], and Like the similitude of the ass carrying volumes, for being [merely] generically det. approximates to the indet., and therefore the prop admitting of being a d. s. because is det. in form, or an ep. because it is like an indet. in sense (I) since what is meant by the ass is not defined (B). Suppression of the entire sentence occurs (1) after the p. of reply, as They said, Didst thou fear? Then I said, even so; I did fear. And my fear ceases not to be attached to my hope (Jsh); (2) after and , when the particularized is suppressed and the sentence is held.
to be two props. [472], as XXXVIII. 44. [473]; (3) after the voc. p., as ياً ليتَ قومي يعلمونَ XXXVI. 25., when it is supposed to be a case of suppression of the voc., i.e. ياً هولاذاً, O I call these, would that my people knew; (4) after the cond. إنَّـ، as

(ML), by Ru’ba Ibn Al‘Ajaj Ibn Ru’ba, The daughters of the, i.e. my, paternal uncle said, O Salma, even though he be a destitute pauper? She said, Even though he be so,

I shall be well pleased with him (Jsh), i.e. وإنَّ كأن كذلك رضيتُه; (5) in the saying [639] Do thou such a thing, if thou do not do anything else, i.e. إن كنت لا تفعل غيره. Suppression of more than a prop. otherwise than in the cases mentioned occurs in

(ML), by ʿUbaid Ibn AlAbras addressing his wife, If thy habit be coquettishness, then if this had happened in the previous of time and the past years we should have borne it from thee (Jsh), i.e. قلْ كأن هذا نبأ مضى لاحتلالتَ منفَ (ML), the prot. and apod. of لو being suppressed from exigency (Jsh). The conditions of suppression [whether of a single word or otherwise] are (1) the existence of indication, circumstantial, as when you
say to him that raises a whip, Beat thou Zaid, or verbal, as XVI. 32. [45]: this [condition], however, is needed only when the suppressed is the entire prop., as exemplified, or is one of its two essentials, as كَذَّبَ سَلَامَ تَوْمَانَ مَنْكَروُونَ مِنْكَروُونَ (ML), by AlA‘shû, Verily (the case is this,) whoso rails in the matter of the Banû Bint Hassân, I will rail at him, and thwart him in the great affairs (Jsh). the full phrase is اِنَّ ابْنَةَ حَسَنٍ اِلْمَةَ رَاعِصَةً فِي الْخَطْوَبِ, i.e. because the cond. n. is not governed by what precedes it; and the literal indication must correspond with the suppressed, so that Zaid ُضَارِبٌ, i.e. Zaid is ُضَارِبٌ and ‘Amr (is ُضَارِبٌ ُضَارِبٌ ُضَارِبٌ), is not allowable when you mean by the suppressed a sense different from [that of] the mentioned, one of them being supposed to
be in the sense of *journeying from* IV. 102. *And when ye journey in the earth,* and the other in that of the well-known *giving pain:* (2) that what is suppressed should not be like a constituent part, so that the *ag.* or *pro-ag.* or the like is not suppressed, and therefore in LXII. 5. the correct view is that *مَثْلُ الْقُومْ* is *ag.,* and that the particularized *مَثْلُ هُوَلَا,* or a *pre. n.* *مَثْلُ,* is suppressed, *Most evil is the similitude of the people,* (the similitude of these,) who, or (the similitude of) those who, have treated as lies the signs of God, not that the full phrase is *Most evil is* (the similitude), the similitude of the people who &c., whereas the *ag.* together with its *v.* may be suppressed, as XVI. 32.: (3) that it should not be corroborated; and therefore I M disallows suppression of the *op.* of the *corrob. inf. n.* [41]: (4) that its suppression should not conduce to [further] abridgment of the abridged, so that the verbal *n.* may not be suppressed, in contradistinction to its *reg.,* because it is an abridgment of the *v.,* and in

(ML), by a girl of the Anşār, *O thou that goest down into the well and fillest the buckets, take thou my bucket, take thou my bucket: verily I have seen the people praising thee* (Jsh), the full phrase is not *دُوَّنُكَ دَلْوِي* (ML), [and] the *reg.* of *دُوَّنُكَ* is suppressed, i.e.
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(Jsh), or [the expressed] دُلّوَى is an inch.

and its enunc. (M.L), and Ks and the KK hold that there is no suppression, دُلّوَى being a prepos. obj. to دُلُكَ [187] (Jsh): (5) that it should not be a weak op., so that the prep. or what puts the v. into the apoc. or subj. may not be suppressed, except in positions where the indication is strong and the use of those ops. frequent:

(6) that it should not be a compensation for anything; so that ما انتَ منطلقا انطلقَ [98] is not suppressed, and I M says that the voc. ps. are not a compensation for اَدَعَ or اَنْدَعَ, because they may be suppressed: (7) and (8) that its suppression should not conduce to preparing the op. for government and cutting it off therefrom, nor to making the weak op. govern while it is possible to make the strong op. govern; it is because these two matters would be combined that [the pre. n. in رأسها] [501] أُكِلَ السَّمَكَة حتَى رأسها may not be in the nom. in ما كُلَ, unless the enunc. مَكُولٌ be mentioned, I ate the fish, so that its head was eaten, and because both are absent that the BB allow the reg. of the enunc. to precede the inch. in such as زَيْدُ ضَزَبَ عُمَراً, though precedence of the enunc. is not allowable [lest the inch. become an ag.], and say that in

* قَنَانَّهُمْ هُدَاجُونِ بِعَوْمَتِهِمْ بِمَا كَانَ إِيَاهُمْ عَطِيَةٌ عَدْوًا*
The people of Jarir are like hedgehogs (a hyperbolic comparison) in their prowling about at night to thieve, tottering feebly like old men around their tents because of what (the case) has been that 'Atiya has habituated them to (J) عطية is an inch. (M, L), and the prop. عدون its enunc. (J), أيرام obj. of عدو (M, L), its second obj. كي being suppressed (J), and the prop. (M, L, J) of the inch. and enunc. (J) the pred. of كي (M, L, J), the sub. of which is the pron. of the case; but the requirement of these two conditions or of one of them is sometimes contravened in a case of exigency or rare speech, as

خالد يحمد سادانا، بالتحاق لا يحمد بالباطل

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

قد أصبحت أم الخيار تدعى، على ذنبا كله لم أصنع

(M, L), by Abu-ıNajm al'Ijli, Umum AlKhiyär (the poet's wife) has betaken herself to charging against me an offence all of which I have not committed, the pronominal obj. of أصنع being suppressed contrary to the requirement of the two conditions, i.e. إصنعة (Jsh), and بعكفاط أصنعة

[22], where there is a preparing of لصروا to govern
together with cutting of it off from that by making to govern it, but not a making of a weak [op.] to govern to the exclusion of a strong one (M L), because the two ops. (MA, Jsh), being vs., are not stronger one than the other, but are equal (MA), [and] are both strong (Jsh), in government (MA, Jsh). The ellipse must be supplied in its original place, not posterior to it, so that the expounded [v.] in the reading with the reg. must precede, the original place of the op. being before the reg.; except (1) when the original form is impossible, as XLI. 16. [62] in the reading with the acc., because is not followed immediately by a v., (2) when an ideal matter requires the posteriority, as in the case of what the of the depends upon, for Z supplies it after the because Kur-aish used to say In the name of Al Lāt and Al Uzzā, we will do such a thing, putting [the mention of] their acts after the mention of their deity, in order to magnify it by the precedence, so that the Monotheist must do likewise with the name of God, and replies to the objection of XCVI. 1. Recite thou in the name of thy Lord that this was the first chapter revealed, so that it was more important to give precedence to the command to recite. The quantity of the supplied must be made as small as possible, because of the heaviness of the variance from the original form;
and therefore it is better to supply كَذَلِكَ in LXV. 4. [29] than فَعْلَتُهُمُ ثُلُثَ اَشْهُرٌ. When the sentence requires the supplying of ns. connected by prothesis, or a qualified [n.] and a pre. ep., or a prep. and gen. pron. relating to what needs the copula, the suppression should be supposed to have been not instantaneous, but gradual, as in كَدْرُازِبِي عَيْبٍ الَّذِى يُعْشَى. عليّة XXXIII. 19., i. e. كَذَلِكَ الَّذِى يُعْشَى. Like the rolling of the eye of him that is seized with a fit, إذا قَامَا تَضَوَّعَ الْمُسَكُّ مِنْهُمَا نَسَيْمُ الصَّبا جَاءَتِ بِرْبَى الْقَرْنِفِلّ (M.L), by Imra alKais (E M), i. e. نَسَيْمُ الصَّبا، When they two stand, the musk diffuses fragrance from them with a diffusion of fragrance like the diffusion of fragrance of the breeze of the east wind that has brought the perfume of the clove, and II. 45. [144], i. e. لَا تَجْزَى. The supplied ought to be of the form of the expressed, so that in إِضْرَابٍ زَيْدًا اَضْرِبَة Beat thou Zaid, beat thou him, not اَهْتَنِ; but if there be a logical or technical obstacle to supplying the mentioned, that to which there is no obstacle is supplied, as زَيْدًا اَضْرِبَة اَخْلَاةً where اَهْتَنِ is to be supplied, Affront thou Zaid, beat thou his brother, not اَضْرِبَة يا ابنَا الْمَائِنِ النَّجِيًّا when you hold دَلْوَي to be in the acc., what is supplied being, as
before said, not (M. L.). *Imitation is the repetition of an expression in its original form, like I began with "Praise be to God!" I recited "This is a Chapter that We have revealed" (Kur. xxiv. 1.), and the saying of Abū Tīrimmāh (K) [or] Bishr Ibn Abī Ḥāzim al-Asadi (N).

(K) We have found in the book of the Banū Tamīm "The most fit of horses to be urged to run by kicking with the legs are the borrowed," or as correctly related the compactly built (N), and the saying of the other

(K) They have proclaimed one to another "The departure will be tomorrow," and in their departure will be my soul, i.e. beloved, or the perdition of my soul (N), also recited with the in the acc. (N, D) as an inf. n. meaning "Depart ye with departure tomorrow," or as a direct obj. "Keep ye to departure &c." (N) [or] "Make ye the departure to be tomorrow" (D), the nom. and acc. being imitated (N, D) after the ب (N), and with the gen. (N, D) by means of the ب (D), in which there is no imitation, proclaimed one to another the departure tomorrow (N), and

لا من أين يا قدى There is no "Whence?", O youth heard by S (K): it is (1) imitation of a prop., which is imita-
tion of an utterance, as VII. 41. 

And they shall say, Praise be to God and the saying (A) of Dhu-r Rumma (N)

(\( \text{سَمَّيَتَ النَّاسَ بِنَتَّجُعُونَ} \) غَيْنَا * فَقَلَتْ لِصَبِيحٍ إِنْتَجَعَيْ بَلَٰلَٰ (A) I heard it said, "The people are going in quest of fresh herbage that grows from the water of the sky;" so I said to my she-camel Saidah, Go thou in quest of Bilul, for he is more bountiful than the fresh herbage, being in the nom. by imitation (N), and the acc. inadmissible because is not audible (D); or of a writing, as قَرَأْتَ عَلَى قَصَةَ مُحَمَّدٍ رَسُولَ اللَّهِ I read upon his ring-stone, "Muhammad is the Apostle of God;" (2) imitation of a single word, which is either by means of the interrogatives اي [185] and ای [183], or without an interrog., which sort is anomalous, like دَعَعَا مِنْ تَمْرَتْبِي Abstain thou from troubling us about "two dates" said by an Arab in reply to هَاتِبِ تَمْرَتْبِي These are two dates, and ليس بقرشيا He is not "a man of Kuraish" said in reply to البَيِّسْ بِقَرْشِيَّانِ Is he not a man of Kuraish? (A): and proverbs are to be repeated in their original form; thus you say to a man الصِّيفَ ضَيِّعَتْ اللَّبَنِ In the summer thou discardedst the milk with Kasr of the بـ because it was originally addressed to a female, and the رَّجِيز says
She said to him when he was in a straitened life, Multiply not thou the upbraiding of me, and make thy place empty of thee (Jsh), the meaning of which is that she reminded her husband of what he used to say to her when she chided him for his extravagance (D). To make a par. is to insert before the completion of the sentence something not essential to the completeness of the fundamental object: it is of three kinds, the first of which adds nothing to the sense and is disapproved, like the saying of 'Ali Ibn Jabala

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

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

وَتَحَصِّنُ الْدُّنْيَا اِخْتِلَافَ مَجْرِبٍ ِْ يَرْبُو كَلِّ مَا نُقِيَّهَا فَحَاشَاكُ نَاْيَا
(H) And thou contemnest the world with the contempt of one having experience of it, who knows all of what is in it, but excepting thee, to be fleeting, the exception being mentioned to embellish the sentence and employ politeness in addressing kings (W), and this sort is reckoned of the category of hyperbole and corroboration (H). The deviation from the 3rd to the 2nd pers. in I. 4. [20] is named in rhetoric enallage (K); it occurs from the 3rd pers. to the 1st or 2nd, and from the 2nd to the 3rd (K, H) or 1st (H), as X. 23. (K, H) So that when ye are in the ships and they sail with them, a deviation from the 2nd pers., for intensiveness, as though it were an admonition to others to wonder at their state and disapprove (K, B) of them (B), and XXXV. 10. [404] (K, H), a deviation from the 3rd pers. to what is more intimate in particularity [164] and more indicative of it (K), and 

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

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

is a precatory parenthetic prop., like the benedictory par. in

and

(BS), by Ibrahim Ibn Harmà, Verily Sulaimà—and God guard her!—has begrudged a thing, meaning meeting, that has not been wont to harm her (Jsh), not an enallage, because the condition of the latter is that what is signified by the two prons. should be identical, as in X. 23. (BS): it has been said, however, that enallage is following up the sentence with a complete prop. congruous with it in sense, as a supplement to it, in the style of proverb or invocation or otherwise, as

XVII. 83. And say thou, The truth hath come and the false hath passed away; verily the false is a thing that passeth away, ṣad ʿalā jinnā characters. IX. 128. Then they turn away,
God turn away their hearts! Poverty has broken my back; and poverty is one of the things that break the back, and the saying of Jarir:

مَتَى كَانَ الْمَسْحُوَبُ بَنُو طَلَوْقَ ظَلَّ السَّيْبُ الْمَغْرِبُ أَيْنَهَا الْمَلْحِامُ

(H) When were the booths at Dhū Tulūḥ? May ye be watered with rain, O ye booths! (Jsh). In comparison the two terms of the comparison, what is compared and what it is compared to, and the instrument [of comparison] are mentioned, as Zaid is like the lion: in metaphor the mention is restricted to the [person or thing] to which the comparison is made, and what is compared is not supplied, as I saw a lion in the hot bath: but when the instrument is omitted, and that to which the comparison is made is an enunc. to an inch. either expressed, as والدْيَنَّ كَذَٰلِكَ بَيْانُنَا صَمُّ وَ بَكُمْ فِي الطَّلاِسَاتِ VI. 39. They which have treated Our signs as false are like men deaf and dumb beating the ground with their feet in the darkness of unbelief, and this verse of Ka'b [149], or supplied, as II. 17. [29] and

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

وُرَمَلٌ كُوْرَٰكُ الْعَدَّارِي قَطْعَتُهُ

And (many) a tract of sand like the hips of the virgins have I traversed; and of Ru’ba (BS) Ibn Al’Ajjāj Ibn Ru’ba atTamīmī (Jsh)

وَمَهْمَةٌ مَغْبَرَةٌ أَرِجاَةُ كَانَ لَوْنَ أَرْضَهُ سَمَارَةٌ

[515] (BS) And (many) a desert whose sides were dust-colored, as though the color of its ground had been (the color of) its sky (Jsh), originally as though the color of its sky had been (on account of its dustiness) the color of its ground, the comparison having been inverted and the pre. n. suppressed; and of Abū Tammām, describing the pen of the subject of his eulogy,
The slaver of speaking vipers is its slaver, and the honey of the gathering that hive-rifling hands have extracted (is its slaver) (FD): and transposition of the sentence is allowable in comparison and elsewhere; but, according to critical judges, is acceptable only when it contains a pretty conceit, as in the process of comparison, where you see that it imports exaggeration by making the subordinate, to which the predicament is meant to be affirmed to belong, a principal, and making the other accord with it (BS). One of the varieties of their speech is transposition, which occurs (1) mostly in poetry, as in (a) مُهمَّة مُغبِرة اللَّه (b) [above]; (c) the saying

ذا أنت أنت لِتَقَمْ في نَجَّةٍ فلا يُتَهِبٍكَ أَن تَقَمْ

(ML) Then, if thou meet with a fight (ني نَبْي أَن تَقَمْ) let it not fear thee to advance, (DM), i. e. (فَلا تَتَهِبَهَا) meaning fear thou not (to advance towards) it (DM); (d) the saying of [Tammūm Ibn Ubayy (Jsh)] Ibn Mukībil

وَلا تَتَهِبِني المَومَةَ أَرَكْبَهَا إِذَا تَتَجَابَتِ الأَصْدَاءُ بِالسَّحْرَ (ML) And the desert that I travel over fears me (originally تَتَهِبِني) not, when the male owls answer one another in the time a little before daybreak (DM, Jsh), i. e. (لا تَتَهِبِها)
And I fear not the desert; (c) كأن أوب ذراعيها الدنيا (75); (f) the saying of 'Urwa Ibn AlWard

فديث بنفسه نفسية ومالية وما أولك إلا ما اطليق

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

فديث نفسية بنفسى I have ransomed his self with myself! (DM); (g) the saying of AlKuṭāmī

فلما أن جرب سمع عليها كما سيئت بالقون السياء

(ML) And, when fatness spread over her, as thou plasterest mud with the pavilion, this sense being inverted, because the pavilion is what is plastered and coated with mud (DM): (2) sometimes in prose, whence (a)

أدخلت القلنسوة في راسي I put the cap into my head (ML), originally

في القلنسوة راسي my head into the cap (DM); (b) على القفر عرضت الناقة على الحوضي I showed the she-camel to the trough or to the water (ML), originally

على الناقة or the water, to the she-camel, as say Jh and many, and among them Sk and Z, the latter of whom holds

ويوم يعرض الذين كفروا على النار XLVI. 19. And on the day when they that have disbelieved shall be shown to the fire to be an instance
of it (ML), originally the fire shall be shown to them that have disbelieved (B, DM), as is said (B), which is indicated by the exposition of Ibn ‘Abbās they shall be brought to it, and it shall be displayed to them (K), while ISk says that I brought the trough before the she-camel is inverted (ML), as though he held that the brought was the driven, [i. e. the she-camel before the trough] (DM); (c) اذًا طَلَعَتُ الْجِمُورُ أَنْتَصَبَ العَرْوُ في (ML) When the constellation Gemini rises (at which time the night is short, and the day is long), the branch stands up on the male chameleon (DM), i. e. the male chameleon on the branch; (d) LXIX. 32. Then on a chain, whose measure is seventy cubits, put ye him, meaning, says Th, أَسْتَكْرَأَ فِيهَا سَلْسَلَةً (ML) put on him, i. e. on his neck, a chain (DM); (e-f) as is said, VII. 3. [126, 540] (ML), because the coming of the chastisement is before the destruction, i. e. جَاءَهَا بَعْدًا فَأَهْلِكْنَاهَا hath Our chastisement come upon, and have We destroyed (DM), and ثم نَذَا فَتَنَى LIII. 8. Then he drew near, and hung down (ML), i. e., as is said, Then he (Gabriel) hung down (from the highest region of the heaven), and drew
near (to the Apostle) (B), originally نَدْلِي (DM); (g) LIII. 9. And he, etc [128], was (like) a half-length of two bows, originally, as Jh relates, قَابِي قُوُسٌ two half-lengths of a bow, the du. being converted into the sing. (ML), and the sing. into the du. (DM), which is good if the قَبِ be interpreted by what is between the handle of the bow and its end, [i. e. its half-length,] the bow having two ends, and therefore two half-lengths (ML), but not if it be interpreted by measure, [i. e. length, the bow not having two lengths] (DM). Abstraction is a conventional term employed by the professors of originality, who say that one of the ideal embellishments is abstraction, which is that from a matter possessed of a quality another matter like it in that quality should be evolved for the sake of exaggerating the completeness of that quality in that matter possessed of the quality, so that it even, as it were, attains to such a degree of qualisibility by that quality that another [matter] qualified by that quality may be evolved from it. And the exaggeration mentioned is derived from the practice of the eloquent, because they never do that except for the sake of exaggeration. Abstraction is of several kinds, (1) what is [effected] with the abstractive ـ مـ [prefixed to the involving matter], as in their saying لَمْ يَمْتَلِئُ صَدِيقُ حُبِّي I have in him a warm friend, i. e. Such a one has attained, in respect of friendship, such an extreme that
another warm friend like him in friendship may be extracted from him: (2) what is [effected] with the abstractive ب prefixed to the involving [matter], as in their saying "لَتْنَى سَأَلُتُ ثَلَاثًا لِتَسَأَلَى بَيْنَ الْبَحْرِ" Assuredly, if thou ask such a one, thou wilt ask in him the ocean [of liberality], where the speaker so exaggerates the man’s qualifiability by liberality, that he even evolves from him an ocean in liberality: (a) some, however, assert that the abstractive مَنِّ and بَيْن are to be explained by suppression of a pre. n., so that لَقَيْتُ مَنْ زَيْدٍ أَسْتَدَا I met in Zaid a lion means لَقَيْتُ مِنْ أَسْتَدَا من إِلَائِيَّةَ from, or because of, (meeting) him [499], the object being to compare him to the lion; and similarly لَقَيْتُ بَيْنَ أَسْتَدَا I met in him a lion means لَقَيْتُ بَيْنَ أَسْتَدَا إِلَائِيَّةَ by, or because of, (meeting) him [503]: but the weakness of this hypothesis in the like of لِي مُنْ [above] is not hidden, because the exaggeration escapes in supposing the full phrase to be حَصَل لِي مِنْ حَصْوَاءٍ صَدِيقٍ A [warm] friend accrued to me from, or because of, his accrual: (3) what is [effected] with the ب of simultaneity and accompaniment in the evolved [matter], as in the saying of the poet

وَشَهَّهَا تَعَيَّرَتُ بِهِ إِلَى صَارِخِ الْرَّغَى

بِمَسْتَلَم، مِثْلِ الفَنْقِيَّةِ المرحَلِ
And (many) a fierce-looking mare there is that bears me swiftly to the shouter for succour in battle with a mail-clad warrior in bulkiness like the saddled stallion prized by its owner! (FD), meaning bears me swiftly, while with me in myself is a mail-clad warrior because of the completeness of my readiness for battle, where the poet so exaggerates his qualifyability by readiness for battle, that he even evolves from himself another ready warrior clad in a coat of mail: (4) what is [effected] with prefixion of في to the involving [matter], as in لَمْ يَفْقَهَا دَارُ الحَتْلِ XLI. 28. They shall have in it the abode of eternity, i.e. in Hell, where Hell [in itself (K)] is the abode of eternity (KIF), like لقد كان لكم في رسول الله اسوة حسنة XXXIII. 21. Assuredly there was for you in the Apostle of God a goodly example, the sense being that the Apostle of God was a goodly example (K); but He evolves from it another abode, which He makes ready in Hell for the unbelievers, to inspire awe of the state of Hell, and exaggerate its qualifyability by affliction: (5) what is [effected] without the intervention of a p., as in the saying of Katūla نُفِّلَتْ بِقِيبَتِ لَأِرْجَعَ آتِهَ [411], as though he evolved a noble man from himself for the sake of exaggerating his nobleness, and for this reason did not say أو أموت unless I die: (6) what is metonymical, as in

ْيَا خَيْرَ مِنْ يَرْكَبَ الْعَلَى وَلَا يَشْرَبُ كَأَسَاءْ بَكَّفُ مِنْ بَطَالٍ
(KIF) O best of them that mount the riding beasts and drink not a cup in the hand of the niggardly (Jsh), i.e. drink the cup in the hand of a munificent man, where the poet evolves from the subject of his eulogy a munificent man in whose hand the subject of his eulogy drinks the cup, [this evolution being] by way of metonymy [216], because, when he denies of him drinking in the hand of the niggardly, he affirms of him drinking in the hand of the generous, and it is known that he drinks in his [own] hand, so that he is that generous man: (7) the address of a man to himself, in which he evolves from himself another person like himself in the quality intended to be the subject of the discourse, and then addresses him, as in

لا خيَل عندك تهديها ولا مال
فليسعد النطاق إن لم تسعد الحقال

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

The address in [523] is either (1) to an indefinite [person], like XXXII. 12. And, if thou sawest when the sinners were hanging down their heads, according to one of the explanations (BS), as you say Such a one is a mean fellow: if thou honor him, he will insult thee; and, if thou do good to him, he will do evil to thee (K); or (2) to [the poet] himself by way of abstraction, as in [above] (BS).
PART THE FIRST.

THE NOUN.

CHAPTER I

The Noun in General.

§ 2. The n. is what indicates a meaning in itself not connected with one of the three times (Sh). It is that which may be made a subject of announcement, like خرج زيد Zaid went forth and Knowledge is comely, or which is significant of that where-of an announcement may be made, like متي أذا, أذ أذ for though you make no announcement respecting them since they are always used as adverbs, still they are significant of time, which is a subject of announcement, as in ماضي الوقت The time passed (MM). The signs which distinguish the n. from (IA, Sh) its two coparceners (Sh) the v. and p. (IA) are (IA, Sh) (1) [the inflection of] the gen. by reason of a p. or prothesis or apposition, as مرت بغلام زيد الفاضل I passed by the manservant of the excellent Zaid, where فيل is in the gen. by reason of the p., زيد by reason of prothesis, and الفاضل by reason of apposition: (2) Tanwin [608]; but only the Tanwin of complete declension, indeterminateness, cor-
respondence, or compensation, belongs exclusively to the n., for the quavering and hypercatalectic Tanwins are found in n., n., and p. (IA): (3) being used as a voc. (IA, Sh), as زيد O Zaid (IA); every voc. is a n., and in Ks's reading不影响اللهXXVII. 25. [59] Now, O bow ye yourselves down to God, يا لينتنا نورVI. 27. O would that we were restored!, and the saying of Muhammad يا رب كاسية في الدنيا عارية يوم القيامة O many a woman wearing raiment in this world will be naked on the day of resurrection, the voc. is suppressed, i.e. أستجدوا O these &c., يا قوم رب يا قوم لينتنا, O people &c., or the يا is premonitory not voc. (Sh): (4) ين (IA, Sh), as in the saying of Abu -t-Tayyib

The horses, and night, and the waterless desert know me, and the sword, and the spear, and the scroll, and the pen, the seven words to which [the art.] أُل is prefixed being on that account ns.; whereas in the saying of AlFaraz-daك ما أنتَ آخُن [176] the أُل [is not the art., but] a conjunct n. in the sense of الاني prefixed to the v. by a bad poetic license (Sh): (5) attribution to it (IA, Sh), i.e. predication respecting it (IA), whether the attribute be a v., as قام زيد Zaid stood, or a n., as زيد اخوك Zaid is thy brother, or a prop., as أنا قمت I stood where قام is a
v., the attribute of the \( \text{ت} \), and \( \text{تُقَام} \) and the form a

\( \text{pr.m.} \), the attribute of \( \text{عُنَ} \); and in

\( \text{تُسُمُّ} \) بالمعيدِي خيرُ مِنْ

\( \text{أَنْ} \) \( \text{تُرَأَ} \) That thou shouldst hear of AlMu'aidi is better

than that thou shouldst see him \( \text{تُسُمُّ} \) by subaudition of

\( \text{أَنْ} \) which is renderable by the inf.

\( \text{n.} \), i.e. سُاْعِكُ, so that in reality the predication is

respecting a n.: this is the most useful sign of the n., and serves to show that which is a n. in

\( \text{قُلُ} \) ما عند الله

\( \text{خَيْرُ مِنْ} \) الله وَمِنْ التجارة

LXXII. 11. Say thou, That recompense which is with God is better than sport and than

merchantise and ما عند كم ينفق وما عند الله باتي

XVI. 98.

That which ye possess perisheth, and that which God possesseth is everlasting, in which texts it is a conjunct n. in

the sense of انَّا صَنَعْنا كَيْدًا ساحرٍ

XX. 72. Verily what they did, or that they did, was the
craft of a sorcerer it is either a conjunct n. as before, or a conjunct p. equivalent with its conj. to the inf. n., and

in انِّا الله اِيَّاه

IV. 169. God is only one God it is a

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

THE PROPER NAME.

§ 4. This is what is attached to a thing itself without extending to what resembles it (M). It is of two sorts, personal and generic [7] (Sh). The [personal (Sh)] proper name defines its denotate absolutely, i.e. without restriction (IA, Sh) of speaking, allocation, or absence (IA), the clause without restriction excluding the rest of the determinates (IA, Sh), for these define their denotate only through some restriction (Sh), like the pron., which defines through the restriction of speaking, as انی I, or allocation, as هو Thou, or absence, as He (IA), [and] like The man, which defines through the restriction of the art., and My manservant, which defines through the restriction of prothesis; and on this account the expression for the person named Zaid does not vary with his presence or absence, in contrast to the pronominal expression هو or (Sh). The proper name is divisible into name (IA, Sh), i.e. such as is neither surname nor cognomen (IA), as زید Zaid and اسماء Usāma (Sh); and surname, i.e. such as begins with or (IA, Sh), as أبو Bakr and أم عمر Abū Bakr and Umm 'Amr (Sh); and cognomen (IA, Sh), which is
either laudatory, as زین العابدين Zain al-Abidin [The ornament of the worshippers], or disparaging, as انف Al-A'laa Anf anNaka [she-camel's nose] (IA). It is either a single word, like زيد Zaid, or a comp. (M): the latter is (1) a prop. (M, IA), like تابا تاباط Shara Ta'abbata Sharrad [He put a mischief under his armpit] (M), cognomen of Thabit Ibn Jābir al-Fahmi because of his keeping a sword under his armpit (D), and يزيد Yazid in such as the saying (M) of Ru'ba (SM)

I have been informed that my maternal uncles the sons of Yazid are authors of wrong-doing against us, that they have a clamour, a prop. from الامال يزيد The property, it increases, whence the Damm, not [a single term] from يزيد الامال The property increases, for if so it would have been infl. يزيد with Fath [18] (SM); which sort must be imitated (IA), not infl. (H), as جاويت زيد جاويت Zaid (IA), رابت تاباط Shara Rabit Tabaat Shara (H): (2) not a prop. (M); [but] either a synthetic comp. (IA), two ns. made one, as مديدكرم Ma'dikarib, بعلك بعلك Ba'labakk
Amrawaих (M), which sort is *uninfl.* when ending in جَانِى سَبِيبۡویة, Sibawaих came to me, رَائیت, and I saw, and I passed by, Siba-
waих, though some inflect it like diptotes [17], as جَانِى سَبِيبۡویة, رَائیت سَبِيبۡویة, and Sibawait, but in other
cases is *infl.* like diptotes, as جَانِى بَعِلمیك, and رَائیت بَعِلمیك, بَعِلمیك, though it may also be *uninfl.*
upon Fath, as جَانِى حَضَر موت, رَائیت, and or *infl.* like pre. and post. ns., as رَائیت جَانِى حَضَر موت,
 حَضَر موت; or a prothetic *comp.* (IA), a *pre. and post. n., as عبد شَمَسْی (M) امرْزَ الْقیس
and جَانِى عبد شَمَسْی, which sort is *infl., as رَائیت عبد شَمَسْی* and وابَ فَحَافَة، the first member with vowels
like عبد or consonants like وابَ فَحَافَة, and the second as a trip-
tote like شَمَسْی or a diptote like فَحَافَة (IA), and of this sort are the surnames (M). The proper name is also divisible
into *coined*, (M, IA), i.e. what was not used for anything
else before being a proper name, as سَعَاد (IA), which
kind is either conformable to analogy, like عَمَران, عَطَفَان.
or anomalous, like محبس, متحبب, حمدان, فقيس, حيدان (M); and transferred (M, IA), i.e. such as was previously used otherwise than as a proper name (IA), which is of six kinds (M), (1) transferred from a (M, IA) concrete (M) generic (IA) n., as اسم, (2) transferred from an (M, IA) abstract (M) inf. (IA) n., as فصل, (3) transferred from an ep. (M, IA), as حاتم (M) and حارث, which [three] kinds are infl. (IA), (4) transferred from a v., either a pret., as شمر, or aor., as تغلب, or imp., as است in the saying of ArRā'ī

اشلي سلوقية باتت ويات بها * بحش است في اصلاحها اود

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

على اطرأ بالباث الحبيبة * م إلا الثام وان الفصى

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

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

(IA) Tell thou Hudhail, &c., that Dhu-Kalb 'Amr, the best of them in worth, is buried in Baṭn Sharyān, with the wolf howling round him, ūmrā being a subst. or synd. expl.

to ذَا (J). If name and cognomen be both single words, the former is pre. to the latter (M, IA, Sh), according to the BB, as مَرَّتُ سُعيدُ كرَزُ، هَذَا سُعيدُ كرَزُ كرَزُ، (IA), or the latter is put in apposition with the former (Sh, IA), according to the KK, as هَذَا سُعيدُ كرَزُ رايت سعیدا كرزا، &c. (IA). If they be both (IA, Sh) prothetic (Sh) compounds (IA), as عبد الله زيني العبدي، or dissimilar (Sh), [i.e.] if one be a single word and the other a [prothetic] comp., as عبد سعید انف الناقة and عبد الله كرزة (IA), the latter must be put in apposition with the former (IA, Sh), and prothesis is not allowable (Sh); but an anacoluthic nom. by subaudition of an inch. such as هو، or acc. by subaudition of a v. such as أعني

I mean, is allowed [in the latter], as هَذَا زيد انف الناقة

This is Zaid, I mean Anf anNūka، رايت زيدا انف الناقة

I saw Zaid, that is Anf anNāka، مَرَّتُ بزيد انف الناقة

or انف الناقة or انف الناقة. The surname may precede the cog-
nomen, as أبو عبد الله زين العابدين (IA); [and] the cognomen the surname, as زين العابدين أبو عبد الله (IA); [and] the cognomen is made to conform [in case] to the [preceeding] surname, as هذَا أبو زيد تقة (M).

§ 6. Proper names are given (M, IA) not only to rational beings, as جعفرُ a man's name, خرنقُ the name of an Arab poetess sister of Տարاِفا Ինբ Ալ'أَبَد by the mother's side, قرمين the name of a tribe, but (IA) also to [irrational (IA)] familiar objects (M, IA), as عِدِين the name of a place, ِلَحْقُ the name of a horse, شدقمُ the name of a he-camel, رَاشْقُ the name of a dog, هيلةُ the name of a she-goat (IA), كَسَابُ (M) the name of a bitch (EM), ِعوْجُ (M) the name of a horse famous among the Arabs (J, 207), every one of which proper names belongs exclusively to an individual by itself, who is known thereby, like the proper names among human beings.

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

The lion is braver than the fox is equivalent to الأسد أشجع من الثعلب where the *art.* denotes generic determination; or the individual present, for هذا اسمة مقبلة This is the lion advancing is equivalent to هذا الأسد مقبلة where the *art.* denotes determination of presence (Sh). It resembles the personal proper name in admitting of a *d. s.* after it, in refusing triptote declension when another cause [18] in addition to the quality of proper name is present, and in rejecting the *art.*, as هذا اسمة مقبلة is diptote, has a *d. s.* after it, and has not the *art.*, for you do not say هذا الإسلام (IA). Some of these genera have both a generic name [3] and a [generic] proper name, like الأسد and اسمة الثعلب, اسمة الأسد and الثعلب (M); [generic names, however, like] الأسد and الثعلب indicate the possessor of the quiddity not by means of themselves [like the generic proper name], but
by means of prefixion of the art. (Sh): and some have only a [generic] proper name, like حمار تباني The woodlouse. Some genera have received both a name and surname, like human beings; thus the lion is called اسمه أبو الحصيني, the fox and ثيابه, the scorpion and شبرا, and the hyena and حصاخه and أم عريص, (M); AshShanfari AlAzdi says

لا تقبلني إن قبرى محرم * علينا ولست إبشرى أم عرم Bury me not, when I am slain; verily the burial of me is forbidden unto you: but rejoice thou, hyena, at devouring me; or here إبشرى آنى is a prop., made a cognomen of the hyena, and imitated, like شرا, the sense being but leave me to her that is called إبشرى آنى (D, T): some have a name and no surname, like the male hyena, which is called كثيم: and some have a surname but no name, like أبو براش [a certain bird] (M).

§ 8. The generic proper name is concrete, as before mentioned [7], and abstract, as بَرَة Goodness and فُجِر Wickedness (IA); [for] ideal are treated like real objects in that respect, so that سبب المثابه is named المثابه, شهوه and اسم كيسان, treachery كيسان in the dial. of the Banuh Fahm, as
Whenever they call treachery, their full-grown men are nearer to treachery than their beardless youth, and totality, as

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

I met him early this morning;

is generally made det. by the quality of proper name, as I came to thee on Friday in the early morning and I have not seen anything like this early morning, seldom by'al, like the reading XVIII. 27. In the early morning and the evening: and in the case of numbers they say Six is the double of three and Aribah, Six is the half of eight.

§ 9. Among proper names are the standard measures [of words], as the feminine of which is Anul, and Anul is an epithet; it is not declined as a
§ 10. A common name sometimes becomes prevalently applied to one of the individuals so named, becoming a proper name for him through prevalence of application, as 'Abd Allâh, to the exclusion of the other sons of their fathers (M) though properly applicable to them also; so that if 'Abd Allâh be used without qualification it is understood to mean 'Abd Allâh, and similarly with 'Abd Allâh (IA). Similarly is prevalently applied to 'Abd Allâh, to the exclusion of AzZubair's other sons; and 'Abî al-Aswâq, 'Abî Râ'î, and 'Abî Kâra are prevalently applied to Yazid, Suwaid, and Jâbir respectively, so that conjecture does not pass away to any of their brothers.

§ 11. The art. is prefixed to some proper names, inseparably or separably (M). The art. (M, IA) is inseparably prefixed (M), [and] denotes prevalence of application (IA), in such as (M, IA) properly the name of every asterism known to the speaker and person addressed, but (M) prevalently applied to the Pleiades (M, K) as...
When the Pleiades rise at nightfall, the pastor seeks for a wrapper (K, 1419), properly the name of every person known of those who have been struck by a thunder-bolt, but prevalently applied to Khuwailid Ibn Nufail Ibn 'Amr Ibn Kilāb (M), the book and the city, and prevalently applicable to every city and book, but prevalently applied to the city of the Apostle and the Book of Sibawaih (IA), and common [names] of prevalent application [10]. And similar are the Hyades and The Pleiades, because these [names] are prevalently applied to the stars particularised out of what is characterised by the multitude; and such [names] of this sort as are not known by derivation, are co-ordinated with what is known. The art. in [such names as] and the prothesis in [such names as] and [10] are alike irremovable (M): this art. is not suppressed, except in the voc., as and in prothesis, as This is the city of the Apostle, and sometimes anomalously in other cases, as which has been heard, This is the star Capella rising, originally; and when what is a proper name by reason of prevalence of application is prothetic, this prothesis does not quit it in the voc. or elsewhere, as (IA). The separable (M) prefixion of
the art. denoting allusion to the ep. (IA) is found in proper names transferred from an ep., as البَلَاءُ (M, IA) from حَارِثٍ (IA), or inf. n., as الفَضْلُ (M, IA) from فَضْلٍ, and sometimes from a non-infinitival generic n. like النَّعْمَانٌ, from a name of the blood; the art. may be prefixed in these three from regard to the original signification of ep. or what is in the sense of an ep., as when you say البَلَاءُ meaning to indicate that he was so named as a prognosis that he would live and till the ground; or suppressed from regard to the actual state, as when you say حَارِثٍ from regard to its being a proper name. Since the art., when thus prefixed, conveys a meaning not otherwise obtained, it is not red., nor is it immaterial whether it be retained or suppressed (IA).

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

عَلَى زِيدٍ ذُو النَّفَقَ رَأَسُ زِيَدٍ كَمْ بَيْضُ مَاضِي الشُّفرَتيِّ بِمَلَى (M), by a man of Ṭayyī, Our Zaid on the day of the combat at the sandhill smote the head of your Zaid with a sword, piercing in the two edges, forged in Al Yaman (SM), and the saying of Abu-nNajm

باحث أم العَرَّاقِ من أَسِيرَهَا * حُرَّاسُ أَبَابِ على تَصُورُهَا
Guards of doors stationed upon her mansions kept Umm Amr away from the captive of her love (Jsh), and the saying of the other (M), ArRammāh Ibn Abrad (SM)

(M) I knew AlWalid, the son of Yazīd, to be prosperous, strong in the upper part of his back in the complications of the State, the art. in being redundantly inserted, and therefore declined as a triptote (SM), and the saying of AlAkhṭal

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

§ 13. Every dualized or pluralized proper name, except such as عرقات , عمایتی , ابنی , اذهابات , is made det. by means of the art. [171], as

(M), by AlAswad Ibn Ya'fur (T), And before me have
died the two Khālids, both of them, Khālid Ibn Naḍla, the pillar of the Banū Jahwān, and Khālid Ibn Ḫais Ibn AlMuḍailil, and

I am the son of Sa'd, the noblest of the Sa'ds.

§ 14. فلان and فلنا are mets. for the names, and

أم فلنا and فلنا for the surnames, of human beings;

فلان with the art. are mets. for the proper

names of brutes; and هنئة and هنات for generic ns. (M),

هنوات (D, T) and هنات (D), plurals of هنئة (T), being,

however, used as mets. only for things disapproved (D, T)

and despised, [such as] molestations (T), bad habits, and

foul acts (H), like the saying (D) of AlBurj Ibn Mushir

AtTa'i (T)

فُنِعَ النَّهَايَةُ كَلَبَ غَيْرَ اِنَا وَجَدْنَا فِي جِوَارِهِمْ هَنَاكَ

(D) Then, excellent is the tribe, Kalb, save that we have

found in dwelling near them some disagreeables, never for

what is good (T).
CHAPTER IV.

THE INFLECTED NOUN.

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

§ 16. The n., when not resembling the p. [159], is infl.; and is either sound, i.e. having a sound letter for its final, like أرضى, or unsound, i.e. having an unsound letter [697] for its final, like اسمًا a dial. var. of اسم (IA). Inflection is an apparent or assumed impression induced by the op. in the termination of the decl. n. and of the aor. of the v. (Sh). The cases of inflection in the n. are the nominative with Ḥamma, the accusative with Fatha, and the genitive with Kasra (IA, Sh), as وَلَا ذْفَعُ اللَّهُ الْأَلْلَهُ الْإِنْسَانُ II. 252. And were it not for God’s repelling men (Sh) ; and all other modes of inflection are vicarious substitutes for these, as اخْتَوْ بْنِي نَمْر The clansman of the Banū Namir, where the in اخْتَوْ is a substitute for the Ḥamma and the in بْنِي for the Kasra (IA). The
apparent impressions are exemplified in the Դամմա, Ֆաթա, 
and Քասրա in the termination of Զիդ in Զայդ came, Զայդ.
I saw Զայդ, and Զայդ I passed by Զայդ,
induced by the օպս. Վալ, and the аs-
sumed impressions are exemplified in the Դամմա, Ֆաթա,
and Քասրա assumed in the termination of Քայլ in Քայլ,
Քայլ, Քայլ, and Քայլ Քայլ, Քայլ.
The Դամմա on the ն, the Ֆաթա on the ո, and the Քասրա on the ո in the 
readings Արբ., , Արբ., and XXIII. 1., and
I. 1. are not inflections, since they are not 
duced by the օպս. The penultimate, which, as well 
as the final vowel, in Արբ., and Արբ. արբ. is Դամմա in the 
ном., as արբ. արբ. արբ. IV. 175. If a man perish, Ֆաթա 
in the acc., as Մա խառ երբ առա ատր XIX. 29. Thy 
father hath not been a man of evil, and Քասրա in the 
gen., as Մեր աորառ Շատ իգնիի LXXX. 37.

Every man of them will have on that day a case that will 
suffice him for occupation, is, according to the KK, a vowel 
of inflection, like the final vowel, but according to the 
BB a mere alliteration to the final vowel of inflection, 
(Sh). Նs. like Ուլ, in which the [unsound 
letter] Ք and Ք is preceded by a quiescent, follow the
course of the sound [720] (MM). The six unsound ns. without the م, when pre. to other than the ی of the 1st pers., and د醺 when in the sense of (IA, Sh), in which case it is always pre., and not to a pron., but to an explicit generic substantive [130] (IA), not the تَأْي in the sense of [176], have the nom. with و, the acc. with ل, and the gen. with ی (IA, Sh), in the sing. (IA), these letters being substitutes for the ذamma, فاثا, and كاسرا (IA, Sh), or rather the inflection being by means of vowels assumed upon the و, ل, and ی, namely in the nom. a ذamma upon the و, in the acc. a فاثا upon the ل, and in the gen. a كاسرا upon the ی (IA), as وَأَيْنَ رَيْبُ لَذُرُ مُغْفرَة XIII. 7. And verily thy Lord is an author of forgiveness, ان كان ذا مال LXVIII. 14. Because he hath become a possessor of riches, اَلْيَ ظَلُّ ذَيَّ ثَلَثٍ شَعَبَ LXXVII. 30. To a shade possessing three divisions, وَابْنَا شَيْخٍ كِبْرٍ XXVIII. 23. And our father is a very old man, اَنْ ابْنَا لَفِي صَالِحِ مِبَابٍ XII. 8. Verily our father is in manifest error, اَرْجِعُوا إِلَيْ ابِيكم XIII. 81. Return ye unto your father, and similarly the rest (Sh). When not pre., these ns. are inf. with apparent vowels, as هَذَا اَبُ ی.
Morat 'Abi, Ra'it 'Abi (IA); when pre. to the i of the 1st pers. [130], they are infl. with vowels assumed (IA, Sh) before the i of the 1st pers., as is done with غَلَامِي [129] (Sh), not with these consonants (IA), and their finals are pronounced with Kasr for affinity to the i (Sh), as هذا مورت 'Abi, Ra'it 'Abi, 'Abi (IA, Sh), so that they sometimes admit of being in two or three cases in one position, as ابي هذا اخي له تسع وتسعون نعجة XXXVIII. 22., where اخي may be in the acc. as a subst. for هذا, Verily this, my brother, hath ninety and nine ewes, or nom. as the pred. of ان, Verily this is my brother; he hath &c., and رب اني لا املك الا نفسى واخى V. 28. My Lord, verily I am not master of aught but myself; and my brother is in like condition, اخي being nom. as inch. of a suppressed enunc., or but myself and my brother, اخي being acc. as coupled to نفسى, or but the self of me and my brother, اخي being gen. as coupled to the i in نفسى, though this last construction is not allowed by most of the BB (Sh); their dims. and [broken] plurals are infl. with apparent vowels, as نهلان اباه الزبيدبي هذا ابي زيد and their duals are infl. like [other] duals (IA). There are three dial. vars. of اب, اخ, and هم; in the first and
best known they are *infl. with ِ, ٠, and ى [as above mentioned]; in the second, which is better known than the next, they have ِ in all the cases, the sign of the case being a vowel assumed upon the ِ, as أَبَا ِلَخَ [below]; the third elides the ِ, ٠, and ى, and inflects through vowels apparent upon the ب, خ, and م, as بَابِي اقتدى عددي في الكرم وُسَى يشابة ابْتَضَمُّ ظَلُمَّ (IA), by Ru'ba, 'Adī has emulated his father Ḥātim in generosity; and whoever resembles his father, does not wrong (J), which *dialect. is rare (IA). According to the chaster *dialect. ِحَمِّ, which is like اَبِحُ, اَخِ, and اَبِحُ, in being a defective biliteral when not *pre., as ِهِذَا ِهُنُكَ, differs from them in remaining defective when *pre., as ِهِذَا ِهُنُكَ, whereas they then become [in the best *dialect.] complete trilaterals; but some Arabs use it as a complete [trilateral] when *pre., as ِهِذَا ِهُنُكَ, which is rare, for which reason Fr pretended that the *ns. *infl. by means of consonants were five not six, and is also less chaste in point of analogy, because what is defective when not *pre. should be defective when *pre., like يَدِ اللَّهِ, ِهِذَا ِهُنُكَ, ِهِذَا ِهُنُكَ, اِيْدُهُمَّ XLVIII. 10. *The hand of God is above their hands (Sh). The original form of ِنَمَّة is on the measure of ِنوَّة: but the ِنَمَّة having been elided for lightness, the ِنَمَّة.
is replaced by م; the form فم is used only when the word is not pre. (D), and is infl. with [apparent] vowels, as نظرت إلى فم، رأيت فما، هذا فم (IA), though it has been heard in prothesis, [similarly infl.,] as كالحور لا يرويه شئ، يلهومه * يصبع عطشان فنف البحر فتة.

Like the fish, whom not a thing that he swallows satisfies, who becomes thirsty while his mouth is in the sea; when the word is pre., the original form is preferred, as نظر فتة.

His mouth spoke, فاتة He kissed his mouth, and 'Ali's saying

هذا جناني وخيارة نية * إذ كل جاني يدة إلى نية.

This is my gathering; and the best of it is in it, when every other gatherer has had his hand to his mouth (D). The unsound n. comprises [also] the abbreviated and the defective (IA). The abbreviated is the infl. n. that ends in an invariable ئ (IA, Sh) preceded by a Fatha, like رحى (IA); in it all the vowels of inflection are assumed (IA, Sh), [so that] you say رأيت، جاء الفتى مرت بالفتى الفتى، and the ئ remaining quiescent in every case because of its inability to become mobile (Sh). The defective is the infl. n. that ends in an invariable ئ preceded by a Kasra, like الداعي والقاضى; in it (IA, Sh) the signs of the nom. and gen. (IA), the ذانuma and
Kasra, (Sh), are assumed because of their heaviness (IA, Sh) upon the (IA), as and quiescence (Sh), but the sign of the acc. (IA), the Fatha (Sh), appears (IA, Sh) because of the lightness (Sh), as with mobilisation, XLVI. 30. Answer ye God's summoner, and XCVI. 17. Then let him summon the people of his assembly to help him. In [the nom. and gen. of defective ns. when they have Tanwin, like ], the of the word is elided [to avoid the concurrence of two quiescents, the and Tanwin], the Tanwin being spared in preference to the because it is significant, and an independent word, not a final, since the is the final, and sound, whereas the is unsound (Sh).

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

Two men said, XLIII. 30. Wherefore was not this Kur'ān revealed unto a great man of one of the two cities Makka and
Atţā'if? , and [a reading of] XX. 66.

Verily these two are two enchanters. But BalḤārith Ibn Ka'b and others use ۱ in all three cases, as

\[
\text{تَزُوَّرْ مَنَا بَيْنَ اَذْناَتُهَا طَعَنةً}
\]

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

\[
\text{أَنَّ أَبَاهَا رَأَبَ أَبَاهَا} \quad \text{١٧١}
\]

(Sh), by Abu -nNajm, Verily her father and the father of her father have reached in glory its two extremities, i.e. starting-point and goal, the pron. being fem. because glory is a صفة or رتبة (J), and the reading [171] in XX. 66 (Sh). The ۱ of the du. ought to be pronounced with Kasr; but Fath of it is a dial. var. (IA) in the acc. and gen. (IK), as

\[
\text{عَلَىٰ اِحْرَىٰيْنَ اسْتَقْلَتَ عَشْيَةً} \quad \text{۱۷۱}
\]

(IA), by Ḥumaid, Upon two active wings she has soared aloft at evening; and she, i.e. the interval of seeing her, is not aught but the extent of a glance, and she vanishes (J), though it is disputed whether Fath is confined to the ۱ or occurs with the ۱ also, as in

\[
\text{أَعُرُفُ مِنْهَا الصَّبِيدَةَ وَالعَيْنَانَ} \quad \text{۱۷۱}
\]

(IA), by one of the Banū Ḍabba, I recognise of her the neck and the two eyes and two nostrils that resembled the two nostrils of Ṣabyān (J), which is also an ex. of the ۱
in the acc. of the du. (IK), but this verse is said to be fictitious (IA). Five words are co-ordinated with the du., and follow its inflection, namely ذَنْتَمَا، ذَنْتَيْنِي، ذَنْتَيْنِ، ذَنْتَيْنِي، and не duals because they have no sing., but inf. like duals unconditionally, as شهادة بينكم إذا حضر أحدكم الموت حيي الوصية إثنتي V. 105. Testimony among you, when death presenteth itself to one of you, at the time of the will, shall be the testimony of two, and إن أرسلنا إليهم إثنينَ
XXXVI. 13. When We sent unto them two, and كلاً and كلناً when pre. to a pron. [117] (Sh). The inflection of the du. and its co-ordinates is really by means of a vowel assumed upon the ل in the nom. and upon the ن in the acc. and gen. (IA). The perf. masc. pl. (IA, Sh) and its co-ordinates (IA) are inflected in the nom. with ن (IA, Sh), as a substitute for Damma (Sh), and in the acc. and gen. with ن (IA, Sh) preceded by Kasr and followed by a letter [ن] pronounced with Fath, as a substitute for Kasra and Fatha, as رأيت الزيديين جاء الزيدون، and مرت بالزيديين [234] (Sh). This ن ought to have Fath, but is sometimes anomalously pronounced with Kasr, as

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

§ 17. The gen. and acc. are alike in the du. and pl. before mentioned, in the perf. pl. fem. [234] with the ٠ and ﷲ, and in the imperfectly decl. (MM); and in these two last cases a vowel acts as a substitute for a vowel (IA). Whatever is pluralized by means of the augmentatives ٠ and ﷲ (IA, Sh), whether it be a pl. for a fem., as ﷳ, or for a masc., as ﷳ, and whether perf., as in those words, or modified, like ﷳ, and سَرَات (Sh), has the nom. with دَامِن and gen. with Kasra (IA, Sh) according to general rule (Sh), and the acc. with Kasra (IA, Sh) contrary to general rule, as ﷳ لا تَنْبَعَ خَطَائَاتُ الشَّيْطَانِ XXIV. 21. Follow ye not the footsteps of the devil, ﷳ ﷳ نُفَرّقُوا ثَبَاتٍ XI. 116. Verily good works put away evil works, and ﷳ ﷳ ﷳ ﷳ ﷳ IV. 73. And go ye forth to war in separate bodies, in contrast to ﷳ ﷳ ﷳ ﷳ ﷳ II. 26. And ye were lifeless and ﷳ رَأَيْتُ قُصَةً I saw judges (Sh), so that the Kasra in the acc. acts as a substitute for the Fatha. The term "augmentatives" excludes words like ﷳ, originally ﷳ, the ٠ not being augmentative but converted from an original ٠, and like اِسْمَاءَات [or ﷳ], the ٠ of which
is radical (IA). though not a pl., since it has no proper sing., but only a quasi-pl. n., is co-ordinated to this pl. in having its acc. with Kasra as a substitute for the Fatha, as 

\[ \text{LXV. 6. And if they be with child (Sh). Such a pl. or co-ordinate when used as a name has its acc. with Kasra, as before, and its Tauwin is not elided, as } \]

\[ \text{رایت اذرعات, هذا اذرعات, and } \]

\[ \text{مروت بذرعات}. \]

This is the correct practice, though there are two others, (1) nom. with Damma, acc. and gen. with Kasra, and abolition of the Tanwin, as هذا اذرعات &c., (2) nom. with Damma, acc. and gen. with Fatha, and elision of the Tauwin, as مروت بذرعات &c.; and the saying (IA) of Inra al-Kais (J)

\[ \text{تنورتها من اذرعات واهلها * بishments ادئى دارها نظر عالي (IA) I described the region of her fire from Adhrivat, while her people were in Yathrib; the view of the nearest part of her abode was a lofty view (J) is recited with Kasr of the } \]

\[ \text{ت and Tauwin (IA) from regard to the original form only, اذرعات being originally pl. of اذرعة, the sing. of } \]

\[ \text{ذراع A cubit, but transferred and made a proper name for a district in Syria, no regard whatever being paid to the combination of the quality of proper name and femininization (J), and with Kasr without Tauwin} \]
(IA) from regard to the quality of proper name and feminization as well as to the original form (J), and with Fath without Tanwin (IA), the Tanwin being refused from regard to the quality of proper name and feminization (J). The inst., i.e. decl., n. is of two kinds, perfectly decl. and imperfectly decl. The former, also called triptote, is what does not resemble the v. (IA); it receives the Tanwin (Sh, IA) of complete declension (Sh), which is neither for correspondence nor compensation, but indicates an idea by reason of which the n. is entitled to be termed perfectly decl., namely the idea of the absence of its similarity to the v., and has Kasra in the gen. with or without ٤ل or prothesis, as ٤١٤١٤ and ٤١٤١٤ and ٤١٤١٤. The latter, also called diptote, is what resembles the v. (IA); it does not receive this Tanwin, and has its nom. with Dammā (IA, Sh), as ٤١٤١٤ (IA), its acc. with Fatha (IA, Sh), as ٤١٤١٤ رايت أحمد (IA), and its gen. with Fatha, as (IA, Sh), ٤١٤١٤ مربت باحمد, the Fatha acting for the Kasra (IA), [and] ٤١٤١٤ تحيروا بالحسى منها IV. 88. Salute ye with a salutation better than it, except when it is pre. or synarthrous, in which case it has Kasra in the gen. according to the general rule, as ٤١٤١٤ ٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١٣٢٤١. We have created man in a most goodly structure and.
§ 18. The general rule is for ـ to be triptote; but a ـ becomes excluded from the general rule, and debarred from being triptote, when it contains two out of nine causes, or one cause equivalent to two (Sh). These causes are contained (IA, Sh) in [the mnemonic lines]

(IA) The preventives of triptote declension are nine; whenever two of them are united, there is no approving triptote declension; namely, deviation, and qualification, and femininization, and determinateness, i.e. quality of proper name (J), [for] the determination requisite for preventing triptote declension is the determination of the quality of proper name or the like as in اجْمَعَ (ML), and foreignness, then pluralization, then composition, and the ـ as an augmentative preceded by an ـ, and verbal measure; but this saying is only an approximation, because it does not define what is an independent preventive, and what is a preventive when combined with the quality of proper name or with the quality of ep. (J), [and also] in

(Sh), by Ibn AnNaḥās (J), through their plain names or through derivation (Sh). To these nine causes IM adds the abbreviated ـ of co-ordination. The only ideal causes
are the quality of proper name and the quality of ep.,
the rest of them being literal (J). That which is equi-
valent to two causes is (1) the ِ of femininization, whe-
ther abbreviated (IA, Sh), as فَمُهَى (Sh), or prolonged
(IA, Sh), as صَكْرَاء, which ِِ. are preferable to حَبْلَى
and حَمْرَاء in order that the preventive may not be fan-
cied to be qualification as well as the ِ (Sh), and whe-
ther the ِ be a proper name, like زَكَرْيَاه Zachariah, or not
(IA), no other cause being needed: (2) the pl. on the
measure whereof there is no ِِ., i.e. the pl. on the
measure of مَفَاعِل (Sh), [which means] every
pl. the ِ whereof is followed by two letters or by three
with their middle one quiescent (IA, MM), as مَسَاجِد
and مَصَابِع (IA, Sh), even though the initial be not a
ِ, as دَنَابِر (IA), and صُوْرَبِ (Sh); if the
middle one be mobile, the ِ is a triptote, like صِبْاَلَة
(MM); this pl., when unsound in the final (IA), [i.e.]
when it has a ِ for the second of the two letters after
its ِ (MM), is treated like the defective in the nom. and
gen., its sign of case being assumed (IA), [and, when
anarthrous and aprotthetic,] has its ِ elided (MM), and
receives Tauwin (MM, IA) as a compensation for the
elided ِ (IA), [so that] it is like قَاضِي (M), but in the
acc. (IA, M) it is like حَجَّارَةٌ (M), [for] the ي remains and is vocalised with Fath without Tanwin, as حُجَّارَة‌ةٍ جُواْرَي and رَاْيَت جُواْرَي وَغْواْشِي, and مُرْت بِجُوْرَي وَغْواْشِي, وَغْواْشِي originally جُواْرَي and غْواْشِي in the nom. and جُواْرَي and غْواْشِي in the gen.; سَراْوِل جُواْرَي and غْواْشِي having the form of this pl. (IA), being assumably pl. of سَرَوَلا (M) or سَرَوَلا (H), is a diptote because of its resemblance to this pl., though some allow it to be triptote also; and when this pl., or what is co-ordinated with it, as being on its measure, like شُرَاحِيل, is used as a name, it is diptote as being a proper name and like a foreign word, since there is no word of such a measure among Arabic singualrs (IA), حُصُجُر [7] being assumably pl. of حُضْجُر (M). Each of the two foregoing causes is independently a preventive (Sh); [for] formation upon an inseparable p. of femininization (M), [i. e.] femininization by means of the ة, [which] is stronger, as being original in the word, than femininization by means of the ع, which is affixed after the word has been used in the masc., as عَاَئْشَة, and عَاَئْشَة (D), and the [plural] measure that has no sing. uniform with it, are treated as equivalent to a second femininization and second pluralization (M). Any other cause is effective only when combined with another cause; but
in the case of feminization, composition, or foreignness, the quality of proper name must be the second cause; while deviation, [verbal] measure, or augmentation is a preventive with the quality of proper name or with qualification (Sh). [Thus] XXVII. 22. And have come to thee from the city, or the people, of Saba with sure tidings is read [with سِبا] declined like a triptote, as being a name for the or the most ancient progenitor, [and therefore masc.,] like (K), by Jarir (T), They that arrived and Taim were in the heights of the land of Saba, the collars made of the hide of the buffalos galling their necks (N), and [with سِبا] like a diptote, as being a name for the [and therefore fem.,] like (K) Of (the tribe of) Saba who were present at (the city of) Ma'rib, when they were building against its flood the dams (N): [and] thus you decline قَائِمَة, though fem. and an ep., as a triptote, because feminization is a preventive only with the quality of proper name; and انْتِرْبِيْجٌ, which is a foreign composite augmented proper name, would be triptote if it were assumed devoid of the quality of proper name, because composition and
foreignness are effective only in a proper name, and the augmentative] ٌ and ٌ are effective only in a proper name, like سُكرَانَ (Sh). Augmentation (IA, Sh) of ٌ and ُن (IA) is a preventive with the ep. (IA, Sh), but only in [the measure] فَعْلَان، contrary to the preventive augmentation in the proper name (Sh), provided that the ep. do not take the ت (IA, Sh) in the fem. (IA), like سُكرَانَ (IA, Sh) fem. not سُكرَانَ (IA, Sh) fem., for if the fem. be فَعْلَانة it is triptote, like هذَا رُجل سِيفَانَ (IA) and دَمَانَ (IA), as

This is a tall man, the fem. being سِيفَانَ (IA), and دَمَانَ (IA), as

(Sh), by AlBurj Ibn Mushir atTä’i, Many a boon companion increasing the cup in deliciousness have I plied with drink when the stars declined (T), and that it be original, so that triptote declension is requisite in such as هذَا قَلْب صَفْوَانَ (Sh). The ep., provided that it be original (IA, Sh), not accidental (IA), is a diptote when on the measure انْحِل (IA, Sh), the measure preventive with the ep. being only انْحِل, contrary to the measure preventive with the proper name (Sh), and when it does not receive the ت, like أحْمَرَ (IA, Sh) as an ep. (Sh) fem.
and fem. خضر, but if it receive the ت, it is triptote, as fem. ارمل, and if it be accidental, like اربع, originally a numeral substantive, afterwards used as an ep., as I passed by four women, it is triptote (IA), so that triptote declension is requisite in هذا رجل ارنب This is a man like a hare, i.e. abject, feeble (Sh), the accidental use of a substantive on the measure of فعل as an ep. not being accounted a preventive, like as accidental substantivity in what is originally an ep., as A fetter, originally an ep. of a thing wherein is blackness, is not accounted, so that it is treated as a diptote from regard to the original form: but أفعى The hawk, اخيل The green woodpecker, and أفعى The serpent, not being epithets are rightly triptotes, though by some used as diptotes because of a fancied qualification, namely strength in أفعى, variety of color in اخيل, and noxiousness in أفعى (IA). Deviation and qualification are preventives (IA, Sh) in the nums. formed upon and مقفع (IA), like and موحد, and ثعالث, and مربع, and مثلث, and مثلث, and واحد [325. A.], which are made to deviate from اثنان واحده and واحد, and جاهل الملكية رسلا أولى اجتحمة مثلث وثلاث ورابع XXXV.
1. Who maketh the angels to be messengers, possessors of wings, two each, and three each, and four each, these words being in the gen. as epithets of جَنْحَةَ and having as diptotes فَتْحُا in the gen., not apparent in مَثْنَى because it is abbreviated, but apparent in رَبَعُ and because their finals are sound; and, [secondly, in] أَخْرَ [نُعُوْعَةُ مِنِّي أَيَا مُ أَخْرَ II. 180. Upon him shall be incumbent a fast of a number of other days, which is made to deviate from أَخْرَ, because it is pl. of fem. of أَخْرَ, and according to analogy the أَنْعَلُ of أَنْعَلُ is used only when pre. to a det. or when synarthrous, and, where there is neither prothesis nor art., أَنْعَلُ is used, as أَنْعَلُ Hind is more excellent and أَنْضَلُ, not أَنْضَلُ, أَنْضَلُ, أَنْضَلُ, and therefore أَخْرَ [in the text, being neither synarthrous, nor pre. to a det.,] is an ep. made to deviate [from the original form أَخْرَ], on which account it has [as a diptote] فَتْحُا in the gen. Synthetic (Sh) composition is a preventive with the quality of proper name, as مُعَدَّرِبٍ (IA, Sh), which you inflect as a diphote in the second member (IA). Augmentation (IA, Sh) of the ت (IA) is a preventive with the quality of proper name, as (IA, Sh) عَمْرٍ (IA), أَسْبِهَانُ, عُطْفَانُ (IA).
Femininization is a preventive with the quality of proper name, as زينبَةٌ طلاحةٌ فاصلةٌ, and زينبَةٌ طلاحةٌ فاصلةٌ. Femininization is (1) in form and sense, (2) in form, but not sense, (3) in sense, but not form (Sh). If the proper name be fem. through the ء, it is diptote, whether denoting a male, like طلاحةٌ, or a female, like فاصلةٌ (IA, Sh), exceeding three letters, as exemplified, or not so, like طلاحةٌ and فاصلةٌ as proper names (IA); and therefore فاصلةٌ هاريةٌ in عامه هاريةٌ. Cl. 6. is not a [proper] name of the fire [of Hell], *His place of abode shall be the fire of Hell*; for, if so, it would be diptote (Sh), [but] the text means, *His mother shall fall from anguish*, because he will have fallen and perished, or *His brain shall fall into the bottom of Hell*, because he will be cast into it headlong (K). If fem. (IA, Sh) without the ء (Sh), as proper name of something feminine (IA), it is diptote, (1) when exceeding three letters, as زينبَةٌ and سعَانٌ, (2) when triliteral with the medial mobile, like سَقُرٌ (IA, Sh) and لَطَى سَقُرٌ, as proper names LXXIV. 43. What hath brought you into Hell?, and كَلَّا إِنَّهَا لُطَى LXX. 15. Nay, verily the case will be this, Hell-fire (Sh), or quiescent, the word being foreign (IA, Sh), like حمصٌ جَوَرٌ, and بلَغٌ, names of cities (Sh), or [Arabic, but (Sh)]
transferred from a male to a female, like زيد (IA, Sh), عمر, بكر as names of women (Sh); but when [triliteral,] quiescent in the medial (IA), not transferred from the masc. (IA, Sh) to the fem. (Sh), nor foreign (IA), it admits of either mode (IA, Sh), diptote or triptote (IA), like جمل, دعد, هند, both being contained in

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

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

(Sh) Thy father is Hubab, who steals from the guest his garment; but my grandsire, O Hajjaj, was the rider of the steed Shammar (T), or more appropriate to the v. than to the n. (Sh), [i.e.] more commonly found in the v. or containing an augment significant in the v. and not in the n., like اصم and اصبع, for these formations are common in the v., like ضرب and استع, as imperatives of triliteral vs., and not in the n., and (IA) like يزيد (IA, Sh), وشكر, and احم (IA, Sh) and افعل as proper names (Sh), for (IA, Sh) this measure (Sh), the [aug.] Hamza or (IA), though common in ns. as well as vs. (Sh), signifies speaking (IA, Sh) or absence (IA) in the v., and in the n. has no signification (IA, Sh). But if the measure be neither peculiar to, nor prevalent in, the v., the proper name is not diptote, like ضرب as a man’s name, this measure being found in the n. like حطير and v. like ضرب. The quality of proper name with the abbreviated of co-ordination is a preventive, as علقي and علقي, because this bears thus much resemblance to the of feminization that a proper name containing it does not receive
the of feminization and you do not say from علقى علقاة as a name, like as you do not say حبلى حبلة; but a word containing this ٰ, when not a proper name, like ارطى علقى before they are used as names, and similarly a word containing the prolonged ٰ of co-ordination, whether a proper name or indet., like علباء , are triptotes (IA). Deviation with the quality of proper name (IA, Sh) or its like (IA) is a preventive (IA, Sh) in (1) corroboratives on the measure of جامب النسا جمع , فعل The women came, all of them, originally جمعات from sing. جمعاء , جمعات made to deviate from جمع to جمع, and det. through assumed prothesis, i.e. جمعهى , so that it resembles the proper name in being det. though not containing an expressed determinative, (2) the proper name made to deviate to (IA), like عمر , زئر (IA, Sh), جمع , زهل (IA), and دلف (Sh), made to deviate from [the det. (MM)] دلف (Sh, MM), &c., for since these names have been transmitted as diptotes, though not containing a [second] cause apparent besides the quality of proper name, it is necessary to invent the claim of deviation in them (Sh), (3) in the sense of a particular day, as جئتني يوم الجمعه سكر I came to thee on Friday at day-
break, because it resembles the proper name in being *det.* without an expressed determinative, being made to deviate from the original *det.* form [206]. When a *n.*, which is diptote because of the quality of proper name and another cause, ceases to be a proper name by being made *indet.*, it becomes triptote, because the remaining cause does not require it to be diptote; thus ضرَب مَعْذِكْرَبْ رَآيْسَ *Scarce any Ma’dikarib* have I seen (IA), except such as أحْمُرَ (M, MM), as a man’s name (MM), in which instance there is a disagree- ment between Akh and the Author of the Book (M). Every defective, whose counterpart sound in the final is diptote, is itself so, but is treated like جِرْأَر in having the compensatory Tanwīn in the *nom.* and *gen.* and Fathā without Tanwīn in the *acc.*, like فاطِيْمَة ضارِب as a woman’s name, counterpart of the sound ضارِب as a woman’s name, both being diptotes as *fem.* proper names; so that you say رَآيْس قَاضِي مُرْزَتْ بِقَاضِي هذا قَاضِي. The diptote is fre- quently declined as a triptote by poetic license [608], as تَبَصُّر خَلِيلِي هَلْ تَوَى مِن طَغْيَانِيِّ سوَالِكْ نَقْبَا يُبْيِ حَزَى شُعبِيْ (IA), by Imra al-Kāis, Look thou, my friend, whether thou see any women borne in camel-litters defiling through a mountain-pass between the two rugged heights of Sha‘āb’āb,
where [properly] diptote from its form as a pl. is made triptote for the metre (J). It has also been transmitted thus declined for conformity, as لَإِلَاءَة ٍ لَٰجَنُا وَسُيُورًا LXXVI. 4. Chains and collars and flame (IA), so read by Nāfi', Ks, and Abū Bakr (B), with سَلَّسُلُ سَلَّسُلُ made triptote for conformity to what follows. Diptote declension of the triptote by poetic license, though disallowed by most of the BB, is allowed by some (IA), and correctly because actually heard (J), on the authority of

(IA), by Dhu -Iḥṣa‘ [al’Adwāni (Dh, KF)], lamenting his people Kuraish[?], And of those whom they begat was ‘Āmir endowed with length and endowed with breadth, where عَامَّر, though containing only the quality of proper name, and therefore [properly] triptote, is made diptote for the metre (J).

§ 19. Each of the cases is a sign for a meaning [407]. The nom. is the sign of the quality of ag.: the ag. is single, not otherwise; while [the other varieties of nom., such as] the inch. and enunc., the pred. of َءَنَّ and its sisters and of the generic neg. ٍّ, and the sub. of the َءَنَّ and َءَنَّ assimilated to َلَيسَ, are co-ordinated with the ag. in the way of assimilation and approximation. Similarly the acc. is the sign of the quality of obj.: the
obj. is of five kinds, the unrestricted obj., the direct obj., the adverbial obj., the concomitate obj., and the causative obj.; while [the other varieties of acc., such as] the d. s., the sp., the excepted governed in the acc., the pred. in the cat. of كاَنِ, the sub. in the cat. of اَنَّ, the acc. governed by the generic neg. ُنِ, and the pred. of the ُنِ and ُنِ assimilated to ُليِ‏َسِ are co-ordinated with the obj. And the gen. is the sign of prefixion [110]. And the appos. in respect of their cases are included under the predicaments of the ants., the influence of the op. being simultaneously discharged upon both classes [131] (M). The noms. will be first discussed, because they are the essentials of attribution; the accs. will come next, because they are mostly complements; and the gens. will come last, because they follow the pre. n., being essential if it be essential, as in قَامَ غَلَّامُ زَيْدٍ, and complementary if it be so, as in رَأَيْتَ غَلَّامُ زَيْدٍ (Sh). The complement is the contrary of the essential, the essential being what is indispensable [to attribution], like the ag.; and the complement being what can be dispensed with, like the direct obj. (IA).
§ 20. The nom. required by the att. v. [432] is the ag. or pro-ag. [436] (IA). The ag. is that [genuine n. or paraphrase of a n. (IA)] to which an [act. (IA)] v., or the like, [i.e. an act. part., assimilate ep., inf. n., verbal n., adv., prep. and gen., or انعل denoting superiority (IA), placed before it (Sh),] is made attribute (IA, Sh) as subsisting in it or proceeding from it (Sh), as قام زيد Zaid stood, i.e. رَفِّيَتْكَ اِفْتَقُومَ That thou shouldst stand, i.e. Thy standing, pleases me, أتَأْتِي الزيداوي Are the two Zaids standing? Zaid is handsome in face, عَجِبَتِ يَدَه ضرب زيد عمرأ I wondered at Zaid’s beating ‘Amr, هُمْ يَلْهَيَّات العقيق Zaid, his servant is beside thee or فِي زيد عَتِيدَ غَلَامَةَ his two servants are in the house, and مَرَّت بال-instagram إِبَرة I passed by him whose father is the most excellent. In زيد أخوك Zaid is thy brother زيد is not an ag., the attribute being [a n.,] not a v. (IA); nor is it in زيد قام, because the attribute, though a v. or the like, does not precede; nor is زيداً in أُنا ضرب زيداً, because the preceding v. or
the like is not its attribute; nor are Zaid and Amr struck
knew, or proceed from them, as in (Sh), the subject of a pass. v. being not an ag., but a
pro-ag.; nor is Zaid and because the attribute is a prop.; nor in Zaid and, i.e.
, because the attribute is equivalent to a prop. (IA).
The v. or the like must precede the ag. (IA, Sh), this being the distinction between the ag. and the inch. (Sh): you do not say Zaid or and in Zaid
is not a prepos. ag., but an inch., the subsequent v. putting into the nom., a latent pron., in full Zaid or and putting in the v. an and, which are the two ags., for the v. and its like must have a nom. [after them], either explicit, as Zaid, or pronominal, as (IA). Neither the ag. nor pro-ag. is a prop.: and in theây that they had seen the signs of Joseph's innocence, assuredly they would imprison him and
XIV. 47. And it became manifest unto you how We had dealt with them and [by Muhammad Ibn Bashir alKhairi, May-be (but the engagement, it is right to meet it) a different idea has presented itself to thee concerning the disposal of that young she-camel, which thou didst promise me (SM)], or to

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

They said “is the riding-beast, i.e. vehicle, of lying and There is no strength nor power but by means of
"God" is a treasure of the treasures of Paradise a tradition. The ag. is in the nom., in order to be distinguished from the obj., which is not the case with the inch. (Sh): what puts it in the nom. is its attribute (M), the op. of the ag., i.e. a v. or the like, being lit., whereas that of the inch., i.e. inchoation, is id. (Sh). The general rule is for the ag. to follow next to the v., because it is like a part thereof (M, IA), for which reason the final of the v. is made quiescent when the ag. is the pron. of the first or second pers., to avoid the succession of four mobiles, which is disliked only in one word; and for the obj. to be separated from the v. through being preceded by the ag.: but sometimes it precedes the ag., as ضرب زيدا عمرو. The obj. sometimes even precedes the v.: this is (1) necessary, when it is a cond. n., as ايا تضرب اضرب Whichever thou beatest, I will cat, or an interrog. n., as اي رجل ضربت Which man didst thou beat?, or the enunciatory كم, as كم غلام ملكت How many a slave have I owned!, or a pron. detached, which would necessarily be attached if it followed [the v.], as اياك نعبد I. 4. Thee do we worship, which would have been نعبد ك had the obj. been postpos. [163], whereas اياك who had the dirham, I have given ايا اعطيتك it to thee need not necessarily be prepos., since if it followed it might be attached or detached, as or الدرهم اعطيتك ايا [164]; (2) optional, as ضرب زيد عمرا or
عَرْماً ضَرَبَ زُيداً. The *ag.* must precede the *obj.*, (1) when [otherwise] there is fear of confounding one with the other, as when their inflection is imperceptible, and the context contains no distinction, as ضَرَبَ مُوسى عِيسَى *Moses beat Jesus*; but if the context supplies a distinction the *obj.* may precede or follow [the *ag.*], as اِكَّل مُوسى الكَثرِي or الكَثرِي مُوسى *Moses ate the pears*: (2) when the *ag.* is a *pron.* not circumscribed, as ضَرَبَ زُيداً; but when it is a circumscribed *pron.*, it must follow, as ما ضَرَبَ زُيداً اِنَا. Not any one has beaten Zaid but I. The *ag.* or *obj.*, when circumscribed by لَا or اِنَّما, must be *postpos.*, as ما ضَرَبَ عُمْراً الاَّ لَا زُيداً Not any one but, or Only, Zaid has beaten 'Amr, where the *ag.*, and Zaid has beaten only, or has not beaten any one but, 'Amr, where the *obj.* is circumscribed by لَا, and اِنَّما ضَرَبَ عُمْراً زُيداً اِنا ضَرَبَ عُمْراً Zaid beat only 'Amr, where the *obj.* is circumscribed by اِنَّما [516]: but the circumscribed *ag.* or *obj.* sometimes precedes the [*obj.* or *ag.*] not circumscribed, when the circumscribed is obvious from something besides posteriority, as when circumscribed by لَا, in which case it is recognizable from its occurring [immediately] after لَا, as
Nor did any but God know that love which her tattooed embellishments stirred up for, i.e. in, us on the evening of the removal of the people of the dwellings to a distance, where the ag. restricted by لَا precedes the uncircumscribed obj. (J), and

Nor did any but God know: (He knew) &c. (IA, J), not of the v. mentioned (J), so that the circumscribed ag. does not precede the obj., because this is not an obj. to the v. mentioned (IA), or as anomalous or a poetic license (J); but that an obj.
[so] circumscribed may precede (IA, J), as ُضْرَبُ أَلَّا أَمَرَ زِيد (IA), because it is [still] meant to be understood as posterior (J): Ks [of the KK (J)] allows the circumscribed to precede, whether it be ag. [as in the former verse (J)], or obj. [as in the latter (J)]: some BB [and KK (J)] hold that it may not precede, whether it be ag. or obj. (IA, J), making ُلِّلَى to accord with ُإِنَّا, which is the most correct [view], as AlFākīhī says, and explain the former verse like the majority, and in the latter supply ُزَٰدَنِيَّ before ُكَلَّامُهَا, which thus becomes ag. to the suppressed ُزَانِ, a latent pron. relating to ُكَلَّٰمِهَا being ag. of the expressed ُزَانِ, and it has not added &c. (What?) Her language (has added unto me), ُزَٰدَنِيَّ ُكَلَّامُهَا occurring in reply to an assumed question, or [in their opinion] it is anomalous or a poetic license (J). When anything else is made to precede the ag., it is meant to be understood as posterior to the latter, on which account ُضْرَبُ ُعَلَمَةِ زِيدًا is allowed, but not ُضْرَبُ ُعَلَمَةِ زِيدًا (M). [For] the obj. containing a pron. relating to the posterior ag. may precede [the ag.], as ُخَافَ رَبَة ُعَمَّرُ ُعَمَّرُ 'Umar feared his Lord, though the pron. thus relates to a word literally posterior; because the ag. is meant to be understood as preceding the obj., being orig. attached to the v., and is therefore prior in natural order though literally posterior. The obj. containing a pron. relating to what is
attached to the *ag.* may also precede, as ُضَرِبُ غَلَامَةَهَا جَارٌ. Hind's neighbour beat her manservant; because the *pron.* relating to what is attached to that which precedes in natural order is like its relating to what precedes in natural order, since the attached to the preceding precedes. But it is anomalous for the *pron.* to relate from the prior *ag.* to the posterior *obj.*, as in زَرَأَ نَورَةَ الشَّجَرِ. Its flowers have ornamented the tree; because the *pron.* would thus relate to a word posterior both literally and in natural order. This is disallowed by most of the BB, who explain away the instances of it, as in لما رأى طالبوا مصعبا ذَفَرُوا. *And had no one of the fugitives dared,"

[by a companion of Muṣ'ab Ibn AẓZubair Ibn AlʿAwwām, When his pursuers saw Muṣ'ab, they were affrighted at him; and he was on the point, had destiny aided him, of being victorious over them (J)] and

كَسَّا حَلَّةَ ذَا الْحَلَبِ أَثَّرَ بَسَدٍ وَرَقَى نِدَا ذَا النَّدِي فِي نُرَى المَجِدِ

[His gravity clad the possessor of gravity in the vestments of supremacy; and his liberality elevated the possessor of liberality among the pinnacles of glory (J)] and

وَلَوْ أَنَّ مَجِدًا اَخْلَدَ الْدُحُرَ وَاحِدًا مِنَ النَّاسِ أَبَقَى مَجِدًا الدُّهر مَطْعِمًا

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

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

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

§ 21. The pronominal is like the explicit ag. in being made the subject, as ضربت I beat and زيد ضرب Zaid
beat; so that an ag., namely a pron. relating to زَيْدٍ, like the relating to آنَا in آنَا صَرِيبَت, is meant to be understood in صَرِيبٌ (M). The ag. and pro-ag., being essentials and regarded as part of the v., are not suppressed; and when apparently suppressed, they are latent prons., as in the words of the Prophet لا يُزَنِّي الزَّانِي حَبِيبٌ يُزَنِّي وَهُوَ مُؤُومٌ وَلا يُشِربُ الْحَنْمُ حَبِيبٌ يُشرِبُهَا وَهُوَ مُؤُومٌ The adulterer doth not commit adultery, when he committeth adultery, while he is a believer; nor doth he that drinketh wine, when he drinketh it, while he is a believer, so that the o. f. is not يُشِربُ الشَّارِبُ, but the ag. of الزَّانِي is a pron. latent in the v. and relating not to يُشِربُ before mentioned, because that would be contrary to what is meant, but to the necessity of the v. The op. of the ag. and pro-ag. has usually no du. or pl. sign affixed to it (Sh); [for] when the v. is attribute of an explicit du. or pl., the majority of the Arabs divest it of du. or pl. sign, as if it were attribute of a sing. (IA), [so that] the v. is made sing.; as V. 26. [16] إذا جَاءَكُم الْمُنَافِقُونَ.

LXIII. 1. When the hypocrites come unto thee (D), قَامَتُ The Hinds stood (IA), نسُوْكُ or كَامَ أَخْرُوكَ Thy brothers, or Thy women, stood, like كَامَ أَخْرُوكَ (Sh). قَامُوا الزَّيدُونَ, قَامُوا الزَّيدُانِ what
follows the v. is not made *nom.* by it, nor are the ٰ، ٰ، and ٰ ps. showing that the *ag.* is *du.* or *pl.*; but the explicit *n.* is a *postpos. inch.*, and what is attached to the preceding v. is a *n.* [i.e. *pron.*] in the position of a *nom.* through it, and the *prop.* [e.g. كَامًا] is in the position of a *nom.* as *enunc.* of the *postpos. n.*; or what is attached to the v. may be governed by it in the *nom.* [as its *ag.*], as before, while what follows is a *subst.* for the [attached] *prons.* ٰ، ٰ، and ٰ (IA): [thus] in XXI. 3. [ٰ] 

is a *subst.* for the *pron.* in أَسْرَا ٰ، ٰ (D), [or] أَسْرَا ٰ، ٰ أَسْرَا ٰ، ٰ النُّجُورِيّ an *enunc.* which is the best analysis of this text (Sh); and in V. 75. *Afterwards they waxed blind and deaf; many of them كَثِيرًا is a *subst.* to the *pron.* in أَعْمَوا ٰ، ٰ (D), but should not be called *inch.* to the preceding *prop.*, because the *enunc.* may not precede [the *inch.*] in such a case as this [ٰ] (B). But the sign of the *du.* and *pl.* is affixed when the v. follows [the subject], as ٰ، ٰ، the ٰ and ٰ being *prons.*; because the [former] *ag.* then becomes an *inch.* by reason of its precedence, and if the v. were made *sing.*, as ٰ، ٰ خُرَجُ, it might be supposed that a part [only] was meant, as ٰ، ٰ خُرَجُ سَبِّهُم The people, their chief went forth; whereas when the v. precedes, the sign of the *du.* and *pl.* in the
ag. makes a sign in the v. unnecessary (D). Some Arabs, however, [namely the Banu -lHarith Ibn Ka'b, as As-Saffar says (IA),] affix such signs (IA, Sh) to a v. attributed to a du. or pl. explicit n. (IA), like as all affix a sign indicating the fem. (Sh), in which case the لـ, وـ, and ﷺـ are [not prons., but] ps. indicating the du. and pl., like as the كـ in كـمـت هـند is a п. indicating the fem. [607], and the n. after the v. is its nom., as هـند is of كـمـت (IA); e.g.

(IA, Sh), by 'Abd Allah Ibn Kais, He conducted the fighting against the schismatics himself; stranger and relation having deserted him (J), the saying of the Prophet يتعاقبون فيكم ملكوتكم بالليل وملكوتكم بالنهار Angels in the night and angels in the day relieve one another by turns among you, the saying of an Arab اكلوني البراغيت The fleas have devoured me (Sh),

(IA), by Umayya, My family blame me for the purchase of the palm-trees; and every one of them upbraids me on that account (J),

زائين الغوانى الشيب لآج بعافدض فاعضى على بالغودون النواضر
(IA, Sh), by Abū 'Abd Ar-Rahmān Muḥammad Ibn 'Abd Allāh al-'Uthmī, The women too fair to need ornaments saw hoariness, it having appeared in my side-face; wherefore they turned away from me with blooming cheeks (J), XXI. 3., as some say (Sh), being ag. of اسروا and the sign of the pl., [V. 75.,] كثير being an ag. (B), and

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

أَنَّ السَّمَاحَةَ وَالْمَرْوَةَ ضَمَنًاُ * قَبْرًاُ بَيْنَ الْطَّرْقِيَّ الْوَلَٰدِ.

Verily munificence and manliness have been committed to a grave in Marv upon the clear road, instead of ضَمَنَاُ, being a poetic license (Sh), سَمَاحَةُ being taken as equivalent to سَمَاحَةُ and كُرُمُ to مَرْوَةُ (W); but when the pron. is detached, the بَنَتُ is not put, as هَنَّى مَا كَانَ إِلَّا هَيُّ Hind, not any but she has stood (IA): (2) when the ag. is an explicit n., properly fem. (IA, Sh), not detached [from the v.], sing., du., or pluralized with the هَدْبٌ and تُهْدَيْ, as إِذَا قَالَتْ إِمَارَةُ عَبْرَا. III. 31. When the wife of 'Imrān said, قَامَتْ الْهَدْبَاتُ or هَدْبَاتُ الْهَدْبَاتُ; for

تَمَنَّى ابْنَتَيِّي أَنْ يَعْشَ ابْنَيْهَاُ * وَهَلْ أَنَا أَلْقَى رَبْعَيْنِ أَوْ مَضْرَعٍ

[by Labid, My two daughters have wished that their father should live; and am I aught but a man of Rabi'a or Mūdār? (N)] is a poetic license if the v. be supposed pret., but not if it be a contraction of تَمَنَّى the aor., wish; and in إذا جَآكَ الْمُؤْمِنَاتُ LX. 12. When the believing women come unto thee the obj. is interposed, or the ag. is really the conjunct quasi-pl. n. أَلَّ, as though
were said, or is a suppressed quasi-pl. n. qualified by i.e. Feminization is more correct (Sh), [though] the is not inseparable (IA), (1) when the ag. [or pro-ag.] is an explicit n. tropically fem. [attached (to the v.) Sh], as وَمَا كَانَ صَلَاتَهُمْ عِنْدَ الْيَتِمَّ (IA, Sh) or طَلَعَتْ الشَّمْسَ (IA), VIII. 35. And their prayer at the House has not been, and رَجَعَ الشَّمْسُ وَالْقَمْرُ LXXV. 9. And the sun and the moon shall be brought together (Sh); (2) when it is [an explicit n. (Sh)] properly fem., but separated by means of something other than لَا [from the v. (IA)], as قَامَ الْيَوْمُ هَنَّ (IA, Sh), the latter being better (IA), and

\[\text{Verily a man that one of you has duped after me and after thee, an address to his beloved, in the world will indeed be duped, where the v. ought to be fem., i.e. غَرْثَة} (Jsh)\], which [construction with the op. masc.] is confined by Mb to poetry. It is less correct (Sh), the may not be expressed according to the majority (IA), when the [fem. (IA)] ag. [or pro-ag.] is separated [from the v. (IA)] by means of لَا، as مَا قَامَ الْيَوْمُ هَنَّ (IA, Sh) and طَلَعَتْ الشَّمْسُ لَا، not قَامَتْ and تَمَّتْ، not مَا قَامَ الْيَوْمُ هَنَّ.
(IA), the masc. being preferable as regards the sense, because the complete sentence is مَا قَامَأَحْدَ إِلَّا هَنَىً, so that the ag. is really masc. (Sh); but the تُ is sometimes, though very rarely, retained in poetry only, as

طُوِّيّ النَّحْرِ والْاجْرَازِ مَا فِي غِرْبَةِ
فَمَا بَقِيَتْ إِلَّا الْضِلُوعُ الْجِراَشِعُ

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

مَا بَرْنَتْ مِنْ رَبِّيَةٍ وَذَٰمٍٰ، فِي حُرِّيْنَا إِلَّا بُنِّيَةٍ العُمَّ

[Not any one has been clear from suspicion and blame in our strife but the daughters of the, i. e. our, paternal uncle (Jsh)], and even in prose, as is proved by the readings انَّ كَانَتْ إِلَّا صَيِّحَةٌ وَاحِدَةٌ XXXVI. 28. There was not aught but one shout and فَأَصَبَحُوا لَا تَرْيِي إِلَّا مَسَاكِنُهُم XLVI.

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

(IA), by 'Ămir Ibn Juwain at-Ta'î, with the first ُل otiose
and the second operative, This cloud is more beneficial
than others, for not a cloud has rained with raining like
its raining; and this land is so too, for there is not a
land that has produced herbs with herb-producing like its
herb-producing (J). If the v. be attribute of a perf. pl.
masc., the ُب may not be affixed to it, as قَامَ الزِّيدُونِ
not قَامَت. But when the v. is attribute of (IA), [i. e.]
when the ag. [or pro-ag.] is (Sh), a broken pl. (IA, Sh)
masc. or fem. (IA), or a quasi-pl. n., or [collective] gene-
ric n. (Sh), or perf. pl. fem. (IA), the ag. [or pro-ag.]
belongs to the class of (Sh), [and therefore] the ُب is like
the ُب with (IA), the tropically fem. explicit n. (IA, Sh),
[so that] the ُب may be expressed or suppressed, as قَامَ
قَامُ الْهِنَّدَاتِ, قَامَتُ الْهِنَّودِ, قَامَتُ الْجَالِلُ
and قَامُ النَّاسُ, قَامَتُ النَّسَئِ, قَامَتُ الْأَعْرَابِ,
and قَامُ النَّسَرَةِ (IA), قَامَتُ النَّسَرَةِ,
XLIX. 14. The Arabs of the desert said, وَقَالُ نَسَرَةٍ XII.
30. And certain women said, [where نَسَرَةٍ, being a
quasi-pl. n. to امرأة and therefore not properly fem., has
its v. denuded (of the ُب) (B),] and اذَرَقَ الشَّجَرِ and
The trees became leafy, all with the fem., because the جماعة or the masc., because the جمع is meant; for and هند are not properly fem., because the proper fem. is what has a فرج, and the فرج belongs to the individuals of the collection, not to the collection, whereas the v. is attributed to the collection, not to the individuals. Of this cat. are نعم or (Sh), [so that] the may be expressed or elided in نعم and its sisters, when the ag. is fem. (IA): the feminization is in conformity with the apparent [femininity of the ag.], and the masculinization is because المرة is used in the sense of the genus not of one particular [woman], the genus being [first] eulogized generally, and the person whom it is intended to eulogize being then particularized (Sh); [so] the ag. is treated like the broken pl. as regards expression or elision of the ت, because it resembles the latter in denoting a multiplicity (IA): and similarly you say بئس المرأة or حملة المحصل Most evil is the woman, the female carrier of firewood (Sh): elision [of the ت] in such cases is good, but expression [of it] is better (IA).

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

I hope, and dread, and supplicate God, earnestly seeking pardon and health in soul and body, where more than two ops. contest one reg.,

I beat and disgraced Zaid on Thursday, where two ops. contest more than one reg.,

in

Every debtor has satisfied and fully paid off his creditor; but 'Azza is so backward that her creditor is put off, wearied out, where two [pass. participial] ns. (Sh) مَتَّعْلَمٍ مَعَنَّى غَرِيبَةً (BS) contest [the (second) غَرِيبَةٌ (BS)], as some say (Sh, BS), as likewise the two quals. contest أَثْرَهَا in
by Ka'b, Su'ud has departed; and therefore my heart to-day is love-sick, enslaved, on her track, unransomed, shackled, provided that it be an adv. to مَتَبَول dependent upon it, but not if it be a d.s. to its pron., dependent upon being suppressed, because in that case the quals. will claim the unrestricted being upon which it depends, this being the real d.s., whereas contest in the case of a suppressed word does not take place, and because when we make the first [qual.] govern we shall express [the real d.s. as] a pron. in the second, whereas the pron. does not govern, and the d.s. is not made a pron., since it is necessarily indet. (BS), and

Take, read ye, my book, where a v. and [verbal] n. contest. There is no contest between ps., nor between a p. and another word; nor when the reg. precedes, or is intermediate, though some allow it in both cases (Sh),

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

وَلَوْ أَنْ مَاتَ مَا إِسْعَى لَأَدْنَى مَعِيشَةٍ كَفَّارَى وَلَمْ أَطْلِبْ ثَلَيلٍ مِنَ الْمَالِ

[And if it were the case that my toiling were for the sake of a most ignoble livelihood, a small portion of the world's goods would suffice me, nor should I seek for grandeur (Jsh)] a case of contest (M, ML) at all, because of the difference of the [regrs.] claimed by the two ops. (ML), since the second v. [of the second hemistich] is not directed to the same [reg.] as the first (M), for claimsملك كفاري, and claims the أطلِب ثَلَيل, and أطلِب ثَلَيل suppressed because indicated, not lest the sense be vitiated. The two ops. in the process of contest must be connected together (a) by a con., as قام وَتَعَدُّ, (b) by the first's governing the second, as وإنك كَانَ يُقُولُ سَفْهِهَا عَلَى إِلَهَ شَفَطَتَا LXXII. 4. And that our fool was wont to speak against God an extravagance and وإنهم ظَنُّنا كُمَا ظَنَّنُتمُ أن لَّن يَبْعُثَ اللهَ أَحَدًا LXXII. 7.
And that they thought, like as ye thought, that God would not raise any from the dead, [which is loosely worded, because the first, namely كَانَ وَاطُنْ وَاطُنْ, does not govern the second v. itself, but only the inflectional place of the prop. that the second v. belongs to (MA), being pred. of كَانَ and a reg. of (DM), as likewise there is loose wording in the remainder of what he says here (MA)]: (c) by the second’s being a reply to the first, either a correl. [419] of condition, as XVIII. 95.; or a reply to a question, as يُسْتَفْتَنُكَ ِقَلْ ِاللَّهَ يَقْتَمِكَ ِنَِّي ِالَّكَالْةَ IV. 175. [They consult thee (whereـ ِنَِّي ِالَّكَالْةَ is suppressed because indicated by the reply): say thou God declareth unto you His ordinance concerning the man that leaveth neither child nor parent (B)]: or (d) by some similar mode of connection: while قَامَ قَعَدَ زِيدُ is not allowable (ML): but I have not seen it said that the two ops. must be connected together, except by IU; and others disagree with him, F allowing قَامَ قَعَدَ زِيدُ، and IAR قَامَ قَعَدَ زِيدُ [187], and IAR, to be an instance of contest (MA). Either of the two ops. may be made to govern (IA, Sh) the explicit n., while the other is withheld from governing it and governs its pron. (IA); but there is a dispute as to which is preferable [for governing the explicit n.]. The KK prefer the first to govern, because of its precedence: but the BB prefer the last, because of its proximity to the reg.; and this
mode is correct in analogy and more frequent in usage (Sh). The pron. governed by the neglected op. must be expressed, if it be such as must be mentioned, like the ag. or pro-ag., whether the neglected be the 1st [op.], as in

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

Thy two slaves acted oppressively and injuriously, where the ag. is necessarily expressed as a pron. in the 2nd v. Similarly you say

By way of a furtive and unfaithful (Sh), where the 2nd, and

By way of a unfaithful (M, Sh); and by common consent the pron. may not be suppressed when it is a nom. (Sh). A non-nom. [pron.] required by the neglected v. is either orig. an essential, i.e. the obj. of طَلَّى and its sisters, because orig. an inch. and enunc. [440], or not so (IA). If it be not (IA, Sh) orig. an essential (IA) [or otherwise] indispensable (Sh), and be required by the 1st [op.] (IA, Sh), when the 2nd is made to govern [the explicit n.], it must be suppressed (Sh); [and] it may not be expressed as a pron. (IA), because, being a complement, it need not be expressed as a pron. before being
mentioned [explicitly], since it may still be borne in mind, the relation of a pron. to a word posterior literally and in natural order being avoided only when the pron. is expressed (J), as ضربته ضربت وضربتي يزيد I beat him (Zaid) and Zaid beat me (IA, Sh) and not مررت مررت بي زيد (IA), except in poetry, as

إذا كنت ترضين ويرضين صاحب

جهارد تقلع في البين احترس للعهد

والغ احاديث الوشامة فقلنا

يحاولون راية غير هجراني ذي و

(IA, Sh) When thou art so circumstanced that thou satisfieth him and a friend satisfieth thee in presence, then be thou in absence more careful of the compact of affection; and disregard the tales of the slanderers, for seldom is it that a slanderer devises aught else than estrangement of an affectionate friend, where صاحب صاحب being required as an obj. by يرضي and ag. by ترضي is governed by the latter and expressed as a pron. with the former for the sake of the metre (J). If the non-nom. [pron.] be (IA, Sh) orig. an essential (IA) [or otherwise] indispensable (Sh), and be required by the 1st [op.], it must be placed last [in a pronominal form (IA)], as (IA, Sh) طلبتني وطننتي طلبتي وطننتي...
He (Zaid) thought me to be it (standing),
and I thought Zaid to be standing (IA) [and]
I disliked them (the two Zaid) and
the two Zaid liked me (Sh). The non-nom. [essential
or otherwise (IA)] required by the 2nd [op.], [when
the 1st is made to govern (the explicit n.) (Sh)], is
expressed as a pron. [in the 2nd (op.) (Sh)], as (IA, Sh)
, قَامَ وَضَرَبَتِهِمَا أَخَوَّاَكَ، وَضَرَبَتِ ضَرْبَتِي وَضَرَبَتِ زَيْدَ
(IA), قَامَ وَمَرَّتَ بِهِمَا أَخَوَّاَكَ (Sh), as (IA, Sh)
, not
, مَرَّتُ زَيْدَ, مَرَّتُ زَيْدَ 
being either attached or detached when
orig. an essential, as ِرَفَنَتْ وُطْنَتْ زِيَدًا تَأَنَا
I thought, and he (Zaid) thought me to be it (stand-
ing), Zaid to be standing (IA), and may not be suppressed
except in poetry, as

(IA, Sh), by 'Ātika Bint 'Abd AlMuṭṭalib, In 'Ukāz,
the dazzling rays reflected from the weapons whereof
blind the beholdiers, when they glance thereat (J), orig.
, شَعَاء (IA), the pron. (IA, J) relating to شَعَاء, which
is required as an ag. by ُيُعَشَى and obj. by ُمَحْوَة (J),
[and] being suppressed by a license, which is anomalous,
just as it is anomalous for the 1st [op.] when neglected
to govern the pronominal obj. not orig. an essential
(IA); and therefore in XVIII. 95. the 2nd [op.] governs [the explicit n.], because otherwise would be said, and similarly in the rest of the texts of the Kur'ān belonging to this cat. [of contest] (Sh), being obj. ofـلتـلاا، because, if it were obj. ofـفلـلاا، would be said (B). [In short] when the 1st [op.] is neglected, a pron. other than a nom., i.e. an acc. or gen., is not expressed with it, unless the obj. be orig. an enunc. [or otherwise indispensable], for this must be expressed [as a pron.] at the end; but with the 2nd [op., when neglected,] the pron. is expressed, whether nom., acc., or gen., and whether orig. an essential or not. The BB, however, hold that the obj. of the neglected v. must be expressed as an explicit n. when, if made a pron., it would not agree with its exponent [160], because of its being orig. an enunc. to what does not agree with the exponent, as when it is orig. an enunc. to a sin. while its exponent is du., as أطلت ربطاني أبا زيدا وعمر اخوبي I think, and they two think me to be a brother to them, Zaid and 'Amr to be brothers to me, where, if you said أتا، ربطاني أبا زيدا أبا عمر اخوبي though agreeing with the which is the first obj. of ربطاني، would not agree with اخوبي to which it relates, and the agreement between the exponent and expounded would thus be lost, which is not allowable, while, if you said
though the exponent and expounded would then agree, the 2nd obj. 

آیه‌ها, orig. an enunc., would cease to agree with the first obj. the س, orig. its inch., whereas the enunc. must agree with its inch. Agreement being, therefore, impossible with a pron., the explicit 

ن is requisite, and then there is no contest, because each op. governs an explicit 

ن. But the KK allow a pron. agreeing with the [original] inch., as 

اعلان ویتنانی ایلا دلخ ویتنانی زیدا دلخ (IA). The ag. is also made a pron. in

اذا کان غدا فاتنی When it shall be to-morrow, come thou to me, i.e. 

اذا کان مانا نحن عليه غدا When our circumstance as to time shall be &c. (M).

§ 23. The op. of the ag. [or pro-ag. (Sh)] is sometimes (M, Sh) suppressed (Sh) [but] understood (M), because indicated by the context, (1) allowably, as 

زید said in reply to "Who stood ?" or "Who was beaten ?,” where you may also express the v., saying قام زید or 

ضرب زید, a reading of XXIV. 36. 37., Wherein is His perfection extolled in the mornings and the evenings; men (extol 

His perfection), [ ] being made nom. by what يسبب.
indicates (B), i.e. يُسِعِّي لَهُ رَجَالٌ, and

ليبيك يزيد ضارع لخصومة وتختين مما تفعيل الطوايع [byDirār Ibn Nahshal (N) or Nahshal Ibn Ḥarri (Jsh), lamenting Yazid Ibn Nahshal, Let Yazid be bewailed: one that succumbs because of hostility, and one that begs on account of the destroying (ما being infinitival) of disasters (shall bewail him) (N, Jsh), i.e. يبكيه ضارع, a reply to an assumed question (Jsh), as though it were said “Who shall bewail him?” (N, Jsh), or] be made to weep: (let) one &c. (make him weep), i.e. لبيكه ضارع (M): (2) necessarily (IA, Sh), when a v. follows expos. of the op., as (Sh) in هل زين خرج (Has) Zaid (gone forth,) has he gone forth?, [where] the nom. is the ag. of an understood v. expounded by the expressed [v.], and similarly (M) in وَأَيْنَ أَحْدُ مَنْ المُشْرِكِيْنَ أَسْتَجَارَكَ IX. 6. And if any one of the polytheists (ask protection of thee, if) he ask protection of thee (M, IA), in full وَأَيْنَ أَسْتَجَارَكَ أَحْدُ النَّاسِ (IA, and (IA), in LXXXIV.

1—3. When the heaven (shall be riven in sunder, when) it shall be riven in sunder, and shall give ear unto its Lord, and be made meet for hearkening and obeying, and when the earth (shall be stretched out flat, when) it shall be stretched out flat (IA, Sh), where السما is ag. to suppress-
ed, like in SV. 37. And when the heaven shall be riven in sunder, except that here the v. is mentioned (Sh), the full phrase being إذا أنشقت السماء أنشقت الأرض (IA), and [similarly] is pro-ag. to suppressed, and each of the two [suppressed] vs., being expounded by the v. mentioned, may not be expressed, because the v. mentioned is a compensation for it (Sh), and in

إذا لائم بن صري مشرع حشن عند الحقيقية أن ذرو لونة لائنا

(M), by Kurait Ibn Unaif, And had they made spoil of my camels, then, by God, a band fierce to resent injury on the occasion of indignation at aggression, though a feeble man (be yielding, though) he be yielding, would have charged themselves with aiding me, i.e. إن لانون ذرو آن الخ

(T), every n. in the nom. [similarly] situated after ان or ان إذا أنشقت السماء أنشقت الأرض (IA), and in the prov. لا ذات سوار للمتنى If a bracelet, i.e. noble, woman (had slapped me, if) she had slapped me, it would have been endurable. In XLIX. 5. And if (it had come to pass) that they had been patient the meaning is ولو نبت (M), i.e. ولو نبت صبروا (K, B); for she is in the position of
a nom. as ag. (K), [and] since ان, while indicating the inf. n. by means of its annexure, indicates ابِّي بُوَّت by its own means, the v. [كُبِّت] must be understood (B). The prov. اِن لا تَتَّبِعِي نِسَاء اللَّه حَتَّى لا تَلَايَة اِليَهَة means اَنَ لا نَتَّبِعِي نِسَاء اللَّه حَتَّى تَلَايَة اِليَهَة, If (thou have) not a favorite (among the women), (I will) not (be) backward in showing love for thee (M). When the case is such that either the suppressed is a v. and what remains is an ag., or what remains is an enunc. and what is suppressed is an inch., the latter is better, because the inch is the enunc. itself, and therefore the suppressed is the expressed itself, so that it is a suppression like no suppression, whereas the v. is not the ag.; unless indeed the former [alternative] be supported (a) by another version in that position, like the reading of XXIV. 36-37. and لِيُبِّكِرْ رَجَال and يُسْبَحَة رُجَال, in full يُسْبَحَة رُجَال أَلْجُر, [rather than هم ضارع امر and هم رجال هم ضارع they, i.e. the extollers and the bewailers, &c. (DM),] these noms. not being construed to be inchs. whose enuncs. [properly enuncs. whose inchs. (MA, DM)] are suppressed, because these ns. are actually ags. in the versions with the v. in the act. voice, [يَزَبِّي being then in the acc. as obj., Let one &c. bewail Yazid, while one (MA, DM) of the moderns (MA) says that there may be no suppression at all in the verse, يَزَبِّي (MA, DM) with Damm in either version
(MA) being a voc., Let one &c. be made to weep or weep, O Yazid, for thy loss (MA, DM),] or (b) by another position resembling it or a position analogous to it, as

وَلْتِّنْ سَالِتِهِمْ مِنْ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ لِيَقُولَ الَّلَّهُ XXXI.

24. And assuredly, if thou ask them who hath created the heavens and the earth, they will say, God (hath created them), this being construed to be not خَلَقَهُمْ [or rather خَلَقَهُمْ (DM),] but خَلَقَهُمْ, because that occurs in the similar position لِيَقُولَ الَّلَّهُ خَلَقَهُمْ العَزِيزِ العَلِيمِ XLIII. 8. And assuredly, &c., The Mighty, the Wise hath created them, and in analogous positions, e.g. كَتَبَ مَنْ أَنْبِيَاهُ هَذَا كَتَبَ نَبِيُّ الْعَلِيمِ الْخَبِيرِ LXVI. 3. She said, Who hath informed thee of this? He said, The Wise, the Omniscient hath informed me (ML).

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

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

ثَقَلَ مِنْ هَلْمِ. Thy sufficiency is a dirham [201, 503], where is an inch., the ب being red., nor quasi-red., as in

بِرَبِّ رَجَلٍ قَامٍ. Scarce any man is standing [498, 505], where is an inch., as is shown by the fact that the n. coupled to it is put into the nom., as

ربِّ رَجَلٍ قَامٍ وَأَمَرَهُ (IA), [when this denudation is] for the sake of attribution (M); but according to (IY, IA) others (IY), [vid.] S and the majority of the BB (IA), the enunc. is governed [in the nom. (IA)] by the inch. (IY, IA), a lit. op., which is the
justest doctrine (IA). The two sorts of inch. differ in two things: (1) that which has an enunc. is either a plain n., as 
God is our Lord, and Muhammad is our Prophet, or a paraphrase of a n., as 
And that ye should fast is better for you, i. e. صِيَامُكُمُ اللَّهُ, and similarly 
[2]; whereas that which dispenses with an enunc. is never a paraphrase of a n., and is not even every n., but [only] an epithetic n. [3], as 
Ma'āqīm al-zidānī and 
مَضْرُوبُ العِمْرَانِ: (2) the inch. that has an enunc. needs no support; whereas the other must be supported upon a neg. or interrog., as just exemplified, and as in 
خَلَّلْتُ مَا وَافِقْنَى بِعَهْدِي أَنْتُمْ * إِذَا لمْ تَكُونَ لَيْ لَعْلِي مِنْ أَطْلُعْ [My two friends, ye are not faithful to my covenant, when ye are not for me against him that I break with (Jsh)] and 
أَقَاطِلُ قُومِ سَلَمُى أمْ نَوَّأُ ظَلَعُنا 
أَنْ يُطَعِنُوا فَتَحِيَبُ عَيْشُ مِنْ قَطْنَا
(Sh) Will the people of Salma abide at home, or have they proposed journeying? If they journey, wonderful will be the life of him that abides at home (Jsh). The qual., when not supported upon a neg. or interrog., is not an inch., though Akh and the KK allow it to be so, as 
[25]: an ex. of it is
by Zuhair Ibn Mas'ūd ad-Dabbi, For better are we in the estimation of men than ye, when the summoner, who waves his garment that he may be seen, says, Ho! such a one, come for me, orig. خیر, (J) ] being an inch., and an ag. supplying the place of the enunc., [not respectively a prepos. enunc. and postpos. inch., lest the of superiority be separated from its reg. خیر منكم by an extraneous (word); but this construction is anomalous, and خیر is held by the BB except Akh to be enunc. of a suppressed (inch.), i.e. خیر نقص, the expressed نقص being a corrob. of the pron. of the suppressed inch. (latent) in خیر; and (in Akh's analysis) the verse contains another anomaly, namely that the فعل of superiority, خیر, governs an expressed (pronominial) n. in the nom. otherwise than in the case of (360) (J); and خیر بنو لهب فلأ تك مليا* مقالة* لهب* إذا الصلل مرت [by a man of Tayyi, Skilled in augury are the Banu Lihb; so be not thou neglectful of the saying of a Lihbî, when the birds pass (J)] is [also] pronounced to be an ex. thereof, خیر being an inch., and بُدُو لهب an ag. supplying
the place of the enunc. ; [but the BB (except Akh) make it a case of hyst.-prot., خبر, (though sing.,) being enunc. of the pl. بفر, because it is on the measure of an inf. n., like ندید Braying, and the inf. n. is used as enunc. of sing., du., or pl., like والمالاتكة بعد ذاک طهیر LXVI. 4. (571) And the angels thereafter will be helpers (J)]. The qual. must govern in the nom. an explicit ag. [or pro-ag.] or a detached pron. [163], not a latent pron.; so that in ما زید قائم ولا قاعی it is not said that is an inch., and the pron. latent in it an ag. supplying the place of the enunc., though this is disputed (IA). My saying "governing in the nom. a sufficient substitute [for an enunc.]"] is general enough for that nom. to be an explicit n., like قوم سلمی in the 2nd verse, or a detached pron., like إنما in the 1st verse—which [verse] refutes the KK and Z and IH, who hold that the nom. must be explicit—and for that nom. to be an ag., as in the two verses, ar a pro-ag., as in امضروب الزیداری (Sh). The sentence must become complete by means of the ag. [or pro-ag.], otherwise the qual. is not an inch., as اتجاه إبراهیم زید (IA), which sort of phrase is excluded from "a sufficient substitute [for an enunc.]"] (Sh); so that زید is a [postpos. (IA)] inch., a prepos. enunc., and اجیام an ag. to قائم, which can-
not be an inch., because the sentence does not become complete by means of (I.A, Sii). The interrog. may be a p., as exemplified, or n., as لیس قائم الزیدانی, where لیس is a pret. v., قائم its sub., [orig. an inch.,] and an ag. [to قائم] supplying the place of the pred. of لیس, [orig. an enunc.,] [or n., for] you say غير قائم الزیدانی, where غير is an inch., قائم governed in the gen. by prothesis, and الزیدانی an ag. supplying the place of the enunc., because the meaning is ما قائم الزیدانی, so that غير is treated like ما, as غير لئه عدیک فاطر الله و لا تعتیر بعراضي سلم

[Not playing are thy foes; wherefore discard thou play, nor be duped by a casual truce (J)], غير being inch., لئه gen. by prothesis, and عدیک ag. to لئه supplying the place of the enunc. of غير, [since the qual. لئه is supported upon the neg. n. غير, because the sense is لئه عدیک, so that غير is treated like ما, the objection that the qual. in this verse is not an inch., but a post. n., being met with the reply that it is really an inch., though lite-
rally governed in the *gen.* by the *pre. n.*, as though were said, or that, since the *pre. and post. ns.* are like one thing, it is as though the *qual.* were the *inch.* (J),] and [by Abū Nuwās (J),] a verse that IJ boggled in parsing to his son, [Unregretted is a time that passes in trouble and grief, which is like the preceding (J),] being a *prep.* and *gen.* in the position of a *nom.* through مُسَفَفُ عَلَى زَمِي، يُنْقِضِي بَلَمْ وَالْحُزْرِ، through مُسَفَفُ، as *pro-ag.*, and supplying the place of the *enunc.* of the *inch.* مُسَفَفُ. When the *qual.* and *ag.* [or *pro-ag.*] are both *sing.*, as إِقَامَ زِيد، the *qual.* may be an *inch.*, and what follows it an *ag.* [or *pro-ag.*] supplying the place of the *enunc.*, [the better analysis, as appears below, because of the absence of *hyst.-prot.*] or the *qual.* may be a *prepos. enunc.*, and what follows it a *post-pos. inch.*; e.g. اَرَاغِبْ اِنْتُ عِنْ الْهِتْيِ XIX. 47.

Art thou forsaking my gods?, where اَرَاغِبْ may be an *inch.*, and اِنْتُ an *ag.* supplying the place of the *enunc.*, or may be a *prepos. enunc.*, and اِنْتُ a *post-pos. inch.*;

[(for) the verse خَلِيلِيَ آَلَغَ refutes the assertion of the KK and Z and IIH that *hyst.-prot.* is obligatory in XIX. 47., since in the verse it would be impossible, for the *enunc.* of the *du.* cannot be *sing.* (Sh);] and, اَنْ عِنْ الْهِتْيِ.
being a reg. of رَاغِبٍ, the former [analysis] is more [especially] appropriate, since it does not involve separation of the op. and its reg. by an extraneous [word], for انتُم as ag. to رَاغِبٍ is not extraneous to it, whereas in the second [analysis] انتُم, being an inch., and therefore not governed by the enunc. رَاغِبٍ, is extraneous to it.

When both are du., as اکْتَامِي الزیدَاءٍ, or pl., as اکْتَامِي الزیدَاءٍ, the qual. is a prepos. enunc., and what follows it an inch., according to the ordinary dial.; but in the dial. of اکْتَامُي البراغیسِ [21] the qual. may be an inch., and what follows it an ag. [or pro-ag.] supplying the place of the enunc. They may, however, disagree in number: this [construction] is of two kinds; (1) dis-allowed, as اکْتَامِي زیدٍ and اکْتَامِي زیدٍ, which com-position is [obviously] wrong; and (2) allowable, as اکْتَامِي الزیدَاءٍ and اکْتَامِي الزیدَاءٍ, in which case the qual. must be an inch., and what follows it an ag. supplying the place of the enunc. (IA). The nom. in اکْتَامُي اللِّهٔ. شک

XIV. 11. Is there concerning God any doubt? and ما نُمي الدارِ زیدٍ Not in the house is Zaid may be an inch. or an ag. [498], the latter being preferable, because the o f. is absence of hyst.-prot.: and like it are (a) the two غُرِفٌ.
21. But they which have feared their Lord shall have pavilions above which shall be pavilions (DM), because the 1st adv. is supported upon what is predicated of, [i.e. َلَكُمْ الذِّينَ اتَّقُوا رَبَّكُمْ لَهُمْ غَرْفَةٌ مِّنْ فَوْقَهَا غَرْفَةٌ] XXXIX. (DM),] and the 2nd upon the qualified, the 1st being qualified by what follows it; (b) the n. following the َالْحَمْمِ غَرْفَةٌ and َزَيْدٌ زَيْدٌ قَاطِمٌ أَبُوُّهَا, because of what we have mentioned, [that the o. f. is absence of hyst.-prot. (DM),] and because, when the َأَبَابَ is an ag., the enunc. َزَيْدٌ is a single term [26], the o. f. of enunc.; and (c) َأَكْثَرُ مِّنْ السَّمَاءِ نَبَتُوا ظَلَمَاتٍ II. 18., [(which is like the 2nd َغَرْفَةٌ,) Or like the similitude of men caught in a rain-storm from heaven, wherein are darknesses (B),] the ep. being orig. a single term: and, if you say َأَكْثَرُ, the case is similar, according to the BB; and the doctrine of the KK, with whom IH agrees, that this [pron. (DM)] must be an inch. is conclusively falsified by XIX. 47. and َخَلِيْلِيِّ الْغُرْفَةِ, the saying that the pron. is an inch., as Z asserts [and IA allows] in the text, leading [in the text] to separation of the ep. from the reg. by an extraneous [word], and in the verse to making the sing. the enunc. of the du. And َأَخْوَةٌ in
may be an ag. by means of the adj., the latter being supported upon the s. s., namely the pron. of Zaid assumed to be in ضَرَبَهُ، [Zaid was beaten, his brother being in the house (DM),] or pro-ag. of ضَرِبَهُ assumed to be void of the pron., [Zaid’s brother was beaten in the house (DM),] or an inch. whose enunc. is the adj., the prop. being a d. s., [which (construction) reverts in sense to the 1st (DM):] Z and Fr, indeed, hold this last mode to be anomalous, because the circumstantial nominal prop. is void of the و, and declare the quality of ag. to be necessary in جاء زيد عليه جيبة [80]; but it is not as they assert: and the three modes are allowable (DM) in وكَانَ تَمَّ قُتْلُ مَعَهُ رُبِّيُّونَ [الشَّيْر], being pro-ag. (? ag.) of the adj. occurring as a d. s. to the pro-ag. of قُتْلُ, read with the single ت, the pron. of النبي (DM), the sense being كَأَنَّاهُ مَعَتْ أَلْفَ (K), or pro-ag. of قُتْلُ, or an inch. whose enunc. is the adj., the prop. being a d. s., And how many a Prophet hath been slain, with him being many devout men! or And how many a Prophet have many devout men been slain with! (DM). The 1st of the two ns. must be the inch., [and the 2nd the enunc.,] (1) when both are det., whether equal in degree [of determinateness (DM)], as الله ﷲ رَبَّنَا، [what is pre. to the pron. being graded with

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the proper name (262) (DM),] or unequal, as زید الفاضل and الفاضل زید: this is the ordinary [doctrine]; but the truth is that the inch. is (a), [if both be alike known or unknown (DM),] [the] more det., like زید in the ex., [whether it be first or last, and, if one be not more det., the first (DM),] or (b), [if they differ as to being known and unknown (DM),] the one known to the person addressed, [whether it be first or last, more det. or not (DM),] as if he say Who is the stander?, and you then say زید الفاسکم The stander is Zaid, but (c), if he know them both, though not the relation [of one to the other], the first: (2) when both are indet., suitable for being made the inch. [25], as إنْفَيْضَ مِنكَ أفْضَلْ مَنْي [28]: (3) when they differ as to determinateness and indeterminateness, and the 1st is the det., like زید تانکم: but if the first be the indet., then, if it have not a permissive, it is, an enunc. by common consent, as خز ثوبك Thy garment is silk; and if it have a permissive, it is still so, according to the majority, while S holds it to be the inch., as خیبر منک زید Zaid is a better than thou or A better than thou is Zaid, and in my opinion either mode is allowable, the latter on the evidence of the saying above], the ب not being prefixed to the enunc. in affirmation, [(and) حسب being (indet.,]
This is a man sufficing thee, where it (K, B on III. 167.) does not import determinateness through being pre. (B), (but) is an ep. of the indet., because its prothesis is not real, since it is in the sense of the act. part. (111) (K),] and the former on that of the saying [448] with the nom., What has thy want become?, orig. ما حاجتك, [ما being indet. (180), a prepos. enunc. (DM),] so that the annulling [v.] is introduced after the det. is assumed to be an inch., otherwise it would not be introduced, since an interrog. is not governed by what precedes it, [for, if ما were an inch., the annuller would be prefixed to it, so that the interrog. would be governed by what preceded it (DM),] whereas with the acc. the o. f. is ما، t. q.، اَي حاجتك هي إلَّه،  ما،  ما هي حاجتك being a 1st inch., هي a 2nd, and حاجتك enunc. of the 2nd (DM),] then, the annuller being prefixed to the pron., the latter becomes latent in it, [so that ما is an inch., the sub. of حاجتك a latent (pron.), حاجتك a pred., and the prop. the enunc. of ما (DM)]. The last, however, must be the inch. in بنوتنا إلَّه أبو حنيفة أبو يوسف [28] from regard to the sense (ML), notwithstanding the equality in [degree of] determinateness (DM). The primary condition of the n. is inchoation; but that which
governs the nom. otherwise than in the case of inchoation or the acc. or gen. sometimes invades the inch., so that it becomes non-inchoative: e. g. عبد الله منطلق or رأيت عبد الله منطلقا by prefixion of ل or مرت بعبد الله منطلقًا or كان عبد الله منطلقًا (S). [Thus] the ops. كن etc. rob the inch. and enunc. of stability upon the nom. (M). The annullers of inchoation are (1) vs., i.e. كن and its sisters [447], the vs. of app. [459], and دُلّ and its sisters [440], (2) ps., i.e. م and its sisters [38, 107], the generic neg. ل [36, 99], and إن and its sisters [33, 97, 516] (IA). The inch. resembles the ag. [19] in being a subject of attribution; and the enunc. resembles it in being a second constituent of the prop. (M), [for] the v. cannot dispense with the n. [432], like as the first n. cannot dispense with the other in inchoation (S).

§ 25. The inch. is (1) det., which is the general rule, (2) indet. (M, IA, Sh), either qualified or unqualified (M), but only [on condition that (the predication made of) it import a material sense, which is realised (IA)] in particular cases extended by some moderns to upwards of 30 (IA, Sh), said to be [all] reducible to generality or particularity of the indet. (Sh). Those not here mentioned are either referable to what is mentioned, or not correct. [Of] these cases (IA), [i. e.
of] the permissives of incoclusion by means of the indet. (ML), instances of particularity (Sh) are (1) the indet.'s being (a) qualified (IA, Sh, ML), (a) literally (IA, ML), [i.e.] by an ep. mentioned (Sh), as

\[\text{ replication of the above }\]

II. 220. And assuredly a believing servant of God is better than a polytheist (ML, Sh). A man of the nobles is with us (IA), and

\[\text{ replication of the above }\]

A feeble man takes refuge in a weak thornless tree of the kind termed قرمل, orig. قرمل ضعيف, the inch. being really the suppressed [indet.], which is qualified; but every ep. does not produce material sense, so that جنَّة is not allowable (ML), the man being known to be of mankind, so that the qualification imports nothing material (DM); (b) constructively (IA, ML), [i.e.] by an ep. supplied (Sh), as منوى منه (Sh, ML), [27], i.e. أهو شر (IA, ML), [or]

\[\text{ replication of the above }\]

[below] An evil, (being what an evil!,) made &c., or A (great) evil, i.e. (IA, ML) شر أي شر (ML) [or]

\[\text{ replication of the above }\]

شر عظيم (IA), and

\[\text{ replication of the above }\]

قد أحلك هذا المجاز وقد أرى نرى ما لكي ذرح المجاز بدأر

i.e. [A decree (that is not to be contested) has made thee to sojourn at Dhu lMajāz; and indeed I think, by my fathers (130), Dhu-lMajāz is not a home
for thee (DM, Jsh)]; (e) logically (ML), being a dim. (IA, Sh), as رجل صغيرة (Sh, ML) [or] هَقِير (IA), A small, or contemptible, man came to me, because the dim. formation qualifies in sense (IA, Sh) with smallness (Sh), or containing the sense of wonder (IA), as مَا أَحْسَسْ زِيدًا [180, 478] (IA, ML), i. q. شَيْءٌ عَظِيمٌ أَحْسَسْ زِيدًا, though in these two sorts there is no supplied ep., so that they might be of the 2nd kind (ML); or (b) a relic of a qualified (IA, ML), as the GG say (ML), e. g. موُسِمٌ خَيْرٌ مِّنْ كَافِرٍ A believing man is better than an unbelieving (IA), though the correct is what I have explained (ML), that the inch. is suppressed, and the permissive the qualification mentioned (DM): (2) its having a reg. [dependent upon it (Sh)] or being pre. (IA, Sh), [i. e.] its governing the nom., as قَائِمُ الزِّيداءِ according to him that allows it [1, 24], or the acc. (ML), as امْرِ يُعَرَفُ صَدَيقًا وَنَهِي عِنْ مَنْكُورٍ صَدَيقًا [words of the Prophet (Sh)] An enjoining of right is an alms, and a prohibiting from wrong is an alms and أَنْفَسُ مَنْكَ جَارِنِي A more excellent than thou came to me (Sh, ML), the adv. being in the place of an acc. through the inf. n. and qual., or the gen. (ML), as خَمْسُ صَلَايَاتِ كَانُونُ اللَّهِ عَلَى الْعَبْـيْدِ [words of the Prophet (Sh)] Five prayers hath God prescribed unto men (Sh, ML), provided that the post. n. be
indet., as exemplified, or det. when the pre. n. is such as does not become det. through prothesis, like "مثلك لا يبخل" (The like of; i.e. One like, thee is not niggardly [114], the pre. n. in other cases being det., not indet. (ML): an instance of generality is (Sh) (3) its being general (IA, Sh, ML), (a) itself (Sh, ML), like [كل] and [the cond. and interrog. ns. (ML), as "كل لِّكَ قَانُونٌ XXX. 25.]

All are continually obedient unto Him and من يقم أتم معا. Whoever stands, I shall stand with him (Sh); (b) through something else (ML), being preceded by a neg. (IA, Sh) or interrog. (IA), as "ما رجل في الدار Not a man is in the house (Sh, ML), هل رجل في الدار, Is any man in &c., and the الإله مع لله XXVII. 61. What! is any god fellow with God?: [and permissives not mentioned in Sh are] (4) syndesis, provided that the coupled or ant. be such as might be an inch. [if it stood alone (DM), (which includes the cases of) (a) the indet.'s being coupled to a det., as زيد ورجل قاتسی Zaid and a man are standing, or to (a n. qualified by) an ep. (IA)], as قول معرف ومخففة خير من صدقة يتبعها اذى A kind saying and forgiveness are better than an aims that injury follows, [(and) as تُميِّمِي ورجل في الدار A Tamīmī and a man are in the house (IA),] and [(b) a qualified n.'s being coupled to it
[29] Obedience and a right saying (are more exemplary than aught else); IM omits the proviso, citing


but this is not an ex. of the case, since the may be for the d. s., which [ of the d. s. (DM)] is a permissive, and, even if the syndesis be preserved, a supplied ep. required by the situation is there [as the permissive (DM)], while syndesis may not be the permissive, because the coupled in the verse is the prop., not the indet. (ML), I have patience, while, or but, she that kills me has (great) complaining: then has any man heard of a more marvellous matter than this? (Jsh): (5) the enunc.'s being an adv. or [prep. and (IA)] gen., [or, as IM says, prop., as L. 34. And We have an additional store, for every period is an ordinance, and (Such that) his young man repaired to thee was a man (ML)], provided that the enunc. be [particular (ML), which means that what the adv. is pre. to, or the gen., or the subject in the prop., should be such as might be an inch., like the det. in the general , and the det. (DM),
so that is not allowable, because there must be at the time some man in some house, and therefore to predicate that imports nothing material, and (ML) prepos. (IA, ML), as they say, though the precedence is requisite only to preclude its being mistaken for an ep., [the indet. having more need of the ep. than of the enunc. (DM)]; [thus in the last verse] the enunc. is a particular adv. [عند قاتلتى], and this is by itself a permissive, its precedence not being necessary, because particularity [of the indet.] is attained through the supplied ep., [so that the indet. needs no (other) ep. (DM),] and therefore the adv. may be postpos., as in VIA. 2. And a named period hath He [28]: (6) the indet.'s being intended to denote the possessor of the essential nature considered abstractedly, as رجل خير من امرأة A man is better than a woman: (7) its being in the sense of the v., which includes (a) its being meant to denote wonder, as [i.e. اتمعج من زيد I wonder at Zaid! (DM),] or invocation [28], as سلام على آل ياسين XXXVII. 130. Peace be upon the family of Yā-Sīn!, [i.e. ادعو لهم I invoke a blessing for them (DM),] and لويل للمطففين LXXXIII. 1. Woe unto them that give short measure!, [i.e. ادعو عليهم I invoke a curse upon them (DM),] and (b) تأتم الزيداري,
so that contains two permissives, [or rather three, the neg. and the two in i.e. government (of the nom.) and verbal sense (DM),] the majority [of the BB] disallowing not because it contains no permissive, but either for want of the condition of government [346], i.e. support, or, more obviously, for want of the condition requisite for the ag. to be a sufficient substitute for the enunc. [24], i.e. precedence of a neg. or interrog.: (8) that the appertaining of that enunc. to the indet. should be an infringement of the usual course [of nature], as A tree bowed down and A cow spoke, such an occurrence on the part of the individuals of this genus being abnormal, so that there is a material sense in predicating it thereof, [because of its being unknown (DM),] in contrast to : (9) occurrence of the indet. after denoting unexpect- edness, as I went forth, and, lo, a lion was at the door!, since the ordinary course [of nature] does not necessitate your being surprised by a lion on your going out, [so that the predication has a material sense (DM)]: (10) for the same reason as the last (ML), its occurrence [at the beginning of a circumstantial prop. (ML),] after the of the d. s., as
(IA, ML) We journeyed by night, a star having given light; but after thy face appeared, its lustre hid the light of every shining star (J), or not after the، وَبَعْدَ الْقَارِئِ الَّذِي يَرْكُبُهَا فِي الْدُّهْرِ وَاحِدَةٍ، وَكُلُّ يَوْمٍ تِواَنِئِي مَدِينةٌ بِبدْ،

(ML.) The wolf comes by night to them (the sheep) in the period of life one (single time); but every day they see me, a big knife in my hand (DM, Jsh). Other permissives mentioned are the indet.'s being (IA, ML) (11) circumscribed, as تَأَمَّنُ، فِي الدَّارِ رَجِل    أَنَّ، Only a man is in the house (ML), [or] in the sense of the circumscribed, as شَرَ أَهْرُ، مَا أَهْرُ ذَا نَابٍ إِلَّا شَرْ، (Not aught but) an evil has made a possessor of a canine tooth to whine (IA), (12) distributive, as فِي تَأْثِرِ الْرَّكْبِيَّ، نَبْتُ وَتَجْرَبُ إِلَى جَرْبُ

[by Imra al-Kais, And I approached crawling upon the two knees, from fear of being tracked to her abode; and when I come forth, I walk boldly, a garment have I forgotten at her dwelling, and a garment I trail on the ground (J)], (13) after the فُفُوَ لِلْعَضِّ،، انْنَهَبْ،َ عِبَرَ فَعْبِرَ فِي الْرَّبَاطِ، If an ass be gone away, an ass is fast in the tether (IA, ML), (14) after لَلَا لَ،، لَوْلَا اسْتَطَلَّاْ لِلْوَدِّ كِلَ ذِي مَّقَةٍ، لَّا اسْتَطَلَّاْ مُطْلَبَيْهِ الْطَّعَمِ،

(IA) Had there not been patience, every lover would have
perished, when their riding-beasts arose for departure (J); these, however, require consideration, because in the 1st inchoation by means of the *indet.* is correct without ֵאָנָּא, [a reflection upon the *ex.*, however, not upon the rule, the author's objection being non-apparent in ֵאָנָּא ֵדָּמָר ִרַגּל. Only a man is standing (DM),] in the 2nd the two vs. may be *eps.*, the enunc. being suppressed, i.e. and (of my garments is) a garment (that) I have forgotten, and (of them is) a garment (that) I trail, or enuncs., two supplied *eps.* being there, and a garment (of mine) have I forgotten, and a garment (of mine) I trail, in the 3rd the sense is ֵאָנָּא ֵדָּמָר ִרַגּל, *another ass*, the *ep.* being suppressed (ML), and in the 4th [also] the author holds the permissive to be a supplied *ep.* (DM); (15) a reply, as ֵרַגּל, i.e. ֵרַגּל עִנְּבִי, said in reply to "Who is with thee?" (16) [intended to be (J)] vague, as

אִיָּא הַנְּדִי לָא תַּנְקִּחי בָּרֹהַּה עַלָּיְהָ אַחִמְּאָה מִרְּסֶה בֵּי אָרְסַּגֶּה בֶּה בֶּעָמ יִנְּתֵן אֵרְנָּּבַּה

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

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

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

[and]

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

not precluded [without the pron. (IA)], as

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

\[ 'Amr \text{ being an inch.} \]

\[ \text{enunc. of } 'Amr, \text{ the } 8 \text{ relating to him, and} \]

\[ \text{an ag. relating to Zaid, which must be expressed, lest} \]

\[ 'Amr \text{ be imagined to be the ag. of the beating (C),} \]

while, according to the KK, the pron. [may be either expressed or latent, if ambiguity be precluded, as in \( Zaid \text{ is beating } 'Amr, \text{ the ag. of the beating might be either Zaid or} 'Amr, \text{ whereas with the pron. Zaid must be the ag. (IA)];} \]

and the saying of the poet

\[ \text{قومُي ذُرى المجيد بانوها وَثَدْ عِلَمَت} \]

\[ \\

\[ \\

[My people are the builders of the pinnacles of glory: by God, 'Adnân and Kaḥṭān have known the truth of that (J), in full \( (IA), \) is an ex. (IA, C) of the KK's doctrine} \]
that shows them to be right, [being an inch.], a 2nd inch., forming with its enunc. a prop. in the position of a nom. as enunc. of the 1st inch., and the cop. suppressed (J),] since he does not say (C), there being no fear of ambiguity, as the pinnacles are known to be built, not builders; the BB, however, hold to be the reg. of a suppressed qual. indicated by the one mentioned, i.e. the, though [denoting] past [time] and anarthrous [345], governing [the acc.], because it is meant to express continuance, so that it may govern as well as what is meant to denote the present or future, My people (have been building) the pinnacles of glory, have been the builders thereof (J): (2) a prop. (M, IA), which some say must be enunciatory, [but, correctly, may be originative, though the inch. may not have an annuller, like and and their sisters, prefixed to it, unless its pred. be enunciatory (DM),] so that there is a dispute as to [144] and Zaid, beat thou him and how is he?, some saying that [the] prop. after the inch. is in the place of a nom. as an enunc., which is correct, and some that it [is not, because it is originative (DM), but] is in the place of an acc. through an understood saying, [i.e. (DM),] which is the enunc.: the major [1] prop. is biform, i.e. nominal
in the former and verbal in the latter part, as ابْوَةٌ or uniform, [i.e. nominal in both parts (DM),] as (ML): the [enunciative] prop. is (a) verbal, 
Zaid's brother went away; (b) nominal 
as عمرو ابْوَةٌ منطلِقٍ 'Amr's father is departing; (c) cond., 
as بِكَرْ اَن تَحْتَكْرُ Bakr, if thou give unto him, will thank thee, [the cond. prop. being added by Z and others (ML), thus making four divisions of the prop. (DM), though correctly a branch of the verbal (ML)]; (d) adverbial, as, 
في الدارِ نَخَلَدُ في الدارِ (M); Z's ex. of the adverbial [1] prop., 
في الدارِ زيد في الدارِ السَّقَارِ to be not a n., but a v. [27], suppressed alone, the pron. being transported to the adv. after being governed by it (ML); 
for زيد استقر في الدارِ there is a latent pron. in استقر governed by it; and, when the v. is suppressed, the pron., becoming devoid of op., is then governed by the adv., and consequently is transported to it, and becomes latent in it, because the pron. is attached only to its op. (DM): 
(3) an adv. or [prep. and] gen., as زيد عندك and زيد في الدارِ, dependent upon a word necessarily suppressed, 
according to some an act. part., in full زيد كأنِّهُ مستقر, or زيد كأنِّهُ مستقر, in which case the cnunc. belongs to the class of the single term, but according to the majority of the BB
a v., in full زيد استقر الفعل, in which case the enunc. belongs to the class of the prop., and according to some, among them IM, either one or the other, while Abù Bakr Ibn AsSarrāj wrongly holds that the adv. or [prep. and] gen. is a distinct class: the suppressed [word] is anomalously expressed in

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

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

[by AlAḥwās, Now O palm-tree, i.e. woman, from Dhāt 'Irāk, peace, upon thee be it and the mercy of God! (Jsh),] the coupling may be to the pron. oflatent in
like [158], whereas according to the assertion that the adv. does not assume a pron., absolutely or with precedence, the verse must be a case of precedence of the coupled before the ant. [539], upon thee be peace and the mercy of God! (BS): the adv. of place is enunc. to a concrete n., as زيد عندك (IA); the [adverbial (IA)] n. of time [in the acc. or governed in the gen. by في (IA), though enunc. to an abstract n. (IA, Sh), as في يوم الجماعة (IA),] is not enunc. to a concrete n., as (IA, Sh, BS) زيد اليوم (IA, Sh) [or زيد في يوم (IA, Sh)] because all mankind are in a day (BS), but may be so (IA, BS), according to IM (IA), when qualified by a restrictive ep. (BS), [or] when [otherwise] affording a material sense, as The new moon will be to-night, الرطب شهرين ربيع نحب في يوم طيب We are in a pleasant day and في شهر كذا in such a month, though most of the BB hold the prohibition to be absolute (IA), (Sh) [and other apparent] instances of it (IA) being paraphrased, as (IA, Sh) طلوع الإلالة (IA) [or روؤية الإلالة (IA)] [rising or] seeing being an accident, not a substance
and similarly the prov. **To-day is (drinking of) wine; and to-morrow will be (betiding of) business (Sh).**

§ 27. The enunciative prop., [when not itself logically the inch. (IA),] must contain (M, IA, ML) a mention relating to the inch. (M), [i.e.] a cop. (IA, ML) connecting it with the inch. (IA), meaning [26] (M): hence the sayings that in أولا لا كرمتك is the enunc., and that **فالحق في الدار** في النها [26] (M): hence the sayings that في الدار **فالحق في الدار** is the enunc., and that **فالحق في الدار** لامالي XXXVIII. 85. is the enunc. of the 1st /enunc./, are refuted, [because there is no cop. (DM),] the /enunc./ being in both cases suppressed, i.e. أولا لا زيد موجود and زيد لامالي [29] (ML), /enunc./ 

**أقولت** [29] (ML), meaning /prono./ اقولت (K), the pron. being suppressed (B), like **كلة لم أصنع** [1], Then the truth (is Mine oath)—and the truth, I say (it)—I will surely fill (K, B). The cop. is (1) a pron. (IA, ML) relating to the inch. (IA): this, being the o. f., serves as a cop. when mentioned, as زيد ضربتة, and when suppressed, [the rel. being sometimes known, so that it need not be mentioned (M),] in the nom.,
as XX. 66. [171], i.e. "Verily these two [16, 171], or Verily (the case is this,) these two [166], or Yea, these two [527,556], assuredly (they are) &c., or acc., as كَلَّا لَمْ أَصْنَعُ [1], or gen., as اسم المنوآن بِذِرْمِهِم. Clarified butter is two mand weight for a dirham, i.e. منوآن [25], the saying of a woman [in the presence of the Prophet (DM)], زَرَجَّى الْمَسَّ مَسْ أَرْضُ فَالرَّيْفَ رَيْفُ زَرْنَبَ [i.e. My husband, the feel (of him) is a feel of a hare in softness; and the odour is an odour of saffron (DM),] unless َال acts for the pron., his feel, and ولم يَصْرُ وَغَفْرَ إِنَّ ذَا لَسْنِ عَزْمُ الأُمُور XLII. 41. [And assuredly he that hath suffered patiently under wrong, and forgiven, verily that (from him) is from the Divine ordering of affairs (K, B)], i.e. إِن ذَلِكَ مَنْة: in three instances, however, the pron. does not produce connection, [in which case the sentence is vitiated (DM),] (a) when coupled [to something in the enunc. (DM)] by some [con.] other than the، as زَيْدُ قَامَ عَمَرُ فَنَهَرُ وَهُوَ or هو، whereas with the ex. is allowable (DM)]; (b) when the op. is repeated [with the con. (DM)], as زَيْدُ قَامَ عَمَرُ فَنَهَرُ وَهُوَ; (c) when the pron. is a subst., as حَصْصُ الْجَارِيَةُ التجاريَةُ أَعْجَبَتِي هو، being a subst. of implication [150] for the latent pron. relating to the
young woman, is constructively as though it belonged to another prop. (ML), because with the subst. the op. is meant to be understood as repeated [152] (DM): (2) a dem. [to the inch. (IA)], as [in the reading (IA)] VII. 25. And the vesture of piety, that is better: (3) lit. repetition of the inch., generally in importing [awe and (ML)] solemnity, as LXIX. 1. 2. (IA, ML), orig. ما دتى, The certain hour, what is the certain hour? (K, B), Cl. 1. The catastrophe, what is the catastrophe? (IA), LVI. 26. [160], and [160] (ML), but sometimes in other cases, as زيد ما زيد (IA): (4) logical repetition of it, as زيد جاوني إبر عبد الله, when Abu 'Abd Allah is a surname for him; this is allowed [only (DM)] by Abu-l-Hasan (ML); (5) a generality [in the prop. (DM)] such as includes the inch., as آل زيد نعم الرجل (IA, ML), in the ag. of نعم being generic [469] (DM), and

by ArRammâh Ibn Abrad, Now would that I knew whether there be a way to Umm Jahdar! for as for patience at separation from her, there is no patience (Jsh): but
in that case

must be allowed, [which is absurd, because the sentence is incoherent (DM)]; and in the ex. the cop. is logical repetition of the inch., as allowed by Abu -lHasan, ال denoting knowledge, not the genus, and in the verse is lit. repetition of the inch., generality not being intended in it, since what is meant is that he has no patience at separation from her, not that he has no patience at separation from anything: (6) coupling by means of the illative ف a prop. having a pron. to a prop. void thereof, or the converse, as

وَانْسَانٌ عِينٍ يَحْصُرُ الْمَاءَ تَأْرِيِّهِ فَيَبْدِعُ وَتَأْرِيِّهِ يَحْصُرُ فِي غَضَرَّ

And the image reflected in mine eye, the water clears away at one time, so that it (the image) appears; and at times it gathers, so that it is drowned, which, however, may be orig. [(similarly) الَّذِي يَطْيِرُ (540) is allowable, because, the ف being illative, what follows and what precedes it are on the footing of the cond. and correl. props., which are in the predicament of a single prop., since If Zaid, stand, 'Amr will be angry and If 'Amr journey, will abide are allowable (BS)]: (7) [the like (DM)] coupling by the و allowed by Hishām alone, as زيد قام و رقعت هند and زيد قامت هند و أكرمتها, the
denoting union, so that the two props. are like one, as in the case of the ف: but the و denotes union only in the case of single terms, not in that of props., since هذَا يَقُوم و يَقَع is allowable, but not هذَا قَام و قَع (8) a condition containing a pron., and having its correl. indicated by the enunc., as زَيْد يَقُوم عَمْرو وَأَنْ قَام Zaid, 'Amr will stand, even if he (Zaid) stand, [the connection here being through a pron. in a cond. prop. exterior to the enunc. though a condition thereof (DM) ]: (9) ال أ لacting for the pron., according to the KK and some BB, وَأَمَّا مِنْ خَافٍ مَقَامٍ رَبِّي النَّفْسِ عِيْ النَّفْسِ فَانَّ الجَنَّة هِيّ المَارِي LXXIX. 40. 41. And as for him that hath feared the bar of his Lord, and refrained his soul from lust, verily Paradise, it shall be his abode, orig. مَارَأَهُ، but, according to the disallowers, in full لَهُ the abode (for him): (10) the prop.‘s being logically the inch. itself, as in هِجْبِرِي اَبِي بَكْر لا إِلَهَ إِلَّا اللَّهَ [The mid-day custom of Abû Bakr was to say “There is no god but God”, which (ex.), however, is irrelevant, because the enunc., being the expression, is a single term, not a prop. (DM),] and in the enunc. of the pron. of the case [167], as CXII. 1. [160] (ML). But the [enunciative (IA)] prop., when logically the inch. [itself (ML)], needs no cop. (IA, ML) in addition to the prop. itself (DM), as نُظِفْي
My speech is "God is sufficient for me," where is itself what is meant by مَثَلُ بطِبٍ، and similarly قولَيْنِ لا إِلَهَ غَلِبْنَ. My saying is "There is etc."

§ 28. The inch. orig. precedes the enunc., because the latter is logically a qualification of it, and therefore ought to follow, like the ep. As regards preceding the inch., the enunc. is of 3 kinds, what may either precede or follow, what must follow, and what must precede (IA). The enunc. may precede [the inch. (M), when no such ambiguity or the like, as will be mentioned, is thereby produced: you say (a) قَاتِمُ زِيدٍ (IA), as (b) مَهْشَنُوْكَ تَمِيِّي (M, IA)], as من يَشْتَرِكُ Hateful is he that hates thee! (M, IA)\textsuperscript{a} ана إلى تَمَيْمُهُم وَمَعَاهُم XLV. 20 [(Or have they which have committed iniquities thought that We should make them to be like them which have believed, and wrought righteous works,) to be such that alike should be their time of life and their time of death in happiness and glory, as will be the case with the believers? , being a subst. for (the preceding) کَالَذِينَ الْجَحْيُ the 2nd of the 2 objs. of نَجِعُ (B), and سِوَاءَ عَلَيْهِمْ اندُرِثُهُم II 5. Alike will it be to them whether thou have warned them, or have not warned them, i.e. سِوَاء قَامَ أَيُّهَا زِيدٌ (b) (M); [541] علىِهِمْ الإِنذَارِ وَعَدْمَهَا, as
by Ḥassān Ibn Thābit, *He whose sole antagonist thou wast, bereft of him has been his mother, and he has passed the night stuck fast in the claw of the lion* (J),] where [a verbal *prop. (J)*] is the *prepos. enunc. of the postpos. inch.* [the *cop. being the 8 in *ama, which *pron. may relate to *ma, as being prior in natural order though literally posterior (J)] ; (c)

by AlFarazdak, the 8 in *ama and *tahāra relating to *abora (I will drive my riding-beast) towards a king, whose father is such that his mother is not of the tribe of Muḥā-rib, nor has the tribe of Kulaib become connected with him by marriage, meaning that this king’s father did not take a wife from Kulaib, and was not the son of a woman of Muḥārib (J),] where [a nominal *prop. (J)*] is a *prepos. enunc. to *abora, *zīd (d), (e) *imilar, *zīd and (f) *umar (The *enunc. must follow, (1) when the *inch. and *enunc. are both *det. [30], or *indet. but capable of being an *inch. [24], and there is nothing to distinguish the *inch. from the *enunc., as *zīd *iḥrak.}
and A better than Zaid is &c., where the enuncs. may not precede, because, if so,
ythey would become inchs., whereas they are meant to be enuncs.; but the enunc. may
precede when there is
evidence to show that the first-comer is an enunc., so
that in Abū Yūsuf is like Abū Ḥanīfa
[100] the enunc. might be put first [24], be-
cause it is known that the object is to liken Abū Yūsuf
to Abū Ḥanīfa, not Abū Ḥanīfa to Abū Yūsuf, whence
the saying

[The children of our sons are our children; but our
daughters, their children are the children of the most alien
men (J)], the intention being to predicate of their sons'
children that they are like their own children, not to
predicate of their own children that they are like their
sons' children: (2) when the enunc. is a v. governing in the
nom. the latent pron. of the inch., as زید قام
is not admissible, if زید is to be a postpos. inch., because
it would be ag. of قام; but when the v. governs in the
nom. an explicit n., like زید قام ابْرَةٌ, or a prominent
pron., like الْزِيدَارِيَ قَامَا, the enunc. may precede, as قَامَا الْزِيدَارِيَ
above and ابْرَةٌ, though some, [e.g. B on
V. 75. (21),] disallow that in the latter case: (3) when the
enunc. is circumscribed by Zaid is only standing, or Zaid is not aught but standing, though it anomalously precedes with

[by AlKumait, Then, O my Lord, is help to be hoped save through Thee against them, and is reliance save upon thee? (J)], orig. [while if be supposed the enunc. and a d. s. to the enunc. and the alnasr, there will be another ex. in the first hemistich (J)]: (4) when the l of inception is prefixed to the inch., as, because this l requires the head of the sentence, though precedence [of the enunc.] occurs anomalously in

[Assuredly thou art my maternal uncle; and whoever has Jarir for his maternal uncle will attain eminence and surpass the, i.e. his, maternal uncles in nobility (J)]: (5) when the inch. requires the head of the sentence, like the interrog. ns., as, méi lī mungéa Who is for me, being a helper? (IA). The enunc. must precede (1) when the inch. is an indet. [with no permissive save precedence of the enunc. (IA)], and the enunc. is an adv. or prep. and gen. (M, IA), as, fī adār āmāra and but if
the *indet.* have a permissive, either order is admissible, as ُعَدَّلِي رَجُلٌ طَرِيفٌ عَنِي or *رَجُل طَرِيفٌ عَنِي ُعَدَّلِي* A witty man is by me (IA); [thus] in VI. 2. [25] the *indet. inch.* may precede the adverbial *enunc.*, because, being particularized by the *ep.*, it approximates to the *det.*, like II. 220. [25], though the *current idiom* is ُعَدَّلِي ثُوبٌ جِيدٌ I possess an excellent garment, ُلِي عَبْدُ كِبْسِي I have a clever slave, and the like (K): ُسَلَّمُ عَلَيْكِ َوَيْلُ لَكَ, however, ُسَلَّمُ عَلَيْكِ, and such like invocations [25] are left in the same condition as when they are in the *acc.* [41], made to occupy the place of the *v.* (M), ُوَيْل [e.g.,] *orig. an inf. n. having no v.*, being permissible as an *inch.*, while *indet.*, only because it is an invocation (B on II. 73): (2) when the *inch.* contains a *pron.* relating to something in the *enunc.*, as ُفِي الْبَيْتِ صَلَّبَهَا In the house is its owner, in order that the *pron.* may not relate to a [word] posterior literally and in natural order, and similarly

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

§ 29. The inch. or enunc., when indicated, is allowable or necessarily suppressed (IA). The inch. is [allowably (M, IA)] suppressed (M, IA, ML), (1) frequently, (a) in reply to interrogation, as وما أدرائك ما الحسطة نار الله CIV. 5. 6., i.e. هى نار الله, And what hath made thee to know what the fire that breaketh in pieces is? (It is) the fire of God, لما أصحاب اليمين في سدر محضود LVI. 26. 27., [i.e. هم في سدر (DM),] What shall the companions of the right hand be? (They shall be) among thornless lote-trees (ML), [and] as صحيب (He is) well, i.e. هد صحيب, which you may also say, in reply to "How is
Zaid?” (IA), (b) after the of the correl., as مُن عمل ف صالحة لنفسة ومن أجل نفسها XLI. 46. Whoso doeth righteously, (his doing shall be) for his own soul; and whoso doeth evil, (his evil-doing shall be) against it, i.e. تأمُّلها عليها and (c) after saying, as XVIII. 21 [539] (ML), i.e. هم ثلاثة (DM), [and] as by AlMurakkish (M) the elder, God curse not the girding on of weapons and the forays when the army said, (These are) camels! (SM, DM), i.e. هِنَّاء نُعم (Jsh), and (d) after what the enunc. is logically an ep. of, as IX. 113. [(539), after IX. 112. (DM), i.e. هم التأكرون, meaning The believers mentioned (K, B),] and صم بكم عسى II. 17. [after الذئب اشترى الغا] II. 15. (403) They which &c. (DM),] (They are like) men deaf, dumb, blind, [a hyperbolic comparison (1) not a metaphor, the compared, i.e. the hypocrites, being (virtually) mentioned, since the inch., though suppressed, is in the predicament of what is spoken, as in أسد على رفيي الحروب نعمة فطَّنْتُهُ نفْرٌ من صغيرة الصافر هَلْلَا كَرَتَ عَلَى غُزِّالِي فِي الْوِقَى بَلْ كَانَ كَلْبٌ فِي جَنَاحِ طَائِرٍ (K), by 'Imrān Ibn Hiṭṭān, i.e. أنت أسد, (Thou art) a lion against me, but in battles an ostrich having wide-
spread flabby toes, that takes fright at the whistling of the
whistler. Wherefore didst thou not charge back upon Gha-
zāla in the fray? But thy heart was in the two wings of
a bird, i.e. was palpitating (N), whereas in the metaphor
the sentence is void of the compared, and, were it not for
the indication of circumstance or context, would admit
of signifying either that from which, or that to which, the
idea is transferred, like the saying of Zuhair

(116)

(K), describing Ḥusain Ibn Ḍamḍam, Before a lion bris-
tling with weapons, oft hurled into encounters, having a
mane, whose claws were not pared (EM)]: (2) occasionally
in other cases, as XXIV. 1. [1], i.e. هَذَا بَابُ (DM),
(This is) the chapter of such a subject (ML),
(This is) the new moon, by God!, (This is)
musk &c.!, and عبد الله ṣ-ṣāliḥ (This is) ‘Ahd Allāh,
by my Lord!, said on observing the new moon, smelling
an odour, and seeing a person (M), [and
رب السموات و الأرض وما بينهما فأعبده XIX. 66.] (He is) the Lord of
the heavens and the earth and what is between them:
therefore worship thou Him, i.e.  هُوَ رَبُّ الْخَلْقِ، like

送料 flabby toes, that takes fright at the whistling of the
whistler. Wherefore didst thou not charge back upon Gha-
zāla in the fray? But thy heart was in the two wings of
a bird, i.e. was palpitating (N), whereas in the metaphor
the sentence is void of the compared, and, were it not for
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(This is) the chapter of such a subject (ML),
(This is) the new moon, by God!, (This is)
musk &c.!, and عبد الله ṣ-ṣāliḥ (This is) ‘Ahd Allāh,
by my Lord!, said on observing the new moon, smelling
an odour, and seeing a person (M), [and
رب السموات و الأرض وما بينهما فأعبده XIX. 66.] (He is) the Lord of
the heavens and the earth and what is between them:
therefore worship thou Him, i.e.  هُوَ رَبُّ الْخَلْقِ، like

وقائلة خُلُو فانك فتاتهم و أكرومة الحبيب خلو كَمَا هُيَا
Many a [woman (Jsh), tribe (N),] is there saying, (These are), or (This is), the tribe Khaulān: therefore [588, 540] wed thou their damsel, while she that is noble in the two clans of her father and mother is unmated as she is (N, Jsh). The enunc. is [allowably (M, IA)] suppressed, as (M, IA, ML) اكلها داًم وطلها XIII. 35. Its fruit shall be eternal, and its shade (shall be eternal), i.e. داًم Zaid (is with us), i.e. زيد عندنا which you may also say, in reply to “Who is with you?” (IA), خرجت فادا السبع I went forth, and lo, the wild beast (was present)! (M, IA), in one opinion, i.e. خاضر, نقص بما عندنا وانت بما عندك راضي والرآى مختلف [by Kais Ibn AlKhaṭīm alAusī, We (are satisfied) with what we have, and thou art satisfied with what thou hast; and opinion is various (J)], i.e. بما عندنا راضرون (IA), the enunc. of Nāṣiṣ being allowably suppressed because indicated by that of the 2nd inch., which is, however, rare, that of the 2nd [inch.] being generally suppressed because indicated by [that of] the 1st (J)—[for] in زيد وعمرو قائم the suppressed should rather be [the] 2nd [enunc.], though S holds the suppression to be from the 1st [inch], separation being thus avoided, and the enunc. [mentioned
(DM)] given to the neighbouring [inch.], and IH says that

if enunc. to the 1st, would occur in the position
thereof, while some say that each of the
two inches. governs the enunc. [in the way of contest
(DM)], in which case the 2nd [according to the BB (DM)]
should be made to govern because of its proximity, the
dispute, however, being only in case of perplexity, where-
as the suppression is clearly from the 1st in

\[\text{لَغَّرِيبٍ} \quad \text{لِفَتَّانِي} \quad \text{وقَبَادُ نَغٌ} \quad (M.L) \quad [161]\]

being pred. of 

، not enunc. of 


because the enunc.
is not conjoined with the ل (DM)—[L.VI. 22.], i. e. [or (B)], And (therein, or for
them, shall be) spouses dark-eyed large-eyed (K, B), like

\[\text{الَا رَوَكِينَ} \quad \text{جَمِيرٌ} \quad \text{هَبَاء} \quad \text{وَمَشْجِي} \quad \text{اَمَا} \quad \text{سَوَاء} \quad \text{قَدْدَاهُ} \quad \text{فِي} \quad \text{وَقَبَادُ نَغٌ} \quad (K), \text{i. e.} \quad \text{وَقَبَادُ نَغٌ} \quad \text{مَشْجِي} \quad , \text{They perished, and their marks were altered together with becoming worn away, except stones used as supports for the cooking-pot, the live coals whereof were ashes mingled with dust floating in the air; and (among them was) a battered-headed wooden tent-peg, as for the middle of its neck it showed itself, but the stony ground altered the rest of it (N), and} \]
Then, *O* doe-gazelle of the soft sandy ground between Julājil and the sand-hill, (art) thou (better), or Umm Sālim? (Jsh).

Either case is admissible, [frequently after the ف (of the correl.), as IV. 94. (141) and II. 180. (18), i.e. 

قُصيرُ جَمِيلٍ فَالْإِجْبَارُ

or قَنُوْرِي صِبْرُ جَمِيلٍ, and occasionally in other cases (ML),] as قُصيرُ جَمِيلٍ.

But (my business is) seemly patience (M, ML), or [an inch., because qualified (K),] قُصيرُ جَمِيلٍ.]

But seemly patience (is more seemly) (M) or امْثَلْ (is more exemplary),

and طَاعَةُ وَقْوُلُ مَعْرُوفٍ [25], i.e. امْثَلْ, or امْثَلْ, the former being indicated by the saying [of 'Amr Ibn Abi Rabī'a alMakhzūmi (Jsh)]

نَقَلَتْ عَلَى أَسْمَعِ اللَّهِ امْثَلُ طَاعَةٍ ۚ وَإِنْ كَانَ تُهْلَكَ مَا لَمْ تَعْوَرَ

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

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

according to AlWāsīṭī, because the point of the predi-
cation lies in the *enunc.*; but the *enunc.* according to Al‘Abdî, because defectiveness in the endings of the *prop.* is easier (ML) than in its beginning (DM). The two terms, *inch.* and *enunc.*, are said to be sometimes [allowably] suppressed, because indicated, as ُبِتْسُ مُنَصَّرٍ الْمُحَبِّي، من نُسَأَكُم اِرْتَبْتُمْ فُعْدَتْنِي ثَلَاثَةَ أَشْهُرٍ وَالَّآَتِي لم يَحْضَرُٛ.

LXV. 4. [And such of your wives as have become hopeless of menstruating by reason of their advanced age, if ye doubt concerning their period, i. e. be ignorant, their period shall be three months (B): and such as have not menstruated, i. e. the young, (their period shall be three months) (K)], the *inch.* and *enunc.*, فُعْدَتْنِي الْغَ، being suppressed, because indicated by what is [mentioned (K)] before it: but [here] they are suppressed only because they occur in the place of a single term, and apparently the suppressed is a single term ُكَذَلْكَ [1], [and they that have not menstruated (shall be in like case) (B)]; and the best ex. is ُنَعَمْ، *Yes, (Zaid is standing)*, i. e. ُنَعَمْ زَيْدُ قُانِمْ، in reply to “Is Zaid standing?” The *inch.* is necessarily suppressed (1) with the anacoluthic *nom. cp.* [146] in praise, blame, or pity, as ُمُرَتْ بِزَيْدِي ُمُسَكَّنٍ or ُمُسَكَّنٍ I passed by Zaid; (he is) the noble or the vile or the poor, i. e. ُهُوَ الْكَرِيمُ &c: (2)
when the enunc. is particularized by نعّم البُنّس نعّم الرجل زيد. Most excellent is the man; (he, i.e. the eulogized, is) Zaid and بُنّس الرجل عمر. Most evil is the man; (he, i.e. the censured, is) 'Amr [472], i.e. زيد وهو نمزم and في ذِمَتِي لأنعلُي. (3) in نعّم عمر, transmitted by F, In my responsibility (is an oath), i.e. I am responsible for an oath, assuredly I will do, i.e. في ذِمَتِي يعِمَّي, and similarly in what resembles it: (4) when the enunc. is an inf. n. a subst. for the v., as صبر جميل, i.e. صبر جميل (IA); [thus] in حَطْة II. 55. وقولوا حَطْة, like حَطْة [337] from حَطْة, like جلسة [and رَكْبَة, and is enunc. of a (necessarily) suppressed inch. (K)], i.e. امرك حَطْة or مستَلِتما حَطْة. And say ye, (Our petition, or Thine affair, is) a putting down [our sins from us]; it is orig. in the acc., which is also read here, [through subaudition of its v. (41) (K),] meaning حَطْة عنا ذنوُنا حَطْة, (Put Thou down from us our sins) with putting down (K, B), and is put into the nom. only to import the sense of permanence, like

شَكَّا أَيُّ جُمِيلٍ طُولَ السُّرٍّ صبر جميل نُكُلُانا مبّتلا

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

[by Aflah Ibn Yasir, If thy father (had) not (oppressed the people in his government), and if before him thy grandsire ‘Umar (had) not (oppressed the people in his government also), the tribe of Ma‘add would have thrown to thee the keys, i.e. submitted unto thee, the enunc. قد ظلم الناس في ولايتكم، necessarily suppressed after the 1st لولا، being anomalously mentioned after the 2nd through the mention of its rvg. قبلاً (J)]: this is the method of some GG; the 2nd method is that suppression is obligatory, apparent instances without it being otherwise expllicable, [e.g. قبلاً depending upon a suppressed d.s. not enunc. (J)]; and the 3rd is that it is obligatory, if the enunc. be unrestricted being, as لولا زيد لك كان كذا، i.e.
And if God's repelling men, some of them by means of some, (were) not (existing), the earth would become corrupt, i.e. 

Had not Zaid been a benefactor to me, I should not have come, and, if indicated, it may be suppressed or expressed, as

where the enunc. may also be expressed, in reply to "Is Zaid a benefactor to thee?", whence the saying of Abu l'Ala alMa'arrî [describing a sword (Sh)]

[Terror thereat dissolves every trenchant blade, so that, if the scabbard withheld it not, it would flow away, the enunc. being indicated by the inch., since the business of the scabbard is to withhold the sword (J)], which method is elsewhere preferred by IM: (2) when the inch. is a prescriptive sign of the oath [650, 651], as

Assuredly, thy life (is mine oath), I will surely do, [only with Fath being used in the oath (H),] i.e. [or is what I swear by) (H), and similarly, as some say,
The oath of God (is mine oath), &c., i.e. يعهد الله على، whereas with لعمرك it must be an enunc., because the ل of inception ought to be prefixed to the inch.; if, however, the inch. be not a prescriptive sign of the oath, as in عهد الله منطلق، i.e. عهد الله علي، God’s covenant (is upon me), &c., the enunc. may be expressed or suppressed: (3) when the inch. is followed by a that is a prescriptive sign of association, as (IA) في كل رجل وضيعته Every man to his trade (M, IA), i.e. كل رجل وضيعته متفرغة Every man and his trade are joined together, being coupled to كل, and the enunc. supplied after the و of association, though some say that there is no need to supply the enunc., because the sense is كل رجل مع ضيعته Every man is with &c., a complete sentence; if however, the و be not a prescriptive sign of association, the enunc. is not necessarily suppressed, as فاتكم وما زيد وعمرقاثانيا (IA): [thus] in XXXVII. 161. 162., [(where, however, and is prefixed,) the و may be (a) in the sense of مع, as in كل رجل الله تعبدون, as after كل رجل الله and تعبدون, as after,
because (K) [مرَّما تعبدون] supplies the place of the pred., [on account of the sense of conjunction in it (B),] the sense being [For verily ye and what ye worship (are قُوناً yoke-fellows) (B), (or) For verily ye are with what ye worship, i.e. are their yoke-fellows (K), i.e.] ye cease not to worship your deities: ye seduce not unto it, i.e. unto what ye worship, [any save him that is the brand of Hell-fire] (K, B); or (b) [intended to couple to the sub. of في (N),] as in

[by Abi Walid Ibn 'Ukba, For verily thou and the writing to 'Ali are, i.e. with thy writing to 'Ali art, like a woman tanning when the hide has become worm-eaten (N),] For verily ye and what ye worship, ye seduce not into rebellion against Him, i.e. God, [any save &c.] (K), where انتِم belongs to them and their deities, the 2nd pers. prevailing over the 3rd [170. A] (B): (4) when the inch. is (a) an inf. n. followed by a d. s. supplying the place of the enunc., but incapable of being an enunc., [such inf. n. governing the exponent of the s. s. (CA),] as in ضَرَّبِي العبد مسيّتًا, i.e. إذا كان مسيّتًا if you mean the future, or إذا كان if you mean the past, My beating the slave (will be, or was, when he exists, or existed,) while doing wrong, ضَرَّبِي العبد being an inch., [an inf. n. governing the exponent (160) of the pron. latent in the suppressed att. كان (CA),]
a reg. of it, a d. s. to the latent pron. in expounded by , supplying the place of the enunc., but incapable of being an enunc. to the preceding inch., so that you do not say , because beating is not describable as doing wrong, and or an adv. of time, a subst. for the enunc., which [is the in the suppressed (or ), i. e. (CA), and] is supplied before the d. s. that supplies its place (IA), [and similarly] in (M); (b) [an of superiority (CA)] pre. to such an inf. n., as in The most perfect of my explaining the truth (will be, or was, when it occurs, or occurred,) while made dependent upon the sciences, being [an of superiority (CA),] an inch. [pre. to (CA),] post. of , obj. of , and a d. s. [to the pron. latent in the supplied (CA),] supplying the place of the enunc. of i. e. or (IA), and [similarly] in The most orat. of the governor's being (is, or was, when he exists, or existed,) standing (M): the is held to be
att., the acc. being a d.s., not non-att., the acc. being its pred., (a) because only indet. ns. derived from inf. ns. have been seen used by the Arabs in this position, whereas preds. might be det. or indet., deriv. or non-deriv., (b) because the nominal prop. conjoined with the occurs in place of this acc., as [1] words of the Prophet The nearest of the servant's being to his Lord (is) when he is bowing down and

\[ \text{خير أنتمي مِن الموالي خليفة رضي} \]
\[ \text{وَشر بعدي عنه وهو غضبان} \]

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

§ 30. Sometimes the inch. and enunc. are both det. together, as Zaid is the departer, الله الهنا وعبد المنطلق God is our God, and Muhammad is our Prophet, أنت أنت Thou art he, [i. e. art the person specified (H),] and

\[ \text{إنا أبو النجم وشعرى شعرى لله درى ما أجهى صدري} \]

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

§ 31. According to some GG, among them [Z and] IM (IA), the [single (IA)] inch. may have two or more enuncs. [without a con., whether they be in the sense of a single enunc. (IA)], as 

\[ \text{This is sweet, sour, [i.e. } \text{combing sweetness and sourness, or be not so, as} \]

\[ \text{(IA)} \]

LXXXV. 14-16. And He is the forgiving, the loving, the master of the throne, the glorious, a mighty doer of what He willeth (M, IA). Others allow plurality of enuncs. only when they are in the sense of a single enunc.; and hold that otherwise a con. is requisite, and that, if there be no con., another inch. is to be supplied, as

\[ \text{by Ru'ba, where the plurality is both in word and sense,} \]

\[ \text{Whoever is possessor of a cloak, I am like unto him; for this is my cloak, (and I) summer, (and I) pass the spring, (and I) winter, an inch. } \]

\[ \text{being supplied to each (enunc. after } \text{b'ti ), but most correctly this is my cloak, is sufficient for me through summer, is sufficient for me through} \]

[128]
spring, is sufficient for me through winter, being enuncs. of (J),] and

[properly ُهَاجَعُ، by Ḥumaid Ibn Thaur describing the wolf; where the plurality is also in word and sense according to the assertion of the Arabs that the wolf sleeps with one eye and wakes with the other, but merely in word if the sense be that he is partly asleep and partly awake, He sleeps with one of his two eye-balls, and keeps guard with another against the fates; so that he is wakeful, (and he is) sleeping, an inch. ُهوُرَ ثُمَّ نَائمَ being supplied, or is sleeping, نَائمُ being a 2nd enunc. (J). Others allow plurality only when the enuncs. are homogeneous, e. g. when they are single terms, as زِيدٌ ُقَامُ ضَلَحَكْ, or props., as زِيدٌ ُقَامُ ضَلَحَكْ, and not when one is a single term and the other a prop., so that you do not say زِيدٌ ُقَامُ ضَلَحَكْ: that is, however, frequently allowed by inflectionists in the Kur'ān and elsewhere, as قَنَّا هِيَ حَيَّةٌ تَسْعَى

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

§ 32. When the inch. implies the sense of condition, the ف may be prefixed to its enunc. (M); [for] like as the ف connects the correl. with its condition [419], so does it connect the quasi-correl. with the quasi-condition in such as الذّي يُاتيني قلةٌ درهم َ. He that comes to me shall have a dirham, the speaker's intention, that the gift of the dirham should be consequent upon the coming, being understood by means of its prefixion, whereas, were it not prefixed, that would be admissible, or anything else (ML). Such [an inch.] is either a conjunct n. or a qualified indet., when the conj. or ep. is a v. or adv., as الذّين ينفقون أموالهم بالليل والنهار سرا وعلانيةً II. 275. They that expend their goods in beneficence by night and day secretly and openly shall have their reward with their Lord, [فظّلهم لله،] being enunc. of ذِئّبٍ من نعمةٍ, and the illative (B). XVI. 55. [180] And such prosperity as is with
you is from God, [مَا being conjunct, implying the sense of condition (B),] and in كل رجل يأتيوني فلّة فرغم ابصار. Every man that comes to me, or that is in the house, shall have a dirham (M). The text وَمَا أَصَبْتُم مِّن مُّصِيبَةٍ فِيّما كُسِبَتِ أيديكم XLII. 29. And such adversity as befallth you is because of what your hands have wrought is read with expression [of the ف (DM), because مَا implies the sense of condition (K, B),] and suppression (ML), because of the sense of illativeness in the ب (B); so that the connection is [not necessary, but] allowable (DM). When, however, لعل or لعل ليت is prefixed [to the inch.], the ف is not prefixed, by common consent; while in the case of prefixion of إن [to the inch.] there is a dispute between Akh and the Author of the Book.

§ 33. The pred. of إن and its sisters is the nom. in such as أَن زَيْدًا أَخُوكَ Verily Zaid is thy brother and لعل بشرا صاحبك Perhaps Bishr is thy companion. According to our school it is in the nom. through the ρ, because this resembles the υ. [516] in inseparability from ρς., and the pret. of it in being uninst. upon Fath, so that its acc. is coordinated with the obj., and its nom. with the ag. أَن زَيْدًا أَخُوكَ being regarded as parallel to كَان عَمَّا الأَسْد ضرب زيدا أخوك It is as though
'Amr were the lion to فَرُسُ عُمرَةَ الأَّسَدَ. The lion rent 'Amr; but according to the KK it is in the nom. through the same [op.] as [the enunc.] in زَيَدُ إِخْوَكَ, the p. having no government in it (M).

§ 34. The pred. may in no case precede the p. (Sh). It may not precede [the sub. (IA, Sh), because ps., being made to accord with vs. in being made op., are subordinate in government, and consequently the liberty of transposing their regs. should not be taken (Sh)], unless the pred. be an adv. or prep. and gen. [498] (M, IA, Sh), in which case it may intervene between the p. and sub. (Sh), as إنَّ الِبِنَايْنَا إِيَابِهِمُ ثُمَّ إِنَّ عَلَيْنَا حُسَابِهِمُ LXXXVIII. 25. 26. Verily unto Us will be their returning; then verily upon Us will depend their reckoning (M), إنَّ لَدِينَا أَنَّمَا LXXXIII. 12. Verily with Us are heavy fetters, and in tradition إنْ فِي الْصَّلَةِ لَشَغْلٌ وَأَنْ فِي الشَّعْرِ لَحَكِيَّةٌ Verily in prayer there is occupation; and verily from poetry there is wisdom (Sh). Such precedence is (1) allowable, as ليَتُّ هَنَا or لَيْتُ فِي هَا عِبَّرُ البَنِيِّ Would that in it, or here, were other than the foul-mouthed, where هَنَا or فِي هَا may either precede or follow غيرُ فِي الدَّارِ صَاحِبَهَا Would that in the house were its owner, where في الدَّارِ may not be postpos., lest the pron. relate to a word posterior literally and in natural order [160]. The
reg. of the pred. may not precede the sub., when the reg. is not an adv. or [prep. and] gen., as  

Verily Zaid is eating thy food, not and similarly, [according to the majority (J),] when the reg. is an adv. or prep. and gen., as  

Verily Zaid is trusting in thee or sitting by thee, not  

though some allow it, and assign as an instance of it  

(IA) Then censure thou me not for the love of her; for verily through love of her thy brother is stricken at heart, many are his troubles on account of her,  

the reg. of the pred.  

preceding the sub. (J). All else that has been mentioned respecting the sorts, states, and conditions of the enunc. stands good in the case of the pred. (M). In  

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

and its sub. (BS). In  

XXVIII. 26. Verily a most excellent person that thou hast
hired is the strong, the trustworthy (K) is made sub. (K, B) and pred., [so that the pred., being synarthrous, is more det. than the sub., which is (only approximately det., being) pre. to an indet. (qualified by (B)), i.e. خَبِيرُ شَخْصِي (N)]; the precedence [of خَبِيرُ] being caused by the stress [laid upon what is made sub. (N)], as in إِلاَّ إِنْ خَبِيرٌ النَّاسِ حَيَا وَهَالَا أَسْيَرُ تَقُيِّفٌ عَنْهَمُ فِي السَّلَالِ [by Abu-sh-Shaghb al′ Absi, Now verily the best of men, living and perishing, is the captive of Thakif beside them in chains (T), the pred., as pre. to a proper name, being more det. than the sub., which is pre. to the synarthrous (262)], so that what is more fit to be pred. is made sub. (K). The prop. occurring as pred. must be enunciatory, instances transmitted to the contrary being paraphrased [and reduced to the enunciatory (DM)], as اِنْ الذِّينَ كُتِبَتْ اَمْسِيَ سِيِّدهُمْ لَا تَحَسَّبُوا لِبَيْلَمُ عَنْ لِبَيْلِكُمْ نَامًا [Verily they whose chief ye slew yesterday, reckon ye not, orig. لَا تَحَسَّبُونْ ye shall not reckon, their night to be such that it has, i.e. its people have, slept foregoing vengeance upon your night (DM) and.

إِنَّ إِذَا مَا القُومُ كَانُوا إِنجِيَةً وَأَضْطَرَّبُ القُومُ أَضْطَرَّابُ الأَرْضِيَةُ وَشَيْتُ تَوَقُّ عَبْضَهُمْ بالآرِضِيَةِ هَكَانِ أُوصِيْنِي وَلَا تَوَصِّي بِهَا
Verily, whenever the people are communing of disquieting secrets, and the people are restless with the restlessness of well-ropes, and cords are bound over some of them from fear of falling when overcome by sleep, there or then (T) do thou trust me over others, and not trust others over (the ب being i.q. على) me, i.e. استحقق أن أكون رضيًا على غيري I am worthy of being trustee over others (DM)], except the pred. of the contracted أن، which may be precatory, as in the reading of XXIV. 9. [525] (ML).

§ 35. The pred. is [sometimes (M) allowably] suppressed, as إن لم يلم ولدًا [i.e. إن لم يلم ولدًا (M),] Verily (they have cattle, and verily (they have) children

أين متحلا وان مرتحلا * وان في السفر إن مضا مهلا

by AlA’shâ, (M, ML), i.e. إن لنا الخ، Verily (we have) a sojournling in the world, and verily (we have) a departing from it; [and verily in the travellers, since they have gone to the next world before us, (we have) a respite (Jsh).]

إذا تبأ السيران إن ليلي لله

جزى دون ليلي مائل القربى أعسب

i.e. (ML), When it is said, "Journey ye;
verily Laila, perchance she (is nigh)," a watcher hideous as a wry-horned, broken-horned bull [(or) ram (DM)] runs in front of Laila, the prop. being pred. of Zaid (Jsh), i.e. AN ١٦١, said in reply to "Is any one for you? Verily the people are against you," AN ١٦٢ Verily (we have) others, camels and sheep, i.e. AN ١٦٣, [by Al‘Ajaj (SM, Jsh) or, as Ibn Ya‘ish says, Ru’ba (SM), When I was in the vale of Al‘Akk revelling in plenty — O would that (ours were) the days of youthful folly returning! (Jsh)], i.e. ١٦٤ [533], and the saying of ‘Umar Ibn ‘Abd Al‘Aziz to a man of Kuraish that claimed kindred with him. فَأَنَّ ذَاكُ Well, surely that (is admitted), then, on his mentioning his need, لَعَلَّ ذَاكُ Perhaps that, i.e. thy desire, (will be realised), i.e. فَأَنَّ لَعْلَّ مَتَلَلْوِكَ حَاصِلٌ ذَاكُ مَسْدِقَ It is necessarily suppressed in لَعْلَّ شَرْعِي لَيْتَ شَرْعِي and لَعْلَّ مَتَلَلْوِكَ خَاصِلٌ ذَاكُ مَسْدِقَ. It is necessarily being able to dispense with its pred. through the two objs. of its sub. which needs two objs. because it is in the sense of لَيْتَ شَرْعِي وَاقِعٌ, i.e. لَيْتَ شَرْعِي وَاقِعٌ, i.e. لَيْتَ شَرْعِي (T).
§ 36. The *pred.* of *لَا* as a generic *neg.* is [the nom.] in the saying of the Hijāzīs *لَا رَجُلٌ أَفْضِلَ مِنَّكَ* Not a man is more excellent than thou: and Hātim in *لَا كَرِيمٌ أَفْضِلَ مِنَّكَ* [37] either forsakes his *diaL.* of Ṭayyi for that of AlHijāz or makes مَصْبُوحَ not a *pred.*, but an *ep.* made to accord [in case] with the place of *لَا* together with the [sub.] denied [102]. It also is in the *nom.* through the *p.*, because *لَا* is treated like *لا*، as being its *opp.* [in sense] and like it inseparable from *ns.* (M).

§ 37. When indicated (IA), [and therefore] known (Sh, ML), it is suppressed, frequently [by the Hijāzīs (M, IA), and necessarily by the Tamīmīs (IA, Sh, ML) and Ṭāʾīs (IA)], as (M, IA, Sh, ML) *قَلْ لَوْ فُزِتْ* XXXIV. 50., i.e. *لَا نَخَافُ* XXVI. 50., i.e. عليًّا، *No hurt (shall be upon us)* (Sh, ML), *لَا فَتْنَى* اَلْأَلْهَةِ وَلا سَيْفٌ إِلَّا ذَرٌّ الفَقَارِ There is no champion but `اللِّى، and no sword but Dhu -lFakār, the dogma of the creed, i.e. *لَاُ_اللَّهُ فِي الْوَجْدِ إِلَّا الْاللَّهَ* No god (is in existence) save God (M), [and] *لا رَجُلٌ* No man (is standing) said in reply to “Is any man standing?” the *pred.* *لا* being suppressed, necessarily according to the Tamīmīs and Ṭāʾīs, and allowably according to the Hijāzīs; this holds
good whether the pred. be or be not an adv. or a prep. and gen. (IA): and [hence some even say that (ML)] it is not mentioned (M, ML) at all by the Tamīmīs [and Tāʾīs] (M). But when not indicated (IA), [and therefore] unknown (Sh), its suppression is not allowable according to any, [much less necessary (Sh),] as 

أَيْضًا مِّنَ النَّبِيِّ ﷺ [words of the Prophet (IA)] Not any is more jealous than God (IA, Sh) and

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

§ 38. The sub. of مَا، لَا، [لا، لَّا، [107 (إن، ان)] assimilated to لَيْسَ is [the nom.] in [such phrases as]

لا رجل أفضَّل مَّا زيد منطقتًا Zaid is not departing and 

مَنْكَ No man is more excellent than thou. Their resemblance to لَيْسَ is in negation and prefixion to the inch. and enunc.; but ما [like ان، إن] resembles it more closely, as being confined to negation of the present [546, 550],
for which reason it is prefixed [like لام] both to the det.
and indet., as لما أحد اضطر منك ما زيد منطلقا, whereas ل [like لات] is prefixed only to the indet.
The use of ل in the sense of ليس is rare, e.g.
من واقع النيرانها فانا ابن قيس لا براح
[547] (M), by Sa'd Ibn Mālik Ibn Ḏubai'a Ibn Kais, 
Whoever turns away from its fires, I am the descendant of Kais; no quitting of place (is with me in war), where ل, being like ليس, governs the indet. in the nom., and the 
pred. is understood, i.e. ل براح عندي في الحرب: some, however, make براح an inch., and the enunc. understood; that is good only when ل is repeated, as ل عبد لي ولا أمة 
I have neither male slave nor female slave [104]; but the poet may put an indet. into the nom. after ل when not repeated, because the o. f. of what is denied by ل is the nom., so that it is like a recurrence to the o. f.; the nom. is [accordingly] used here by poetic license instead of the acc. (T).
THE ACCUSATIVES.

§ 39. The unrestricted obj. is the [complementary (Sh), (i.e.) acc. (IA),] inf. n. [331] (M, IA, Sh) corrob. of its op. or explanatory of its mode or number, [as ضربت or ضربتهني or ضریب الامیر or ضربا I struck with striking or with the striking of the governor or two strokes Sh]. It is named unrestricted [obj. (IA)] because the name مفعول applies to it without restriction (IA, Sh) by a prep. or the like, whereas it applies to the other objs. only when it is restricted, as لله نيى or مفعول به or مفعول (IA): thus ضربت ضربا is مفعول ضربت ضربا, because it is the thing itself that you have done; whereas زيدا in ضربت زيدا is not the thing that you have done, but the person that you have done an act, namely beating, to, and is therefore named مفعول به; and similarly with the rest of the objs. For this reason Z and IH mention the unrestricted obj. before the others, as being really the obj. [The 2nd inf. n. in ركوع زيد ركوع حسيز Zaid's lowering of the head in prayer is a fine lowering &c. is excluded by the definition, because, though explanatory of mode, it is not a complement; and the 2nd in لكرهت الفجور الفجور I abhorred debauch-
chery, debauchery, though a corrob. complementary inf. n., is excluded, because the corroborated is not the op. of the corrob. (Sh). The unrestricted obj. is (1) corrob., as وَرَكَّمَ اللَّهُ مَوسَى تَكْلِيمًا IV. 162. And God spake with Moses with speaking and رسَلَوْا تَسْلِيمًا IV. 68. And submit themselves with submission (Sh)]; (2) explanatory of mode, as فَلَحَذَنَّهُمُ أَخْذًا عَزِيزًا مَقَنَّر لَIV. 42. And We chastised them with the chastising of One mighty, omnipotent and جلَّسَ جَالِسًا التَّقَابُ I sat with the sitting of the judge, i.e. as the judge sits (Sh)]; (3) explanatory of number (IA, Sh), as فَدُكَّتْ ذَكْرَ واحِدَةً LXIX. 14. And they shall be beaten together with one single beating and ضَرَبَتْ ضَرَبَتْ ضَرْبَتَيْنِ or ضَرَبَتْ ضَرَبَتْ ضَرْبَتَيْنِ (Sh). It is vague, as ضَرَبَتْ ضَرَبَتْ ضَرْبَتَيْنِ and precise, as ضَرَبَتْ ضَرَبَتْ ضَرْبَتَيْنِ (M). When corrob. of its op., it may not be dualized, or pluralized, [but must be made sing., as ضَرَبَتْ ضَرَبَا, because it is equivalent to repetit of the v., and the v. is not dualized or pluralized (IA)]; when explanatory of mode, it may be dualized or pluralized, [when its modes are different, as سَرَتَ سَيْرًا زِيدٌ الحَسَى والْقَبِيعَ I journeyed with Zaid's two journeyings, the fair and the foul, according to the ordinary (doctrine), though S appears to say that it may not be so treated regularly, but only in what has been received by hearsay (IA)]; and when explanatory of num-
ber, it may be dualized or pluralized (IH, IA) without dispute. It is put into the acc. [432] by the inf. n., as ضربٍ ضربًا ضربًا شديدًا, or v., as ضربٍ ضربًا ضربًا شديدًا, or qual., as ضربٍ ضربًا ضربًا (IA).

§ 40. It is sometimes [not the inf. n. of the v. (mentioned), but (M)] in the sense of the inf. n. (M, IA, Sh): i.e. (1) an inf. n. (M, IA), (a) coinciding with the v. in derivation, as ولله أنبتكم من الأرضي نباتًا LXXI. 16. [And God hath made you to grow out of the earth, with growing, نباتًا being governed in the acc. by أنبتكم, because it implies the sense of نبتكم (K),] and وبتل النبات Tبتتلا LXXIII. 8. [And devote thyself unto God with devotion, a syllepsis for بتل نفسه بتتل being i.q. بتتلا بتتل (K)]; (b) not coinciding with it therein (M), [but] syn. with the inf. n. of the v. mentioned (IA), as تعت جلوسًا (M, IA) and اعمر الجذال Be thou joyful with gladness (IA): (2) not an inf. n. (M), (a) or بعض pre. to the inf. n. as فلا تميلوا كل الميل IV. 128. Wherefore be ye not partial with entire partiality; (b) the dem., qualified by the inf. n., as ضربته ذلك الضرب, or not qualified by it, as داك الطين [443], i.e. داك the pron. of the
inf. n. [43]], as V. 115. [Where-with I will not chastise any one of the classes of created beings, the pron. relating to the inf. n. (K, B),] i.e. لا أُعْذِبَ أَحَدًا مِّن الْعَالَمِينَ (d) its num., as أُعْذِبُ العَذَابَ XXIV. 4. Scourge ye them with fourscore stripes; (e) the instrument, as ضربتُهُ سُوَّطًا I beat him with a whip, orig. ضربَ سوط, the pre. n. being suppressed, and the post. n. put into its place (IA); (f) like (M, Sh) ولا تَصْرَعَ شِيًا IX. 39. Nor shall ye harm Him in any wise (Sh), ضربتُهُ أَيْمًا ضَرْبٍ I struck him with divers modes of striking and أَيْمًا ضَرْبٍ I struck him with what a striking! 

[He wrapped himself up in his garment, and then threw the left side over the right (H)], and قَعَدَ التِّرْفِصَاء [He squatted upon his buttocks, making his thighs touch his belly and holding in his legs by clasping his hands round them, with the acc. as inf. ns. (H),] because they are modes of wrapping oneself up and sitting (M), as though you said He wrapped himself up with the known by this name (H).

§ 41. The op. of the corrob. inf. n. may not be suppressed [1], because suppression is incompatible with repetition and strengthening of the op.: and ضربًا زٰيدًا,
where, as will be seen, the **op.** is necessarily suppressed, it not **corrob.**, but a command, devoid of corroboration, equivalent to أَضْرَبْ زِيدًا, because it occurs in its place; for the two may not be combined, whereas any **corrob.** may be combined with the corroborated; and moreover the **corrob. inf. n.** does not govern, whereas زِيدًا is governed in the **acc.** by ضُرِبًا, which is thus a **subst.** for أَضْرَبُ in sense and government (IA). The **op.** of the **inf. n.** [not **corrob.** (IA) of its **op.**] is suppressed, [because indicated (IA),] (1) allowably, [as خَيْرٌ مَقْدِمٌ (Thou hast arrived) with a most excellent arrival, مَوْاعِيدٍ عَرْوَبٌ (Thou promisest) with the promises of ‘Urkūb, and غَضَبُ الشَّنْبِّ (Thou chafest) with the chafing of the horses against the bridles,] said to him that arrives from his journey, or falls short in his promises, or is irate, whence the saying أَوُفْرُقْ فَوْقًا, i.e. أَوُفُّرْقُهُ فَوْقًا خُبْرًا مِن حَبِ (Thou (shall I fear thee) with fear better than love? (M), (and) as ضَرْبَتِي Two strokes said in reply to "How many (strokes) struckest thou Zaid?" (IA))]: (2) necessarily, when the **inf. n.** is (M, IA) (a) a **subst.** for the **v.**, which is regular in command and prohibition, as قَيَامًا لا تَقْعُدَا, i.e. قَيَامًا ولا تَقْعُدَا (Stand thou) with standing,
(and sit) not with sitting, and in invocation, as سَقْبَيْتَ لَكَ، i.e. سَقَبَ اللَّهُ، God send thee rain!, and similarly after interrogation signifying reproof, as أَتَوْاْيُ أَرَيْتُ عَلَيّ الْمِشْيَبُ [for أَتَوْانِي (720),] i.e. أَتَوْانِي، What! delayest thou when hoariness has mounted upon thee?, but rare in the case of the enunciatory v., as كَرَمَتْ [وَأَكَرَمَكَ، i.e. كَرَمَتْ، فأَكَرَمْكُ،] being a simple substantive from أَكَرَمَ (H),] Do thou whilst I honor thee, the inf. n. in such exs. being governed in the acc. by a necessarily suppressed v., and being a subst. for it in indicating its sense: as regards the imp., however, the inf. n. is a subst. for only the 2nd pers., as ضَرِبْ رَيْبًا زَيدًا، i.e. اضْرِبْ، e.g.

يمَونُ بَالْدِينَا نُفَانًا عِيْبَاهُم
وَيَرْجِعُونَ مِنْ دَارِينَ بِجُرُبِ التَّحَقَّابِ
عَلَى جَبِينَ الْهُمَّةِ النَّاسِ جَلَّ امْرَؤُهُم
فَنَدَاْ زِرقٌ لَلَّمَالِ نَدَلُ التَّحَالِبِ

[by AlA'sha (J),] نَدَاْ being a subst. for أَنَّدِلُ، not for أَنْنِدُلُ، and زِرقٌ a voc., not a nom. to نَدَاْ، because the 2nd pers. of the imp. does not govern an explicit n. in
the nom. [165], and therefore its subst. does not do so, [They (certain robbers) pass by Ad Dahna light as to their saddle-bags, and return from Darnin swollen as to the sacks. At the time that the principal part of their affairs has diverted the attention of the people they say, Snatch thou, Zuraiq, the goods, with the snatching of the foxes, the ag. of \( \text{ـضـِـْرُـضـِـْرُـضـِـْرُـضـِـْرُـضـِـْرُـضـِـْرُـضـِـْرُـضـِـْرُـضـِـْرُـضـِـْرُـضـِـْرُـضـِـْرُـضـِـْرُـضـِـْرُـضـِـْرُـضـِـْرُـض~} \) being made fem. because the \( \text{ضـِـْرُـض~} \) are renderable as the \( \text{ـضـِـْرُـض~} \) (21), or because they are graded with women on account of their ignobleness, or because the خُـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَ~) or being red. (J]): (b) distributive of the result of what precedes it, as خُـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَ~) XLVII. 4. 5. So, when ye have made great slaughter among them, make fast the bond; then either ye shall grant grace afterwards, or ye shall take ransom, i.e. خُـثَـثَـثَـثَـثَ~) : (c) a subst. for a v. that is made enunc. to a concrete n., when the inf. n. is repeated or circumscribed, as خُـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَ~) Zaid journeys incessantly, i.e. خُـثَـثَـثَـثَـثَـثَـثَـثَـثَـثَ~) Zaid \( \text{يـسـِـْرـِ~} \) being necessarily suppressed, because the repetition stands in its place, and خُـثَـثَـثَـثَـثَـثَ~) and خُـثَـثَـثَـثَ~) Zaid \( \text{يـسـِـْرـِ~} \) and خُـثَـثَـثَ~) being necessarily suppressed, because the corroboration in the circumscription stands in the place of repetition; whereas when the
inf. n. is neither repeated nor circumscribed, suppression
is not necessary, as یُسیر سیرا or یزید سیرا (IA): (d)
corrob. of (a) itself (M, IA), i. e. occurs after a prop. that
does not admit of being [indicative of] anything else
than [what is signified by] the inf. n. (IA), as یا یا
اعترافا، [i. e. (IA).] I owe him a thousand, I acknowledge
(M, IA), the full phrase being یعترف اعترافا، and
being named "corrob. of itself" because it corroborates
the preceding prop., which is [indicative of what is signi-
fi ed by] the inf. n. itself, in the sense that it does not
admit of being [indicative of] anything else [than an
acknowledgment] (IA), and as

by AlAhwas, Verily I give thee avoidance, while verily I,
I swear, towards thee notwithstanding the avoidance am
inclined, یصع الله XXVII. 90. God shall do that, [an
inf. n. corrob. of itself, i. e. of the purport of the preceed-
ing prop. (B),] [وعد الله و وعدكم جميعا و وعد الله حقا،] X. 4. Unto Him shall be your returning, all together, God
hath promised, of a truth, i. e. [وعد الله وكتاب الله عليكم،] an inf. n.
corrob. of itself, because یعترف is a promise from
God, while یعترف is an inf. n. corrob. of other than itself, i. e.
of what is indicated by [وعد الله (B)], IV. 28.
God hath prescribed (that) unto you, [i. e. كُتِبَ إلّهَ ذَلِكَ سَلَٰمٌ عَلَىٰ كُلِّ مُؤْمِنٍ (K),] and صِبْغَةٌ اللَّهُ (II. 132). With God's baptism (M), an inf. n. corrob. of أَمْنَا II. 130. We have believed [in God &c.] (K, B): God hath baptized (us with belief, nor have we been baptized with your baptism), i. e. صِبْغَةٌ اللَّهُ بالإِيمَانِ صِبْغَةٌ وَمَنْ نَصِبَ صِبْغَةً كَذَٰلِكَ (K), [or] God hath baptized (us with His baptism), i. e. صِبْغَةٌ اللَّهُ صِبْغَةٌ (B); (b) something else (M, IA), i. e. occurs after a prop. that admits of being [indicative of what is signified by] the inf. n. or of being [indicative of] something else, but becomes through the mention of the inf. n. an unequivocal indication of [what is signified by] the inf. n., as أَنتُ ابْنِي حَقًا Thou art my son, truly, the full phrase being أَحْقَةً حَقًا I verify (it), and حَقًا being named “corrob. of something else” than itself because the preceding prop. may be [indicative of what is signified by] حَقًا, or may be [indicative of] something else, since Thou art my son may be a proper phrase, or a trope in the sense of Thou art in respect of affection on the same footing as my son in mine estimation, whereas, when حَقًا is said, the prop. becomes an unequivocal indication that what is meant is sonship in reality, so that the prop. is modified by the inf. n., which is therefore corrob. of something else than itself, since the modified must be different from the modifier (IA), [and] as مَعَ اللَّهِ الحَقَّ لا البَاطِلَ This
What! seriously wilt thou not do such a thing? (M): (e) meant to denote comparison after a prop. containing the logical ag. of the inf. n., as لِزَيدٍ صوت حمار، where صوت حمار is a comparative inf. n. governed in the acc. by a v. necessarily suppressed, i.e. يصوت صوت حمار، and the preceding prop. لزَيد صوت contains the logical ag., i.e. زَيدٍ، Zaid has a producing of sound, (he produces sound) like an ass' producing of sound; and as لِبِكَارٍ بِكَار النَّكْلِي، i.e. يبكي بكار الككلي، He has a weeping, (he weeps) like the weeping of the bereaved mother: but the nom. is necessary if no prop. precedes, as صوت حمار; or if the preceding prop. does not contain the logical ag., as هذا بكار بكار النكلي (IA): (f) transmitted dualized, as لبيك [115]: (g) aplastic, as سبطنان الله I exalt the absolute immunity of God, from all imperfections, [سبطنان] being (K, B) an inf. n., like غفران, in the sense of تسبيع i.q., hardly ever used except pre., but sometimes (B) a (generic) proper name (K, B) for التسبيع (8), like عثمان for a man (K), in the sense of التنبأ, anomalously, and then cut off from prefixion and declined as a diptote, as
I saying when his bragging came to me, I marvel at 'Alkama the braggart (B), and being governed in the acc. by subaudition of its v., which is never expressed (K, B, on II. 30., XVII. 1.), in full اضْعَفْنَ اللهُ سَبُحًا , and then treated as a v., supplying the place thereof (K),

I seek refuge with God, [i. e. أَعُوْذُ بِاللهِ مَعَادًا (K, B, on XII. 23), while مَعَادًا is مَعَ نِخْدَنِ and XII. 79. means We seek refuge with God from taking, the inf. n. being pre. to the direct obj., and من suppressed (K),] and I pray God to prolong thy life, [as in the saying of 'Umar Ibn Abi Rab'î'a al-Makhzumî.

O thou that weddest AthThurayya to Suhail, I pray God &c., how shall they meet together? (H).] Some inf. ns. governed in the acc. by vs. understood have no v. of their own, like [لَكِ [لَكِ] Mayst thou stink!, [ِلَكَ] Mayst thou stumble and fall!, [فِيّكْ] Mercy on thee!, [وَيْلَكَ] and [وَيْلَكَ] Woe to thee!, [وَيْلَكَ] and [وَيْلَكَ] when pre. (T, H) without the ل (T), being governed in the acc. by a v. understood (T, H), i. e. اللَّهُ وَعَهِبَ God make mercy to cleave to him!
(T), and so in وَيْلَا رَبَّاهَا لِزِيدٍ, i.e. والاب, and لَزِيدٍ. وَيْلَا, but being in the nom. as inches. in لَزِيدٍ and لَزِيدٍ (H).

§ 42. Sometimes ns. not inf. ns. are made to follow that course: (1) concrete substantives, as تُرِبَ [لَهُ] فَجَنَّدْلا (God make) dust (to cleave) to him and stones!; and لَفِي بُكِّمْ Her mouth to thy mouth; (2) eps. [76,333], as هَنِئِينَا كُلُوا وَأَشَابُوا هَنِئِينَا بِما كَانَت تَعْمَلُونَ in هَنِئِينَا مَرْيَةَ LII. 19. being an ep. used in the same way as the inf. n. that stands in the place of the v., as in

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

§ 43. A case of pronominal [40] inf. n. is عبد الله, the 8 being the pron. of thinking, as though you said اطلنى, اطلنى طلني, 'Abd Allâh, I think it, is departing (M).

§ 44. The direct obj. is what the action of the ag. befalls (M, Sh), as ضَرَبَتْ زِيدًا I beat Zaid and أَرَدتِ السَّفر I intended the journey, whereas the unrestricted obj. is the befalling action itself, the adverbal obj. is what the action befalls in, the causative obj. is what the action befalls on account of, and the concomitante obj. is what the action befalls together with. By befalling is meant ideal dependence, not actual contact, which would exclude أَرَدتِ السَّفر, i. e. the dependence of the direct obj. upon what is not intelligible without it, for which reason it belongs only to the trans. v. (Sh). It is what distinguishes the trans. from the intrans. v.; and it ranges from 1 to 3 [432] (M). It is more in need of inflection than the unrestricted obj., being liable to be confounded with the ag. (Sh). Such confusion is common when one
is an incomplete n., [i.e. incomplete without a conj. or ep. (DM),] and the other a complete n.; [and uncommon, when both are complete, but one denotes a rational being, and the other an abstract idea, as in (a) below (DM)]. To know the ag. from the obj., put in the place of the complete, if it be in the nom., the nom. pron. of the 1st pers., and, if in the acc., the acc. pron. thereof, substituting for the incomplete a n. syn. with it in rationality or irrationality: thus استجب زيد ما كره عمره is not allowable, because استجب الثوب is not; while the acc. [of زيد (DM)] is allowable, What‘Amr disliked pleased Zaid, because استجبنث الثوب is: but if ما be applied to rational beings, the nom. is allowable, because استجبت النساء I pleased the women is allowable; and if the incomplete n. be or of the, either construction is allowable.

You say (a) The journey was possible for the traveller, because you say السفر, not السفر, السفر ما دعا زيدا إلى الخروج (b): استفانت السفر What led Zaid to going forth?, and What did زيد dislike of the going forth?, with زيد in the 1st in the acc. as obj., the ag. being the pron. of ما latent, and in the 2nd in the nom. as ag., the obj. being the pron. of ما suppressed, [ما in either case being an inch., and its
pron. the cop. of the enunciative prop. (DM),] not the converse, because you say مَا دُعِّنِي إِلَى الْخَرْجِ رَبُّكَ, not دعوتَ النَّوبَ إِلَى الْخَرْجِ (الْثَّوبِ) [this being substituted for the latent acc. pron. relating to كَرِهْتِي النَّوبَ (DM),] and كَرِى مِن الْخَرْجِ, [or rather كَرِى مِن الْخَرْجِ (DM)], with the ى of the 1st pers. in place of زِيْدَا, زِيَّدُ فِي رَزْقِ عُمْرِ عَشَرِينَ دِينَارًا. And you say زِيَّدُ فِي رَزْقِ عُمْرِ عَشَرِينَ دِينَارًا Twenty dinars were added to the allowance of 'Amr with عَشَرِينَ in the nom., not otherwise, [because it is the direct obj. (438) in the o. f. زَادَ السَّلَطَانُ فِي رَزْقِ عُمْرِ عَشَرِينَ: The sovereign added to &c. twenty (DM)]: but عَشَرِينَ may be in the nom., the v. being void of the pron., so that it must be made sing. with the du. or pl., and the mention of the prep. and gen. is necessary for the sake of the pron. relating to the inch.; or in the acc., the v. [here doubly trans. (DM)] assuming the pron., so that the latter becomes prominent in the du. or pl., [e. g. The two Zaidi or The Zaidi, they or The Zaidi, they had twenty added to their allowance (DM),] and the mention of the prep. and gen. is not necessary. When there is no fear of ambiguity, the ag. is given the inflection of the obj., and the converse, [but not regularly (DM),] like
The stone broke the glass, and

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

قد سام الحياء منة القدماً انفعالًا والشجاع الشجعماً

[by Abu Hayyan al Fak asi, The serpents have made peace with the foot of him, the male viper and the strong serpent, the bold serpent (Jsh),] in the version with the acc. of الحياء, though is said to be a du. [nom.], The two feet of him have made peace with the serpents, with its م نى هم خططا اما اسر ومنة اما دم والقتل بالصرف اجدر

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

إن من صاد عقعقا لمشوروم كيف من صاد عقعقا وليوم

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

§ 45. The op. is allowably understood [when indicated (IA, Sh), (1) verbally (Sh),] as (M, IA, Sh) ﴿ما ذَا﴾ انزل ربنا خيراً XVI. 32., i.e. What hath your Lord vouchsafed? They will say, (Our Lord hath vouchsafed) good (Sh), ﴿زَيْداً﴾ زيدا, (I beat) Zaid, i.e. ﴿ضربتَ زيدا﴾ ضربت زيدا, in reply to "Whom didst thou beat?" (IA), زيدا, (Beat thou) Zaid addressed to him that says "I will beat the worst of men," by subaudition of ﴿ضرب﴾ انضرب; (M); (2) circumstantially, as ﴿أَتَرْشِقْ﴾ أَتَرْشِقْ (Thou seest) Makka and ﴿أَتُصِيبْ﴾ أَتُصِيبْ (Thou wilt hit) the mark said by subaudition of ﴿أَتَرْشِقْ﴾ and ﴿أَتُصِيبْ﴾ to him that has equipped himself for a journey or aimed an arrow (Sh), ﴿زَيْداً﴾ زيدا, (Beat thou) Zaid, ﴿أَتَرْشِقْ﴾ ﴿أَتُصِيبْ﴾ (Give thou) thy story, and ﴿أَتَرْشِقْ﴾ ﴿أَتُصِيبْ﴾ (Doest thou) all of this
from niggardliness?, said by subaudition of اضرب [47], هات to him that betakes himself to beating the people, or breaks off his story, or that the actions of niggards have proceeded from.

§ 46. Hence too الهلال واللuna (They have seen) the new moon, by God said when the observers of the new moon utter the Takbîr, خيرا لنا وشرًا لعدونا (Thou hast seen) good for us and evil for our foes!, said to him that sees a vision, and اهل ذاك (Thou hast commended) the man worthy of that and thereof said to him that commends a man, i.e. ذكرت رأيت, أبصرنا; and hence

لئ تراها ولو تأملت إلا وله في مفازق الرأس طيبا

i.e. [by ‘Ubayd Allâh Ibn Kais arRûkayyât Thou wilt not see her, even though thou look intently, but (thou wilt see) belonging to her in the partings of the head perfume (Jsh,)] and their saying كاليوم رجلا by subaudition of لم أر (I have not seen) a man like to-day, [as] says Aus, [suppressing لم أر] (K, 1445),

حتى إذا اكتلبت قال لها كاليوم مطلوبا ولا طببا

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

the saying: اللہُمَّ ضِبْعَا وَذَنْبَا [O God, (unite, or place, Thou among them) a hyena and a wolf, i.e. أَجِعِلَ فِيَهَا أَجِعَلَ فِيَهَا, what is meant being easily expounded, because the understood (word) is sometimes expressed (S)]; (Blame thou) the boys, by my father, i.e. لَمْ آلَنْ, heard by Abu -l-Khāṭīb from an Arab in reply to "Why have ye spoiled your place?"; and بَلَى وَجَانَا Yea; (I know therein) places holding water, i.e. أَعْرِفْ بِهَا وَجَانَا, said by an Arab in reply to "Is there not in such a situation a place holding water?" (S, M). Hence too the saying of Miskīn [ad-Dārīmī (Jsh)]

أخاك إخاك إن من لا إخاك كَسَاعَ إِلَى الْهَيْجَا بِقَبْرِ سَلَّمَ [(Cleave thou to) thy brother, thy brother; verily he that has no brother is like one running to the fray without a weapon (Jsh),] i.e. [الْزِمْ أَخاك] 61; and زِيَادُ أَخاك [Zaid] أَضْرَبَ آلَحُ, وَعَمَراً (Beat thou) Zaid and 'Amr, like as you say زِيَادُ وَعَمَراً رَايْتُ; and the sayings أمر مَعْجَيْكَ لا أَمْرَ مَعْجَيْكَ (Keep thou to) the bidding of
them that make thee weep, not the bidding of them that
make thee laugh, i.e. عَلَيْكَ اِمَّرَ الْحُجَّ, and والْبَزَّرُ, i.e. خُلْ الْبَزَّرُ, (Leave thou) the gazelles (alone) with
the wild cows, [meaning that one should not mingle with
a people, of whom the one party agrees best with the
other (P), (or) اِخْتَرْتُ or اِخْتَرْتُ (I have, or He has,
pREFERRED) the gazelles to the cows, quoted on the occa-
sion of rupture of relationship and friendship, and of
divorce in the time of heathenism, بَعْرٌ being a met. for
wives (Md)]. But you may not say زِيَدًا, meaning
ثُرُبُ زِيَدًا, لِيُضِربَ عُمرو زِيَدًا; nor زِيدٌ عمرًا, meaning
عُمرو زِيدًا عمرًا, when you address not Zaid, but me, and mean me
to convey to him from you that you have ordered him to
beat 'Amr; Zaid [here] and 'Amr [above] being absent:
for the [imp.] v. of the absent [ag.] is not understood
[when unindicated (23)]; because, when you understand it,
the hearer present thinks, on your saying زِيَدًا, that you
are giving him an order about [doing something to] Zaid;
so that they dislike the ambiguity here, when you do not
address the person ordered, like as in the case of what
is not derived from the v., as عَلَيْكَ, they dislike to say
عَلَيْهِ زِيَدًا, lest what is not derived from a verbal para-
digm be assimilated to the v. [in receiving variations of
person]. And in زِيَدًا, meaning إِضْرِبُ زِيَدًا [45], where
you do address [the person ordered], you [may] understand the v., only because you do not assign to the person addressed another v., as though you had said (Say thou to him, Beat thou) Zaid, the ambiguity imported from understanding in one command two v.s. for two [different] subjects being disapproved (S).

§ 48. The op. is necessarily understood in the voc. (M, IH), which is [the n. denoting] the person whose attention is besought by means of a p., expressed or supplied [56], acting as a [quasi—] subst. for ادعو (IH). The voc. is [logically (IA) a direct obj. (IA, Sh),] governed in the acc. (M, IA, Sh, ML), literally or constructively (M), by [a v. (IA)] ادعو, [necessarily (ML)] suppressed (IA, ML), not by يا and its sisters [554] as ps., nor as [verbal (DM)] ns. for ادعو assuming the pron. of the ag. (ML). For يا ادعو عبد الله is orig. يا ادعو عبد الله O (I call) 'Abd Allâh, يا being a premonitory p., ادعو an originative, not enunciatory, v., its ag. latent, and عبد الله an obj. and post. n.; but from frequency of usage the v. is necessarily suppressed, يا and its sisters being made a quasi-subst. for it (Sh). If the voc. p. were absolutely a subst. for the v. of calling, its suppression would not be allowable [1] (ML). The voc. is (1) aprothetic,
(a) det.; (b) indet., specifically intended or not: (2) pre. or quasi-pre. (IA). It is [literally (M, Sh, KN)] in the acc. [as an obj. (Sh)], (1) when pre., as

أَلَى يَا عَبَّادُ اللَّهِ الْقَلِيبَى مُتَمِيمٍ ُبِحِسِيِّ مِنْ صَلِى وَأَتَبْحَثُمُ فَعَلَ

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

يَا مَحْسُوتَا نِعْلَةُ O thou whose deed is praised, or acc., as

يَا طَالِعًا جِبَّالًا O thou that art climbing a mountain, (b) governed in the gen. by an op. dependent upon it, as

يَا رَفِيقًا بَالْعِبَادَ O Thou that art tender to men and

يَا خَيْرًا مِنْ زِيدَ O better than Zaid, or (c) coupled to it before the calling, as

يَا ثَلَاثًا وَثَلَاثِيْنَ O Three-and-thirty in the case of a man so named (KN)]; (3) when an aprothetic (IA)] indet. (M, IA, Sh, KN), not specifically intended, like the blind man’s saying

يَا رَجَّلاً حَذُّ بَيْدِي O man, take thou hold of my hand and

فيَأْرَكْبَا إِمَّا عَرَضَتْ فَبَلَغَتُ نَدَامَتِي مِنْ نَجْرٍ أَنَّ لَا نَتَّلِيَا

(AIA, Sh, KN), by 'Abd Yaghūth Ibn Wakkās alḤārithī,

Then, O rider, if thou come to Al‘Arūḍ, do thou announce to my boon companions of the people of Najrān that there
will be no meeting between me and them (J, Jsh). It is constructively in the acc., (1) when an aprotthetic det., like \(\text{يَا إِيُحَا الَّذِيَّ، يَا عَلِيمُ، يَا زَيدُ} [51] (M): [for] when [resembling the pron. by being (Sh)] aprotthetic, [i.e. neither pre. nor quasi-pre. (Sh, KN),] and det. [or indet. specifically intended (IA), i.e. meant to signify some one specified (Sh, KN), whether a proper name or not (Sh),] it is uninfl. (IA, Sh, KN) upon what it would be made nom. with (IA, KN), if it were infl. (KN), [i.e.] upon َلَمَّا (a) when neither a du. nor perf. pl. masc., as \(\text{يَا زَيْدُ} O \text{Zaid and} \text{يَا رَجُلُ O thou man, (b) when a broken pl., as XXXIV. 10. [49], or upon its subst. [16] the \(f\), if a du., as \(\text{يَا رَجُلُي أَيُّهَا الزِّبَدَابُي} O \text{ye two men, or} \text{يَا مُسْلِمُو} O \text{ye Muslims (Sh); and is in the place of an acc. as an obj. (IA): the voc. that ought to have َلَمَّا may, however, be put into the acc., when its Tanwin is necessary [to a poet (IA)], as}

\text{ضَرِبتُ صُدُرَهَا إِلَيْنَّ رَبُّاتٌ} \text{يا عَدِيْا لَقَدْ رَتَّكَ الأَراَيُي}

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

\text{سَلَامُ اللَّهِ يَا مَطْرُ مَرْهُبَة}
(IA, Sh), by Muḥammad Ibn ʿAbd Allāh alAlḥwas, concerning Maṭar, whom he hated, but whose wife he loved, The peace of God, O Maṭar, be upon her! And not upon thee, O Maṭar, is the salutation (J): (2) when the َّل of the call for help or of wondering is prefixed to it (M): (a) one says ِيا َزَزْيد ِلَعْمِرِر O (I call) Zaid, (come thou, or I call thee, or called,) for ʿAmr; so that [the n. denoting] the person invoked to help, [its َّل being a red. prep., (not dependent upon any thing), is a voc. uninfl. upon ِذَذم supplied upon its final, prevented from appearing by the preoccupation of the place with the vowel of the red. prep.; but, according to IM, its َّل being an essential prep. (J), with the sense of making trans. (DM), dependent upon ِيا as (quasi—-) subst. for أَدْعُو (J),] is governed in the gen. by a َّل pronounced with Fatḥ, because the voc. occurs in the situation of the pron. [504], with which the َّل has Fatḥ, as َّنُكَّ and َّلُكُّ; and [the n. denoting] the person that help is invoked for, [not a direct obj., its َّل (504) being causative (DM),] is governed in the gen. by a َّل pronounced with Kasr (IA), dependent upon a suppressed [word], a v. of an independent prop., i.e. [اِدْعَوُا لَعْمِرِر (J) or] تَعالَ (J) or مَدْعُوا لَعْمِرِر (ML): when another [n. denoting a] person invoked to help is coupled to the first, Fatḥ [of the َّل ] is necessary, if ِيا be repeated, as ِيا َزَزْيد ِيا َلَعْمِرِر ِيا َلِبَكْرُ; and Kasr, if it be not
repeated, as \( \text{يا لَدِيد} \) (IA): in with Fath of the \( \text{l} \) he is invoked to help; but with Kasr help is invoked for him, [the n. denoting] the person invoked to help being suppressed: while \( \text{يا لى} \) and admit of the two modes, both allowed by IJ in

\[
\text{فيَا شَوَّتِي مَا أَبَقَّى ظَابِرٌ وَيَا لِي مِنَ الْلَّغْوِيَ}
\]

\[
\text{وَيَا نَعْمَ مَا أَجْرِيَ تَأْيِدةً مَا أَصْبِي‌} \quad (ML), \text{ i.e. (DM, Jsh), and Ábrák, مَا أَبَقَّ} \quad (DM, Jsh), \text{ and, O my longing, how lasting thou art! and, O people, help ye me from the distance of the friend! and, O my tears, how streaming ye are! and, O my heart, how fond thou art! (Jsh), i.e. I call myself for safety, or I call (my people) to save me, from &c. (DM): (b) [the n. denoting] what is wondered at is like [that denoting] the person invoked to help, as \( \text{يا لَدِيدَة} \) \text{Oh! the calamity!} \text{ and} \]

\( \text{يا للْعَجَب} \), being governed in the gen. by a \( \text{l} \) [504] pronounced with Fath (IA), because like the \( \text{l} \) of the call for help (J): \( \text{يا للْعَجَب} \) with Fath of the \( \text{l} \) means \( O \) thou wonder, (come thou and present thyself); but with Kasr of the \( \text{l} \) the voc. is suppressed, and the wonder is summoned to (H): [and] in \( \text{يا} \) the \( \text{يا} \) is a voc. \( p. \), the voc. being suppressed, or a premonitory \( p. \), i.e. \( \text{ل} \), the
in either case depending upon a suppressed v., i.e. أَلَا أُعْجِبُوُا لَهَا or يَا تَقُومْ أُعْجِبُوُا لَهَا O (people), or Now, (marvel ye) at her; but the pron. is not a voc. with the ل of wonder prefixed to it, as in

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

§ 49. The appos. of the voc., (1) when a subst. or anarthrous [synd.] serial, [whether the voc. be inst. or uninfl. (Sh, KN),] is treated as though it were itself a voc.: you say (M, IA, Sh, KN) in the case of the subst. (Sh, KN) يَا سُعِيْدُ كَرْزُ O Saʿīd, "Wallet," with Damm without Tanwin, like يَا عَبِيدِ اللَّهِ كَرْزُ (KN), يَا كَرْزُ (Sh), and يَا سُعِيْدِ اِبْنُ عَبِيدِ اللَّهِ (KN); and in the case of the serial (Sh, KN) يَا زِيدُ وَعُمَروُرْ O Zaid and 'Amr [or عُمَروُرْ or 'Amr or عُمَروُرْ not 'Amr: 26
with Damm (M, KN), ُيا عبد الله وَخالد (Sh), and ُيا زيد وَأبا عبد الله (IA, KN) with the acc. (KN), like ُيا أبا عبد الله (IA): (2) when not a subst. or anarthrous [synd.] serial (Sh), [i.e.] when an ep., corrob., [synd.] expl., or synarthrous [synd.] serial (IA, KN), (a) if the voc. be uninfl., (a) when ep. [51] of أَي ُيا [184], must be in the nom. [according to the form (KN), because it is (significant of) the person intended by the call (IA), as ُيا ابَيها الناس ُيا أبا النبي VIII. 65. O thou Prophet (KN), though AlMāzīnī allows it to be in the acc. (IA, Sh) by analogy with ُيا زيد الطريف ُيا زيد الطريف in the nom. or acc. (IA), and cites a reading ُيا أبها الكافرین CIX. 1. O ye unbelievers, which, if authentic, is a solitary anomaly (Sh)]; (b) when pre. and anarthrous, must be in the acc. [according to the place, as ُيا ُيا زيد صاحب عمر ُيا زيد صاحب عمر or ُيا زيد صاحب عمر ُيا تيم كليم ُيا تيم كليم O Zaid, the companion of 'Amr, O Zaid, O Zaid, the companion of 'Amr, O Zaid, and Abū 'Abd Allāh, and Abū 'Abd Allāh (KN))]; (c) when aprothetic [or pre. and synarthrous (IA, KN)], may be in the nom [according to the form of the voc. (KN)], or acc. (IA, Sh, KN) according to its place, as ُيا زيد الطريف ُيا زيد الطريف ُيا زيد الطريف ُيا زيد الطريف O witty Zaid, ُيا زيد الطريف O witty Zaid, ُيا زيد الطريف O witty Zaid,
O Tamīm, all of you, or اجمعون or أجمعيي or or O Sa‘īd, "Wallet," and the voc., when uninf. before being a voc., is assumed to be uninf. upon Damm after being a voc., and the appos. is in the nom. from regard to the supplied Damm, or acc. from regard to the place, as ِيا هذا العامل O thou intelligent man (IA); the poet [Ru‘ba Ibn Al‘Ajjāj (Jsh)] says

وَلَا حَمِيلُ الْوَابِث عِنْ عَبْدِ الْلَّهِ - تُبَلِّبُ الْإِنْدَادَ - فَجَنِّبْ الدِّلدَكَ [O Ḥakām, inheriting from 'Abd 'Al-Malik, shine thou brightly upon men by reason of thy munificence with the bright shining of the fair-faced woman in the darkness of sunset (Jsh)], related with the nom. and acc.; another [Jarīr (Jsh)] says

فَمَا كَعَبَ بَيْنَ مَآمَةٍ وَابْنِ سَعْدٍ - يَا كَوْمَ مَنْكَ يَا عَمَرُ الشَّجَاوَادَ (KN) So that not Ka‘b Ibn Māmah and Ibn Su‘dā are more generous than thou, O munificent 'Omar (Jsh); Dhu -r-Rumma [(or) Ru‘ba Ibn Al‘Ajjāj (Jsh)] says

إِنَّى وَاسْتَعْلِي سَطُورُ سَطُوراً - ثَقَالُ يَا نَصِرُ نَصْرٍ نَصْرًا [156] (Sh) Verily I, by lines that have been writ with writing, i.e. the lines of the Kur‘ān, am saying, O Naṣr, Naṣr, Naṣr! (Jsh); another says

َلا يَا زِيدَ والضِّحاكَ سَبِيرًا - فَقَدْ جُارِزَتْهَا حَبِّ الْعَزْىِ
[Now, O Zaid and Ad-Dahhak, journey ye: for ye have passed the hollow of the road (Jsh)]; and the text ُيَا جِبَالُ اَنْجُرَة مَعَ ُالطِّيْرُ XXXIV. 10. [O ye mountains, re-echo ye the praises of God with him, and birds (B)] is occasion-ally read ُحُبُّ جِبَالُ وَالطِّيْرُ, [as coupled to the form of جِبَالُ ُالطِّيْرُ, by assimilation of the accidental vowel of unfixedness to the vowel of inflection (B)]; these are the exs. of the aprothetic, and the synarthrous pre. is similar, as ُيَا زَيْدُ الحَسَنُ الوجَهُ O Zaid the handsome in face and

[by Khuzza' Ibn Laudhan, O companion, O thou lean in res-pect of the sturdy she-camel by reason of the baggage and the pack-saddles and the saddle-cloth (Jsh)] related with the nom. [51] and acc. (Kn): (b) if the voc. be infl. must be in the acc., as ُيَا عَبْدُ اللَّهِ صَاحِبُ عَمَّرُ ُيَا عَبْدُ اللَّهِ أَبَا ُيَا بَنُى تَميمُ كُلُّهُم ُأُمَّرُم ُزَيْدُ ُأَبِدُ اللَّهِ أَبُو زَيْدُ ُأَبِدُ اللَّهِ أَبُو زَيْدُ ُأَبِدُ اللَّهِ أَبُو Zaid; and since the pre., when an appos. to the uninfl., must be in the acc., a fortiori ought it to be in the acc. when an appos. to an infl.; the text says ُكُلُّ اللَّهِ فِاطِرُ السَّمَواتِ وَالأَرْضِ XXXIX. 47. Say thou, O God, Creator of the heavens and the earth, فِاطِرُ XXXIX. 47. Say thou, O God, Creator of the heavens and the earth, being an ep. of the name of God, though S asserts that
it is a 2nd voc. (O) Creator with the voc. p. suppressed, because, according to him, the voc. that is always used as a voc. may not be qualified, and [52] is not used except as a voc. (Sh).

§ 50. When [or اً] ابنت (M) does not occur between two proper names (M, IA), qualification by it is like qualification by anything else (M), [so that] the voc. must have Damm, not Fath, and the ابنت of ابنت must be expressed (IA), as يا هند ابنت عمّا (M, IA), يا زيد ابن اخنيا (M), يا زيد الطريف ابن عمر (IA). When it does [so] occur (M), [i. e.] when the voc. is [aprotetic (IA),] a proper name, qualified by ابنت [or اً] ابنت (IH) pre. to a proper name (IH, IA, Sh) and not separated from the voc. (IA, Sh), the vowel of the first is [generally] assimilated to the vowel of the second, as in [16] مير (M), [so that] the voc. has Fath (IH, IA, Sh) by alliteration (IA, Sh), preferably (IH, Sh), according to the majority, while Mb prefers the Damm to remain (Sh), as يا زيد بن عمر (M, IA, Sh).

يا طلحة بن عبيد الله قد وجبت
لك الجنان وبرات الهواء العيناء
O Talha, the son of 'Ubaid Allah, the gardens of Paradise have become due to thee; and thou hast espoused the large-eyed beauties (Sh), and *Ya' Hinda Abnā' 'Ashmar* (M), or Damm, as *Ya' Zidd bi 'Ammar*, and the of *Abn* must be elided in writing (IA). [Thus] in *Ya' 'Usisi Abn Merim* V. 112. [below] O Jesus, the son of Mary the vowel of عيسى is [assumed to be] assimilated to the vowel of the ابن, like *Ya' Zidd bi 'Ammar*, which is the ordinary dial.; or عيسى may [be assumed to] have Damm, like *Ya' Zidd bi 'Ammar*, as is proved by the saying [of Imra al-Kais] أَحَدَ بِنَ عُمْرَ رَكَّاتٍ خَمْرٍ * وَيَعْقُبُ عَلَى الْمَرْضِ مَا يُنْتَيِّمُ [O Harith Ibn 'Amr, it is as though I were suffering from the effects of drunkenness: and his complying, or what he complies with of the bidding of his soul, injures the man, orig. *Ya' Harit* (N)], because curtailment [58] occurs only in the [voc.] pronounced with Damm (K). The of ابن only when it occurs as an ep. between two proper names—names, surnames, or cognomens—to make known that it with the name before it becomes equivalent to a single name, because of the closeness of the attachment of the ep. to the qualified, and that it occupies the place of an element thereof, for which reason the Tanwin [609] is elided from the name before it, as *Ya' Ali bi Muhammad*, like as it is elided from the compounded names in
and بعليک : but in every other case the I must be expressed, namely when ابن is (1) pre. to a pron., as
This is Zaid thy son, (2) pre. to any but [the name of] his father, as
المعتضد بالله ابن اخي المعتاضد على الله AlMu'tadid bi-llah the son of the brother of Al-
Mu'tamid 'ala-llah [and V. 112 above], (3) affiliated to the higher ancestor, as
ابو الحسني ابن المهتدي بالله Abu l-Hasan, the descendant of AlMuhtadi bi-llah, (4) made to deviate from the ep. to the enunc. or pred., as
ابن كعبا Verily Ka'b was the son of Lu'ayy, (5) made to deviate from the ep. to interrogation, as
هل يسمى ابن مر Was Tamim the son of Murr?; because ابن in enunciation and interrogation is on the footing of the detached from the first name, since the full phrase is
ابن كعبا هو Verily Ka'b, (he) was &c. and
هل يسمى هو ابن مر Tamim, was (he) &c.?, so that the I is expressed in it as when the sentence begins with it (D). In the non-voc., also, they say when they qualify هنذا زيد ابن اخينا This is Zaid the son of our brother and هنذا ابنة عمانا Hind the daughter of our paternal uncle, but هنذا زيد بن عمرو and هنذا ابنة عاصم [609], and similarly in the acc. and gen.
whereas when they do not qualify, the Tanwîn is invariably used: the Tanwîn, however, is allowed by poetic license in the case of the ep., as

[\textit{A damsel of the tribe of Kais Ibn Tha'labâ, noble as regards her maternal uncles and the paternal kindred (Jsh)}].

§ 51. The vague voc. is \textit{(1)} [57,184] (M): you say \textit{Ya ēthâ dâ O thou man,} \textit{O thou, this man,} 
\textit{Ya ēthâ dâ} \textit{O thou that hast done thus} (IA), \textit{ Ya ēthâ} \textit{being [an aprotthetic voc. uninf. upon Damm (48) (IA),]} qualified by a synarthrous [generic (IA)] n., or a dem. [599](M, IA), \textit{as} says Dhu -r Rumma

\textit{A ēthâ dâ} [\textit{the one}] \textit{that is the one that is the one} \textit{standing on its own} * \textit{Lehsi,} \textit{Nejima,} \textit{on its own side} \textit{of the matter} \textit{(M)}.

\textit{Now, O thou, this man, whose soul passion is destroying, because of a thing that the decrees of God have diverted from his hands (Jsh), or a synarthrous conjunct; and āh being red. (IA): what is governed by the voc. p. is āh, the subsequent n. being its ep. [49], like \textit{Ya ēthâ dâ} \textit{the right of a Úed}, save that āh, not being independent like \textit{Zād the right of a Úed}, may not be dishevered from the ep. (K on II. 19.); and the premonitory word is interpolated between them (M, K), as a \textit{corrob. of the sense of the voc. p.}, and \textit{subst. for the prefixion}
required by (K): (2) a dem.: this is qualified only by the synarthrous n. (M): you say يا هذا الرجل O thou man (M, IA), الرجل being necessarily in the nom., if هذا is necessarily in the nom. [48] (IA), and S cites O ye men, and S cites [49] (M); whereas, if the dem. be not made a connective for calling what follows it, its ep. need not be in the nom., but may be in the nom. or acc. (IA): and you say in the case of [an appos.] other than the ep., زيدا يا هذا زيد O thou Zaid and زيدا وعمرو or يا هذاؤا زيد وعمرو O ye two, Zaid and 'Amr, [as a synd. expl.,] and يا هذا يا الجمیة O thou long-haired one as a subst.

§ 52. The synarthrous is not made a voc. [599] (M), [since] the voc. p. and الله may not be combined [184] (IA); except in الله (1) (M, IA), because the art. does not quit it, like as it does not quit The Pleiades [11], being a subst. for the Hamza الله (M), الله being orig. الله، as

معاذ الله ان تكون كنليه ولا نمية ولا عقيلة ربب

[by AlBa'iith Ibn Huraith, God foresend that in beauty]
she should be only like a doe-gazelle or a decorated image or a noble cow of a herd of wild cattle! (T)], like \(\text{الناسُ} \) orig. \(\text{الناسُ} \)

\[\text{إنَّ المنايا يُطَلَّعُونَ على الناس الأمنينَ} \]

[Verily the fates come unawares upon the men free from fear (N)], the Hamza being suppressed and the art. made a subst. for it, for which reason (K, 6) you say \(\text{يا} \) with the disj. Hamza (K, IA), like \(\text{أَلَّهَ} \) (K), as well as \(\text{يا} \) with the conj. Hamza; though the commonest voc. is \(\text{لَهُ} \) [49], [meaning O God (H), \(\text{الَّهُ} \) being a voc. uninflected upon Damm (J),] with a doubled [aug. (J)] \(\text{مَ} \) substituted for the voc. p., [which is suppressed (56) (ZN), to avoid prefixing \(\text{أَلَّ} \), the \(\text{مَ} \) being selected because of the affinity between them, \(\text{يَا} \) being determinative and the \(\text{مَ} \) a subst. for the \(\text{l} \) of determination in the dial. of Himyar (599, 687), doubled in order to be bilateral like \(\text{يَا} \), and put last to secure a blessing through beginning with the name of God, and because the subst. need not be in the place of the original, like the \(\text{s} \) of \(\text{عَدَّة} \) and the \(\text{t} \) of \(\text{إِبْن} \) (J), and the 2nd \(\text{مَ} \) being vocalized with Fath, preferred on account of its lightness, because of the concurrence of two quiescents (H)]; (2) the imitated prop. used as a name, as \(\text{يا الرجل} \) منطلقُ
in the case of him whose name is "الرجل منطلِق". The saying

فيما الغُلَامِي الرَّجُلَ فَرّاً * إياكم أي تعقبانَا شراً

[Then, O ye two young men, who have fled, I warn you against your causing us evil by your flight (J)] is a poetic license (IA); [and]

من أجلك يا أنثى تقيت قلبني * وانتِ بخيلة بالوصل عنني

[On thine account, O thou that hast enslaved my heart, while thou art grudgingly withholding union from me (Jsh)], like "يا الله," is anomalous.

§ 53. When the voc. is repeated in the state of pre-fixion (M), [e.g.] in "يا تَيَمَ تَيَمَ آلَهُ" (IA) (1) both ns. may be in the acc. (M, IA), as

يا تَيَمَ تَيَمَ عبدي لا أبا كرم لا يلفينكم في سوءة عمر

by Jarīr, [O Taim, Taim of ‘Adī, (may ye have no father!),] let not ‘Umar cast you into evil (Jsh)], and

يا زيد زيد البخيل الليل * تطالَ الليل علىك فانزل

(M), by ‘Abd Allāh Ibn Rawāha al-Anṣāri, O Zaid, Zaid of the lean-bellied powerful she-camels, the night has lengthened over thee: wherefore alight thou (Jsh): the 1st being, according to S, pre. to what follows the 2nd n. [125], which is [red. (J),] interpolated [101] between the pre. and post. ns., [in the acc. as a corrob., without Tāwnī
for conformity to the 1st (J)]; but, according to Mh. pre. to a suppressed [word] like what the 2nd is pre. to, orig. ُيَُ تَٰبِعُ عَدِي ُلْيَُمَ عَدِيۡ, the 1st ُعَدِي being suppressed because indicated by the 2nd (IA), and the 2nd ُتَٰيمُ, pre. to ُعَدِي, being in the acc. according to the modes mentioned [below] (J): (2) the 1st may have ُلَّام (M, IA), the 2nd being in the acc. as a [lit. (J)] corrob., or by subaudition of أَعَنِي O Taim, (I mean) Taim of ‘Adi, or as a [total (J)] subst., or synd. expl., or [2nd (J)] voc. (IA) with the ُيُ suppressed, and being, in all these modes of parsing, pre. to ُعَدِي (J).

§ 54. When the voc. is pre. to the ُي of the 1st pers., [its predicament, if it be unsound, is like its predicament, when not a voc. (129): but if it be sound (IA), like ُعَلَّمَي (KN).] the following dial. vars. are allowable, (1) elision of the [quiescent (KN)] ُي, [because it occupies the place of the Tanwīn, which is elided in this cat. (T, 129),] and retention of the Kasra [as an indication of it (KN), which is the commonest (var.) (IA), as ُيَ عِبَادُ ُقَانَتَوْرُي XXXIX.

18. O My servants, fear ye then Me (KN]): (2) retention of the ُي quiescent, [which is less common than the 1st (IA), as ُيَ عِبَادِي لا حَفَفَ عَلَيْكُمِ ُاليَوْم XLI]. 68. O My servants, there shall be no fear for you to-day: (3) (elision of the ُي, and) ُلَّام of the letter that was pronounced
with Kasr on account of the ی, which is a weak dial.; they have transmitted یَا اَم لَا تَفْعَلِی O my mother, do thou not; and قَالَ رَبِّ احْکَمْ بِالْحَقِّ X XI. 112. He said, My Lord, judge Thou with righteousness is read (KN): (4) Fath of the ی, [as یَا عَبَادِی الَّذِينَ اسْتَرَفَوا عَلیٰ اَنفُسِهِمْ XXXIX. 54. O my servants, who have been extravagant in sinning against your own souls (KN): (5) conversion of the Kasra [before the ی pronounced with Fath (KN)] into Fatha, and [consequently (KN)] of the ی unto یا (IA, KN), because it is mobile and preceded by Fath, as یَا حَسَرَتْنَا عَلیٰ مَا فَرَطْتُنِی جَنَبِ اللَّهِ XXXIX. 57. O my remorse for that I have been remiss in respect of the due of God! and یَا اَسْفاَ عَلیٰ یُوسُفَ XII. 84. O mine anguish for Joseph! (KN): one says یَا رَبِّ یَا تَجاْزَرْ عَنِّی O my Lord, forgive Thou me; and in pause یَا غَلِّامَة and یَا رَبِّ (M); (6) elision of the ی and retention of the Fatha (IA, KN) as an indication of it, as

[Nor am I recovering what has escaped from me because of my saying “O my regret!”, nor because of my saying “Would that I!”, nor because of my saying “If I” (Jsh)], i.e. [orig. یَا لِهْفِی (Jsh)]. When the voc.

pre. to the ی is א or אم, 10 dial. vars. are allowed, the
6. mentioned and (7) change of the ا́ into بpronounced with Kasr, as the Seven except Ibn 'Amir read in بَيَّا اَبَيَ XII. 4. &z. *O my father* (KN): the ب is a ئ of femininization, since it is converted into ئ in pause [646]; substituted for the ا (M, K on XII. 4.) of prothesis, because [the signs of] femininization and prothesis are related in that each is an augment to the ا at its end; and allowed to be affixed to the masc., as in بَخَمَانة ‘ذَكَرْ رجل ربعه’ A male pigeon and بَرَجل ربعه A middle-sized man: and the Kasra is that which was before the ا in بَيَّا اَبَيَ, relegated to the ب, because the ئ of femininization must be preceded by Fath, while the ب may not remain quiescent, the Kasra dropping off because of the Fatha required by the ئ, since it is a ا, and اس. ought to be vocalized because *orig. infl.*, the ا, *orig. vocalized*, being made quiescent only for lightness, because it is a soft letter, whereas the ب is a sound letter, like the ك of the *pron.*, so that it must be vocalized (K): (8) change of the ا into ب pronounced with Fath, as Ibn 'Amir reads [in the whole of the Kur'an (B), because this is the vowel of the original ا in بَيَّا اَبَيَ, or because the ا is elided from بَيَّا اَبَنَتَا, and the Fatha before it preserved, as is done (with the Kasra) when the ا is elided in بَيَّا عَلَمِ (K)]: (9) with the ب and ا, as read anomalously: بَيَّا اَبَنَتَا with the ب and ا: these [last] two *vars.*
are bad; the last worse than the preceding, and allowable only by poetic license (KN): one says 
(D, IA), as 
XIX. 45. O my father, worship thou not the Devil and 

XIX. 43. O my father, wherefore worshippedst thou what heareth not nor seeth? (D); 
yā ṣeb, (IA); [that not being reckoned a combination of the subst. and original (K); 
but rarely, because the 1 is (also) a subst. for the (K on 
XIX. 48.)]; and in pause (D); but not 

(D, IA), by analogy to (D), 
the subst. and original not being combinable (IA): and (11) 
yā ṣeb with Ḍamm is read, treated as a n. made fem. by 
means of the (like (K),] without regard to the fact that the (K, B) for the of prothesis 
(K). When the voc. is pre. to a n. pre. to the (like 

(KN),] the must be expressed, [pronounced with Fath or quiescent (KN),] except in 

and (IA, KN) the (generally) 
elided [for lightening, as in the voc. pre. to the (B on VII. 149.),] from frequency of usage (IA), [and] four 
dial. vars. are allowable, (1) Fath and (2) Kasr of the 

, both read by the Seven in
VII. 149. He said, Son of my mother, verily the people deemed me weak and

XX. 95. He said, O son of my mother, seize thou not my beard, (3) expression of the عى, as

[by Abū Zubaid at Tā'ī, O son of my mother, and O little brother of my soul, thou hast left me behind thee to a grievous fate (Jsh)], and (4) conversion of the عى into ی, as

مِن أَبِي رَاتِ رَاسِي كَراَسِ الأَصْلُ

یَ بُنْتُ عَمَّا لَا تُلْوَمُ وَإِشْجُعُي

[after ۙذَ أَصْبَحْتُ أَمَّ الْغُّ (1), Because she has seen my head like the head of the man bald in the fore part of the head. O daughter of my paternal uncle, upbraided thou not, and sleep (N, Jsh)], which [last] two vars. are rarely used (KN): they say یَ بُنْتُ عَمَّا (M, IA), and یَ بُنْتُ عَمَّا or عَمِّ یَ بُنْتُ عَمَّا. and Abu-nNajm says یَ بُنْتُ عَمَّا [because] they make the two یَs, like one یَ. (M).

§ 55. The lamented is [the word denoting] what is grieved over [because of its loss, really (J),] like ۚ وَا زِيدًا ۙ

Ah Zaid!, or figuratively, like the saying of ‘Umar "عَمْرَةٌ وَ عُمْرَةٌ Ah ‘Umar! Ah ‘Umar! when informed of a dearth that had befallen some of the Arabs (J),] or
suffered from, [whether the cause of pain, like َأَمَّهُ مُصَبِّيَةٌ 

Ah mine affliction!, or the seat of it (J),] like َأَمَّهُ مُطَهِّرةٌ

Ah my back! (IA). The lamented is always (M, IA) known, َأَمَّهُ مُحْرَقُ بَيْنَ زَمَّمَةٍ Alas for him that dug the well of Zamzam! not being disapproved because equivalent to َأَمَّهُ مُعْتِمِلَةٍ Alas for 'Abd AlMu'talib! (M), [and] det., not indet., as َأَمَّهُ مُرْجِلةٌ; but not vague, like the dem., as َأَمَّهُ مُتَاذَةٌ; nor conjunct, unless anarthrous and notorious through the conj., like َأَمَّهُ مُحْرَقُ إِلَّا (IA).

It must have َأَمَّهُ مُتَبَعُ or َأَمَّهُ مُتَيَّدَا prefixed to it (M): and َأَمَّهُ مُتَيَّدَا is [optionally (M)] affixed to its final, as (M, IA) َأَمَّهُ مُتَيَّدَا لَا تَبَعُ ثُمَّ َأَمَّهُ مُتَيَّدَا, or َأَمَّهُ مُتَيَّدَا, َأَمَّهُ مُتَيَّدَا, َأَمَّهُ مُتَيَّدَا, or َأَمَّهُ مُتَيَّدَا; and to the [n.] post. [to it], as َأَمَّهُ مُتَيَّدَا إِمَّامُ المُؤْرِيْنِيَةَ Ah the Commander of the Believers!; [and to its conj. or corrob.]; but not to the ep., as َأَمَّهُ مُتَيَّدَا الطَّرِيفَةَ, according to Khl, while according to Y it is affixed thereto (M): and the َأَمَّهُ مُتَيَّدَا [of pause (IA)] is affixed to it after the َأَمَّهُ مُتَيَّدَا in pause, [as َأَمَّهُ مُتَيَّدَا, َأَمَّهُ مُتَيَّدَا]; or one pauses upon the َأَمَّهُ مُتَيَّدَا (IA)]; not in continuous speech (M, IA), except by poetic license, like َأَمَّهُ مُتَيَّدَا.

[Now, Oh 'Amr, 'Amr, and 'Amr the son of AzZubair!}
in the last foot of the 1st hemistich, that of the 2nd being a place of pause (J). The ۲ in الزبيدة is vocalized (J, Jsh) anomalously (Jsh) for the sake of the metre: ۲ a corrob. is in the nom. (49), the sign of which is a دامما supplied upon its final, prevented from appearing by the preoccupation of the place with the accidental فتحة for affinity to the ل of lamentation; or in the acc., the sign of which is a فتحة apparent in its final: and الزبيدة a post. n. is in the gen., the sign of which is a كسرة supplied upon its final, prevented &c. (J)]. What precedes the ل is elided, if an ل, as ۲۱ موساة, the ل of موسى being elided, or a تانين at the end of a conj., as ۲۱ أَلْمَ زِيدْنَاهُ, or of anything else, as ۲۱ أَلْمَ زِيدْنَاهُ. When the final is فتحة, the ل is affixed unaltered, as وَ أَلْمَ زِيدْنَاهُ: but otherwise the final consonant must be pronounced with فتحة, as وَ أَلْمَ زِيدْنَاهُ and وَ أَلْمَ زِيدْنَاهُ; unless ambiguity would be thus produced, as وَ أَلْمَا زِيدْنَاهُ, وَ أَلْمَا زِيدْنَاهُ, and وَ أَلْمَا زِيدْنَاهُ, where the ل must be converted into ل, after the دامما and ل after the كسرة, because, if you elided the دامما and كسرة, pronouncing with فتحة, and added the ل, saying وَ أَلْمَا زِيدْنَاهُ and وَ أَلْمَا زِيدْنَاهُ, the lamented pre. to the pron. of the 3rd pers. sing. masc. and 2nd pers. sing. fem. would be con-
founded with that pre. to the pron. of the 3rd pers. sing. fem. and 2nd pers. sing. masc. When the lamented is pre. to the س of the 1st pers., one says, in the dial. that makes the س quiescent [54], وَأَعُبِّدَى, pronouncing the س with Fath or eliding it, and affixing the ل; in the dial. that elides the س, contenting itself with the Kasra, or converts the س into ل and the Kasra into Fatha, eliding the ل and contenting itself with the Fatha, or retaining the ل, only وَأَعُبِّدَى; and in the dial. that pronounces the س with Fath, only وَأَعُبِّدَى. The ل of the person invoked to help or of what is wondered at is [sometimes] suppressed, and an ل put at the end as a subst. for it, as يا عجبًا لزيدًا لعمرُ (IA). The ل is to prolong the sound of the voc. invoked to help, wondered at, or lamented, like

يا يزيدًا لآمل نيل عز وغنى بعد فاتة وهوان

[ O Yazid, help thou one that hopes for acquisition of honor and wealth after destitution and contempt (Jsh)],

يا عجبًا لهذه الفيتة هل تذهب الغرباء الريقة

[ O wonder, (be thou present) for this calamity! Will spittle take away the itch? (Jsh)], and

حملت أمرًا عظيما فاصطبرت له وقعت ذئبة بمارم الله يا عمرو

(ML), by Jurîr, Thou wast charged with a great matter,
i.e. the خِلّادة, and hadst patience thereat, and fulfilledst in it the command of God, O 'Umar (Jsh).

§ 56. Suppression of the voc. p. is (1) disallowed with (a) the lamented; (b) the person invoked to help; [(c) the pron., as يا إياك O thou (IA);] and (d) the dem. or generic n. (M, IA), according to most of the GG, [the BB (J)]: some, however, [the KK (J, DM),] allow it here; and IM follows them, because it has been heard, as ثم انتم هُولآم تقتلون انفسكم II. 79. Nevertheless ye, (O) ye breakers of the covenant, slay yourselves, i.e. يا هُولآم [554],

ذَا اوعوا، فليس بعد اشتغال الصراس شيبا الى الصبي من سبيل[(O) thou, refrain thou (41) from doing evil; for there is not after the glistening of the head with hoariness any way to youth (J)], and أصبع ليل Become thou morning, (O) night (IA): [but] تقتلون, انتم هُولآم is the enunc. of آخ being expos., ye are these breakers &c., ye slay &c. (B); such suppression [in verse] is attributed by the BB to poetic license (J); انتد سخنوق, أصبع ليل (M, ML), Ransom thyself, (O) strangled, أطرق كرا [58] Lower thy neck, (O) partridge (M), and

إذا هُملت عيني لها قال صاحبي * يمثلك هذا لوعة رغازمُ
by Dhu-r-Rumma, When mine eye overflows for her, my comrade says, In the like of thee, (O) this, i. e. (O) man, are heart-burn and desire (Jsh) are anomalous (M, ML); and Al-Mutanabbi is charged with a solecism in

هَذِئِي بَزْتَ لَنَا فَهْجِتْ رَضِيْسَا
ثُمَّ انْصُرَتْ وَمَا شَفِيتْ نَسِيْسَا

[(O) thou, thou hast appeared to us, and stirred a love settled in our hearts; then turned away, nor restored to health a remnant of spirit (W)], though it is replied that هَذِئِي is an unrestricted obj., i. e. هَذِئِي البِزْرِةُ, [With this (single appearance) hast thou appeared &c (W),] IM's objection, that the dem. to the inf. n. is always qualified by that inf. n. [40], being refuted by a verse [of Al-Mutanabbi (?) (Jsh)] cited by himself

يا عَمُّرَ أَنْتَ قَدْ مَلِئَت صَحِبَتِي
وَصَحِبَتِيْكَ اخْلَالٌ ذَائِكْ كَلِيلٌ

(ML) O `Amr, verily thou hast weared of thy consorting with me and my consorting with thee, as I fancy; and that wearying is rare among comrades, or but my consorting with thee, I fancy, that consorting is rare (DM): (2) allowable (M, IA), as يُوَسِفُ أَعْرَضَ عَنْ هَذَا XII. 29. Joseph, turn thou away from this matter, VII. 139. My Lord, show thou me Thyself: I shall behold Thee,
Thou that ceasest not to be doing good, do Thou good unto me: (3) necessary in لَهُم, because the مَمُّ is a subst. for it [52] (M): [and] the combination of the مَمُّ and voc. p. in اِنَّ أَذَا حَدِثَ الْالْمَا أَقُولُ يَا اللَّهُمَّ يَا اللَّهُمَّ [by Abu Khirâsh al-Hudhali, Verily I, whenever a calamity befalls me, say, O God, O God (J)] is anomalous [according to the BB; but allowable according to the KK, because they hold the مَمُّ to be part of a suppressed prop., i.e. يَا اللَّهُمَّ يَا اللَّهُمَّ O God, bring us good (J), by suppression of the voc. p., the dependents of the v., and its Hamza (B on III. 25)].

§ 56.A. Ns. used only as vocs. are (1) such as يَا نَمَّى, i.e. يَا لَوْمَى, يَا رَجُلُ for the very mean, and يَا نَمَّى for the great sleeper; which [sort] is [confined to what has been] heard: (2) [195], uninf. upon Kasra, used as a term of blame and reviling for the fem.; which is regular from every tril. [att.] v., as يَا نَسَبَتُ, يَا خَبَاتُ, and used as a term of blame for the masc., as يَا نَسْبَتُ, يَا نَسْبَتُ, [i.e. يَا نَسْبَتُ, det. since they say يَا نَسْبَتُ الْحَيْبِيمُ O thou abominable profligate with the ep. synarthrous (H),] يَا يَعُودُ O thou traitor, and يَا يَعُودُ O thou vile one; which is frequent, though not regular. Some
ns. confined to the voc. are sometimes otherwise used in poetry, like

(IA), by Abu-nNajm, *My camels stray from the path because of it, i.e. the dust, in the desert:* they have jostled together with the jostling together of the white-haired men while they have not slain any one in a mingling of many shouts in battle, wherein it is said [144], *I ep thou such a one off from such a one:* Ibn Hishām, however, objects that the mets. for Zaid and Hind are ُنْطَانُ and ُثُلُّ [14], not ُنْطَلُ and ُثُلُّ, which are mets., as S says, for man and woman, and are the ones confined to the voc.; so that ُنْطَلُ in the verse is *orig.* ُثُلُُُ, which is not confined to the voc., the ُن and ُن being elided from it by poetic license (J).

§ 57. The acc. of particularization is one of the [direct] objs. that the *op.* is necessarily suppressed with. It is an expression different from the requirement of the apparent [form], being an enunciation in the form of a voc. (Sh). It is like the voc. literally; but differs from it in being (1) unaccompanied by a voc. p., (2) necessarily preceded by something, (3) sometimes synarthrous (IA). It is a det. explicit *n.,* intended to be particularized by the predicament of a preceding *pron.,* generally of the
1st pers., seldom of the 2nd, never of the 3rd; the occasion of this particularization being (a) glorying, as

\[ \text{We, (I particularize) the company of the Helpers, have a deep-rooted glory through our pleasing the best of mankind, Almaz, (b) self-abasement, as} \]

\[ \text{Be Thou bountiful with forgiveness; for verily I, thou servant, of forgiveness, O my God, am in need, (c) explanation, as} \]

\[ \text{[by Bashāma Ibn Ḥazān anNahshālī, Verily we, (I mention) the Banū Nahshal, disclaim not him for a father, nor sells he us for other sons (T)]. It is (1) synarthrous, as نحن العرب أتري الناس للضيف \text{ We, (I particularize) the Arabs, are the most hospitable of men to the guest, i.e.} \]

\[ \text{(2) pre., as} \]

\[ نحن بنى ضبة أصحاب الجمل ننعي ابن عفان بإطراف الأسلا} \]

\[ \text{[by AlAraj alMa'ni, We, (I mention) the Banū Ḍabba, are the companions of "The He-camel:" we announce the death of Ibn 'Affān with the tips of the spears (T)]]}
and the sayings of the Prophet: "Verily we, (I particularize) the family of Muhammad, the poor-rate is not lawful for us and the company of the Prophets, are not inherited from: what we have left is alms." (3) which is here, as in the Voc. [51], uninf. upon Damma, made fem. with the fem., always sing., aprotthetic literally and constructively, followed by the premonitory َهَا, and qualified by a synarthrous َنَ in the nom., as َيَا أَفْعِلْ كَذَا أَيْهَا الْرَجُلَ َيَا أَفْعِلْ كَذَا أَيْهَا الْرَجُلَ. 

I will do such a thing, thou man and O God, forgive Thou us, thou band (Sh): they make with its ep. an indication of particularization and explanation, meaning by the man and band only themselves and what they denominate by َأَيَّةٍ and the pron. in َأَيَّةٍ, as though it were said I will do, particularized by that from among men and forgive Thou us, particularized from among the bands (M): َأَيَّةٍ and its ep. ought both to be in the acc., [َأَيَّةٍ being reg. of a suppressed َأَيَّةٍ (DM),] like َنَحْصُ الْأَرْبَعَ َأَيَّةٍ; but, being literally like that used in the voc., it is given the predicament of the latter, though the cause of the uninflectedness,
[the occurrence of the voc. in the place of the ك of allocution (DM),] is non-existent; whereas the حرب cannot be a voc., being synarthrous, so that it is given the predicament proper for it, [the acc. through a suppressed ṭa. (DM)]; while معاشر must be in the acc., [being pre. (DM),] whether its own condition [as reg. of a suppressed (v.) (DM)] be regarded, or that of the voc., which it resembles (ML): (4) seldom a proper name, so that in يك لله نرج الفضل Through Thee, (we particularize) God, do we hope for grace there are two anomalies, its following a pron. of the 2nd pers. and its being a proper name (Sh). And hence the saying Praise be to God, (I extol) the Praiseworthy !, the reading وامراتة حمالة الحطب CXI. 4. And his wife, (I revile) the female carrier of firewood, and مرت بي المسكيني البائس I passed by him, (I commiserate) the poor, the distressed (M). Though the acc. of praise [&c.] ought to be det. (K on III. 16.), it occurs indet. in the saying of the Hudhali

(Μ, Κ) And he repairs to women bare of ornaments, and (I compassionate) dishevelled females, giving suck, haggard like the ogresses, where the ؤ is inserted to strengthen the affixion of the ṭi. to the qualified (N). And this is what
§ 58. Curtailment, i.e. elision of the ending [for lightness (IH, KN)], is allowable in the [det. (KN)] voc., [as يا سُعَان، (IA), and elsewhere by poetic license (M, IH, IA), provided that the word be suitable for being a voc., as

لاحم الفتى تعش إلى ضوء ثار
طاريف بين مال ليلة الوجع والخصر

i.e. مَلَك (IA), by Imra al Kais, (By God,) most excellent is the youth, when thou journeyest in the darkness toward the light of his fire, Ṭarīf Ibn Mālik, in the night of hunger and bitter cold (J). The voc. must be [not pre. (M, IH, IA) or quasi-pre. (R, Jm), nor a prop. (IH, IA), nor lamented (M), nor invoked to help (M, IH);] either a proper name exceeding three letters, [like عُثمان and جعفر (IA), and pronounced with ذامما (KN),] or made fem. with the ؤ (M, IH, IA, KN), like جارية, فاطمة, and you say يَا مُعَدَّى، يَا جعف، يا عثم [below]; and يَا شا، يا جاري، يا فاطم—whence the saying O sheep, abide thou by the tent—with elision of the ؤ but of nothing more: whereas قائم، شاب فرناها، عبد شمسى
and زيد are not curtailed (IA); while يا صلب [orig. اطرقت كرا (J)], and [56] are anomalous. The curtailed is simple or comp. In the simple one letter is elided, or two letters (M): if there be [at the end (IH)] two augs. in the predicament of a single aug., as in طالفي، عثمان [M], or a sound [rad. (Jm)] letter and preceding [aug. (R, Jm)] letter of prolongation, [when the n. is of more than four letters (IH), as in مسكيي، عمر، منصور (M),] they are elided (M, IH); otherwise one letter [is elided] (IH): the penultimate, if an aug., soft, quiescent letter, fourth or upwards, as in مسكيي، منصور، عثمان، يأ مسكي، يا منص، يا عثم; but if not aug., as in مختار، not soft, as in فرعون، not quiescent, as in قنور، or not fourth [or upwards], as in مجيد، it may not be elided, as يا مجيد، يا قنور، يا مختار; though such words as have their [penultimate] or يا preceded by Fatha, like منصور، غنيم، are treated by Fr and Jr like فرعون and يا غنيم، يا فرعون، يأ فرعون and مسكيي، as while other GG disallow that, as يا غنيم and يا فرعون (IA). In the [synthetic (IA)] comp. the last n. is [completely (M)] suppressed, as (M, IA) يا سيب from سيب (M), يا
The prothetic or *att. comp.* is not curtailed; though IM mentions that the latter is curtailed rarely [by elision of its latter member (WN)], as یا تابطاً from تابطا شرا. Two *dials.* are allowable in the curtailed (IA): (1) the elided is [generally (IH)] understood as expressed, [which is termed the *dial.* of him that awaits the (elided) letter, and the remainder is then left with its own vowel or quiescence (IA),] as یا ثُمُّو، یا خَار (with a quiescent یا خَرُو (IA), یا خَمُط، یا جُعَف، و (IH), from یا خَمَط (IA), یا خَمَط، جعفر، ثعُون، حارث (Jm)): (2) [it is not understood as expressed, which is termed the *dial.* of him that does not await the (elided) letter, but (IA),] the remainder is treated as a complete *n.*, [being made *uninf.* upon دَامَم (IA),] as یا ثُمُّي، یا خَار (IH, IA), the ُ being converted into ی, and the دَامَم into كَسْرَا, because there is no *infl.* *n.* ending in ُ preceded by دَامَم, but the ُ must be converted into ی, and the دَامَم into كَسْرَا [721], [719] (IH). What contains the ة of feminization to distinguish the *fem.* from the *masc.* [265], like ُ مُسلامة, must be curtailed according to the *dial.* of him that awaits the [elided] letter, as یَا مُسلام، not according to the other *dial.*, یَا مُسلامَ, lest it be confounded with the *voc.* of the
masc.; whereas what contains the ی is not to distinguish [the fem. from the masc.] is curtailed according to either dial., as یا مسلم from مسلمة a proper name (IA). In XLIII. 77. یا مال [59] is read, [like

یحصی رفاته العظام بالبية یا الحقن یا مال غير ما تصف

He will quicken the crumbled particles of the bones when decayed: and the truth, O Malik, is not what thou describest (K),] and یا مال (K, B). [And in the former verse] مال has Tanwin according to the dial. of him that does not await the elided letter; whereas according to the other dial. it would not have Tanwin (J).

§ 59. The voc. is sometimes suppressed, as XXVII. 25. [2] (M, IH), یا being voc., and its voc. suppressed, [i.e. یا گوم (B).] as in (K, B)

الا یا المسلمی یا دار می یا عليه البی
ول زال مناهل یا بجرعانیہ القطر

(K), by Dhu-rRumma, i.e. یا ہنة, Now, O (thou), be thou safe, O dwelling of Moyy, from being worn away, and may the rain cease not [454] to be pouring in thy barren sandy land! یا می being gen. of یا می, diptote because a
logically *fem.* proper name, not curtailed from مَيْتَةُ، as is sometimes imagined, and ْعَلِىَ (J), [and]

وَقَالَتْ إِلاَّ يَا أَسْعُ عَمْلًا بَخَطَاةٍ

فَقَلَتْ سَبِيعًا فَانْتِقِيَ وَاصْبِيَ

And she said, Now, O (thou), hearken; we will exhort thee with an argument. Then I said, I hearken: therefore speak thou, and say well (B), and

يَا لَعْنَةُ اللَّهِ وَالْقُومُ كُلَّهُمُ وَالصَّالِحُونَ عَلَى سَعَانٍ مِّن جَارِ (M), i.e. يَا قَومُ، O (people), the curse of God, and the curse of the peoples, all of them, and the righteous, be upon Sim'tān as a neighbour! (SM). When followed immediately by what is not a voc., like the v. in XXVII. 25. and [551], the p. in IV. 75. [411] and [2], or the nominal *prop.*, as in يَا رِبَ كَسِبَةُ آللَّهِ is said to be voc., the voc. being suppressed; and to be merely premonitory, [corrob. of the inceptive (J) in َلاَّ يَا أَسْلَمِي آللَّهُ and the like,] lest catachresis ensue through the suppression of the whole *prop.*, [if يَا be made voc. (DM)]: while IM says that, if followed immediately by prayer, as in يَا لَعْنَةُ آللَّهِ, or command, as in XXVII. 25., it is voc., because the voc. frequently
occurs before them, as II. 33. [158] and
XLIII. 77. O Malik, let &c. [419]; but that other-
wise it is premonitory (ML), as in VI. 27. [2] (DM).

§ 60. The op. [of the direct obj.] is necessarily
understood in (1) cautioning (M, IH, IA), as اَيَّا عَامِلَ وَالسَّدَد
(M, IH), i.e. اِنْ تَتَخَذِفُ اِنْ تتَعَرَضُ لِلسَّدَبِ وَالسَّدَد اِنْ يَلْعَبْكَ
(Guard thou) thyself (from exposing thyself to the
lion), and the lion (from destroying thee), the saying [of
Umar (R)], i.e. اِنْ حَذَّّرْ اِحَدَّمُ اللَّهِ اِنْ يَنْتَجُّ عَنْ نَجِيَرٍ (Remove thou) me (from beholding throwing at the hare),
and (remove) throwing at her (from my presence and view),
meaning prohibition of throwing at the hare (M), and
الطَّرِيقُ الطَّرِيقُ [61] (IH)—which is properly for the 2nd
pers., anomalously for the 1st in اِنَّا بلَغْنا الرَّجُلَ اَلْغَرَّ, and more anomalously for the 3rd in اِنَّا بلَغْنا الرَّجُلَ اَلْغَرَّ [162]—provided it be by means of (a) اَيَّا, اِيَّا, &c.,
whether there be coupling, as اَيَّا اِحِذَّرْ اِيَّا اِحِذَّرْ اِيَّا اِنْ تَفَشَّلْ اِيَّا اِنْ تَفَشَّلْ, i.e. اَيَّا اِحِذَّرْ اِنْ تَفَشَّلْ (I caution) thee against the evil, or not, as اَيَّا اِحِذَّرْ اِنْ تَفَشَّلْ اِيَّا اِحِذَّرْ اِنْ تَفَشَّلْ, i.e. اَيَّا اِحِذَّرْ مِنْ اَيَّا اِنْ تَفَشَّلْ (I caution) thee (against)
doing thus (IA): they say ﴿ياكَ اللَّهِ﴾, whereas the idiom is to prefix the ﴿و﴾ to ﴿ياكَ اللَّهِ﴾, as said the Prophet ﴿ياكَ ومصاحبة الكاذبٍ فاتة يقرب عليك البعيد ويبعد عليك القريب﴾ Beware of the company of the habitual liar; for verily he will declare unto thee the far to be near, and will declare unto thee the near to be far, and the poet [Muṣarrīs Ibn Ribāt (N)]

فَايَكَ وَالْأَمَرُ الَّذِي أَنْ تُوسِّعَ

موارِدَة ضَاحِتةٌ عَلَيْكَ المصادرِ

[Then beware of the affair, of which if the inlets be wide, the outlets will be too narrow for thee (N)], because ﴿ياك﴾ is governed in the acc. by subaudition of a v. ﴿اتَّقِ﴾ or ﴿بَعَدِ﴾ trans. to only one obj., so that, when another n. is afterwards uttered, the con. must be prefixed thereto, as if you said ﴿اتَّقِ الشرّ والاسد﴾, though the ﴿و﴾ may be omitted on repetition of ﴿ياك﴾, as the v. is with repetition of the n. in ﴿الطريق الطريقن﴾, as says the poet, [Faḍl Ibn ‘Abd ArRahmān alKurashi (CD).]

فَايَكَ ياكَ المرأء فائتةٌ إلَى الشرّ دعاٍ وَللشرّ جاَبِ

[Then (remove) thyself, thyself, a corrob., far from (497) disputation; for verily it is wont to incite to evil and an
attracter of evil (Jsh); and, if you say ایک ابن تقرب الامد, it is better to prefix the و, because and the v. are equivalent to the inf. n., so that it is like ایک ومقاومة الامد, though the و may be omitted, and the v. after it being explanatory of the cause of the cautioning, so that it is as though you said احذرك لاجل ان تقرب الامد (I caution thee (on account of) thine approaching the lion, as says the poet

خَفِّ الیسرار نَی اهلها وایک وغیرهم این تبوها

Then divulge thou secrets among them that are worthy thereof; and (I caution) thee among others (on account of) thy divulging (L): and you say من ایک من الامد and من تحدث (I caution) thee against the lion and against throwing; and and ایک ابن تحدث by supplying من, but not من ایک الامد, because من may not be supplied (IH):

(b) something else, but with coupling, as ماز راسک يا مازین قی راسک احذر السيف, i.e. (O) Māzin, (guard) thy head, and (beware of) the sword, or repetition, as احذر الضیغم, i.e. (Beware thou of) the lion, the lion (IA): امرا ونفسه (M, IH), i.e. دعاع مع شاک والتحی, (Leave thou) a man with himself,
i.e. (Keep thou to) thy business with pilgrimage (M), i.e. [Bádir' al-Ahkák wa-aqznár | al-Ahkák wa-al-Líl | al-Líl wa-tambéntá]. (Betake thyself early to) thy family, and (beware of) the night (and its darkness) (H), meaning Betake thyself early to them before the night (M),] [عَذَّرْك * من خَلْيَك * من فَلَي | said when a person has done evil to the person addressed (R),] i.e., عَذَّرْك or أَحْضِر عَذَّرْك, (Present thou) thine excuse or excuser [on account of (doing evil to) such a one, i.e. Thou hast an excuse for thine ill-treatment of him (R), (as) says 'Amr Ibn Ma'díkarib

I desire his life, and he desires my slaughter. Thou hast an excuse for (ill-treating) thy friend of Murád! (H), i.e., وَلا عَزِّمَه, This [(is the truth) (R)]; and (I think) not thine assertions, i.e. أعطِنِي, كَلِهِمَا وَتُمِرا. (Give thou me) both of them and dried dates, كل شَيْء وَلَا اِيْت كل شَيْء وَلَا تَوَكَّت أَلْحَ [i.e. (Do thou) everything; but (perpetrate) not defamation of a free-born man, إِنْتَهَى امْرَةٌ قَاسِدًا (M, R), i.e. وَاتَ امْرَة, Abstain thou (from this, and engage in) a moderate matter (R),

انتَهِوا خَيْراً لَمَّ. IV. 169. (M, IH) Abstain ye (from asserting the dogma of the Trinity, and engage in) a matter better
for you (R), حسبك خيرا لك، Sufficient for thee (be what thou hast done of this matter: and engage in) a better for thee, وراوك أوسِع لك، Retire thou to a distance, (and repair to) a (place) wider for thee, مَن أنت زيَدا، i.e. ذاكرا، or تذكر زيدا, Who art thou (mentioning) Zaid؟, i.e. اصبت رحبًا لا ضيقة وتبث، مرحبا واهلا وسهلا, (Thou hast lighted upon) spaciousness, (not straitness,) and (come to) kinsfolk, (not strangers,) and (trodden) a smooth (region, not a rugged one) (M),] and إن تأتي فأهل الليل وأهل.M, R), i.e. فانك تأتي أهلا لك بالليل و النهار, If thou come to me, (verily thou wilt come to) kinsfolk (of thine) by night and kinsfolk (of thine) by day (M), which are confined to hearsay (IH); the suppression being necessary because they are prov., or like the prov. in frequency of usage (R).

§ 61. They say The lion! The lion!, لأسد الأسد, The wall!, The wall!, الجدار الجدار, The boy! The boy!, when they caution him against the lion, the cracked wall, and causing the boy to be trodden upon, and الطريق الطريق, The path! The path!, i.e. خُلة (M). But, [if there be not) اياك, &c.,
nor) coupling, nor repetition (IA),] the op. may be understood or (IA)] expressed, as (S, IA) or لا ن довدي الصبيء ، أخدر الجدار (IA), and أخذ الأسد

Jarir says

خلل الطريق لمن بني المنارة فيها
وابرز بيزرة حيث اضطر القدر

(S) Leave thou the path clear for him that builds the land-mark therein; and come forth with Barza where destiny has constrained thee (N). The op. is necessarily understood in [the acc. of الزم, named (Sh)] instigation, [i.e. calling the attention of the person addressed to a laudable matter in order that he may cleave to it, as لخاك (47) (Sh),] if there be coupling, [as لخاك الأخ, الزم لخاك, والحسن الية, i.e. (Cleave thou to) thy brother and doing good to him (IA)], or repetition, [as in the verse (Sh)]; but, if not, may be mentioned or suppressed (IA, Sh), as (Be ye present at) prayer when congregational, the الصلاة being governed in the acc. by أحضروا supplied, and

لخاك الذي ان تدعه لملة
يجب كي تبلغك ويكشف من يبلغني
by supplying **أَلْزَمُ,** *(Cleave thou to) thy brother, who, if thou summon him because of a calamity, will answer thee as thou desirest, and suffice thee against him that acts injuriously, though it may be an inch.* in the dial.
of him that uses **أَخَاكَ** with the ١ in every case, like **مُكَرَّهُ** **أَخَاكَ لَا بَطِلُ.** *(A coerced man is thy brother, not a man of valour (Sh): and إِيَّا* is not used in it (IA).

§ 62. The op. is necessarily understood (M, IH, IA, Sh) when expounded (M, IH) by what follows it (Jm),
[i.e.] in distraction, [as وَكَلْ أَنْسَلَ الزِّمنَةُ XVII. 14. And *(We have fastened upon) every man, We have fast-
ened upon him (Sh)]. Distraction is that a n. should precede, and be followed by a v. or [op. (IA)] qual.,
[i.e. an act. or pass. part. (IA),] capable of governing what precedes it, the said v. or qual. being distracted
from [governing (Sh)] it by governing (a) its pron.,
literally, like زِيَادَةٌ أَنَا ضَارِبَةٌ أَنَّىٰ, زِيَادَةٌ ضَرِبَتْهُ, [and the dirhem انت مَعَطَةٌ (Thou art given) the dirham,
thou art given it (IA),] or constructively, like زِيَادَةٌ مَرَتْ بِهٰٰٓ, [both زِيَادَةٌ and مَرَتْ being distracted by the pron.
of زِيَادَةٌ, but زِيَادَةٌ being reached by the pron. of زِيَادَةٌ, and مَرَتْ by means of a prep., so that the pron. is liter-
ally in the gen., but constructively in the acc., while, if
not distracted by the pron., they would govern زيداً, as
they do the pron., so that you would say زيداً ضربت (IA), or (b) what is pre. to its pron., like
زَيْدِ أَنَا, مَرَرت غلامة (IA, Sh) or مَرَرت بغلامة, and زيداً ضربت غلامة or غداً ضَرَبَ غلامة الآن (Sh). The acc. [by distraction
(Sh)] is not allowable in (M, IH, IA, Sh) (a) زيد ذهب IEEE Zaid, was he taken away? (M, IH), because ذهب به
and its syn. إنسى do not govern the acc. (Jm); (b) زيد
زَيْدِ أَنَا ضاربة إمسى, because the act. part., when in the sense
of the past, does not govern (IA); (c) زيد دِراكة زَيْدِ إنسى, Zaid, over-
take him [or Zaid إنت فاصل] (Sh), because the verbal n.
[or p. (Sh)] does not govern what precedes it, and what
does not govern does not expound an op.; (d) زيد أَنَا
الصاربة (IA, Sh), because ال is conjunct, so that the reg.
of its conj. does not precede it (Sh); (e) زَيْدْ شَيْ، نُعلوة
لِنَزِير LIV. 52. And everything that they have done is
recorded in the volumes (IH, Sh) or زيد ما احسنة, because
نعلوة is an ep., and the ep. does not govern the qualified,
while the v. of wonder, being aplastic, is like the p., so that
it does not govern what is before it, especially when the
ما of wonder, to which the head of the prop. belongs, is
between them (Sh): and in the sense of condition, according to [Fr and (R)] Mb, being i.q., *She that hath committed adultery, and he that &c., scourge ye each one of them with an hundred stripes (K), and what is after this does not govern what is before it (Jm)]; and it is two props., according to [Khl and (K)] S, [(Among what hath been ordained unto you is the scourging of) the adulteress and the adulterer. Wherefore scourge ye &c. (K), and part of one prop. does not govern part of another (Jm)]: but, if not, the acc. [which is read (K, B)] is preferable (IH).

F says that لْرَهْبَانِيَّة ابْتَدَعُوهَا =LVII. 27. [And (they originated) asceticism, they originated it (K, B)] belongs to the cat. of زِيدًا ضَرُبَتُهُ = but ISh objects that the acc. in this cat. must be particular [25], in order that putting it into the nom. by inchoation may be correct; and the ordinary opinion is that it is coupled to what is before it, ابْتَدَعُوهَا being an ep, and a pre. n. being necessarily supplied, i.e. وَحْبُ رَهْبَانِيَّة And (the love of) asceticism that they originated: while the saying of BD that فَرْسَا اَلْخ [below] belongs to the cat. of distraction is like the saying of F about the text; and apparently it is an acc. of praise [57] (ML) (I praise) a horseman that they left
to be &c. (Jsh): the reply, however, is that ḫ, though red., stands in the place of an ep., i.e. فَارْسًا أَيْ فَارْسِي (J). The [preceding (IA)] n. may [generally (Sh)] be in the [nom. as an inch., in which case the prop. after it is in the place of a nom. as enunc.: or (Sh)] acc. by reason of an op. necessarily understood, because the exponent and expounded may not be combined (IA, Sh), in which case the prop. after it has no place, because expos. (Sh); the understood agreeing with the expressed in sense and letter, as, i.e. ضربت زيدا ضربتة, or sense not letter, as, i.e. جازت زيدا مرت بٌة, (IA). Some read وأما نُعوو فهديناهم XLI. 16. And, whatever be the case, (We guided) Thamūd (aright), We guided them aright; and they recite the verse of Bishr Ibn Abi Ḥazim

قَامَ تَمَيَّمْ تَمِيمٌ بِنِ مَرٍ * فَالفاهمَ الْقُومُ رَوَى نِيامَا

with the nom., And, whatever be the case, Tamīm, Tamīm Ibn Murr, or acc., And, &c., (the people found) Tamīm, &c., the people found them heavy with drowsiness, slumbering (S); [and] Dhu -r-Rumma says

اِذَا ابْنُ أَبِي مُوسَى بَلَالاً بِلْغَتَهُ * تَقَامُ بَقاسٌ بَيِنِ وَصْليِكِ جُوْرَ [When (thou reachest) the grandson of Abū Mūsā, Bilāl, when thou reachest him, and a slaughterer stands up with an axe that will be cutting between thy two joints (Jsh)].
And hence (I became concerned with) 'Amr, I met his brother and (I insulted) Bishr, I beat his young man by subaudition of لَبْسُتُ and إِهْتُ (M). The acc. is common, [says S (M)]; but the nom. is better (S, M), because, when he means to make govern, it is nearer to that to say ضَرَبَتْ زِيَادًا or ضَرَبَتْ, and not make the v. govern a pron. (S).

The acc. is (1) preferable, (a) [for the sake of affinity (IH) between the coupled and ant. props. (Jm),] after a con. preceded by a verbal prop. (M, IH, IA, Sh) not constructed upon an inch. (Sh), when the con. and n. are not separated (IA), as خَلَقَ الْأَنْسَانَ مِنْ نَفْثَةٍ فَذَا هُوَ خَصِيمٌ مَّبِينٌ وَالْتَّعْمَلَ خَلْقُهَا لَكَمْ XVI. 4. 5. He hath created man from a drop of sperm—and, lo, he is a fluent adversary!—and (created) the beasts, created them for you (Sh); the Kur'ān says يَدْخُلُ مِنِ الْيَاءِ فِي رَحْمَتِهِ وَالْعَظَّامِ أُعَدُّ لَهُمْ عَذَابًا إِلَيْهُ LXXVI. 31. [He maketh whom He willeth to enter into His mercy; and (hath threatened or required) the evil-doers, hath prepared for them a grievous chastisement, the الطَّالِبِينَ, being governed in the acc. by a v. expounded by اعْتُدِّ (K, B), in order to be uniform with the prop. that it is coupled to (B), وَعَاذَا وَفَعَّلَ وَأَسَاحَ الرَّسُولُ وَقَرَّرَنا بِذَلِكَ كَثِيرًا.
XXV. 40, 41. (S) And 'Ad, and Thamûd, and the fellows of the uncase well, and many generations between them. And (We warned) all, We propounded unto them parables, ُوُكَالا َشَرِبْنَاهُ لَهُ الْأَسْتَمَالَ being governed in the acc. by what ُضَرِبْنَا آَلَعَ (K, B) or ُفَرْقِيَّا هَذَى رَفْقِيَّا حَقًّا عَلَيْهِمُ الصَّلَاةَ (K), and VII. 28. (S, M) A party hath guided, and (abandoned) a party, َوَخَذِلَ فَرْقَيْا error hath necessarily befallen them, i.e. (K, B), which [construction] is common in the Kur'ân; and ArRâbi' Ibn Ḍabû alFazârî says

أصبحت لا أحمل السلاح ولا أرد رأس البعير إن نفروُ والذئب أخشاه أي مررت به وحدي وأخشى الجراح والمطارا

[I have become so decrepit that I bear not arms, nor turn back the head of the he-camel if he take fright, and (dread) the wolf, dread him, if I pass by him alone, and dread the winds and the rain (N)]; whereas in يُخَشَى ُطَالِفَةٌ مَنْكَم وَطَالِفَةٌ قد أهتمتهم انفسهم III. 148. That overcame a band of you, while a band, their own souls disquieted them the ö is not copulative, but is the ö of inception [80] (S): but if the con. and ö be separated, the ö is as it would be if not preceded by anything, as قَامَ
where the nom. is preferable and 
where the acc. is preferable (IA); the Revelation has XLI. 16. And, &c., Thamūd, We &c., [where the nom. is chaster, because of its occurring after the inceptive p. (K),] though it is read with the acc. (M): (b) in a place more appropriate for the v. (M, IH), (a) before command or prohibition (M, IH, IA, Sh) or prayer (M, IA, Sh), as زَيْدًا اِضْرَبَةٍ (Beat thou) Zaid, beat thou him, زَيْدًا لَا تَضْرَبَةٍ (Beat thou not) Zaid, beat thou not him, and زَيْدًا رَحْمَةَ اللّهِ (God have mercy upon) Zaid, God have mercy upon him! (IA); (b) after an instrument generally prefixed to the v. (IA, Sh), [i.e.] after an interrog. p. (M, IH), as اِبْشِرُوا مَنًا وُاحِدًا نَتِبْعَهُ LIV. 24. (Shall we follow) a human being, of ourselves, one, shall we follow him? (Sh), or a neg. p., [َلَا, or ﴿أَيِّن﴾ (Jm), as ﴿لَا زَيْدًا ضَرْبَة﴾ (I have) not (beaten) Zaid, I have not beaten him (M),] or [the cond. إِذَا أُعِدَ اللّهُ تَلَقَّيَتْ فَاَكْرِمَهُ (IH)] ﴿أَيِّن﴾ or حِبْسَتْ (M, IH), as حِبْسَتْ زَيْدًا ﴿أَيِّن﴾ Where (thou meetest) ‘Abd Allah, when thou meetest him, honor thou him and حِبْسَتْ زَيْدًا ﴿أَيِّن﴾ Where (thou findest) Zaid, where thou findest him, &c. (M): (c) when it is feared that the exponent may be mistaken for an ep.
as LIV. 49. [1] (IH): (2) necessary, after (M, IH, IA, Sh) what must be followed by the v. (M, IA, Sh), (a) the cond. instruments (IH, IA), as If (thou honor) Zaid, if thou honor him, I shall honor thee and Wherever (thou meetest) Zaid, wherever thou meetest him, honor thou him, though according to some, who allow the n. after these instruments, the nom. as an inch. is not disallowed, as in the saying [of AnNamir Ibn Taulab (SM)]

لا نجري فإن نفسه أكلته وإذا أكلت تغير ذاك فاجزعي

(IA) Repine thou not, if valuable property, I consume it; but when I perish, then at that do thou repine, generally related with the acc., if (I consume) valuable property, if I consume it (SM); (b) لُبَّسْنَا إِلَّا لُبَّسْنَاهُ, لُبَّسْنَاهُ, and لُبَّسْنَاهُ (M, IH), as Wherefore (didst thou) not (beat) Zaid, didst thou not beat him? (IH), because they require the v., and are not followed by inches. [573] (M). The nom. [by inchoation (Sh)] is (1) preferable, when the n. is not preceded by what makes the acc. necessary or preferable, [or the nom. necessary, or the two cases equally allowable (IA),] as زيدا ضربته, because the absence of subaudition is preferable to subaudition, for which reason some GG disallow the acc.: this, however, is refuted by [the readings (Sh)] زيدا ضربته XXXV. 30. (They shall enter) gardens of everlasting abode, they shall enter them
(IA, Sh) and سورة إنزلناها XXIV. I. *(We have revealed)* a chapter, *(We have revealed it)* (Sh); S and other masters of Arabic have transmitted the acc. from the Arabs, and it is common; and ISh cites the saying [of ‘Alkama (J, Jsh) Ibn ‘Abada (Jsh), or a woman of the Banu-Ḥarīth (T, Jsh)]

فارسا ما غادرها ملحا غير زميل ولا نكسي وكل

with the acc. (IA) *(They left)* a horseman—what a horseman!—they left him to be [meat for the wild beasts (T, Jsh)], not cowardly, nor impotent, committing his affair to another, م being red., not neg., otherwise distraction would be disallowed (J): (2) necessary, (a) after what is peculiar to the nominal prop., like إذا denoting unexpec-
tedness, as خرجت فإذا زيد يضربة عمرة I went forth; and, lo, Zaid, ‘Amr was beating him! (IA, Sh), because this إذا is not followed by the v. expressed or supplied; (b) when the v. comes next to an instrument such that what is after it does not govern what is before it (IA), [i. e.] when any of the instruments that are put at the head of the sentence intervenes between the n. and v. (Sh), like the cond. and interrog. instruments and the neg. زيد أي لقية ذي زيد ما لقية ذي هيل ضربة فاكمة (IA). The two cases are equally allowable after a con. preceded by a [biform (IA)] prop. nominal in the former, verbal in the
latter part, as زيد قام و عمرو أكرمته (IA) being allowable from regard to the former, and acc. from regard to the latter part (IA, Sh), affinity being attained in either case: the Revelation gives the acc. in البحضان ولنجم والشجر يستجدان بالسماء رفعها LV. 1-6.

The Compassionate hath made known the Kurʾān, hath created man, hath taught him the clear expression of his thought—the sun and the moon run their courses according to a certain reckoning, and the stem-less plant and the tree bow down unto Him—and (hath reared) the heaven, hath reared it, والسماء الخ. being coupled to the enunc. علم القرآن ; and the nom. as an incl. is also read (B). In the five preceding cases there is no distinction between the pron.'s being attached to the v. distracted by it, as زيد ضربته, or separated from it by a prep., as زيد ضربته عالم, or by prothesis, as زيد ضربت عالم or مرت زيد من، مرت و مرت زيد من، مرت و مرت زيد من: so that the acc. is preferable in اين من مرت به أكرمك ازيدا مرت به, and necessary in the nom. is preferable in زيد مرت به, and necessary in خرجت فادى زيد مر به عمر. allowable in زيد قام و عمرو مرت به; and both cases are equally
with زيد ضربت غلمة. And when the v. governs an extraneous [n.] followed by an appos. comprising the pron. of the preceding n.—an ep., as زيدأ ضربت Zaid, I beat a man that loves him, synd. expl., as زيدأ ضربت عمرا أبواء (I insulted) Zaid, I beat 'Amr his father, or n. coupled by the , exclusively, as زيدأ ضربت عمرا أختا (I insulted) Zaid, I beat 'Amr and his brother—the extraneous n. follows the course of the n. pre. to the pron. of the preceding n. (IA). The expos. prop. needs a cop., as عمرا ضربت أختا or زيدأ ضربته or عمرا أختا when you construe the أختا to be an expl. But if you construe it to be a subst., the [preceding] n. may not be governed in the acc. by distraction, [because the expos. prop. does not contain the pron. of the n. (DM)]; nor in the nom. as an inch., [because the enunc. prop. does not contain a cop. (DM)]: and similarly if you couple by anything but the , And in XLVII. 9. And they which have disbelieved, God make them to stumble and fall! التَّذِينِ is an inch., and اقتُصِى an inf. n. to a suppressed v., [i.e. فاتحهم الله (DM),] which is the enunc., [the ف being prefixed to the enunc. of the conjunct because it resembles condition (DM)]; not an acc. to a suppressed [inf. n.]
expounded by ُتَعِسا ءَبَى ُتَر ُدِياء، [i.e. ُتَر ُدِياء ُتَر ُدِياء] the exponent ُتَر ُدِياء being distracted by the pron. of the preceding n., whereas ُتَمْلِه does not depend upon the inf. n. (DM); and similarly ُتَر ُدِياء ُتَسْقَى ُتَسْقَى ُتَسْقَى ُتَسْقَى and ُتَمْلِه ُتَسْقَى ُتَسْقَى are not allowable. For the ل depends upon a suppressed word, [i.e. ُتَمْلِه and ُتَلَة], which is an inceptive (prop.), a reply to "Whom meanest thou by the جَدُع the جَدُع and the سَقَى سَقَى؟" (DM),] not upon the inf. n., because it is not trans. by means of the p.; and is not the ل of strengthening, because it is inseparable, whereas the ل of strengthening is inseparable. But in سَلَ بَنِي إِسْرَائِيلِ كُم أَتَيْنَاهُم ُمِنْ آيَةٍ II. 207., if you construe مِنْ مِنْ to be red., كُم may be an inch. [Ask thou the children of Israel how many multitudes We have vouchsafed a sign unto (DM),] or obj. to أَتَيْنَاهُم ُمِنْ آيَةٍ how many multitudes (We have vouchsafed), We have vouchsafed them a sign (DM): whereas, if you construe it to be expl. of كُم; neither construction is allowable from want of the rel. to كُم; which is only a prepos. 2nd obj., how many a sign We have vouchsafed them (ML).

§ 63. Suppression of (IA, ML) the direct obj. (IA), [or] the two objs. of أعطى [448], or the 2nd or 1st only
(ML), is allowable, [if not detrimental (IA),] as [ضرّبت صرّبت] I beat (Zaid) (IA),] XCI. 5., XCV. 5., and IX. 29. [434] (IA, ML), i.e. حتی يطركم الجزية; but not if detrimental, as when the direct obj. occurs in reply to a question, as ضربت زيداً in reply to "Whom didst thou beat?", or occurs circumscribed, as وما ضربت الأزيداً, in neither of which may be suppressed, since in the 1st the reply would not be attained, while in the 2nd the sentence would remain indicative of negation of beating unrestrictedly, whereas what is intended is negation of it in respect of others than Zaid (IA). Suppression of the direct obj. (1) is frequent (M, ML) (α) after ارتبت [or اخترت (K, B on II. 19., DM) or the like, since the v. of the correl. indicates the suppressed obj. (DM),] as قول شاء رآكم اجمعين VI. 150. Wherefore, if He had willed (the guiding of you), He would have guided you all, i.e. قول شاء هدأيتكم; [it being almost not mentioned, save in the case of the thing deemed extraordinary, as

ولو شئت أن بكى دما لبكيته [عذبة] ولكن ساحة الصبر أوسع (K, B), by Ishâk Ibn Ḥassän alKhuzaimî (N), And did I wish that I should weep blood, I should weep it over him: but the court of patience is wider than weeping
and repining (Jsh), and

XXXIX. 6. Had God desired that He should get offspring (K)]; (b) after negation of knowledge and the like, as

II. 12. Now surely they are the light-witted. But they know not (that they are light-witted), i.e. وَلَكِنَّ أُنْفِقُ إِلَيْتُمْ مِنْ فِتْنَةٍ وَلَكِنَّ أُنْفِقُ إِلَيْتُمْ مِنْ فِتْنَةٍ لَا يَبْصِرُونَ [LVI. 84. [And We are nearer unto him than ye—but ye see not (the nearness) (DM)]; (c) when it is a rel. to the conjunct, as

XXV. 43. Is this he (that) [177] God hath sent as an Apostle?; (d) when it is a rel. to the qualified, though this suppression is less frequent than the last, as

[by Jarīr, Thou prohibitedst the prohibited place of Tihāma after Najd: and not a thing (that) (144) thou prohibitedst is taken as lawful (Jsh)]; (e) when it is a rel. to the subject, though this is less frequent than either, as

[1 and 25] فَتَوَارَى نِسْبَتُ آخِرُ [Nor hated (thee) (B)] and XX. 80. [423]: (2) occurs in other cases, as

LVIII. 5. And whoso is not able (to keep the fast), upon him shall be incumbent the feeding of sixty poor, i.e.
a strange case of which is the suppression of the said while the say remains, as
Moses said, Say ye of the truth when it hath come unto you, ("It is sorcery")? What!
Is this sorcery? (ML). In that case it is (1) suppressed literally, but meant logically and constructively, as

God enlargeth subsistence for whom He willeth, and narroweth (it) (K, B)],

There is not any preserver to-day from the judgment of God save the place of them (that) He hath had mercy on ( ), i.e. the Ark (K, B)], because the like of what you see in the devil prostrateth must relate to this conjunct from its conj., and a reading of and a working of XXXVI. 35. And what their hands have wrought: (2) clean forgotten after the suppression, as though its v. were intrans., like as the ag. is forgotten when the v. is made pass., as in the saying Such a one gives and withholds, and joins and dissevers. XLVI. 14. [And bestow
prosperity for me among mine offspring (K), or bless or prosper for me mine &c. (432)], and the saying of Dhu-rRumma

والى تعتذر بال محل من ذي ضروهة
إلى الضيف يخرج في عراقيها نصلى

[And if they (the camels) make excuse to the guest because of the drought for the contents of their dug's, my sword shall make a wound in their hock-tendons (Jsh), or shall work mischief (432) in &c.]

§ 64. The adverbial obj. is the adv. of time or place (M). It is a [n. of] time without restriction, or [n. of] place vague, or importing quantity, or whose crude form is the crude form of its op., mentioned as a complement on account of a matter befalling in it, as يوم التخيم I fasted a day or on Thursday, جلست أمامك I sat before thee, جلست مجلسك I sat in thy place of sitting. Sometimes a n. is not mentioned on account of a matter befalling in it, and is not a [n. of] time or place, like ضربت زيدا in Zida; or is mentioned on account of a matter befalling in it, but is not a [n. of] time or place, as IV. 26., [i.e. ني ان (B),] And whom ye desire that ye should marry,
according to one interpretation; or is the converse, as LXXVI. 10. **Verily we fear from our Lord the chastisement of a day and the Almighty.**

**VI. 124. God is most wise:** (He knoweth) where [202] He will bestow His Apostolates: which sorts are not conventionally named adv.; but each of them is a direct obj., which, not in which, the action befalls [44]. Sometimes, however, it is mentioned on account of a matter befalling in it, and is a [n. of] time or place; and then it is governed in the acc. with the sense of في: which sort exclusively is conventionally named adv. (Sh). It is disputed whether a n. of time or place governed in the gen., as جلسنت في الدار سرت في يوم الجمعة, is conventionally named adv. The predicament of the n. of time or place that implies the sense of في is to be governed in the acc. by what occurs in it, i.e. the inf. 

I wondered at thy beating Zaid on Friday in the presence of the governor, or by the v., as ضربت زيدا يوم الجمعة, or qual., as إذا ضرب زيدا اليوم عند الأمير (IA). The adv. of (Sh) time is (1) vague, [i.e. unlimited, whether det. or indet., like زمان, حديث, الزمان, الحديث (R)]; (2) particular (R, Sh), i.e. limited, whether det. or indet., like ليلة, يوم, ليلة القدر, يوم الجمعة (R), as سيروا فيها.
XXXIV. 17. *Journey ye among them nights and days,*

The fire, they shall be exposed to it morning and evening (Sh).
The adv. of place is (1) vague (IA, Sh, ML), i.e. not confined to a particular place (Sh), [but] applicable to every plot of ground, like جَانِب، جَهَة، نَاحِية، مَكان (ML), namely (a) [the names of (Sh)] the six relative locations، أَمَامٌ، شَمَالٌ، يَمِينٌ، ثَحتٍ، قَفُّ، خَلفُ (IA, Sh), and the like (IA), as اَمَامِهِم وَرَأَاهُم مِلْك XVIII. 78., where is also read, *And before them was a king,* وَفْوقَ كُلِّ ذَٰلِكْ عَلِمٌ XII. 76. *And above every possessor of knowledge is One that knoweth,* the reading فَنَادِهَا مِنْ تَحْتِهَا XIX. 24. *Then he that was below her called to her,* وَنَرِى السَّمَسَ اَذَا طَلَعَتْ تَزَاورُ عَلَى کُفِهم ذَات الْيَمِينِ وَاَذَا غَرَبَتْ تَرْضَعُ ذَات الْشَّمَال XVIII. 16., orig. تَزَاوَرُ تَزَاوَرُ، *And thou wouldst see the sun, when it rose, turning aside from their cave in the direction of the right hand, and, when it set, diverging from them in the direction of the left hand, properly in the (direction) possessed of (the name of) the right hand (B).]*

[by 'Amr Ibn Kulthûm atTaghlabî, *Thou hast turned
away the goblet from us, Umm 'Amr: and the goblet, its course was on the right (EM)], and

(Sh), by 'Amra sister of 'Amr Dhu -lKalb, And the guest and the askers have known, when a quarter of the horizon is dust-colored, and it blows northerly (DH); (b) not a name of a relative location, but like it in vagueness, as أو أطرحها أرضًا XII. 9. [Or drive him away into a land unknown, remote from the inhabited region (K, B),] and XXV. 14. (Sh) And when they shall be cast into a strait place, namely it (B); (c) the quantities, as برید, فَرَسْنَح, میل, [below], held by the majority to be vague advs., because, though known in quantity, unknown in description (IA): and عند, ونِّئد, and the like, [as سَوی, درون (Jm),] are made to accord with the vague because of their vagueness; and مکانی, جَلَسْت مکانی, I sat in thy place (Jm),] because of its frequency; and what is after دَخَلْت, [even if definite, as دَخَلْت الدار, because of its frequency (Jm),] according to the correctest (IH) doctrine, though this requires consideration (Jm): (2) indicative of a known land-measure, as سَرْت فَرَسْنَح and میل, and بریدا I journeyed a parasang and a mile
and a stage of two or four parasangs, vague as not being confined to a particular plot of ground, and particular as indicating a definite quantity (Sh): (3) derived from the inf. n., provided that its op. be of its [crude- (Sh)] form (IA, Sh), as لَقَنَتْ مَنْهَا مَقَعَدُ للسُّمَى LXXII.

9. And verily we were wont to sit in sitting-places thereof for hearing (Sh); whereas, if its op. be not of its form, it is governed in the gen. by مَنْى مَرَى زَيْدَ, جَلَّسَتْ فِي. 

I sat in Zaid's place of shooting, except anomalously, as in the sayings جَلَّسَتْ مَنْى مَرَى زَيْدَ and مَنْى مَرَى زَيْدَ. He is in relation to me in the chiding-place of the dog and at the distance of the Pleiades: what is formed from the inf. n. is vague, as جَلَّسَتْ مَتْجَلِسَا, or particular, as جَلَّسَتْ مَتْجَلِسَة. Other sorts of ns. of place may not be put into the acc. as adrs.: you do not say جَلَّسَتْ مَتْجَلِسَة, صَليتْ المسجِد, nor اقتَمَت السوق, جَلَّسَتْ الطَّرِيق, nor فَي (Sh). Although the particular [n. of] place, i. e. what has tracts that contain it, is not put into the acc. as an adv., the acc. of every particular [n. of] place has been heard with سَكَنْت الدَّار, دَخَلْت الْبَيْت. I entered the tent, I dwelt in the house, and دَهَبْت الشَّام I went to Syria, as advs.
anomalously, or by ellipse of the prep., or by assimilation to the direct obj. (IA). The poet, a man of the Jinn, whose voice they heard at Makka, but saw not his form, said, mentioning the Prophet and Abu Bakr when they expatriated themselves,

\[
\text{جَزَى الَّذِينَ اخْرَجُوا نَفْسَهُمْ مِنْهَا}
\]

[God, the Lord of men, recompense with the best of His recompensing two companions that slept at noontide in the two tabernacles of Umm Ma'bad (N)]: he ought to have said في خيمتي آله; but, being constrained, dropped the في, and made the v. self-trans.: and thus they do in دخلت الدار and the like, save that extension with دخلت is universal, because of the frequency of their using it (Sh). Z [and B] on قَاستَبَوْا الصَّرَاطُ XXXVI.

66. And they would hasten (in) or (to) the road and سُنَعِيدهَا سَبِيرَتَها الأوَّلَة XX. 22. We will restore it (to) its former state, IT on [433], many on or السوق or المسجِين, and Zj on IX. 5. [433], are mistaken in saying that these accs. are advs.; a prep., إلى in XX. 22., في in the verse, على in IX. 5., and إلى or في in the remainder, being dropped by extension (ML). The
n. of time or place is (1) plastic, i.e. used adverbially and otherwise, like مَكَانُ يَومٍ and (2) aplastic, i.e. not used except adverbially or quasi-adverbially, like سَحْرُ. when you mean it of a particular day—whereas, if not so meant, it is plastic, as لَا لَوْتُ نُجِينَا ِبَسَحْرٍ L.I.V.

34. Save the family of Lot. We saved them a little before daybreak—an adv. only, and عند, not excluded from adverbiality except by being used governed in the gen. by مِمَّى, as خَرَجَ مِنْ عِنْدٍ زَيْدٍ I went forth from the presence of Zaid (IA). Plurality of advs. is allowable when they are of (1) two sorts, as صَلَبَتْ يَومُ الجَمِعَةِ إِلَى مَنْ عَلَى الْجُبَّانِ I prayed on Friday before the pulpit: (2) one sort, (a) if the 2nd be an appos. to the 1st; (b) if the op. be a n. denoting superiority, because equivalent to two ops., as زَيْدٌ يَومُ الجَمِعَةِ خَيْرٌ مِنْهَ يَومُ التَّضِيَّيْسِ Zaid on Friday is better than he is on Thursday, the sense being that his goodness on this day exceeds his goodness on that day; (c) when the 1st time is more general than the 2nd, as لَقَبَتْ يَومُ الجَمِعَةِ عَدُوْةً I met him on Friday in the early morning, according to S, who cites

مانِى دَرْسَ يَوْمًا سَقَرَ نَجَدُ بِهَا أَذِيهِمْ يَوْمًا المستَجِيبُ المَعْؤُورَ.

[by AlFarazdak When thou comest one day to the well Safāri, thou wilt find thereat Udaihim Ibn Mirdas casting
stones at the rebuffed petitioner for water (SM, Jsh)], governing \( \text{يَومًا} \) and \( \text{مُتَّقَى} \), since the former includes the latter because of its generality and \( \text{يَومًا} \) not being governed by \( \text{تَجْدُ} \), because is governed by \( \text{تَرَدّ} \), so that the [latter] op. would be separated from its reg. by the extraneous (BS) \( \text{يَومًا} \) (Jsh).

§ 65. The inf. n. is made [a subst. for (IA)] an adv. of (1) time, as (M, IA) \( \text{أَتِّبِكُ لِلْقَوْمِ} \) \( \text{يَشُمِّسُ} \) \( \text{I will come to thee at (the time of) the rising of the sun, orig.} \) \( \text{وقُتْ} \) \( \text{الْقَوْمِ} \), the pre. n. being suppressed, and the post. n. inflected with its inflection (IA), \( \text{كَانَ ذَلِكَ مَقْدُومًا} \) \( \text{الْعَصْرِ} \) \( \text{الْعَصْرِ} \) \( \text{خَلَافَةُ} \) \( \text{فَلْيُ} \) \( \text{مُحْقَقَةً} \) \( \text{الْجَمْعِ} \) \( \text{That took place at the arrival of the pilgrims and at the setting of the Pleiades and in the Khilâfa of such a one and during the prayer of afternoon, and} \) \( \text{وَإِلَاء} \) \( \text{الْتَّجْمُّر} \) \( \text{LII.} \) 49. And during the setting of the stars (M); which is regular in every inf. n. (IA): ‘Antara says

\( \text{عَهِدِي بِهِ شَذّ النهار كانَا} \) \( \text{* خَضَبَ الْلَّبَابِ وَرَأَةَ السَّلَامِ} \) \( \text{i.e.} \) \( \text{وقُتْ أَرْتَفَعَ النهار} \), \( \text{My meeting with him was at the time of the day’s becoming high, the case being as though the breast and his head were dyed with the}} \)
(BS): (2) place, rarely, as I sat in (the place of) the proximity of Zaid, i.e. which is not regular (IA).

§ 66. Sometimes by extension the [plastic (R)] adv. is [made to depart from (the rule) that the sense of [so that it may then be a pron. without (R), as

الذِّي سَرَّتَهُ يَوْمُ الْجَمِيعَةَ What I journeyed on was Friday and

(بِبَيْتِ شُهَدَانِ سَلِبًا وَعَامِرًا * قَلِيلٍ سَوَى الْطَّلِيعِ النَّهَالِ نَواَلَةٌ (M), by a man of the Banū ‘Āmir (Jsh), Many a day that we witnessed the tribes of Sulaim and ‘Āmir on, whereof few were the gifts save the thirsty thrusts (N)], or post. [to the inf. n. or cp. derived therefrom (R)], as

يَا سَارِقُ اللَّيْلِ أهْلُ الدَّارِ * يَا أُخْنَا مَالِي وَمَالٌ جَارِيٌّ [O stealer of the night, (be wary of) the people of the house, i.e. إِحْذَرْ أَهْلُ بُلْمَّ مُكَرٍّ اللَّيْلِ وَالْفَلْحِ XXXIV. 32. Nay, but the beguiling of night and day (M, R). Were it not for the extension, and

would be said (M): [and] مُكَرُّ اللَّيْلِ وَالْفَلْحِ is read (K, B). Extension is allowed in the adv. of the
doubly trans. by the majority, as/i.e. of the trebly trans. by Akh only; and of the non-att., as/i.e. (R).

§ 67. The op. is understood (M, IH, IA), (1) allowably (R, IA), as/i.e. ((I journeyed) on Friday, [i.e. Sert, i.e. (R)], in reply to “When journeyedst thou?”, [the prov.  

أسائر اليوم وقد زال الظهر

What! the rest of the day when noon has passed? (M),] and i.e. (That took place) then: (hear thou) now, (M, R), said to him that has mentioned a matter of bygone time (M): (2) necessarily (R, IA), (a) when expounded (M, IH), with the same detail (R, Jm) as in the case of the direct obj. [62] (M, R, Jm), as/i.e. (I journeyed) to-day, I journeyed on it and Sert, i.e. (Will 'Abd Allah depart) on Friday, will 'Abd Allah depart on it?, i.e. (M); (b) when the adv. occurs as an ep. [498], as/i.e. جاز الذي عندك, or conj., as/i.e. مررت برجل عندك, or d.s., as/i.e. مررت بزيد عندك, or enunc. actually, as/i.e. زيد
and or orig., as I thought Zaid to be with thee, the supplied op. being in other than the
conj. or مستقر, and in the conj. مستقر, because the conj. is only a prop., which the v. with its ag. is, but
the act. part. with its ag. is not (IA).

§ 68. The concomitâte obj. is the (M, IA, Sh) comple-
mentary (Sh) n. (IA, Sh) put into the (IA) acc. after the و
i. q. مَع (M, IA), following the و of accompaniment pre-
ceded by a v. or what contains its sense and letters, as سَرَتِي الأَنَاسِرُ وَالنِّيلِ I journeyed with the Nile and َنَجِي I am journeying with the Nile (Sh). It is put into the acc.
only when the sentence contains (1) a v. [or the like], as ُمَا صَنعت َوَاباكِ What didst thou with thy father?

َوَكُنُوا اَنتمُ وَبَنَيِ ابِيكُمْ مِنَ الكَلِيَّتِينِ مِنَ الطَّالِحَاءِ [And be ye, ye with the sons of your father, in the rela-
tion of the two kidneys to the spleen, i. e. agreeing together
and attached (Jsh)], and فَاجمَعُوا اَمَركُمْ وَشِركَأَكُمْ X. 72.
[Then resolve ye upon your affair with your companions
(K, B)]: (2) what is in the sense thereof, as َمَا لَكْ وَزِيدَا What dost thou with Zaid? and َمَا شَانَكْ وَعَمْرا What art thou concerned in with ʿAmr?, because the sense is
ُحِسَبَكْ وَزِيدَا What dost thou, and َمَا تَلَبِّسُ [69]; and similar are
Then what hast thou to do with loitering round Najd, when Tihāma has become choked with men? and *قد غَصَّتْ تِهَامةُ بِالرِجَالِ*

N. 2. Then what hast thou to do with loitering round Najd, when Tihāma has become choked with men? and Zaid in سَرَتُ وَزِيَدَا shares with the speaker in journeying in one time, i.e. their journeying happened together; whereas in سَرَتُ إِنَا وَزِيَدَ he shares with him in journeying, but the two journeys were not necessarily in one time (R). The following are not cases of concomitate obj., لَا تَنْتَبَأُ البَنَّ (1) [411], because معِ إِيَاتِكَ, though after a i.q. معَ, i.e. معِ إِيَاتِكَ, is not a n. : I sold thee the house with its furniture, وَقَدْ دَخَلْتُمْ بِالكَفْرِ وَأَهِمَّتْ تَوَضَّحْتُمْ بِهِ.

V. 66. They having entered with unbelief, and they having gone out therewith, and جَاء زَيْدٌ مَعِ عُمَرٍ Zaid came with 'Amr; for these ns., though accompanying what precedes them, are not after the مُرْجِعُ عَسَالا وَمَاءٍ (3) : I mixed honey and water,

I gave her for fodder straw, and (gave her for drink)
cold water, so that the tears of her eyes became copiously flowing (J)], and

اذا ما الغانيات بزى يوماً وزيجي الحواجب والعيوناً

[by ArRāʾi, When the women content with their beauty shall go forth one day, and lengthen the eyebrows, and (touch) the eyes (with collyrium) (Jsh)], because the ر is not i.q. مع: in the 1st ex. it couples a single term to a single term, the association being imported from the op. مزيت: and in the last two exs. it couples a prop. to a prop., i.e. وکحلي العيوناً وسقيتها ماّ: and may not couple a single term to a single term, because what is before and what is after it do not share together in the op., since cannot govern water, nor زيجي eyes; nor denote accompaniment, because there is none in علفتها الخ, [since water does not accompany straw in fodder (J)], and because of its immateriality in وزيجي ألل, since it is known to every one that eyes accompany eyebrows: كل رجل رضيعته (4) [29], because, though it is a n. occurring after a ر and مع, the ر is not preceded by a v. or what is in the sense thereof: هذاك لک وأياك (5) and the like, on the ground that اياك is governed in the acc. by the sense of in اشير or in استقر in لک; because ذا, ها, and لک contain the sense, but
not the letters, of the v. (Sh). In I honored thee and, or with, Zaid may be coupled to the direct obj., or be a concomitate obj.; while admits of both [constructions], and of its being coupled to the ag., because separation is realized by means of the obj. [158]: and in A dirham suffices thee with Zaid, or A sufficer of thee, and (it suffices) Zaid, is a dirham, is allowed to be a concomitate obj. [by Z, saying that is a verbal n. i.q. , so that the Šamma is uninflectional, the a direct obj., and an ag. (DM)]; or to be a direct obj. by subaudition of [i.q. , being an act. part. i.q. , so that the Šamma is inflectional, an inch., the in the place of a gen. as post. to it, which is meant to be understood as preceding, the enunc., and the ag. of a prom. relating to it because of its precedence in natural order (DM)], which is correct, because the concomitate obj. is governed only by what is homogeneous with what governs the direct obj., [i.e. the v. and what follows its course (DM)]; and it may be governed in the gen. by coupling, A sufficer of thee and Zaid, as some say, or by subaudition of another , and (a sufficer) of Zaid, as others say, which is right; or in the nom. by
supplying حسب, which is suppressed and replaced by the post. n., and (a sufferer of ) Zaid: and they relate with the three cases

أذا كانت الهيجاء وانشققت العصا

فحسبي والباحي سيف مهني

(ML) When battle betides, and the staff is riven (a met. for discord), a sword forged of the iron of India will suffice thee with Ad Dahāhāk, or a sufferer of thee, and (it will suffice) Ad Dahkāk, will be a sword &c.; or a sufferer of thee and Ad Dahāhāk, or and (a sufferer) of Ad Dahāhāk, will be &c.; or a sufferer of thee and (a sufferer of ) Ad-

Dahāhāk will be &c. (DM). In حسب الله ومبني أتبعك VII. 65. is in [the position of (B)] the acc. [as a concomitatoe obj. (B)], like إذا كانت لله, God sufficeth thee with them that have followed thee of the believers, [i.e. sufficeth thee and sufficeth thy followers (K); or gen. as coupled to the pron., according to the KK (158), A sufferer of thee and them that &c. is God (B); or nom. [as coupled to الله (B)], i.e. God sufficeth thee, and the believers (K, B) suffice [thee] (K). The op. of the concomitatoe obj., [according to most GG (R),] is the [preceding (IA)] v. (R, IA) or the like, as سبب مع الطريق مسرعة, i.e. Journey thou with the road, making haste, Zayd Sā'īr al-ṭārīq, and سيرك al-ṭārīq (IA), or its sense [69] (R); though some
assert that it is the [539], which is incorrect, because every p. peculiar to the n., and not like a part of it, governs only the gen., like the preps. (IA): but the op. reaches it only (Sh) through the medium of [an expressed p., i.e. (Sh)] the (R, Sh) i. q. مُّعَ (R), contrary to the rest of the objs. (Sh). It does not precede the op. [of its companion (R)] by common consent, [as the rest of the objs. precede their op. (R)]; nor its companion, though (R, IA) this is disputed (IA), [for] IJ allows it, relying upon

Thou hast combined with ribaldry defamation and calumny, three vices that thou art not an abstainer from, a poetlic license (R). Coupling of the n. after this, to what is before it is either possible [158] or not; and, if possible, is either with weak authority or not (IA). When the v., [or act. or pass. part., assimilate ep., &c. (Jm),] is lit., then, (a) if coupling be possible, both constructions (IH), coupling and the acc., are allowable (Jm): [but,] if coupling be possible [without weak authority (IA)], it is more proper (IA, Sh) than the acc. (IA), because it is the o. f. (Sh), as سَارَ زِيدٌ وَعَمَّرُكَ كَذَا إِنَا وَزَيْدٌ كَالْخُوَلِي; and, if with weak authority, the acc. is better, as سَرَتُ وَزْيَدًا (IA); (b) if coupling be impossible, the acc. is necessary (III, I.A), as a concomitate obj. or by subaudition of a v.,
as مدَّتهُ الغْل, so that مَّا is governed in the acc. as a concomitate obj. or by subaudition of a v befitting it, i.e. وسَقَتهُ مَّا, and as X. 72., coupling of شركاءُك to أمركُم is not being possible, since جمَّعتُ شركاءُك may not be said, but جمَّعتُ أمركُم and جمَّعتُ شركاءُك, so that is governed in the acc. as a concomitate obj., i.e. with your companions, or by a v. befitting it, i.e. and (assemble) your companions (IA).

§ 69. When the v. is id., [and the expression contains a strong notifier of it; as مَّا لَك, because the prep. is dependent upon the v. or what contains the sense thereof; and مَا شَاتَك, because is i.q. the inf. n. فعلَك and مَا شاتَك, because هَبَك, and حسبَك, and صنعتَك; and كثَّبَك, and قدَّك, because i.q. كثَّبَك and وَبِلَّك لَك, and لَكَ, because كفَّاكَ is i.q. الهلاك perdition; and similarly امْرَا وَنَفَسُهُ and شاتَك والحمج (60), if we make the رِّي, i.e. مع, because the acc. before it is indicative of the supplied v. (R);] (1) if coupling be possible [without difficulty (R)], it is, [as IH says (R),] necessary, as مَا شاهٍ مَّا لَزَيد وعمرٌ [and زيد وعمر], and, as others say, preferable, while the acc. is allowable; but rather, if designation of accompaniment be intended, the acc. is necessary, and otherwise not (R):
(2) if not, the acc. is necessary, as مَّا لَّكُ رَزِيداً and مَا لَّكُ رَزِيداً, [with the pron. in place of the explicit n. in the gen.; but rather, coupling is allowable with weak authority, if designation of _accompaniment_ be not intended (R)].

For the sense is مَّا تَصْنُع (IH) and the like; so that the sense of مَّا تَصْنُع رَزِيداً and مَا تَصْنُع زِيداً, and of مَا يَصْنُع زِيد وعَمْرُو مَا لَزِيد وعَمْرُو (Jm).

§ 70. But, when the expression does not contain a strong notifier of the _op._, as مَا أَنتُ رَزِيداً and مَا أَنتُ رَزِيداً, coupling is better without dispute, from want of the [word] governing the acc., and weakness of its indicator the _interrog._ مَا and كَيْفُ, because they frequently enter the non-verbal [prop.] (R). The acc., however, has been heard after the _interrog._ مَا and كَيْفُ without a _v._, as مَا أَنتُ رَزِيداً _What (will) thou (be) with Zaid?_ and كَيْفُ أَنتُ وقَصْعَةً مِنْ زِيدٍ _How (will) thou (be) with a platter of crumbled bread moistened with broth?_, explained by the G.G. as governed by an understood _v._ derived from كَيْفُ تَكُون وقَصْعَةً مِنْ زِيدٍ and مَا تَكُون زِيداً, i.e. كَيْفُ تَكُون وقَصْعَةً مِنْ زِيدٍ, the _kūn_.

(IA). Says S, "Because καίντ κότον κότον often occur here" (M). And the saying of ArRā'ī: اِزْمَانٌ قَوْمِيَّ وِالجُمُهُورِ كَالْذِيَ مَنْعَ الرِّحَالةَ أَنْ تُمِيلَ مَيِّلاً
In times wherein my people (were), with the multitude, like him that forbade the saddle make of skins to incline to one side with inclining, i.e. 

**إِنَّا وَلَيْتُكَ لْحَافِي**

I (was) with him in a wrapper, i.e. 

**كَنَّا وَلَيْتُكَ لْحَافِ**

are more extraordinary than 

**مَا أَلْخُكَ فِي كِيْفْ أَلْخُ**

and 

**كَيْفْ أَلْخُ**

with the acc., because 

**مَا كَيْفَ أَلْخُ**

and notify the v. through the verbal sense in them together with the frequent occurrence of 

**كَنَّا** after them (R). The concomitate obj. is regular (M, IA), according to some (M), in the case of every n. occurring after a **مَع** and preceded by a v. or the like (IA); but confined to hearsay according to others (M). They do not dispute that the other obj. are regular (Sh).

§ 71. The causative obj. is the incentive to the act, whether its existence precede the existence of the act, as in 

**كَيْفْ آتَتْ [عَيْنِ الحَرْبِ] جَنَّا** I stayed behind [from the war] out of cowardice, or follow it, as in 

**جَنَّتْكَ أَصلِحًا لَتَحَالَكَ** I came to thee to redress thy state (R). It is the reply to “Wherefore?” (M).

§ 72. It is the complementary inf. n. causing an accident that shares with it in time and ag., as 

**يَجْعَلُونَ** اصابعهم في إذانهم من الصرايع حذر الموت

II. 18. They
put their fingers into their ears on account of the thunderclaps from fear of death (Sh). It may be governed in the acc. if there be found in it these three conditions, infinitivity, explanation of causation, and unity with its op. in time and ag. (IA). When [the word indicates causation, but (Sh)] one of the [remaining (Sh)] conditions is wanting, [it is not a causative obj.; and then (Sh)] it must be governed in the gen. by the causative p. (IA, Sh), the ل, فئ, ب (IA): thus infinitivity is wanting in

II. 27. He is the One that hath created for you what is in the earth, all of it and وَأَنَّمَا الْخَلْقُ [22]; unity in time in

فَجَّةَتْ وَقَدْ نَصَتْ لَنَوْمَ تُبَايِهَا
لَيْسَ الْبَيْعُ لِلْبَيْعِ المَتَفَصِّل

by Imra al-Kais, [Then I came, when she had stripped off her garments for sleeping, beside the curtain, save the attire of the wearer of a single garment (EM),] the time of sleeping being posterior to the time of undressing; and unity in ag. in

وَأَنَّى لَنَمَنْ يُذْكَرُ هَٰذَا كَمَا اسْتَبْرَضَ العَصْفُرُ بَلَدَهُ الْقَطْر

[by Abū Ṣakhr al-Hudhalī, And verily I, a liveliness overcomes me because of my remembering thee, like as the sparrow shakes when the rain has wetted him (Jsh)], the ag.
of being, and that of the speaker, because the full phrase is (Sh). And the gen. by means of the p. is not disallowed notwithstanding the fulfilment of the conditions, as This man was content because of abstinence. But some assert that no condition is required for governing it in the acc. except its being an inf. n., and that its unity with its op. in time or ag. is not required.

§ 73. The causative obj. fulfilling the preceding conditions is (1) anarthrous and aprotthetic, in which the acc. is more frequent, as ضربت ابني تاديبا, but the gen. allowable, as ضربت ابني للاديب; (2) synarthrous, in which the gen. is more frequent, but the acc. allowable, as

[by Kurait Ibn Unaif, Then would that I had instead of them a people that, when they rode, would scatter themselves for making the sudden attack from all quarters, riding on horses and riding on camels, i.e. لاجل الاغارة (J)]; (3) pre., in which the acc. and gen. are equally allowable, as II. 18. [72] and

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(IA), by Ḥātim at-Taʿlī, And I forgive the unseemly word of the noble for the sake of preparing him for myself against a time of need, and turn aside from the reviling of the base because of mine own dignity (J). There is no harm in plurality of causative objs.; for the act may be caused by several causes (N).

§ 74. The d. s. resembles the obj., as being a complement, like it, coming after the passage of the prop.; and has a special resemblance to the adv., as being done in (M). It is a complementary qual. (Sh, KN), occurring in reply to “How?” (KN), carried on for explanation of the condition of its subject, or corroboration of its subject or op. or of the purport of the prop. before it. Qual. is a genus including d. s., enunc., and ep.: “complementary” excludes the enunc.: “carried on for explanation of the condition” of what it belongs to excludes (1) the ep. of the complement, as رآيت رجلاً طريلاً, for, though a complementary qual., it is not carried on for explanation of condition, but only for restriction of the qualified, and explanation of condition comes by implication; and (2) some exs. of the sp., as للهُ دُرَّةٌ فُرْسَا [35], for, though a complementary qual., it is not carried on for explanation of condition, but for explanation of the genus of the wondered at, and explanation of condition comes by implication; and “or corroboration &c.” completes the mention of the sorts of d. s. [79] (Sh). In بِكَمْ تُؤْتِيكُ مُصْبَغًا For how much was thy garment bought
dyed? the question is as to the price of the garment when dyed; whereas in For how much was thy garment dyed? the question is as to the cost of dying (D). The d. s. is what the condition of the ag. or obj., lit. or id., [in the state of the act (R), ] is explained by (IH). This includes the d. s. to the concomitane obj., unrestricted obj., and post. n., when the pre. n. is an ag. or obj. either suppressible and replaceable by the post. n., so that the latter is as it were the ag. or obj., or part of the post. n., so that the d. s. to the post. is as it were d. s. to the pre. n. (Jm). It excludes the prop. void of a pron. of a s. s., as [80] and [81] (R). The d. s. is to (1) the ag., [as خُفِّرَ في وجهها خائنة XXVIII. 20. Then he went forth from it fearing (Sh)]: (2) the obj. (R, Sh), as وَأَرَسَلْنَا لِلنَّاسِ رَسُولًا IV. 81. And We have sent thee for mankind an Apostle (Sh): (3) either (R, ML), as وَقَاتِلُوا الْمُشَرِّكِينَ كَانَتُ فِي I, riding, met Zaid, and, if not preceding, is to the obj. (R): (4) both (M, Sh), with union or separation, as مِتَّسَّمَا تَلَقَّى فَرَدٍ ُثَجَّفَ ُرَأْفَ الثَّيْنِ ٌ، وَتَسْتَطَّرَا.
by 'Antara, [Whenever thou meetest me, both being alone, the nether extremities of thy two buttocks will quake, and thou wilt assuredly be scared, orig. (N),] and I met him, he going up country, I going down country (M): when there are two ds. s. to the ag. and obj., (a) if identical, it is better, since shorter, to unite them, as لَقَيَتْ زِيدًا رَأْكِبٍ, though separation is not forbidden, as لَقَيَتْ زِيدًا رَأْكِبَا زِيدًا رَأْكِبَا; (b) if different, then, if there be a context whereby each s. s is known, they may occur anyhow, as لَقَيَتْ هَنَذَا مَصَعَّدًا مَنْحَدْرًا, but, if not, each d. s. should be placed beside its subject, as لَقَيَتْ مَنْحَدْرًا زِيدًا مَصَعَّدًا, though the d. s. of the obj. may, with weak authority, be placed beside it, and the d. s. of the ag. put last, as لَقَيَتْ زِيدًا مَصَعَّدًا مَنْحَدْرًا, when the s. s is Zaid; (c) one may be coupled to the other, as

وَإِنَا سَوْفُ تَدْرُكْنَا المَنَايَة مَقَدْرَةً لَّنَا وَمُقَدْرَيْنَا (R), by 'Amr Ibn Kulthūm, And verily we, the fates will overtake us, they destined to us, and we destined to them (EM): (5) the post. n., provided that the pre. n. be (a) suitable for (IA) op. of the d. s., [like the act. part., inf.
n., and the like, which imply the sense of the v. (IA), in order that their rule that the op. of the d. s. and s. s. should be one may not be infringed (J),] as X. 4. [(41) and

(IA), by Mālik at Tamīmī, My daughter says, Verily thy departing alone to battle one day will be leaving me fatherless (J)]; (b) part of the post. n., as وَّلَدْنَا مَا فِي صُدُورْهُمْ من غُلْ أَخْرَائِنَا XV. 47. And We will draw forth what is in their breasts of rancour, they being brethren [and اَيْحَبَ اَحَدَ كُنَّا اَن يَأْكُل لَكُمْ اَخَيَّة مِيْتا XLIX. 12. Doth any of you wish that he should devour the flesh of his brother dead? (Sh)]; (c) like part of the post. n. in its [suppressibility and (Sh)] replaceability by the post. n. (IA, Sh), as بل مَلَأَ اِبْرَاهِيمَ حَنِيقَا II. 129. Nay rather follow the religion of Abraham orthodox, the مَلَأَ not being part of اِبْرَاهِيم, but like part of it in suppressibility and replaceability by it, since بل اتِبَعَوا اِبْرَاهِيمَ would be correct, like as وَلَدْنَا مَا فِيْهُمْ اَن يَأْكُل اَخَائِنَا and would be (Sh). The pre., when part, or like part, of the post. n., being suppressible, the post. is then as it were a reg. to the op. of the pre. n.; and therefore the d. s. may be to the post. n. in these two cases, because the op.
of the d. s. and op. of its subject are constructively one: accordingly the prop. may be a d. s. to the [suppressed] in

[by Ka'ab,] i.e. since the are a part of the She displays side-teeth of (a set of teeth) possessing lustre, when she smiles, as though it were drenched the first draught with wine, drenched the second draught (therewith), like XLIX. 12. and XV. 47. (BS): but, if the pre. n. be not suitable for op. of the d. s., nor part, nor like part, of the post. n., the d. s. may not occur to it, so that you do not say , contrary to the opinion of F (IA); [thus,] if the be interpreted by the whole of the teeth, as some say, the construction of the d. s. is not allowable, because it would then be like , since the pre. n. is not part, as in the two texts, nor like part, as in II. 129., nor op. of the d. s., as in X. 4. (BS). Several ds. s. may occur to a single s. s. (R. IA), whether they be contradictory, as

I bought the pomegranates, sweet, sour, or not, as, as VII. 17. Go thou forth from it, blamed, banished (II); or to several ss. s., as
My son met his two brothers, he fearing the foe, they twain succouring him; and they won booty (J). The d. s. must be repeated after (1) اما, because اما must be repeated, as ضرب اما قانما واما كاءدا. Strike thou, either standing or sitting; (2) لا, because it is generally repeated, as جاونى زيد لا راكبا ولا مشيا. Zaid came to me, not riding nor walking, rarely single, as جاونى زيد لا راكبا (R).

Some ds.'s. admit of multiplicity or intermixture, as جا: the multiplicity being on the supposition that their op. is جا, and subject زيد; and intermixture on the supposition that the 1st [d. s.] is to زيد, its op. being جا, and the 2nd to the pron. of the 1st, which is the op. The latter [construction] is necessary according to him that disallows multiplicity of the d. s.: whereas دين راكبا ضاحكا is a case of multiplicity, but with difference of subject, intermixture being absurd, [from the impossibility of restricting the 1st d. s. by the 2nd, because of the absurdity of combining them (DM)]; and the 1st must be to the obj., and the 2nd to the ag., to lessen the separation, as in

[I knew Su‘ād, she possessed of inclination, I lovelorn: then I increased in love, but her inclination became oblivion (DM)], not the converse, save because of indication, as in
(ML), by Imra al-Kais, I took her forth, I walking, she dragging behind us on our traces the skirt of a silken wrapper embroidered with the figures of camels' saddles (EM). The d. s. is intended [for its own sake (DM)], mostly; and subsidiary [to something else (DM)], which is the qualified prim. [77], as ُنُتَمَتْ لِهَا بِشَرَا سُوَيَا XIX.

17. And he appeared unto her a man perfect in form, being mentioned only because subsidiary to the mention of سُوَيَا. It is conjoined [with its op. in time (DM)], mostly, as XI. 75. [75]; and presumptive, which is the future, as َتُنَمَتْ هَا خَالِدَيْنْ XXXIX. 73. Wherefore enter ye it, about to abide everlastingly and لَتْدَخِلُونَ الْمَسْجِدِينَ the Haram an ُشَاهِدُ اللَّهُ أَمْنِينِ مُؤَلِّقِينَ رَوْرِسْكِينَ وَمُقْصِرِينَ XLVIII. 27. Assuredly ye shall enter the Sacred Mosque, if God will, believing, about to shave your heads and shorten your hair; and historical, which is the past (ML), as جاءَ بِكَرْ بِكَرًا أمسى Zaid came to-day, having killed Bakr yesterday (DM).

§ 75. Its op. is (1) a v. or its like, [that which governs with the government of the v., and is of its composition, like the act. and pass. parts., assimilate ep., and inf. n. (R)]: (2) the sense of a v. (M, IH) [in] that which the sense of the v. emanates from, but which is not of its
form, like the adv., prep. and gen., premonitory p., dem.,
voc. p., p. of comparison, sense of comparison without a
word indicative of it, rel. n., and verbal n. (R), as
فِيهَا and this عمر منطلقًا and زيد مقيماً and
ما لَك واقفاً (M). Ns. occurring after interrogation are
governed in the acc. as ds. s., as ما شاتك قائماً and
نَا لَهُم ما شاتك قائماً عي التذكرة معرضين.
LXXIV. 50. Then what aileth them
turning away from the admonition? (HM): and ما شاتك
واقفاً is because الشان is in the sense of the inf. n., as
mentioned in the concomitate obj. [69] (R). And لَمْبَدَأ لَل
أيّ كان also govern it, because of the sense of the
v. in them (M): [thus] in Ka‘b’s saying
كان أوب دزاعيها إذا عُوقِت وَقَد تَلَفّ بالقور العسائي.

As though the rapid shifting of her forelegs when she
sweats, the mirage having become enveloped with the little
hills, an inversion, orig. the little hills having become
enveloped with the mirage, the op. of the d. s. is the
sense of in اشيةٌ in كَأٰن, like

كَأٰن قلوب الطير رطباً وبَسَأ
لدى وكرها العنب والحسف البالي

(BS), by Imra alKais, As though the hearts of the birds,
moist and dry, beside her nest were jujubes and rotten dates
(Jsh). The sense of the interrog. and neg. ps. does not
govern the d. s.; nor [that of] ان (R). They
say that the op. of the d. s. must be the op. of its subject:
but it is not necessary according to S, which is attested by

The face of Zaid when smiling pleased me, and his voice when
reading, for the s. s. is a reg. to the pre. n. or to a supplied
prep., while the d. s. is governed by the v.; (2)

[78], for the s. s. is, according to S, the indet., which,
according to him, is governed in the nom. by inchoation,
and is not an ag. as Ailha and the KK say, [because the
adv. is unsupported (BS).] while the d. s. is governed
by the استقرار, that the adv. depends upon; (3)

≈، (XXIII. 54. And verily this is your reli-
gion, one religion, for is a d. s. to the reg. of ان, i.e.
، while the op. of the d. s. is the premonitory p. or
the dem.; (4) [below], for the op. [of the
d. s. (DM)] is the premonitory p. [while the op. of the
s. s. صریح enunc. of د is the inch. (DM)]. You may,
however, say that the s. s. is not طالب, but its pron.
lateral in the adv., because the a. s. is then to the det.:
and in the remainder unity of op. exists constructively;
since the sense is
while in the two cases of post n. the suppressibility of the pre makes the post n. like a reg. to the v. and accordingly the condition of the question is unity of op. really or constructively (II). The 1st [class of op.] governs when preceding and when following; but the 2nd only when preceding (M). The d. s. may precede its op. when it is a plastic v., or [ep. resembling the plastic v., i.e. containing the sense and letters of the v. and receiving feminization, dualization, and pluralization, like the (IA)] act. or pass. part. [or assimilate ep. (IA)]: but not [when the d. s. is a prop. headed by the ۝, from regard to the original usage of the ۝, i.e. coupling; nor (R)] when the op. is (1) [weak, because (R)] an aplastic v., [so that its reg. does not precede it, as in the v. of wonder; (2) an assimilate ep., its reg. not preceding it, because of the weakness of its resemblance to the v., though Z in the M appears to notify that the d. s. may precede it (R)]; (3) an [ep. not resembling the plastic v., like the (IA)] أَنْعَلُ of superiority, [it being weaker in government than the assimilate op. (R), because, not being dualized, pluralized, or feminized, it is aplastic; except when a thing in one state is pronounced superior to itself or something else in another state, for then it governs two ds. s., one preceding and one following it (77), as زيد قائمًا احسن من مدة قاعدًا Zaid standing is handsomer than he is sitting and زيد مفردًا انفع من عمره معاً Zaid singly is more useful than 'Amr assisted, though Sf asserts
that they are *preds.* governed by 

\[
\text{زِيدً إذا كان قَافِمًا}
\]

*Zaid* (when he is) standing is handsomer than he is (when he is) sitting (*IA*); (4) an *inf. n.*, because it is renderable by the conjunct *إِنَّ،* and the *reg.* of the *conj.* does not precede the conjunct; (5) a *conj.* to *الْلَّيْل* or to an infinitival *p.* like *مَا* and *إِنَّ،* because the *d. s.* may not precede these conjuncts, nor precede their *conjs.* while following the conjuncts, since the infinitival *p.* and conjunct *الْلَّيْل* are not separable from their *conjs.*, whereas in the rest of the conjuncts, as *الطَّيِّبُ رَاكِبًا جَاءَ زِيدً* He *that riding came was Zaid,* separation is allowable (*R*]); (6) *id.*, [i. e. containing the sense, but not the letters of the *v.* (*IA*),] though Akh allows the *d. s.* to precede the *adv.* or *prep.* and *gen.* (*R*, *IA*), if the *inch.* precede, but not if it follow, the *d. s.* as *قائمًا زِيدًا في الدَّارِ،* not *قائمًا زِيدًا في الدَّارِ،* and IB declares that, when the *d. s.* also is an *adv.* or *prep.* and *gen.*, it may precede its *op.* an *adv.* or *prep.* and *gen.* (*R*); many say that the dispute is only as to the intervention [of the *d. s.*] between the *postpos. adv.* and the *inch.*, which the majority disallow because of the weakness of the *op.*, and Akh and his followers allow on the authority of AlHasan’s reading *وَالسمواعت مَطْوَيَت بِبيَمِينهِ* XXXIX. 67. *And the heavens folded up*
shall be in His right hand and the reading VI. 140. What is in the bellies of these beasts is exclusively for our males, [i.e. being made fem.] because ما is i. q. the أجنة embryos (K, B)]; but some say that there is no unanimity in the question, because of Akh’s saying that ندارة لك أبى إني ندارة Thine be my father, a ransom!, and IB’s that هنالك هنالك in the الولاية لله الحتى XVIII. 42. There help belongeth to the true God, is a d. s. (BS). The op. of the d. s. in وهذا على XI. 75. And this is mine husband, an old man may be the sense of premonition, [i.e. of the v. إنيه in (DM),] or of demonstration, [i.e. of the v. أشير in the dem. (DM)] : in the 1st case (هَا زائد is allowable, as هَا بينا ذا صريع النصع فاصغ له

وُطع فطاعة مَهِى نصحة رشى

[Mark, manifestly this is pure good counsel; wherefore give ear unto it, and obey; for obedience to one that sends his good counsel to thee is right procedure (Jsh)], but in the 2nd not; while precedence [of the d. s.] before them both is not allowable on either assumption (ML). When the op. is headed by the ل of inception or the ل of the
oath, the d. s. may precede it, as

III. 152. Assuredly unto God shall ye be gathered, but not precede the s. According to the BB (R), the d. s. may precede its subject when governed in the nom. or acc. (R, IA); [thus] in

فسفى ديارك غير مفسدها صرب البربع ودمعة تهوى

(by Tarafa, Wherefore the rain of spring, and still rain pouring, water thine abodes not injuring them! (Jsh)]

is in the acc. as d. s. to the postpos. ag. (BS): but not when governed in the gen. [by prothesis, by common consent, because the d. s. is sequent and subordinate to the s. s., and the post. does not precede the pre. n., so that its sequent also does not; or (R)] by a p., according to [S and (R)] the majority, [for the reason mentioned (R), because precedence of the d. s. before the gen. is as impossible as precedence of the gen. before the prep. (K on XXXIV 27.],] while IK, F, and IB allow it, [citing لما أرسلناك إلاكَّاعة للناس XXXIV. 27. Nor have We sent thee save for mankind wholly, the difference between the prep. and prothesis being perhaps that the prep., making the v. trans., like the Hamza and reduplication, is as it were a complement of the v. and part of its letters, so that is like (R), and IM follows them, because it has been heard (IA),] e. g.

لْنَ كَان بَر أَمَامُ هُمْان صَادِقًا * إِنِّي حُببًا إِنَّهَا لِحُبِبٍ
(R, IA), by Kuthayyir, By God, if the cool of water when thirsty, parched, to me be dear, verily she is dear (J), and

إذا المرأة إبنته العروة ناشتا * فمطالبيها كهلا علية شديه

(R) When the man, manliness eludes him while growing up, the quest of it when middle-aged for him will be too hard (Jsh), and

فان تك أذاد اصبيع ونسوة * فلني تذهبا فرعًا بقتل حبال

(by Tulaiha Ibn Khuwailid alAsadi, And if small numbers of camels have been captured, and women, ye shall not go away with the slaughter of Hibal unavenged (J)].

§ 76. The d. s. ought to be a qual., i.e. what indicates a meaning and its subject, like مضروب حسي قائم; so that its occurrence as an inf. n. is contrary to the o. f., since it contains no indication of the subject of the meaning (IA). The [indet. (IA)] inf. n. occurs as a d. s. [frequently (IA)], though not regularly (M, R, IA), according to S (M, IA) and the majority (IA), as لتلتئه صبرا I slew him bound, لقيته فيجاة I met him unexpectedly, كهلا مشاهنة I spoke to him mouth to mouth, and اميتة ركضا, مصبرًا I came to him running, [i.e. مفاجئًا, مصبرًا, and similarly the rest (M), the inf. n. occurring as an ep. (R),] like as the ep. occurs as an inf. n. [42,333] في فائما, [according to one opinion (79) (B), and
AlFarazdak, Sawest thou me not covenant with my Lord, while verily I was between a door, i.e. the door of the Ka'ba, standing, and a station, i.e. the station of Abraham, with an oath, I would not revile ever a Muslim, nor should there proceed out of my mouth a lie of speech? (SM, Jsh)]; but [regularly (R)], according to Mb (M, R), in the case of all [inf. ns.] that the v. indicates (M), [i.e.] when the inf. n. is a mode of its op., as ُعِلَُّلُكُنَا هُمَا ُسُرَاعًا ُرُجُلًا and ُسُرَاعًا ُرُجُلًا. He came to us walking and hastening, but not بُكَارًا or ُجاَّرَ ضَحَكاً (R). Akh and Mb, however, hold it to be in the acc. as an inf. n., [not as a d. s. (R),] the op. being suppressed (R, IA), ُأَلْعَبَ ُبُعْشَةً Zaid came up suddenly being constructively ُأَلْعَبَ ُبُعْشَةً, so that ُبُعْشَةً is the d. s., not ُبُعْشَةً (IA), as F holds in اَرْسِلَهَا ُعِلَكَمْ [78]: but, if so, it might be made det. (R). The KK likewise hold it to be in the acc. as an inf. n., but the op. to be the v. mentioned, because renderable by a v. of the form of the inf. n., ُأَلْعَبَ the n. being constructively ُأَلْعَبَ (IA). And it may be [in the acc.] by suppression of the pre. n., i.e. ُأَتِيْتَهَا دَا رُكْفً (R).
§ 77. The d. s. is (1) mostly transient (IA, Sh, ML), i.e. not a permanent, inseparable qual., as جاء زيد صاحبًا. Zaid came laughing: (2) permanent (Sh), inseparable (IA, ML), as [لا وهو الذي أنزل لكم الكتاب مفصلا] VI. 114. When He is the One that hath sent down to you the Scripture made distinct (Sh),[خلق الله الزراعة يدها أطول من رجلها] God has created the giraffe, its fore legs longer than its hind legs (IA, Sh), and وجاءت به سبط العظام كانا عمامة بين الرجال لواء (IA) And she brought him forth long in the bones, as though his turban would be among men like a banner in height above their heads (J): (a) necessarily in (a) the prim. not renderable by the deriv., as This is thy property, gold, contrary to [i.e. مقرونة يدًا يدًا] I sold to him, hand (joined) with hand (DM), i.q. (b) the corrob., as XXVII. 10. [79]; (c) the d. s. whose op. indicates novation of its subject, as خلق الإنسان ضعيفًا IV. 32. And man was created weak, خلق الله الزراعة الع [خلق الله الزراعة الع and, says BD, VI. 114.: (b) occasionally in other cases, as III. 16. Stablishing equity (ML). The d. s. is (1) mostly deriv., [i.e. a qual. derived from an inf. n. (iṣh)]: (2) a prim. (R, IA, Sh)
substantive, as IV. 73. [17] (Sh): (a) regularly, (a) when subsidiary [74], i.e. a prim. substantive qualified by an ep. really the d. s., as إننا انزلناَ قرآنا عربياَ XII. 2. Verily We have revealed it an Arabic Kur'ان; (b) when comparison is intended by it, as

فما بالنا أسى إنسُ العربيِّي وما بالنا اليوم شار النيف

Then what was our condition yesterday when lions of the forest? And what is our condition to-day when sheep of the ridge? and

بُدَتُ قمراً وَمَالت خورُطِ بَابنَ وُقَاحت عَيْبرًا ورَنَت غَرْالاً

by AlMutanabbi, [She appeared, resembling a moon in her beauty; and swayed, resembling a branch of bentree in her bending and the beauty of her gait; and exhaled perfume, resembling ambergris in the fragrance of her odour; and gazed, resembling a gazelle in the blackness of the pupil of her eye (W)], explainable by supplying a pre. n., i.e. مثل قمر امثال إنس العربيي and pre. n. مثلاً، or by rendering the acc. by what may be a condition of what. precedes, i.e. منيرة، ضعانا، شجعاً، and the like; (c) when you intend equal apportionment, and assign to each one of divided parts a portion, governing that portion in the acc. as a d. s., and putting after it that part, with the con.

I sold the sheep, a sheep with [78] a dirham. or prep., as بعت البر قفيزي بدرهمًا I sold the sheep, a sheep with [78] a dirham. or prep., as بعت البر قفيزي بدرهمًا
I sold the wheat two measures for a dirham, or something else, as

I placed beside you the dinârs, a dinâr beside each one, each of which ds. s. is [orig.] the 1st term of an inch. prop.; (d) when coming after the mention of the whole, for distribution by means of its part repeated, as بابا بابا

I classified it class by class, or for explanation of order by means of its part coupled to by the ف or ثم, as

They entered, a man then a man and

مَضَوا كِبَكَةٌ ثَمَّ كِبَكَة They passed, a troop afterwards a troop; (e) when an original material, product, or sort, of its subject, as

الفضة خاتما or يعجبني الخطّام نشة or

اللحلى خاتما The signet-ring when silver, or Silver, or Jewelry, when a signet-ring, pleases me; (f) when you pronounce the thing to be superior to itself or something else with respect to two states, as

هَذَا بِسْرَا أطْلِب or من غيرة من رطبا

This when full-grown unripe dates is nicer than it, or anything else, is when fresh ripe dates, or liken a thing to itself or something else with or without the instrument of comparison, as

هَذَا بِسْرَا مِثْلَهُ رطبا and

هَذَا بِسْرَا هَذَا رطبا, the op. of the 1st d. s. also being the

انعُل of superiority [75] and instrument [or sense] of comparison, notwithstanding their weakness in government;
for the أَنْعَلُ of superiority indicates two specified accidents, those of the superior and inferior, by its form, because زَيْدٌ أَحْسِنْ مِنْ عُمُرْ زَيْدٌ كُمْمَرْ means Zaid the superior has goodliness, and 'Anr the inferior has goodliness; while the instrument of comparison indicates two unrestricted accidents by its meaning, because زَيْدٌ يَوْمُ الْجَمِيعَةٍ مَثَلَّ يَوْمُ السَّبْت means There is a state that they two share in, so that they have two similar states, though that state is not declared literally; and therefore زَيْدٌ يَوْمُ الْجَمِيعَةٍ مَثَلَّ يَوْمُ السَّبْت means Zaid's state, and wont, on Friday resemble his state, and wont, on Saturday, the two advs. being governed in the acc. by the meaning of state and wont, since they express every accident, inseparable, like goodliness, or separable, like striking, as the prep. and adv. in كَداَكِ مِنْ أمَّ الْحَوْرَيْرِ قَبْلَها * وَجَارَتَهَا أَمَّ الْرَّابِ بِعَامِلِ [by Imra al-Kais, Thy wont in the love of 'Unaiza is like thy wont in the love of Umm AlHuwarith before her, and of her neighbour Un n ArRabab in mount Ma'sal (EM)] depend upon كَداَكِ as i. q. تَمْتَعُكَ thine enjoyment [of Umm &c.]; which being established, you place the dependent of the accident of the [things] pronounced superior and likened beside them, and the dependent of the accident of the [things] pronounced inferior and likened to beside them, to avert ambiguity and from eagerness for explanation; (g) as MK says, when an inf. n. coming after a substantive whereby consummateness is
meant, as  

Thou art the man in knowledge, i.e. He

is a Zuhair in versifying, Khl's opinion being that it is a d.s.; but Th says it is an inf. n., i.e. and I think it is a sp., because an ag. in sense, i.e.

and for you say He

is a Korah in treasure and a Sibawaih in syntax, and these are not ds.s., nor inf. ns. (b) by hearsay, as shown.

قُلْ لَهَا إِلَى أَرْسِلْهَا الْعَرَّاَكَ, بَعْضُهَا يَدًا بِيَدٍ [78] فِي

The wheat became two measures, the acc. is pred. of [448], not a d.s. (R).

§ 78. According to the majority of GG (IA), the d.s. is [only (IA)] indet. (M, IH, IA, Sh), because the indet. is original, and the object, i.e. restriction of the accident relating to its subject, is realized by it, determination being red. to the object (Jm); and whatever occurs det. in letter is indet. in sense (IA). It sometimes occurs literally made det. by (1) [below],

أَدْخِلُوا الْأَوَّلَ فَالْأَوَّلَ

[by Labid, And he, the wild he-ass, let them, the she-asses, loose to drink, jostling one another; and repelled them not,
nor feared the discomfort of the mingling together (J)], and جَاءوْا الْجَمْهُورُ الغَفِيرِ, i.e. جَمِيعًا, أَللّ, جَمِيعًا being in all such cases red.; (2) prothesis, as منْفَرَدًا, i.e. منْفَرَدًا, and جَمِيعًا, i.e. جَمِيعًا; (3) the quality of proper name, as جَاءَتِ النَّخْلَةُ بِكُلِّ بُدْنٍ The horses came dispersed, i.e. بِكُلِّ بَدْنٍ, مَبْتَبِدَةً being orig. a proper name for the genus of dispersedness like فَجَارْتُ for wickedness [8] (Sh). The d.s. apparently made det. is (1) an inf. n., made det. by أَرْسَلَهَا أَلْلُ, as أَرْسَلَهَا أَلْلُ; or by prothesis, as جَاءَ وَرَاحَكَ and جَاءَ وَعَرَضَكَ, and جَاءَ وَنَحْنُ عَلَى بَدْنَهَا جَهَدًا جَهَدًا. S says they are dets. put in the place of indets., i.e. استَنْفَرَوْا, منْفَرَدًا, مَتَّعَرَكَةً strenuously, منْفَرَدًا, singly, and جَاءَوْا عَرَضَكَ and جَاءَوْا عَرَضَكَ revert, though عَرَضَكَ may be an unrestricted obj. to revert; i.e. He returned to his beginning with his known revert; but F says they are unrestricted objs. to the supplied d.s., i.e. منْفَرَدًا جَهَدًا, مَتَّعَرَكَةً أيضًا, جَهَدًا جَهَدًا, منْفَرَدًا جَهَدًا, and جَاءَوْا عَرَضَكَ, i.e. مَتَّعَرَكَةً, منْفَرَدًا جَهَدًا, جَهَدًا جَهَدًا, جَهَدًا جَهَدًا revert, and جَاءَوْا عَرَضَكَ. (b) in the inf. n. is i.q. the act. part., i.e. their breaker with their broken, because with crowding and congregating are breaker and broken: قُضِيمُ their is orig. an
inch., and its enunc., like "كلمة نُّروى إلى في"; then the sense of prop. and sentence becomes obliterated from and when the sense of the single term is understood from them, because their meaning is كاذبة and مشافها; so that, since the prop. stands in the place of the single term, and discharges its function, what is susceptible of inflection, i.e. the 1st term, is infl. like the single term that it stands in the place of, as in [42]: (c) similar are (a) يِدًا يِد, i.e. ذو يِد بنى يِد, by suppression of the pre. n., i.e. cash with [77] cash; (b) بعت الإشآر شاة بدرهم I sold the sheep, a sheep for a dirham i.e. بعت الإشآر شاة ودرهمما (c); كل شاة, i.e. كل شاة بدرهم [77], the being i.q. مع, as in [29], i.e. كل شاة ودرهم مقرننا, both terms being here put into the acc., because susceptible of inflection: (2) not an inf. n., made det. by ال, as مركز يهم الجماهير, i.e. the numerous (multitude), covering (by reason of their number the face of the earth), and دخراً جانين الرجال, i.e. متربيني الأول على الأول and by prothesis, as آل أول, these 8 ns., when pre. to the pron. of what precedes, being governed in the acc., according to the people of AlHijâz, as ds. s., because occurring in
the place of the *indet.*, i.e. مجملين في المجي, while the Banû Tamîm put them in apposition as *corrobs.* كلمتهن [77,114] (R). The Bdd and Y assert that the d. s. may be made *det.* unrestrictedly without paraphrase; while the KK say that, if the d. s. imply the sense of condition, it may be made *det.*, but, if not, *not*, as زيد إذا زيد الراكب أحسى منهِ المشى, i.e. زيد الراكب أحسى منهِ المشى, but not since زيد لا زيد الراكب أحسى منهِ المشى is not right (IA). The s. s. is (1) [mostly (IH)] *det.* (M, IH, IA, Sh), because predicated of in sense (Jm): (2) *indet.*, [(a) mostly only (IA, Sh)] when (a) particular (R, IA, Sh) by means of qualification (R, IA), as *فَيْنِهَا يَفْرِقُ كُلُّ أَمَرٍ حَكِيمٍ أَمَرًا مِّنِّي عَنْدِنَا* XLIV. 3. 4. *In it is every wise matter distinguished, being a matter from Us* (IA, Sh), *وَلَا جَآءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُسْتَجِبٌ* II. 83. *And when there came unto them a Scripture from God verifying as read with the acc., which Z makes a d. s. to* كِتَابُ because qualified by the *adv.* (Sh), and
(IA) Thou savedst, O my Lord, Noah from drowning in the deluge, and answeredst him his prayer against his people, Kur. LXXI. 27., in an ark cleaving the water with a sound in the deep, when laden; and he lived, summoning his people to believe by means of signs manifested, among his people, a thousand years save fifty (J), or prothesis (R, IA), as

فِي أَرْبَعَةٍ أَيَامٍ سَوَاءً لِلسَّائِلِينَ XLI. 9. In four days complete for the askers (IA); (b) general (Sh), preceded by a neg. (R, IA), as

ما حَمَّ مِن مَوْرِيَ حَمَيْنَ وَأَدْبَا وَلَا تَرَى مِنِّي أُحْدَبٌ بَاتِيَا

[Not any stronghold has been appointed, preserving from death; nor shalt thou see any one remaining on the face of the earth (J) [وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَا كَتَابٌ مَعْلُومٍ, XV. 4. Nor have We destroyed any city but it had a known record, لَهَا كَتَابٌ being a prop. in the position of a d. s. to (IA), [and] as [وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا منذرٍ XXVI. 208. Nor have We destroyed any city but it had preachers (Sh), or the like, as قَلَّة جَانِبِي رَجُلٍ وَأَكْبَا (R), or an interrog., [as

يَا صَالِحٌ هَلْ حَمَّ عِيشٌ بَاتِيَا فَتَرَى لِنَفْسِكَ الذِّكْرِ فِي إِبَاعَدَهَا الْأَمْلَا

(IA) O companion, has any life been appointed lasting, that thou shouldst see excuse for thy soul in its making hope far-reaching? (J, Jsh),] or prohib. (R, IA), as

38
by Қaṭәrī Ibn AlFujā'ā (IA)  alKhāriji, Let not any one incline to drawing back on the day of battle, terrified at death (J); (c) shared with in the d. s. by a det., as چاَر چئ ُِة (R); (d) preceded by the d. s. (R, IA, Sh), because there is then no fear of the d. s.'s being confounded with the qual. (R), as

[And in the body of me conspicuous—if thou knewest it, thou wouldst pity me—is haggardness; and if thou ask the eye to bear witness of that, it will bear witness thereof (J)] and

(IA) Nor has any upbraider of mine upbraided my soul like itself; nor stayed my poverty like what my hand has possessed (J), [and] as

[75] (Sh), by Kuthayyir, Mayya's is, desolate, a ruin. gleaming as though it were gold-bedizened coverings for scabbards (SM, Jsh); the citation, however, of َلْاَلْعُغْثَة َُّاَلْعُغْثَة as evidence of the d. s.'s being made to precede its indet
subject is not correct, according to him that requires unity of \textit{op.} in the \textit{d. s.} and its subject, save according to Akh's doctrine that \textit{في الدار زيد} may be in the \textit{nom.} as an \textit{ag.} [498], while according to S the \textit{pron.} in \textit{لمية} must be the \textit{s. s.}; whereas he that allows difference of \textit{op.} allows \textit{لمية} to be \textit{op.} of the \textit{d. s.}, and \textit{طلل} to be \textit{s. s.} though governed in the \textit{nom.} by inchoation (R): in these positions and the like occurrence of the \textit{d. s.} to the \textit{indet.} is regular, as inchoation with the \textit{indet.} in their counterparts [25] is regular (Sh): (b) seldom (IA, Sh) pure (Sh), without one of the permissives mentioned (IA), as in tradition 

\begin{quote}
صلِّ رسول الله صلى الله عليه وسلم جالسا وصلِّ زراءة رجَال قِبَامًا The Apostle of God (God bless and save him!) prayed sitting, and certain men prayed behind him standing (IA, Sh) and
\end{quote}


فيها اثنتان واربعون حَلْوَة، سُودًا كَعْظَمْيَة إلخَرَاب الأضعه by 'Antara al'Absî, Among them are two and forty milch camels, black like the short wing-feather of the sable raven, 

\begin{quote}
سُودًا being a \textit{d. s.} to the \textit{num.}, or, with syllepsis, a \textit{d. s.} or \textit{ep.} to حُلَوَة, because i. q. خَلَعَب, and the 1st construction being best (Sh).
\end{quote}

\$\text{79.}$ The \textit{d. s.} is [(1) mostly (ML) \textit{non-corrob.} (IA), 
\textit{expl.} (Sh, ML) of condition, which is that whose sense is not imported without the mention of it, as XXVIII. 20. (74) (Sh): (2) \textit{corrob.} (IA, ML), which is that whose sense
is imported without it (ML);] (a) corrob. of its op. (IA, Sh, ML), which is that whose sense is imported from the mere letter of its op. (Sh), i.e. every qual. indicating the sense of its op. and, more often, differing from it in letter (IA), as

And do not mischief in the earth, working corruption (IA, Sh),

Then ye turned your backs retreating (IA),

And Paradise shall be brought near to the pious, not distant, [being masc. because on the measure of an inf. n., or by suppression of the qualified, i.e. Şi-ha-Ghrib B, or because

is i. q. FcnbCm xbika [the bastani (B),] XXVII. 19. Then he smiled, laughing, XXVII. 10. He turned his back, retreating (Sh), or, less often, agreeing with it in letter, as IV. 81. [74] and

And He hath subjected unto you the night and the day and the sun and the moon and the stars, subjected by His command (IA); apparently [therefore] the corrob. comes after the verbal [prop.] also, as II. 57., IX. 25., 76, [76], and XVI. 12., but it is better to hazard that these acc. eps. all stand in the place of the inf. n. [42], as is S's opinion

What! sittest thou when
the riders have journeyed? (R): (b) corrob. of its subject, as لَأَنَّمِ نَـيْ نَأْرَضُ الْأَرْضِ كَلِمَهُ جَمِيعًا X. 99. They which are in the earth, all of them, all together, would believe [and طَفَّرَ كَأَنَّ الْمَهْدِيَّةَ جَآءَ النَّاسَ قَاطِبَةً (Sh)], which division is neglected by [all (Sh)] the GG, IM [and his son (ML)] inadvertently giving the text as an ex. of the d. s. corrob. of its op. (Sh, ML); (c) corrob. of the purport of the prop. (IA, Sh, ML), which is the one coming after a prop. constructed of two prim. det. substantives, being indicative of a permanent quality imported from that prop. (Sh), as

اَنَا ابِن دَارِ مَنْ دَارَ فَتَأْثِرَ بِهَا نَسْبَى * وَهْلُ بِدَارَةٍ يَا لِلنَّاسِ مِنْ عَارٍ (IA, Sh), by Sālim Ibn Dāra alYarbū, I am the son of Dāra, known by reason of her my lineage; and is there in Dāra (Oh! the people!) any shame? (J, Jsh). Dubious is the saying on جاء زيد والشمس طَالِعَةَ [80] Zaid came when the sun was rising that the nominal prop. is a d. s., though not analyzable to a single term, nor expl. of a condition of an ag. or obj., nor corrob.: but IJ says it is renderable by طَالِعَةَ الْشَّمْسِ عَنْ مُجِيبِهِ, meaning that it is like the connected d. s., as I passed مرَتُ بِالدَّارِ قَآئِمَ سَكَانَهَا XXXI. 26. While the ocean, seven oceans were supplying it with ink after it "It is like [81] and similar ds. s. whose
predicament is that of *adv.*" (ML), so that he renders the nominal *prop.* by an *adv.*, i.e. مَثَلََّتُ لِلطَّلْعِيَةِ الشَّمِيسِيِّ, i.e. مُتَابَارِنَا لِلطَّلْعِيَةِ (DM). The *corrob.* is not a restriction of its *op.* like the transient. After the nominal [*prop.*] it occurs for confirmation and corroboration of the purport of the enunciation, or for adduction of an argument in support of it, the purport being (1) glorying, as أنا ابن الزَّكَّارِيَّةَ, (2) magnifying another, as الدَّارُةُ مَشَهْوُرَةُ آخَرًا فِي أَحْيَانِهِ, (3) belittling oneself, as أنا عبد الله إِكَالًا كَمَا يَاكِلُ العَبِيدُ I am the servant of God, eating as the servants eat; (4) belittling another, as هو المَسَكِينُ مِرحومًا He is the needy, pitiable; (5) terrifying, as

إِنَّا الْحَاجِجُ سَفَاقُ الْدِّمَاءِ I am Al-Hajjāj, the mighty shedder of blood; (6) something else, as زيد أبِكَ عَطُوْنَا Zaid is thy father, affectionate, هذِهُ نَاقَةُ اللَّهِ لَكُمْ إِيَّاهَا VII. 71. This is the she-camel of God for you, a sign, and هو الحق مصدرًا II. 85. When it is the truth, verifying: مَرْحُومًا, إِكَالًا, مُصْدِّقًا, and being for adduction of an argument in support of the purport of the enunciation; سَفَاقُ الدِّمَاءِ, إِكَالًا, مشْهُورًا إِيَّاهَا نَسْبِي and for confirmation and corroboration of the purport
of the prop.; and for both: and all named corrob. d. s. (though what is for adducement of an argument in support of the purport of the enunciation is not corrob., since its being truth does not contain the sense of verifying, so that it should be corroborated by مصدقاً), because the purport of the d. s., being mostly inseparable from the purport of the prop. (for verifying is inseparable from the trueness of the Kur'ān, and likewise pitiableness in most cases from neediness), becomes as though it were it (R). It would be absurd to say زيد إبوب منطلقًا or أخرًا, except when you meant adoption or friendship (M). S says (R) the op. is [ اثبته or أثبته (M)] understood (M, R) after the prop., i.e. زيد إبوب اثبته عطوفًا (I am sure of him) and اثبته عطوفًا (I know him certainly); which requires consideration, since there is no meaning to I was certain of the father, and knew him, in the state of his being affectionate, while, if he mean that the sense is I know him to be affectionate, it is a 2nd obj., not a d. s. In my opinion the op. is rather the sense of the prop., as in the inf. n. corrob. of itself or something else, as though he said تعططف عليه إبوب عطوفًا and حق ذلك مصدقاً يرحم مرحمًا; because, even if the two terms of a prop. be purely prim., a verbal sense undoubtedly accrues from the attribution of one to the other. Accordingly the corrob. [d. s.] does not precede
the two terms of the prop., nor one of them, because of their weakness in government, from the obscurity of the verbal sense in the prop. (R).

§ 80. The d. s., enunc., and ep. are orig. single terms: but the prop. occurs in the place of the d. s., as in that of the enunc. and ep. (IA). The prop. d. s. must be enunciatory, instances transmitted to the contrary being paraphrased [34]: and mistaken are the sayings (a) that in

And look at the bones, how We quicken them the interrog. prop. is a d. s. to the obj. of the prop. being a subst. for (B), whereas киф alone is a d. s. to the obj. of the prop. (B); (b) that in the interrog. prop. is a d. s., whereas it is a subst. for the acc.; (c) that in

أَطْلِبْ وَلَا تَضَجِّرْ مِنْ مَتَّبِعٍ فَحَةَ الطَّالِبِ أَنْ يَضَجِّرَ

Seek thou, while not disheartened at seeking; for the bane of the seeker is that he should be disheartened the prop. after the is a d. s. and prohib., whereas the is synd. (ML) and neg. (DM). It must contain a cop. [to the s. s. (DM)], a pron., [as تَرَى الَّذِينَ كَذَبُوا عَلَى الْهَيْئَةِ مُسْتَنَدٌ XXXIX. 61. Thou shalt see them that have lied against God, their faces black (ML)]; or [named the of the d. s. and the of inception, the sign of which is its replaceability by (IA), as إنْ إِلَّآ اكْلَأِ النَّذَبَ وَنَسَقِّرٌ
XII. 14. Surely, if the wolf devour him, when we are a band of men and (79) (ML),] or pron. and (IA, ML) together (IA), as لا تقربوا الصلة وانتم سكارى IV. 46. Draw not near to prayer when ye are drunken: but is sometimes literally void of both, the pron. being then supplied, as قُفِّيْزَ مَنْهُ , مَرَت بِالْبَلْدُ قُفِّيْزَ بِذَرَّهُ (DM)]; or the و, as

نصف النهار الماء عامرة ورقيقه بالغيب لا يدرى (ML), by AlMusayyab Ibn Mālik ad-Duḥailī or AlMusayyab Ibn 'Alas, The day reached the middle, (while) the water was covering him and his companion knew not the invisible (Jsh). It is nominal or verbal (M, IA), the v. being an aor. or pret.; and each is aff. or neg. (IA). Among the 6 ps. [516] there is none that with its reg. is a d. s. except وان فَرَّتُ مَنَتْ بِالْحَقِّ, كان اٍّ كَما اخْرَجَكُ رَبُّ مِن بَيْتٍ بِالْحَقِّ, كَانَ اٍّ وان فَرَّتُ مَنَتْ بِالْحَقِّ, كَانَ اٍّ VIII. 5. Like as thy Lord brought thee forth from thy house with right, when verily a party of the believers were loth and نبذوا ورّاء ظِهْرِهِم كَانُوا لا يَعْلَمُونَ [a medley of II. 95. and III. 184.] They cast it behind their backs as though they knew not: because لا is renderable by a det. inf. n., whereas the d. s. is indet.; and لَعَلْ are requisitive, whereas the prop. d. s. is enunciatory; and لَكِن requires a sentence before
it, so that its prop. does not occur as an ep., conj., enunc., or d. s. (BS). The nominal, [aff. or neg. (IA),] is connected by the , and pron., or by the , [alone (IA), with nearly equal frequency, though the combination is better (R)]; or by the pron. (IH, IA) alone (IA), with weak authority (IH). [Thus LIV. 7. [83] Their eyes cast down shall they come forth is read; [the place of (K)] the prop. being [the acc. as (K)] a d. s. (K, B), like

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Verily he the bounty of whose munificence I was wont to hope for, I found him, his two attendants liberality and generosity (K). If the inch. be the pron. of the s. s., [as in IV. 46.,] the , also is necessary: if not, then the pron., if in what the prop. is headed by, whether inch., [as in XXXIX. 61.,] or enunc., [as in نفيتة عليّة العّم below,] is not of weak authority when denuded of the , the cop. being in the beginning of the prop., but is rarer than the , and pron. combined or the , alone; but, if in the end of the prop., as in نصف النهار النّم He reached the middle of the day &c., is doubtless of weak authority and rare. Z, however, says, “As for لقيتة عليه جبة رشي, its sense is مستقرة علیة [24],” meaning that it is not a prop., but
constructively a single term, and therefore void of the 이나 which, if meaning that it must be so, requires consideration, because of

[by Inra alKais, And he made us to overtake the leaders of the wild animals, while near him were their laggards in a herd not scattered (EM)], whereas, if it were a single term, the 이나 would not be allowable, and also of لقينة واني، whereas, if it were not a prop., اني would not be prefixed to it; but, if meaning that it may be, is admitted. The prop. headed by لينس، though verbal, is like the nominal in that the 이나 and pron. combined and the 이나 alone are more frequent than the pron. alone; because لينس، denoting mere negation, and not indicating time, is like a neg. p. prefixed to the nominal (R). The [prop. headed by an (IA)] aff aor. is [not conjoined with the 이나, but (IA)] connected by the pron. alone, [because the aor. is on the measure and in the sense of the act. part. (R)]; any apparent instance of the 이나 being explained by subaudition of an inch. after it, to which the aor. is enunc., as

لمحا خشيئت أطائيرهم نجوت وأرهنهم مالكا

i.e. وانا ارهنهم (IA), by 'Abd Allāh Ibn Hammām asSallīlī, And when I dreaded their talons, i.e. weapons, I escaped while I left Malik with them as a pledge (Jsh).
The aor. occurring as a d. s. must be devoid of the p. of futurity, like the س (R)]. Everything else, [i.e. the neg. aor. and aff. or neg. pret. (R, IA),] is connected by the و and pron. or the ا or pron. alone (IH, IA). The aor., when made neg., (R, IA, BS) (1) by لا is, [as IM elsewhere mentions (IA), mostly (R)] denuded of the و, like the aff. (R, IA) aor., apparent instances of the و being explained by subaudition of an incha., like Ibn Dhakwān’s reading فاستقيموا لا تتباعد. X. 89. Be ye therefore upright, while ye follow not, i.e. وانتما لا (IA); (2) by ما, must be denuded of the و (R, BS). like the aff. aor., as

(3) by لم, must have the و, with the pron. or not (R). According to [Fr and (R)] the BB except Akh (R, ML), the [aff. (III)] pret. must have لْه, [to approximate the past to the present (B on V. 66.),] expressed, وما لنا إلا نقاتل في سبيل الله و قد أخرجنا من ديارنا و أباننا II. 247. And what aileth us that we should not do battle in the cause of God when we have been driven forth from our homes and our children? (ML)]; or supplied (M,
Or have come unto you, their bosoms straitened (ML): while Akh and the KK [except Fr (R)] hold that to be unnecessary (R, ML), because it often occurs as a d. s. without قَدَّ (ML), as كَمَا أَنْفَضَتْ الْعَلْخَ [72] and IV. 92. (R). The and قَدَّ are (1) necessary, if the pret. be aff., and there be no pron. with it (R, BS), as

I will assuredly beat him, go he or stay; (b) after الاّ, as [1]. The is (1) necessary, but قَدَّ disallowed, when the v. is neg., and there is no pron., as جَاءَ زِيدٌ وَما طَلَّعَتْ الشَّمْسُ (2) allowable, but disallowed, when the v. is (a) neg., and the pron. present, as وَلاَ تَعْمَّوا لَيْسَ (b); جَاءَ زِيدٌ وَما نَرَى كَيفَ جَا. 

Nor have recourse to the bad thereof when about to expend, while ye are not acceptors of it and

إِذَا جَزَى فِي كَثِيرِهِ الرَّسَالَةَ جُوُّ الْقَلْبِ لَيْسَ فِيهِ مَا،
When the rope runs in his hand, the well flows, no water being in it. In other cases you may (1) put both, as وَقَدْ فَصَلَ لَكُمْ VI. 119. When He hath distinguished for you: (2) omit both, as IV. 92.

This is our money returned unto us, ولا على الذين إذا ما أتوك لتحملهم قلب لا أجد ما احملكم عليه تولوا IX. 93. Nor upon them that, when they came unto thee that thou mightest mount them, thou saying, I find not whereon I shall mount you, turned back, [قلت being a d. s. to the ك in اتوك (K, B), i.e. قالتa (K).] and [449]: (3) restrict yourself to (a) the و, as انورمن لك واتبعك الزيارون XXVI. 111. Shall we believe on thee when the basest have followed thee? and كيف تكفرون بالله وكتم أمراتنا فاحياكم II. 26. How shall ye disbelieve in God when ye were lifeless and He made you alive?; (b) ٥٥ُ, as وقفت بربيع الدير قد غير البلى ... معارفها و الساريات الهواطل [by AnNabigha adhDhubyānī,] I stood in the dwelling of the mansion, when wear and the pouring clouds that rain at night had altered its features: nor is it necessary in (2) and (3. a) that ٥٥ُ should be understood, contrary to the opinion of Mb, F, Fr, and most of the moderns (BS).
§ 81. This prop. may be made void of the rel. to the s. s., because treated like the adv., on account of the resemblance between the d. s. and adv. as

وَقَدْ عَطَّلَى وَالْتِيْرُ فِي وَكَانَتَهَا بَينَ جَرْحِ الْأَرْبَى هِيِّنَكَلَ (M), by Imra al-Kais, And sometimes I sally forth in the early morning, when the birds are in their nests, with a horse having short and little hair, like the shackle of the wild animals, long and large in the body (EM).

§ 81. A. Some ns. are inseparably d. s., as كَافَةٌ وَطَبْتَةٌ, which are not pre. (R). Z's allowing [one of] the two constructions, [that كَافَةٌ should be a d. s. وَالْسَلَمَ (K),] in إِنْخَلَأ فِي الْسَلَمِ كَافَةٌ II. 204. Enter into submission wholly is a mistake, because كَافَةٌ is peculiar to rational beings: his mistake in XXXIV. 27. [75], when he construes كَافَةٌ to be ep. to a suppressed inf. n., i.e. إِرَاسِلَةٌ كَافَةٌ, is worse, because in addition to employing it for what is not rational he excludes it from the quality of d. s. inseparable from it: and his mistake in the preface of the M, when he says مَحِيبِتُ بِكَافَةِ الْإِبْوَابِ Comprehending the whole of the categories, is worse and worse, because he excludes it from the acc. altogether (ML).

§ 82. Suppression of the op. [of the d. s. (IA)] is (1) allowable, [because of a context, circumstantial (Jm), as
in رَأَشَدًا مهدياً said to the traveller (IH), i.e. رَأَشَدًا (Journey thou,) following the right way, directed aright; or oral (Jm), as in اَيْحَبَ السَّمَّاَنِ أَن لَّيْ نَجَّمَعَ عُطَااءَ بلَّيْ نَجَّمَعَهَا تَادَرْيَنٌ LXXV. 3. 4. Doth man think that (the case will be this,) We shall not collect his bones? Yea, (We will collect them,) being able, i.e. (IA, Jm): (1) necessary, when the d. s. is [(a) a subst. for an enunc., as in ضَرَبَ زَيدًا قَاتَماً (29) (R, IA); (b) expl. of increase little by little, when conjoined with the ف or أَمْ, as in مَنْهَبُ السَّمَّاَنِ صَعَدَا, أَمْ زَائِداً بعثت بريهم فصاعدًا or زُائِداً, I sold it for a dirham and upwards or then more, said of a thing having parts, whereof some were sold for a dirham and the remainder for more (R); (or decrease,) as in تُصَلَّت بِذُنُبَ نَسَائِئَ I gave alms of a دِينَارٍ and downwards, i.e. فَذُهِبَ المُصَلَّت بِإِنْسَائَ (IA): (c) according to Sf and Z, a prim. substantive implying rebuke for improper change in state, with or without the interrog. Hamza, as in

أَيْنَ السَّلَمُ أَعْيَاَرَ جَفَاءَ وَغَلَطَةَ وَفِي الحَربِ إِشْبَاطُ النَّسَائِ الْمَزَوَّارِ

What! in peace (do ye change into) wild asses in rudeness and coarseness, and in war (into) the likes of menstruating
women, i.e. نساء and Archer, and
مثليا قد علم الله مرة وقبسيا أخرى (Thou turnest) Tamīmī,
God knows, at one time, and Kāīṣ at another; but according
to S these substantives are in the acc. as inf. ns.,
which is the truth, because, says IH, the meaning is not
Thou turnest in the state of thy being Tamīmī, but Thou turnest with this particular turning: (d) according to Sf,
an ep. implying rebuke for what is improper in state, as
لاقثبا الله (42) and أقاوما الله (79), i.e. أقائكم أله,
so that it is a corrob. d. s.; but according to S, Mb, and Z,
the ep. stands in the place of the inf. n., i.e. أقائكم أله,
the cause of the necessity for suppressing the op. in all
these ds. s. being frequency of usage (R):] (e) corrob.
(IH, IA) of the purport of the prop. (IA). Suppression
of the d. s. (R, ML) is allowable with context (R), [aud]
occurs most often when it is a saying that the said sup-
plies the place of, as
وقد خذوا عليهم من كل باب سلام عليكم XIII. 23. 24., i.e. And the angels
shall come in unto them from every door, (saying), Peace
be upon you! (ML): but is not allowable when it is a
subst. for something else, as in ملبي زيدا قائمًا, nor when
the meaning rests upon the mention of it, as in
لا تأتيني إلا راكبًا. Suppression of the s. s. is allowable with indi-
cation, as in He (that) I beat stripped was Zaid, i.e. ضربتة (R).

§ 83. Specification, explanation, or exposition, is the removal of vagueness in a prop., as

[ by AlA'sha (R),] My daughter says, when the departure has proved to be real, Thou hast done egregiously as a master, and done egregiously as a neighbour!, XIX. 3., and LIV. 12. [85], or single [n.], as رطل زيتا A pound [85], or pint, of olive-oil, منواع سمنا Two mand of clarified butter, عشروني درهم Two thousand dirhams, and عشرون درهم مثلها زبدا Upon the dried date the like of it in fresh butter, by the designation of one of its possible senses. The resemblance of the sp. to the obj. is that its situation in these exs. is like that of the obj. [84] in ضرب زيد عمرا, and in ضارب زيدا, ضارب زيدا, ضارب زيدا, ضارب زيدا, ضارب زيدا, ضارب زيدا, ضارب زيدا (M). The sp. is what removes the inherent vagueness from a concrete substantive, mentioned, [as طلب زائد نفسه (Jm)]; or supplied, [as طلب زائد نفسه (Jm)] Zaid was glad in soul, for it is equivalent to طاب شئ منسوب اليا زيد (A thing relating to) Zaid was glad, and نفسه اليا زيد removes the vagueness from that, شئ supplied in it (Jm).
The 1st is from a single [n.]: and the 2nd from a relation in a prop. or what resembles it, [act. or pass. part., الفعل of superiority, or assimilate ep. (R, Jm), each with its nom. (R), or inf. n., and similarly all that contains the sense of the v. (R, Jm),] as زيد طيب, طاب زيد نفساً ابناً داراً and and علمٌ ابناً داراً and و داراً Zaid is nice as, or as to, father, and as to paternity, and house and knowledge, حسبك زيد رجلاً A sufficer of thee is Zaid as a man, وليم زيد رجلاً Woe to Zaid as a man!, and يأ زيد قارساً O (marvel ye) at Zaid as a horseman! (R); or in a pre- fixing, as علمًا داراً and and ابنة ابناً داراً and يعزمى طيبة ابناً His niceness as, &c., pleases me and لله درة قارساً [85] (IH). “From” imports that what is after it is a source and cause of what is before it: so that the sp. proceeds from the single [n.], i.e. the single [n.] because of its vagueness is a cause of it; or from a relation in a prop. or the like, i.e. the relation is a cause of it, because you apparently declare [the accident] to relate to one thing, while the [thing] really related to is another: and similarly “what it is put into the acc. from” [85] means the n. that its being put into the acc. proceeds from, like زيد in طاب الامنشأ, because, if you did not attribute طاب الامنشأ to it, نفساً would be in the nom., being orig. an ag., i.e. طاب الامنشأ نفساً, so that زيد is a cause of نفساً's being put into
the acc.; and "it is put into the acc. from the completeness of the n." [86] and "of the sentence" mean that their completeness is a cause of the sp.'s being put into the acc., by assimilation to the obj., which comes after the completion of the sentence by means of the ag. Or in these positions may mean after; but the first is better (R). The sp., exponent, or expl., is an indet. complementary n. that removes the vagueness of a simple substantive or the indiscriminateness of a relation (Sh). The d. s. and sp. agree in being ns., indet., complementary, governed in the acc., removing vagueness (ML). They differ in that [(1) the d. s. is only a qual., either actually or potentially; but the sp. a prim. substantive often, as رَطَلَ زُيَتا, a deriv. ep. seldom, as للهُ نُخْ (Sh): (2) the d. s. is a prop., adv., or prep. and gen.; but the sp. only a n.: (3) the sense of the sentence sometimes rests upon the d. s., as لا تَدْخِلُ الْأَرْضَ مَرَحا XVII. 39. And walk thou not in the earth haughtily, IV. 46. (80), and

اما البيت م يعيش كليًا * كأسًا بالله تليل الإرجاء

(ML), by 'Adī alGhassānī, The dead is only he that lives broken with grief, evil in his plight, little of hope (Jsh); contrary to the sp. (ML):] (4) the d. s. is expl. of conditions; but the sp. [now (Sh)] of substances (Sh, ML), now of direction of relation (Sh): (5) the d. s. is multiple, as

على إذا ما زرت ليلًا بهفة * زيارة بيت لله رجالا حانيا.
[by the Majnun of Laila, Incumbent upon me, whenever I visit Laila in secrecy, is the visiting of the House of God afoot. barefooted (Jsh)]; contrary to the sp., for which reason the saying that in

[by Ash-Shatibi (Jsh),] they are two sps. is an error, I have begun with the Bismillah in my [599] poem first. Blessed be He, (I particularize or laud) the Compassionate, merciful and a refuge! : (6) the d. s. precedes its op. when a plastic v. or qual. resembling it, as خَاشُعًا أَبَصَارِهِم

الغ LIV. 7. [80] and

عَدَّسَ مَا لَعْبَانَ عَلَيْكَ أَمَّةً * أَمْنَتْ وَهَذَا تَحَمِّيْنُ طَلِيقٍ

[by Yazid Ibn Ziyad Ibn Rabia Ibn Mufarrigh al-Himyarî, Mule, 'Ubbâd has not command over thee. Thou hast become safe; and this man, thou carrying him, is freed (Jsh)], i.e. طَلِيقٌ مَحْمُورٌ لَكَ ; but the sp. may not, IM's citation of

رَدَّتْ بِمْنَالِ السَّيِدِ نَهَى مُقَلِّصٍ كَمِيْشُ اِذَا عِطَافُهُ مَاءٍ تَحَلِّبًا

[by Rabia Ibn Makrûm ad-Dabbî, Many a herd of horses have I kept back from myself by means of a steed like the wolf, large-bodied, long-legged, swift when his two sides (flow) with water, when they flow (Jsh)] and

إِذَا امْرَأٌ عِينًا قَرَّ النَّاسِ مَثْرِبًا

وَلَمْ يُعِنَّ بالاحساس كَانَ مَذْمُومًا
[When the man (is cheered) in eye, when he is cheered by
life, when wealthy, and cares not for doing good, he is
censured (Jsh)] as evidence of its allowableness being an
inadvertence, because the op. of the sp. is the suppressed
[v.]; while [86] and

[In soul art thou glad because of the obtaining of desires,
when the summoner of death is calling aloud? (Jsh)]
are poetic licenses: (7) the d. s. is properly deriv., and
the sp. prim.; though sometimes the d. s. is prim., as
[below]: (8) the d. s. is corrob.
of its op., as XXVII. 10. 19. and II. 57. [79]: but not
the sp.,

\[\text{And how the mountains into houses, and the sp. deriv., as} \]

\[\text{كُرْمُ زَيْدِ ضِيفًا للهِ} \text{[below]: (8) the d. s. is corrob.} \]

\[\text{of its op., as XXVII. 10. 19. and II. 57. [79]: but not} \]

\[\text{the sp.,} \]

\[\text{in} \text{شُهْرًا} \text{in} \text{زَادًا} \text{[470] a reg. to} \text{تُزودُ} \text{الْعُ} \]

\[\text{تُزودُ} \text{الْعُ} \text{[470] a reg. to} \text{تُزودُ} \text{الْعُ} \text{[470] a reg. to} \]

\[\text{an unrestricted} \text{ obj. if making provision, or a direct} \]

\[\text{obj. if the thing that he} \text{makes provision of, namely deeds of virtue, be meant by} \]

\[\text{it; and} \text{فِتْنَة} \text{in} \]

\[\text{فِتْنَةً} \text{فِتْنَةً} \text{بَلْ بَنَاتُ} \text{رَدُّ التَّحْيَى نَطَقاً أَوْ بَعْيَمًا} \]

\[\text{Most excellent would be the damsel, being a damsel, Hind,} \]

\[\text{if she gave freely the return of the salutation articu}-\]
lately or by signing! (Jsh)] a corrob. d. s. The d. s. and sp. are both admissible in (a) كَرَمُ ٱلرَّجُل "How noble is Zaid as to, or when, or as, guest!", ضيفًا being, if the guest be other than Zaid, a sp. transmuted from the ag., that may not be prefixed to; but, if he be [Zaid (DM)] himself, a d. s. or sp., though, when the sp. is intended, it is better to prefix (b) هُدَى خَاتِمٌ حَدِيدًا "This is a signet-ring when, or of, iron, the sp. being preferable, because it avoids primitiveness and inseparability of the d. s. and its occurrence to an indet.; while the gen. by prothesis is better [85] than either (ML). The sp. is orig. indet., because the object, removal of vagueness, is realized by the indet., an o. f., so that determination would be wasted: but the KK allow its being det., as بَطْرُ ٱلنَّارِيَةِ, سَفْهَةٌ نفسه زائد الحسني الوجه, الم بطنة, عيشة; while according to the BB سَفْهَةٌ نفسها is i. q. made himself, or his mind, witless or سفهَة في نفسه became witless (in) his mind, which is made to imply the sense of complained of his belly, بطرَ عَيْشَة exulted (in) his life is i. q. في الضَّارِبُ الرَّجُل the حسني الوجه, and is assimilated to (R). In ella من سفهَة نفسه II. 124. But he that hath held himself in light esteem [433] the نفس is said to be in
the acc., as a sp., hath become witness as to his mind, like
was imbecile in his judgment and had
pain in his head (K, B); whereas determination of the
sp. is allowable in an anomaly, as

فَمَا تَوَسَّى بِثَاعِبِ يَ زِبَّ عَ سَمَّ، وَ لَا بِفَزْارَةَ الْشَّرْعَ الرَّقَابَا

[by Ḥārith Ibn Zālim al-Murri, Then my people are not
Tha'labah Ibn Sa'd, nor Fazāra the hairy in the necks
(N)] and أُجِبَ الْبَاطِرُ الْأَلْعَ [425] (K), not in the Kur'ān
(N).

§ 84. The sp. is not put into the acc. from a single
[n.], unless complete (M). The single n. becomes com-
plete, [i.e. in a state that its prefixion is not possible
with (R),] by means of 4 things, Taunūn, [expressed,
as in ٍرُطْل, or supplied, as in ٍخَمْسَةَ عَشرِ (R)];
the ن of dualization, [as in ُمَنْوَابِ (R)]; the ن of [qua-
(R)] pluralization, [as in ُعَشَرُونَ (R)]; and prothesis (M, R),
as in ُمَثَلَهَا. The n., when complete by means of these
things, resembles the v., when complete by means of the
ag.: so that the sp. coming after it resembles the obj.,
which ought to be after the completion of the sentence;
and is therefore governed in the acc. by that complete n.,
because of its resemblance to the v. complete by means
of its ag. These things stand in the place of the ag.
only because they are at the end of the n., as the ag. is
after the v.; for, although the n. becomes complete by
means of أَل، the sp. is not put into the acc. from it, so that عَدْنِيَ الرَّأَقُونَ خَلَّا is not said (R). Completeness by means of Tanwīn or the شَمِّال of dualization is separable, because you say رَطْلَ زَبِيتُ and مِنْ وَا سَمِيِّ but completeness by means of the شَمِّال of pluralization or prothesis is inseparable, because you do not say مِثْلُ عَشَرُ دِرْهُمْ زَبِي (M). In the sp. is from a relation; and so in مَالان مَاءٍ and XVIII. 32. [85]. Sometimes the شَمِّال is complete in itself, (1) the pron., as مَا يَا لَهُ رَجَالاً نَعْمَ رَجَالاً وَلَهُ رَجَالاً وَعَنْهُ رَجَالاً and لَهُ دِرْهَمْ رَجَالاً، أَحِيَانُهَا مَقْلَةٌ سَاءَ مَثِلًا، يَبْنِي عَبْدٌ، and the sp. in نَعْمَ and what follows it being undoubtedly from the single [شَمِّال], i.e. the pron.: and in what precedes it also, if the pron. be vague, what is intended from it not being known, as in نَيَا لَكَ مِنْ لَيْلٍ إِلَّآ [48] and Dhu'r-Rumma's saying وَلِيَّمَا رَوْحَةٌ وَالْرِّيْبِ مَعَصْفَةٌ وَالْفِيْضِ مَرْتَجِزٌ وَاللَّيْلِ مَقْتَرِبَ Woe to it as a journey at evening when the wind is blowing hard, and the rain is accompanied by thunder, and the night is drawing near! ; whereas, if what is intended from the pron. be known by its relating to a definite ant. or by address to a definite person, the sp. is from the relation, as it is when the شَمِّال is explicit, as in يَا لَزْبِي رَجَالاً and
To God be ascribed the excellence of Anūshirwan as a man! How well acquainted he was with the low and mean!:

(2) the dem., as مَا دَأ أرَادِ اللَّهُ بِهِ ذَٰلِكَ مِثَالًا II. 24. What hath God meant by this as a parable? and [476] حَبِّذَا زَيدَ رَجَالًا II. 14. The op. of the sp. [from the single n.] in the two divisions is the pron. or dem., because of their completeness and resemblance to the v. complete by means of its ag. (R).

§ 85. The sp. expl. of substances occurs after (1) nuns., (a) pure, i.e. 11 to 99, as XII. 4. [442] وَبَعْثَنَا مِنْهُمْ V. 15. And We raised up out of them twelve judges, وَوَعَدْنَا مُوسَى مُوسى لَيْلَةَ وَإِمَّامَانِهَا بِعِشْرٍ قَتَمِ VII. 138. And We appointed unto Moses thirty nights, and completed them with ten; so the appointed time of his Lord became complete, forty nights, فَلُبِّثَ فِيهِمْ إِلَفَ سَنَةَ الَّتِي أَخْسِصَ عَامًا XXIX. 13. And he abode among them a thousand years save fifty years, LVIII. 5. [63] ذَرَعْهَا سَبْعَونَ ذَرَاعًا, LXIX. 32. Whose measure is seventy cubits, XXIV. 4. [40], and XXXVIII. 22. [16]; (b) a met., the interrog. كَمْ [217]: (2) quantities, i.e. what denotes (a) weight, as منْوَارِي and
(287)

(b) dimension, as a span of land and a jarib of palm-trees; (c) measure, as

(3) the like of these things, as (a) the weight of a small ant of gold, like weight, but not really it, because the is not a name for anything weighed with in our technical language;

(b) a handsbreadth of cloud, like dimension;

(c) a skin of clarified butter, like measure, but not really it, because the is not what clarified butter is measured with and its quantity known by, but a name for its receptacle, so that it is small and big, and similarly a skin of milk,

A skin of water, a jar of vinegar;

being like weight or dimension (Sh); by quantities are meant things quantified, because by in (R) is meant the weighed (R, Jm). not what it is weighed with, and similarly in the others (R): (4) a product of it, as

[83], the iron being the original material, and the signet-ring a product of it, and similarly A door of teak, a coat of silk, and the like (Sh). The
sp. from the concrete substantive mentioned, (1) from a
num., must be sing., whether generic, which must be,
if sorts be intended by it, void of the ة of unity, as
تمرا عشرون ضربا. Twenty sorts of beatings or dried
dates, and, if not, with the ة, as ةتمرا عشرون ضربة
Twenty blows or dried dates, the 1st expl. of the number
of sorts, and the 2nd of the number of units; or not
generic, as ةتمرا رجلا. Twenty men: (2) from something
else, (a) if generic, is, if sorts be intended, sing., du., or
pl., as ةتمرا مثلا تمرا or ةتمرا تمورا or ةتمرا تمورا
The like of it in dried
dates or two sorts, or sorts, of dried dates, and, if not,
sing., as ةتمرا مثلا رجلا; (b) if not generic, agrees with what
is intended, sing., du., or pl., as ةتمرا رجلي مثلا رجلا or
رجلا "generic" here meaning whose sing. bare of the
ة of unity applies to the few and the many (R). The sp.
expl. of direction of relation is (1) transmuted from (a)
the ag., as تابع الراص شيبا XIX. 3. And the head
hath glistened with hoariness, orig. واشعيل شيب الراص
and فان طيبي لكم عن شي مثلا نفسه IV. 3. But if they be
pleased in soul to forego aught thereof unto you, orig.
وابط انفسنى, the attribution being transferred from
the pre. انفس شيب and to the post. الراص and pron. of
females, and that pre. n. afterwards put as a complement
and sp., the نفس being made sing., because in the sp.
only explanation of genus is sought, which is accom-
plished by means of the sing.; (b) the obj., as في دِنَا
الأرض عيبنا LIV. 12. And made the earth to flow with
springs, said to be constructively عين الأرضي, as is
said of عين الأرضي شجرا I planted the land with trees,
[orig. شجر الأرضي (IA),] and the like; (c) something else,
as أَنا أَكْثَرُ مِنْك مالاً XVIII. 32. I am more abundant
than thou in wealth, orig مالي أكثر, the pre. مال being
suppressed, and the post. pron put int its place, and the
suppressed afterwards put as a sp., and similarly زيد
احسنت وجهها: and the like, constructively لَّهَ الْجَرَاء.
(2) not transmuted, as To God be ascribed
his excellence as a horseman! A succer of thee is he as a helper! and
يا جارنا ما انتم جارة
[by AlA‘shà (J),] جارة being a sp., O my female neigh-
bour, what art thou as a female neighbour?, as is shown by
يا سيدي ما انتم من سيدي * موطئ الأكفاء رحب الذراع
[O my chief, what art thou as a chief, whose regions are
much trodden by guests, wide in the arm? (Jsh)], مي
not being prefixed to the d. s., but only to the sp. (Sh).
The sp. occurs after all that indicates wonder, as ما لحسي حسبك زيد له درك عالما، أكرم بايى بكر أبا زيدا رجلا (IA). The sp. from the relation is (1) suitable for being what it is put into the acc. from; (a) suitable for being its belonging also, as طالب زيد أبا [below]; (b) not suitable, as كفی زيد رجلا Zaid suffices as a man: (2) suitable for being its quality; (a) suitable for being the quality of its belonging also, as طالب زيد ابّة Zaid was nice in, or as to, paternity; (b) not, as طالب زيد علمًا Zaid was nice in, or as to, knowledge: (3) not suitable for being it, or its quality, but only a belonging of it. as طالب زيد دارا Zaid was nice in, or as to, house. To express the concrete substantive supplied here, we say طالب شى، كفی شى زيد رجلا or طالب علمًا زيد نفسا or دارا علمًا زيد نفسا: the supplied concrete substantive being the that كفی طالب كفی becomes a subst. for it, and in post. to it. And to restore the sp. to its a. f., and the n. that the sp. is put into the acc. from to its original place, we make this n., if the sv. be it, a subst. or synd. expl. for the sp., saying كفی رجل زيد and طالب أبا زيد ; and, if the sp. be a belonging of it, whether a quality of it or not, prefix the sp. to it, as علم أبا زيد طالب ابّة زيد.
and نَفْسُ زِيدَ, making the نَفْسُ like the belonging of it, so that it becomes prefixable to it (R). The *sp.* from a relation, (1) if a substantive, (a) [if] assignable to what it is put into the acc. from, [i.e. suitable for being it, like ḏār, or its quality, like ابْوَة (R),] may denote it or its belonging, [like ḏār, for it may be Zaid or Zaid’s father, and ابْوَة, for you may mean by it Zaid’s paternity to his children or his father’s paternity to him; but this looseness is improper, for رَجُل may not denote, nor علمَه be a quality of, the belonging of what it is put into the acc. from (R)]; (b) if not, denotes its belonging [exclusively. like دَارَ (Jm)]: and in either case agrees [in number (R)] with what is intended, [as زَيدُ أبَوٍيَّة الزيِّدُ and طَالِبُ زِيدَ أبَا] Zaid was, and The two Zaid, and The Zaid, were, nice as, or as to, father and two fathers and fathers, طَالِبُ أبَاء زِيدَ أبَيَّة Zaid was nice as to parents or forefa- thers and الزيِّدُ أبَيَّة or أبَاء and الزيِّدُ أبَيَّة or أبَاء, and دُورا دَارَ طَالِب زِيدَ دَارَ Zaid was nice as to house and two houses and houses: so says IH; but rather, if not ambiguous, it is better made sing., as IV. 3., and, when ambiguous, must agree, as I.IV. 12.; though the *du.* may be pluralized when not ambiguous, as
(R) Therefore reveal thou thy command: there shall not be upon thee any harm. And rejoice at the tidings of that, and be cheerful in eyes of thee (N): unless it be generic, [applicable to the few and the many, for it is sing. (Jm), as طَلَبَ زَيْدَ عَلَّمَ (R, Jm), notwithstanding the multitude of his sciences (R), and الزيدانية (Jm), طَلَبَ زَيْدَ إِبْوَةٍ, whether you mean the paternity of himself or his father only, or of his parents or forefathers, and similarly طَلَبَ الزيدانية إِبْوَةٍ, meaning the paternities mentioned (R)]; unless [again] sorts be intended, [in which case you say طَلَبَ زَيْدَ عَلَّمَ or حَلَبَ سَرِّيَّ عَلَّمَ, according to what you intend, as باللَخَسَرَينَ أَعْمَالًا إِلَيْيَ, XVIII. 103. With the greatest losers in works (R)]: (2) if an ep., denotes it [only (R)], and agrees with it [in number and gender (Jm), as ردُّ زَيْدَ دَرَكَ فَارْسَأ (R)]; and admits of being a d. s. (IH), though the expression of في ذَكَ مَنْ ذَرَّيFS indicates that it is a sp. (R). The sp. expl. of indiscriminateness of substance is governed in the acc. by what it expounds, i.e. عَشَرَوْنِ, تَفْيِزُ شِبْرُ, مَذْوَارِ; and the one expl. of indiscriminate-
ness of relation by the *op.* before it [432]. The *sp.* may be governed in the *gen.* by (1) prothesis after things quantified not *pre.* to anything else, as مَّنَّوا عَسَل وَتَمْرُ, شَبِرَ أَرْضٍ, and تَفْيِزُ بَرُ. But, if the indicator of quantity be *pre.* to something else, must be governed in the *acc.*, as فَلِيَّقُبُ مِّنِّ اهْدِهِمُ مَّلٌّ, الأَرْضِيُّ ذِهْبًا III. 85. The fulness of the earth in gold shall not be accepted from one of them (IA); [and] in بَابُ سَلاَمٍ, خَاتَمٌ حَدِيدًا, and ثُوبٌ خَزَا, the *gen.* is more frequent than in the case of quantities (R): (2) مَّن، if not an *ag.* in sense, nor a *sp.* to a *num.*, as شَبِرِيِّ أَرْضٍ, مَّنْوَابٍ مِّنِ عَسَل وَتَمْرُ, طَبُرُ, غَرْسَتُ الأَرْضِيِّ مِّنِ شَجَرُ, تَفْيِزُ مِّنْ بَرٍّ, عَشْرُونُ مِّنْ دَرْهَمٍ, زَيْدٍ مِّنْ نَفْسٍ (IA). And you may put زَيْتٍ into the *nom.* as a *subst.* for رِطْلُ (HM). The *sp.* after the *فعل* of superiority must be governed in the *acc.* if an *ag.* in sense, the sign of which is that it should be suitable for being made an *ag.* after the *فعل* is made a *v.*, as أَنتُ أَعْلَى مَنْزِلٍ, وأَكْثَرُ مَا لُكَّ, since you say أَنتُ عَلَى مَنْزِلٍ وَأَكْثَرُ مَا لُكَّ; and in the *gen.* by prothesis if not so, as زَيْدٌ أَفْعَلَ رِجلٍ, except when أَفعل.
is *pre.* to something else, for then it is governed in the *acc., as* انت أفضل الناس رجلا (IA).

§ 86. The *sp., when it is [put into the acc.] from the completeness of the *n., may not be separated from its *op.; the saying [of Al‘Abbás Ibn Mirdás asSulami (SM)]

على انني بعد ما كان مسيا * تلقى الهجر جولا كييلا

يذكريك جنّيّي العجل * ونوح الحمامة تدعو هديلا

[Notwithstanding that, after thirty complete years have passed from the forsaking, the moan of the she-camel dis-trauft for the loss of her little one, and the lament of the pigeon calling Hadil, remind me of thee (SM)] being a poetic license (R). S holds that the *sp. may not pre-cede its *op., plastic or aplastic, [because the *sp. is like the *op. in explaining (J)]. But Ks, Mz, and Mb allow it to precede its plastic *op., whence the saying [of AlMu-khabbal asSa’dî (Jsh)]

اتهجُّر سلمي بالفراغِ حبيبها * وما كان نفسي بالفراغِ تطيب

[What! does Salmâ forsake her lover by parting, when she is not, كان being red., glad in spirit at the parting? (J)] and

ضَبِعَت حَزْمِي فِي ابْطَالِ الأَمَام

وما أرَوَيْت وشِيْباً رَأْسِي اشتغلا

[I have wasted my foresight because of my setting hope afar, nor refrained when my head has become glistening]
with housiness (J)]; and IM elsewhere agrees with them [83]: while, if the op. be aplastic, they disallow precedence, whether it be a v., as ما أحسى زيدا رجلا, or something else, as عشرون درهمًا. And sometimes the op., though plastic, may not be preceded by the sp. according to all, as كفى زبيد رجلا; because كفى is i.q. an aplastic v., the v. of wonder, i.e. ما أفثأ رجلا (IA).

§ 87. The sps., [whether from a single v. or relation (R),] are orig. qualified by what they are put into the acc. from: the o. f. being [سمى متوائى (M), زبيد رطل (M, R), Zبيد مثل التمرة (M), and similarly لزيد نفس طابت (M)], from which they vary firstly for the sake of making it vague, in order that it may be more interesting, because the mind longs for knowledge of what is made vague to it, and also [for the sake of corroboration, because], when you expound it after making it vague, you have mentioned it [twice,] indiscriminately and indiscriminately (R). The sp. is suppressed, as عليها تسعة عشر LXXIV. 30. [Over it are nineteen angels] (K, B)]; which is anomalous in the cat. of [473], as من توضأ في بالرخصة أخذ ونعمت رخصة [403], i.e. Whoso, &c., (hath adhered) to it, i.e. the ordinance of indulgence, and most excellent is it (as an ordinance of indulgence)! (ML).
§ 88. The excepted [is the n. mentioned after لَا &c. contrary to what is before them in negation and affirmation; and (R)] is conj. or disj. The conj. is the n. excluded from a multiple, expressed or supplied, by [the non-epithetic (Jm)] لَا &c.; and the disj. is the n. mentioned after them, when not excluded (IH) from a multiple (Jm). The excepted, then, not included in the multiple before exc., is disj., whether homogeneous with the multiple or not (R). In وَإِذَا أَرْسَلْتُكُمْ رَضِيَّةً لَا تَنَادُوا إِلَى الْكَهْفِ XVIII. 15. the exc. is conj., if those people used to worship God and others, And since ye have quitted them and what they worship, except God, betake yourselves for refuge to the cave; and disj., if they used to worship others exclusively, but not God: and similarly in قَالَ أَفْرَأَيْتُمْ مَا كُنتُمْ تَعْبِدوُنَّ إِلَّا تَعْبِدُونَ رَآءَ وَمَلَكَ XXVI. 75-77. He said, What! have ye then considered what ye were wont to worship, ye and your oldest forefathers? For verily they are foes to me, except, or but not, the Lord of the worlds (Sh). Inclusion of the excepted in the g. t., and then exclusion of it by لَا &c., precede attribution of the v. or its like to the g. t.; so that no contradiction is involved in لَا ۚ عَشِيَّةً إِلَّا بَعْرَهُمَا جَانِيُّ الْقُومِ الَّذِيْنَ أَزِيدُا i. q. The people exclusive of Zaid came to me and Ten
[dirhams] exclusive of one [dirham] are due to him from me (R). Of the words used as i. q. ٌلا in indicating exc.
some are ns., i. e. ُعير and ُسوى; some vs., i. e. ٌعدا, ُخلا, ُليس, and ُحاشا (IA). The excepted is (1) in the acc., when excepted by (a) ُلا, (a) [whether it be conj. or disj. (IA),] after an aff. sentence, [complete (IA, Sh), i. e. containing the g. t., as ُتشربوا منذ لا كثيرا منهم II. 250. And they drank of it, except a few of them and ُتسبج الملائكة كلهم اجتمعون لا أليس XV. 30. 31. And the angels did obeisance, all of them, all together, except, or but not, Iblis (Sh), its op. being ُلا (R, IA), as Mb and Zj say (R), (and) as IM elsewhere prefers, asserting that it is S's opinion (IA)]; (b) when preceding [the g. t. (IH, IA, Sh), if the sentence be aff., as ُقامت الا زيدا القوم; and preferably if it be non-aff. (IA), as

وما لي الا الا، اهل شبيعة*. وما لي الا اهل منهب الحكيم منهب (M, IA, Sh), by AlKumait (Sh), Nor have I, save the family of Ahmad, a partisan; nor have I, save the way of truth, a way (J), which is also related with the nom., while S says he was told by Y that a people of trustworthy Arabic say ُما لي الا أخوك ناصر, inflecting the 2nd as a subst. for the 1st by transposition, whence
(K) They became waste, deserts, having no familiar friend in them, but the young of wild cows and the male ostriches going to and fro (N), whence XI. 45. [63] (M) But he that He hath had mercy upon (shall be the one preserved), like IV. 156. (K); while, according to the Banû Tamîm, [if preceded by a suppressible n., multiple or not, as
it may be (R, IA, Sh) put in apposition (IA) [as] a subst. (R, Sh), whence

[by Jirān al‘Aud, Many a region that not a familiar friend was in, but the gazelles and but the tawny camels (N)], though they prefer the acc. (Sh), and is either tropically included in that suppressible n., as مَا فَيَالدَّارِ أحَد إِلا همْاراً, in which case S has two explanations of the subst., firstly that the disj. is made like the conj., because the subst. may be included in the ant., and secondly that the o.f. in مَا فيَها إِلا همْاراً, i.e. مَا فيَها إِلا همْاراً, but that out of the aggregate of the suppressed multiple g. t. the one whose inclusion, it is supposed, will be deemed strange by the person addressed is particularized by mention, the excepted being still kept upon its original inflection to give notice of the o. f., and made a subst. for the [n.] mentioned, or not tropically included, in which case only the 2nd of S's explanations holds good, as مَا جَآئْتِي زِيدُ إِلا عُمرَا, whence

الحرب لا يبقى لجأ حسبا التحقيق والمراء

* * *

إلا الفتى الصبار في السندبات والفرس الوقاح
[by Sa'd Ibn Malik, And war, vanity and gaiety last not because of the blazing thereof, but the hero very patient in hardships and the hardy steed (T),] and

[At the time when the spears avail not in their place, nor the arrows, but the penetrating trenchant sword (N)]; but, if not preceded by a suppressible n., it must be in the acc., as XI. 45. (R): (b) لا يكون لِيس مَا عَدا مَا خَلَا (M, IH, IA, Sh), whether affirmation, or negation or its like, precede (Sh), as

by Labid (M, Sh), Now surely every thing except God is vain; and every delight is inevitably fleeting (Jsh),

[The boon companions grow sated except me, for I am keen for all that my boon companion loves (Jsh)], قَامْوا لِيس زِيَدًا and the Prophet's saying ما أنهر الدم وذكر اسم الله عليه نكلوا لِيس السين والطوفر Whatever makes the blood to flow, while the name of God is pronounced over it, eat ye what is slaughtered therewith, except the tooth and the nail, and قَامْوا لَا يَكُون زِيَدًا (Sh); and خَلَا عَدا (M, IH), mostly (IH), after every sentence, as جَارِنِي
And not the dealing that thou hast discarded, nor the rage, has left of me aught save skin and bones, nor in the disj. (R): the sub. of لَا يُكْرُونَ and الْيَكْرُونَ [and ag. of لَا يُكْرُونَ and عَدْا], a pron. (R, IA), necessarily latent (IA, Sh),] relates [in بِعْض and لَا يُكْرُونَ (R)] to [pre. to the pron. of the g. t. (R), i.e. part of them not being Zaid (R, Sh), the excepted being their pred. (Sh); and in لَا and عَدَا to the inf. n. of the preceding v., i.e. their coming being destitute of Zaid (R): ما is infinitival (R, IA, Sh), and the pre. n. suppressed, i.e. at (the time of) their coming’s being destitute of Zaid (R): no other form [from الْيَكْرُونَ (IA)] than لَا يُكْرُونَ is used (R, IA) in exc. (IA): (2) in the acc. [as an exc. (IA, Sh), which is excellent Arabic (Sh)], or [in apposition to the g. t. as (IA, Sh)] a [partial (Sh)] subst. [for it (IA, Sh)], which is preferable, [when excepted by لا (IH, IA, Sh), and conj. (R, IA, Sh),] after a non-aff. sentence, complete (M, IH,
They would not have done it, save a few of them (M, IH, Sh), read by the Seven except Ibn 'Amir (Sh), and قليلًا (IH, Sh), read by Ibn 'Amir alone, والمل كليم لهم شهداء إلا أنفسهم.

Not having witnesses except themselves, agreed upon by the Seven, ولا يلفت منكم أحد إلا أمراتك.

And let not one of you look back, except thy wife, read with the nom. and acc., and ومن يقطن من رحمة ربي إلا الصالون.

And who despieth of the mercy of his Lord, save the erring, agreed upon by the Seven (Sh):

Ubayy and AlA‘mash read قليل in II. 250., by syllepsis, as though قلم يطيع were said, like AlFarazdaq's saying.

وعش زمان يأب من موامن لم يدع من المال إلا مستعت أو مجلف

And the biting of a time, O Ibn Marwan, that has not left of the cattle save such as are destroyed or have only a remnant surviving, as though لم يبق were said (K); the excepted may be made a subst. for the pron. [of the g. t., when] relating before exc. to the real or original inch., as ما طلنت أحدا يقول ذلك إلا ما أحد ضربته إلا زيدا and and ما يقول ذلك أحد ما ضربته أحدا. because i. q. زيد.
so that the negation comprises this pron. as to the sense, and similarly ما احد لقتينة كريم إلا زيدا; or to something else, when the negation comprises the op. of that pron., whence

[by Uhaiha Ibn AlJulah alAus, In a night wherein we should not see one that would blab of us, save its stars (Jsh)], the blabbing being denied in sense (R): (3) in the acc. or gen., when excepted by عدا and خلا, [not preceded by (IA),] and, [as IM says (IA),] 511 (IA, Sh), which is not preceded by ما, except rarely, as in the Apostle’s saying اسامة احب الناس إلى ما حاش ُ فعلة Usama is the dearest of mankind unto me, except Fatiha and

(IA), by AlAkhtal, I knew mankind, except Kuraish, to be below us; for verily we, we are the most excellent of them in nobleness (J): these words governing the acc. as vs., whose ag. is latent, the excepted being an obj.; and the gen. as preps. (Sh), whence

[Except God, I hope not from any but thee; and I account my household to be only an offshoot of thy household (J)] and
We left in the low ground mares daughters of horses of the breed of [6], keeping to it, stooping their crests to the vultures. We gave up their tribe to slaughter and bondage, except the grizzled woman and the young child (J): (4) in the gen., when excepted by عوبج and ستره (M, IH, IA, Sh) or سر (M, IH, IA), because they are pre. to it (IA, Sh); and by حاشا (M, IH), mostly (IH): (5) the gen. or nom., when excepted by سیما، as

by Imra al-Kais, Now many a day was there, that was from them, good, and especially a day at Dāra Juljul!, sometimes related with the acc. [89] (M): (6) infl. (M, IH, IA) according to the ops. (IH), [i. e.] as [required by what precedes ل (IA)] before the entry of the exceptive (M, IA), [being] governed by what precedes ل، which has no government (Sh), when what precedes ل is at leisure for what is after it (IA), [i. e.] when the g. t. is suppressed, the sentence being non-aff. (IH, Sh), in order that it may impoi a correct sense (Jm), as
Mine uncle demands of me eighty she-camels, when I have not, O 'Afrá, save eight (R): this is the void exc. (R, IA, Sh); and does not occur in an aff. sentence (IA), unless the sense [of the void exc., generality of the g. t. (R),] be correct [in affirmation (R)], as قرَّاتُ الَّ أَلَى يُومَ كَذَا (IH) I recited on all days, except on such a day, which mostly occurs in complements, like the adv., prep. and gen., and d. s. (R). The void exc. occurs in وَانَا لَكَ لِبَيْرِةٌ أَلَى النَّفَشِينَ II. 42. And verily it is burdensome, except upon the lowly and صِيَارَةٌ الَّ أَلَى يُومَ لَيْتُ نَخُورَةَ إِلَى اللَّهِ إِلَى الَّ أَلَى النَّفَشِينَ IX. 32. And God refuseth but that He should complete His light, because i. q. لا يَنْبُأُ وَلا تَسْهِلُ (ML). The excepted, when preceding the g. t., must follow the predicament; and, when preceding the predicament, must follow the g. t.; the saying
Many a region that not anybody was in, and that not, save the Jinn, a human being was in being a poetic license: and in the void exc. must follow its op. (R). The excepted assimilated to the obj. [19] is the 1st and the 2nd in one of its two constructions, because it comes as a complement (M).

§ 89. ُعَقْرِبُ (Sh), in exc. (IH, ML),] is in the same case as the n. excepted by ُعَقْرِبُ (M, III, IA, Sh, ML), as ُعَقْرِبُ the same of the men of the first of the believers [IV. 97. The stayers at home of the believers, except the hurt, [and the warrers in the cause of God] shall not be equal, like IV. 69. [88] (ML) : ُعَقْرِبُ being put into the acc. in exc., according to some, by assimilation to the [vague (R)] adv. (R, ML) of place (ML), by reason of its vagueness (R); but, according to F, as a d. s., which IM prefers (ML). ُعَقْرِبُ and ُعَقْرِبُ or ُعَقْرِبُ according to different opinions, an ep. and exceptive, like ُعَقْرِبُ (ML),] is, [according to S and the majority, always (IA, ML)] in the acc. as an adv. (IH, IA, ML) of place (ML), except in poetic license: but, according to IM, like ُعَقْرِبُ in [sense and (ML)] plasticity (IA, ML), being used in the gen., as ُعَقْرِبُ دُعِوتِ رَبِّيِّ اَنْ لَا يُسَلَّطُ عَلَى اَمِتِّ اَنْدُوا مُنْ سَوَى اَنْفَسِهِمْ I have prayed my Lord that He make not an enemy to have the mystery over my people of others
than themselves and

ما انتم في سواكم من الأمم إلا كالشعراء

البيضاء في الثور الأسود أو كالشعرة السوداء في الثور الأبيض

Ye are not among others than you of the peoples save like
the single white hair in the black bull or like the single
black hair in the white bull, sayings of the Prophet, and

و لا ينطاق الفحشاء من كان منهم

إذا جلسوا منا ولا من سواءنا

[by Marrār Ibn Salāmat al'Ijī, And he that is of them,
whenever they sit, pronounces not foul speech about us,
nor about others than us (J)]; and nom., as

وذا تباع كرية أو تشتري فسوق بائعتها وانت المشترى

[by Muhammad Ibn `Abd Allāh Ibn Muslim alMadānī,
And when a noble quality is sold and bought, another
than thou is its seller, and thou art the buyer (J).] and

ولم يبنى سوى العدو * في دناهم كما دانوا

[by AlFind azZimmānī, Nor remained aught save outrage,
we dealt with them as they dealt with us (T)]; and acc.
otherwise than as an adv., as

أدرك كفيل بالمنى لمولم * وان سواك من يوملة يشقى

(IA) With thee an expectant has a surety for desires:
but verily another than thou, he that expects from him is
hapless and لا سببا [88] خلأ الله الع

(J).
precedes it, as being worthier of the preceding predicament (R). Doubling of the ي, and prefixion of لا to یسی, and of the و to لا, as in [88], says Th, are necessary; but others mention that the ي is sometimes single, and the و suppressed, as

ML) - Fulfil thou covenants and oaths, especially a covenant fulfilment whereof is one of the greatest approaches to God (Jsh). لا سیمآ, and سیمآ سیمآ, or سیمآ with suppression of the لا, and sometimes لا سیمآ, which are said (R).

سی, i. q. مثل, is sub. of لا, [the pred. being suppressed (R)]: and the n. after it is in the gen., [preferably (ML),] by prefixion [of سی to it (R)], ما being red.; or nom., as enunc. of a suppressed [inch. (R) pron. (ML), ما being (R, ML) a conjunct (ML), i. q. الدی (R), or an indet., qualified by the [nominal (R)] prop., [i. e. ولا مثل لا مثل شیء هو يوم or لا مثل شیء هو يوم, or the Fathā of سی is inflectional, because it is pre. (ML)]; or acc., as a sp., when indet. (R, ML), like the sp. after مثل, as وَلَوْ جَنَّا بِمِثَلْ مَدَنًا XVIII.109. Even though We brought the like thereof as a help, ما restraining [ سی (DM)] from prefixion, and the Fathā being uninflectional, as in لا رجل (ML).
§ 90 is (1) [orig. (M, R, ML)] an ep. [of an indet., as crets صلبيا غَيرُ الَّذِي كَنِّا نَعْمَلْ XXXV. 34. We will work righteous work, not what we were wont to work; or det. approximate thereto, as I. 6. 7. (498) (ML): affected by the inflection of what is before it (M); meaning difference (M, R) of its gen. from its qualified (R), and dissimilarity (M), in substance or quality (M, R):

(2) an exceptive (M, IH, ML), occurring in all the positions of الَّذَا, except prefixed to the prop. (R). When pre. [to an uninfl. (ML), (e. g.) to أن أر تأ (R)], it may be uninfl. upon Fath, as

لا يمنع الشرب منها غير اني نطقت

حماية في غصبي ذاب أورالي

[by Abū Kais Ibn Rifāʿa al-Anṣārī, Not aught but that a female pigeon uttered a sound in branches of a tree growing in stony ground withheld drinking from her (Jsh), and

غير ان هم قد استعينوا على الله إذا خف بالثوري النجاة (R), by Al-Hārith Ibn Hillīza al-Yashkūrī (EM), where, however, it may be in the acc., because a disj. exc. (R). But I sometimes seek against care, when hurrying quickens the tarrier, the aid (EM), and

ف قد بقيت حبي بالي غيرة تلفغ بحرا مفيدة خيرة

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Betake thyself to Kais, when another than he refuses. Thou wilt find him an ocean pouring forth his bounty (Jsh). مِّيدُ, a n. (ML) always pre. to اِن and its conj., is (1) like غَيْر [in sense, though not as an ep. (ML)], but only in disj. exc.; and is [uninf., because pre. to اِن, or (R)] in the acc. (R, ML), because in disj. exc. (R), whence the tradition نَصِصَ الآخرون السَّابقُون بِيدَ اِنهم اورثوا الكتاب مِّن قِبلُنا We the latter shall be equal with the former on the day of resurrection:

but they were given the Scripture before us; (2) syn. with اِنا انصَرْنَ مِّن نَطْقٍ بِالشَّانُ, whence the tradition بِيدَ اِنَّي مِّن تَريش وَأَسْتَرْضِعتُ فِي بَنِي سُدُرَي بُكرَ I am the chaste speaker of them that pronounce the فِي, [i.e. the Arabs (DM),] because I am of Kuairish and have had a foster-mother sought for me among the Banu Sa'd Ibn Bakr and

عمداً فُلِعْتُ ذَاك بِيد اِنَّي * اخافَ اِن هُلكت اِن تَرني

Purposely have I done that, because I fear, if I perish, that thou shouldst wail (ML). لَا is [(1) orig. (R) an exceptive (R, ML): (2) i. q. غَيِر], being, with what follows it (ML),] an ep. (M, IH, ML) when an appos. (M, IH) of an [expressed (R)] indet. pl. (IH, ML), as لوّ كَانَ نَيَهمَا
XXI. 22. If there had been in them gods other than God, assuredly they would have gone to ruin (M, ML), or its like, as

(ML), by Dhu-r-Rumma, She was made to kneel down, and threw a breast upon ground wherein few were sounds other than her most pitiful cry (Jsh), and

(ML), by Labīd, Had another than I. Sulaimān, other than the trenchant sword of steel, been present in the time, the befalling of disasters would have altered him (Jsh), whence

(M), by Ābu Ishaq al-Khidrīmī, And every brother, his brother is a forsaker of him, by the life of thy father, other than the two stars Farkadān (Jsh), unrestricted, [the restricted being the total genus, or a part of it known in number (R),] exc. being then impossible, as XXI. 22. (IH): ١٦٥ may be used as an ep. (R, BS, ML), according to S, even when exc. would be correct, which most of the moderns hold on the strength of ١٦٦ and the Prophet's saying ١٦٧
Mankind, all of them, are perishing, other than the wise; and the wise, all of them, are perishing, other than the workers; and the workers, all of them are perishing, other than the sincere; and the sincere are in great jeopardy (R); [but,] according to IH (ML), only when exc. is impossible (BS, ML), as in XXI. 22., exc. from the indet. being allowable only when it is a num., or is qualified by a definitive ep., or is in non-affirmation (BS): and the inflection that it would require, were it not orig. a p., is put upon what is after it (R): (3) a con., i. q. the in associating in letter and sense, as لَنْ يَكُونُ النَّاسُ عَلَيْكُمْ حَجَةٌ إِلَّا الَّذِينَ طَلَّبَوا مِنْهُمْ II. 145. That men and they which have done wrongfully of them may not have an allegation against you and لا يَخافُ لَدِيِّ الْمُسْلِمِينَ إِلَّا مِنْ ظَلِمٍ، مَّ ثُمَّ بَدَلَ حَسَنًا بَعْدَ سِئٍّ XXVII. 10. 11. The Apostles and he that hath done wrongfully, then substituted good after evil, shall not fear before Me, according to Akh, Fr, and AU: (4) red., as حَرَابِجَ يَخَّرِيجٌ [454], according to As and IJ, and أَرَى الْمَوْتِ إِلَّا مَنْ جَنَبَهُ إِلَّا مَنْ صَلَحَ الْمَوْغَاجَاتِ إِلَّا مَعْدُوبًا [I see time to be a water-wheel in relation to its people: nor is the fellow of wants aught but tormented (Jsh)],
according to IM. That which is in 
الَّذِي نَصْرَةٌ فَقُدّ نَصَرَةٌ 
لا لَّهَ. IX. 40. If ye help him not, God hath holpen him, is not this لا لَّهَا; but is two words, the cond. إن and neg. لا (ML). What follows does not govern what precedes لا لَّهَا; nor does what precedes it govern what follows the excepted, unless it be a g. t. or appos. of the excepted (R).

§ 91. The subst., [when impossible according to the letter (IH) of the g. t. (Jm),] is made to accord with the place, as مَا رَايَتْ مِنْ (IH), مَا جَارِيَ مِنْ أُحْدَ الْأَزِيدَ (M), [Ahd. الْأَزِيدَ (M, IH), where the acc. as an exc., being liable to be confounded with the disallowed subst. for the letter, scarcely ever occurs, as in مَهْمَاهُ وَخَروْتَا لا إِنْبِسُ بِهَا * الْأَصَوَاتُ وَالأَصِدَادُ وَالْبُروُا

Vast deserts, and wide lands in which the winds blow fitfully, wherein is no familiar friend, but the screech-owls and the male owls and the owl and

أَمْرَكُمْ أُمَرَى بِمَنْعُرِ اللَّهِ * وَأَمْرٌ لِّلَّهِ أَمْرٌ مَّضِيعٌ

I commanded you my command at the bend of AlLiwa: but the disobeyed has no command save a wasted one (R), and مَا زَيَدَ شَيْاً الْأَشْيَاءِ لا يُعْبَرُ بِهَا. For [this (R)] is not made red. after affirmation: nor are مَا and لا supplied op. after it, since they govern because of negation,
and the negation is broken by لا (م) ; whereas نَسُبُ in نَسُبُ زيد شيا لا (R) [لا يعبا] governs because of the quality of v., so that the breach of negation has no effect (III). And you say نَسُبُ زيد شيا لا يا شيا لا يعبا, as says Tarafa

ابنلي لبيني لستم يبدا الا يبدا ليسي لها عضد

[O sons of Lubainà, ye are not a hand, save a hand that has no arm (N)]; but ما زيد بشي الا شي لا يعبة يا شي.

§ 92. If you make the excepted precede the ep. of the g. t., you either, disregarding the ep., make the excepted a subst., which is S's choice; or, treating its precedence before the ep. as i. q. its precedence before the qualified, govern it in the acc.: e. g. ما ان شتي احد الا الا ما مررت بابد الا عمر خير مي انكل خير من زيد, or اباب الا عمر (M).

§ 92. الا, when repeated, is (1) corrob. [of the 1st, having then no effect upon what it is prefixed to (IA)], which occurs with a con., [as

هل الدهر الا ليلة ونهارها الا طلوع الشمس غيارها

org. وطلوع الشمس (IA), by Abù Dhu'aib alHudhalî, Is time aught but a night and its day, and but the
rising of the sun then its setting? (J)] ; or subst., [as

\begin{align*}
\text{ما لّك من شنَّكِ إلا عملة} & \text{ إلا رسمية ولا رملة} \\
\text{(IA), Thou hast not from thy camel aught but his work, but his slow pace and but his quick pace (J); or synd. expl., as مِّن أتاني إلا مَّيرك، إلا} \\
\text{زَيدُ، when Zaid is the brother (R)} : (2) not corrob., [exc.}
\end{align*}

being intended by it, as by the one preceding, which would not be understood if it were dropped (IA), in which case exc. of each n. from its immediate predecessor is (a) possible:—here, whether they be not nums., as

\begin{align*}
\text{ما جاءني} & \text{ جاويني المكيون إلا تقريشا إلا هاشما إلا عقبلا} \\
\text{المكيون إلا تقريش إلا هاشما إلا عقبلا، or nums., as} \\
\text{ما لّك على عشرة إلا تسعه إلا ثمانية الخ} \\
\text{الثانية الخ} \\
\text{in the aff. every odd (excepted) is in the acc., because after an aff. (sentence), and every even one a subst. or in the acc., because after a complete non-aff. ; so that every odd is denied, excluded, and every even affirmed, included: and in the non-aff. every odd (excepted) is a subst. or in the acc., because after a complete non-aff., and every even one in the acc., because after an aff.; so that every odd is affirmed, included, and every even denied, excluded: (b) impossible:—here, if they be nums., as لّك على عشرة إلا ثمانية إلا أربعة} \\
\text{both excs. are}
from the 1st g. t. : and, if they be not nums., the g. t. is
(a) single (R,), in which case, when the exc. is not void,
if the excepted ns. precede the g. t., they are all in the
acc., [whether the sentence be aff. or non-aff., as ُمْҚَامُ إِلَّا
زِيدًا إِلَّا عُمَراً إِلَّا بَكْرًا ِقُومٍ (IA)] ; and, if they
follow [the g. t. (R), and the sentence be aff., they are
all in the acc., as ُمْҚَامُ القُومُ إِلَّا زِيدًا إِلَّا عُمَراً إِلَّا بَكْرًا ,
while, if it be non-aff. (IA)], one of them, [whether next to the
g. t. or not (R),] is a subst., [which is preferable (IA),] or
in the acc., [which is rare (IA),] the rest being in the acc.,
[as ُمَا جَارَوْنِي إِحْدَى إِلَّا زِيدًا إِلَّا عُمَراً إِلَّا بَكْرًا ;
and, if the g. t. come between them, those that precede it are
in the acc., and one of those that follow is a subst. or in
the acc., the rest being in the acc., as ُمَا جَارَوْنِي إِلَّا زِيدًا إِلَّا
عُمَراً إِلَّا بَكْرًا (R)]: and, when the
exc. is void, one of them, whichever you please, is gov-
erned by the op., while the rest are in the acc. (R,IA), as
ُمَا جَارَوْنِي إِلَّا زِيدًا إِلَّا عُمَراً إِلَّا بَكْرًا : the excepted ns. in all
these divisions being excluded from a single multiple,
expressed in the non-void, supplied in the void: (b) more
than single, in which case, if the sentence be non-aff.,
the 2nd excepted is in the acc., as ُمَا أَكْلَ إِحْدَى إِلَّا
الْخَبْرُ إِلَّا زِيدًا , because, the negation being broken by the 1st
إِلَّا زِيدًا , it is an exc. from an aff., i. e. Every one has eaten
bread only, except Zaid, for he has not eaten it only, but has eaten another thing also; while the 1st excepted, if its g. t. be not mentioned, is governed by the op., as you see, and, if it be mentioned, is a subst. or in the acc., as ما اكل أحد شيا إلا الخبز إلا زيدا : and, if the sentence be aff., in which case both g. ts. must be mentioned, as إلا زيدا أكل القوم جميع الطعام إلا الخبز إلا زيد, the 1st excepted is in the acc.; while the 2nd is a subst. or in the acc., because after a non-aff., the affirmation being broken by [the 1st] ﺑَاءٌ, i.e. The people have not eaten bread, except Zaid (R).

§ 94. ما مرت بالح إلا زيد خير منة I have not passed by any one, but Zaid is better than he what follows ﺑَاءٌ is an inch. prop., occurring as an ep. to ﺑَاءٌ; and ﺑَاءٌ is inop. in letter, conveying its import in sense, making Zaid better than all of them that you have passed by (M). According to Akh [and F (IA), however], ﺑَاءٌ does not intervene between the qualified and ep. (IA, ML); and F says that ما مرت بالح إلا قام is not allowable, but ﺑَاءٌ ﺑَاءً (ML), as a d. s. (DM).

§ 95. ﺑَاءٌ, orig. prefixed to the n., is sometimes followed in the void [exc.] by a v., (1) aor., an enunc., as ما الناس إلا يعبرون Mankind are not sought but passing
away; or d. s., as مَا جَآَؤْنِي زِيدِ ۡاَلِا يَضْحَكُ; or ep., as مَا جَآَؤْنِي مِنْهُم رِجُلِ ۡاَلِا يَقُومُ وِيَقُعُدُ, which may be a d. s., the s. s. being general: (2) pret., conjoined with قُدُّ, as مَا النَّاسِ ۡاَلِا قُدُّ عِبَرَوا ما أَيْسِ الشَّيْطَانِ مِنْ بَنِي ۖ أَدْمِ ۡاَلِا أَتَاهُم مِنْ تِبَالِ الْمَسَارِ. words of the Prophet The devil hath not despised of the sons of Adam, but he hath assailed them on the side of women. As the neg. p. together with ۖاَلِا imports the sense of the prot. and apod., i. e. inseparability of the 2nd from the 1st, what precedes and what follows ۖاَلِا may be both prets., as مَا زَرْتُي ۡاَلِا أَكَرَمْنِكَ, or both aors., as مَا أَزْرَرْتُ ۡاَلِا أَبُورْنِي; and the pret. after ۖاَلِا may be denuded of، and the ۗ ۖاَلِا and مَا وَلَا مَا and syn. with it are sometimes prefixed to the pret., when they are preceded by adjuration, as نَذَكِّرُكَ ۖاَلِا نَعِلْتُ I adjure thee by God only that thou do and 'Umar's saying in his epistle to Abu Mūsā عَزُمْتُ عَلَيْكَ لِمَا ضَرِبْتُ كَاتِبَ سُوْطَأَ I conjure thee only that thou beat thy scribe with a whip; i. e. I require not of thee aught save thy doing, نَعِلْتُ, i. q. the inf. n., being made a pret. v. to denote intensiveness in requiring, like رَجُمَ ۖاَلِا God
have mercy upon thee! The exceptive لا occurs only after negation, expressed or supplied; and only in the void [exc.], as وَأَن كَلَّا جَمِيع XXXVI. 2. Nor are all of them aught but gathered together (R).

§ 96. The excepted is [sometimes (R)] suppressed, [for lightening (M), after (1) لا and preceded by ليس (R, ML),] as ليس غير جَاهِنَى زِيد (R)] and ليس غيرا (M, R, ML) he, i.e. the comer, is not any but (he) (R) and ليس غيرا and [according to Akh (R)] ليس غيرا (R, ML): (2), by making it i.q. خصوصاً, احب زيداً والا اين ركب or وَهُوَ راكب or or or على الفرس سبما راكباً, i.e. I love Zaid, and (particularize him with increase of love) particularly when riding, or upon the horse, or when he is riding, or if he ride; or the intrans. اختاصاً, i.e. and (he is particularized by the excess of my love) particularly when riding, as the saying mentioned by Akh انه فلتا كريم ولا سبما اين اتينة قعدا

Verily such a one is generous, and (is particularized by increase of generosity) particularly if thou come to him in the state of his sitting. The , may occur before سبما, when you make it i.q. the inf. n., or not; but oftener occurs (R).
§ 97. The \textit{op.} in the \textit{cats.} of \textit{كَانَ} and \textit{وَلَقَدْ كَانُوا} being assimilated to the \textit{trans. v.}, what it governs is assimilated to the \textit{ag.} and \textit{obj.} (M). The \textit{pred.} of \textit{كَانَ} \& c. is like the \textit{enunc.} [in that it may be \textit{det.} or \textit{indet.}, a single \textit{term} or a \textit{prop.}, and precede or follow the \textit{sub.}, and must precede the \textit{sub.} when it is an \textit{adv.} and the \textit{sub. indet.}, as \textit{كَانَ في الدار رجل}, and contain the \textit{pron.} when it is a \textit{prop.} or \textit{deriv.} or an \textit{adv.}, \& c. (R)]: but, when \textit{det.}, [really or virtually (Jm), sometimes] precedes (IH) the \textit{sub.} (Jm); though not when the inflection is absent, and there is no [distinctive] context. The \textit{pret.} may be \textit{pred.} of \textit{كَانَ} \textit{فَطَلَّ}, \textit{أَضَحَى} \textit{أَمَسَى}, \textit{أَصْبَحَ} \textit{عَاهِدَا} \\\	extit{اللَّه} XXXIII. 15. \textit{And assuredly they had covenanted with God, XII. 26. [419], by Zuhair, \textit{And he brooded over a lurking purpose; and he neither displayed it, nor set about it} (EM)], and \textit{أَمَسَى} \textit{فَثَلَّ} \textit{عَاهِدَا} \\\	extit{الَّه} [452]; but not of \textit{مَا زَالُ}, \textit{صارَ} \textit{لا} and its \textit{syns.} \textit{ما دَامُ}, and \textit{لا} (R).

§ 98. The \textit{op.} (M,IH) \textit{كَانَ} (R,IA,Sh) is suppressed (M,IH,IA,Sh). (1) allowably (R,Sh), with its \textit{sub.}, [its \textit{pred.} remaining (IA,Sh), (a) often (IA),] after [the \textit{cond.} (Sh)] \textit{لَو} \textit{إِن} (R,IA,Sh), (a) if \textit{إِن} be followed by a \textit{n.} while its \textit{apod.} is the \textit{ف} followed by a single \textit{n.} (R),
as in (M,IH,Sh), words of the Prophet, i. e. اَنَّ كَانَ عَمَلُهُمُ خَيْرًا فَخَيْرًا وَاتِنُّ شَرًا فَشَرًا

Men will be requited for their works: if (their work be) good, (their requital will be) good; and if (their work be) evil, (their requital will be) evil (Sh), and ***المرء مقتول بما قتل به اين سيفا فسيف وان خنجر فخنجر*** Man will be slain with what he has slain with: if (what he has slain with be) a sword, (what he is slain with will be) a sword, and if (what he has slain with be) a dagger, (what he is slain with will be) a dagger (M,R); (b) if its sub. be the pron. of what is known (R), whence ***قد تقبل ذلك اين حقا وان كنبا فما اعتنارك من قول إذا قيلتا***

(M,R,IA), by AnNu‘mān Ibn AlMundhir (M), That has been said, whether (it be) truth, or whether (it be) falsehood. Then what is thy protesting against a saying when it is said? (Jsh), and ***إدخِل الشر ولو اصبعا*** (M,R) Repel thou mischief, even though it, i. e. the repelling, be a finger, i. e. little (R): (b) anomalously (IA), after لَنْ, as ***مني لشولا فالي إثلاها*** i. e. (R,IA), From the time that (she was)

dry of milk until the time of her being followed by her
little one, the ف being red. (J): (2) necessarily (IH, Sh), its sub. and pred. remaining (IA, Sh), after [the infinitival (IA)] أن, when [the causative p. is prefixed to أن, the cause precedes the caused, the prep. is suppressed, and (Sh)] م is put (R, IA, Sh) as a subst. for كان (R, IA), as in أما أنت منطلقا انطلق (M, IH, Sh), i.e. لرني كنت (M, IH), م being red., substituted for the suppressed v. (M), whence

إذا خراشة أما أنت ذا نفر * ذان توبي لم تأكلهم الضبع (M, R, IA, Sh), by Al`Abbās Ibn Mirdās (Sh) as Sulamr, Abū Khurāsha, because thou wast possessor of a host, thou vauntedst thyself against me. Vaunt not thyself against me because of that; for verily my people, the year of dearth has not devoured them (J); while the KK say that the ان is syn. with the cond. ان, and م a subst. for the suppressed v., which I think to be not far from right, because the sense is if thou be possessor of a number, I am not alone, and because the في occurs in this verse and in

إما أقمت وأما أنت مرتطل، * فالة يكلا ما تأتي وما تندر

where is coupled to أما أنت اما أقمت أما أنت. أما أقمت اما أنت being a cond. p. (R), If thou abide, and if thou bejourneying away, God keeps what thou comest to in thy journey and what thou leavest behind (Jsh). The suppression of كان, substi-
tution of for it, and retention of its sub. and pred. have been heard only when its sub. is a pron. of the 2nd pers. (IA). They say [also] [i.e. suppressing and its pred.: and a poet [AshShamardal alKa′bi (Jsh)] says

[My lamenting over thee is because of a lament from a fearer that seeks thy covenant of protection when a protector is not (for him) (Jsh)], i.e. (ML).

§ 99. The generic neg. َلاَّ, a division of the ps. annulling inchoation, governs like ان, putting the inch. into the acc. as its sub., and the enunc. into the nom. as its pred., there being no difference in this government between the single and repeated [َلاَّ] (IA). Its sub., when pre., [as َلاَّ غَلَامُ رَجُلٍ حَاضَرٍ (IA),] or quasi-pre., [i.e. connected with what follows it by government or syndesis (IA), being followed by some complement of it (R, Sh), (a) a reg. of it (R), governed in the nom. or acc. by it, as َلاَّ مُفِيضًا خِيرًا مَكْرُوهًا and َلاَّ حَسَنًا رَجْهَةً مَنْمُومٍ, or in the gen by an op. dependent upon it, as َلاَّ خُيْرًا مِنِ]
(Sh), or (b) coupled to it, provided that the two together be a name for one thing (R), as لَا تُنُبَّأ وَتُقَاتَلُ (R, IA),] is [infl. and (Sh) literally (IA)] in the acc. (R, IA, Sh). When aprotthetic, [i.e. neither pre. nor quasi-pre. (R, IA, Sh),] it is uninfl., [because implying the sense of لَا مَنِ رَجُلٍ فِي الدَّارِ, مَنِ (R),] upon what it would be made acc. with (IH, IA, Sh), if it were infl., Fath or its subst. the ی or Kasra (Sh), its place, however, being the acc. governed by لَا (IA):— upon Fath when a sing. [or broken pl., as لَا رَجُلٌ فِي الدَّارِ and لَا رَجَالٌ (Sh)]; upon the ی when a du. or perf. pl. masc., [as لَا تَقَاتَلُ (Sh)]; and upon Kasr, [as many say (IA),] or Fath, [as some allow (IA), which is preferable to Kasr (Sh),] when a [perf. fem. (IA)] pl. (IA, Sh) with the aug. ی and ب، as

أَنْ أَشْبَابُ الْأَزْيَادَ مَجِيدٌ عَواقبًاُ فَيْتَ نَذْرًا لَا لَذَاتُ الْأَشْيَابِ (Sh), by Salāmat Ibn Jandal asSa'dī, Verily youth, the results whereof are glory, in it do we enjoy things; but hoariness has no enjoyment (J). The prep., when prefixed to the generic neg. لَا, prevents the denied after it from being uninfl., as ْعَضْبَتُ مِنْ لَا كَثْبُ وَا مَالٌ ْشَيْءٍ; Fath, as وَا مَالٌ ْشَيْءٍ, being rare (R). The [interrog. (IA)] Hamza, when prefixed (IH, IA) to the generic neg.
(IA, ML), denotes (1) interrogation [as to negation, as

الاصطبار للبيلى أم لها جلد * إذا الآتي الذي لائحة أمثالى

(IA, ML), by AlMajnūn, Will Laila have no patience, or will she have fortitude, when I meet what my likes have met? (Jsh)] ; (2) wish (IH, IA, ML), as

ٍلا عمر ولا مستطاع رجوع في راب ما أثاث يد الخفاف

[May there not be a life that has receded, whose returning is possible, so that it may mend what the hand of negligences has marred? (Jsh)] ; (3) rebuke [and disapproval (ML)], as

ٍلا إعراء لم رأت شبيبته وأذنت بمشب بعدها هموم

(IA, ML) Is there no refraining from evil for him whose youth has receded, and announced horainess after which will be decrepitude? (Jsh) and

ٍلا طعان إلا فرسان غادية * إلا جموح حول التنانير

[by حسن بن ثابت الباني, Is there no spearing (581) among you, are there no horsemen charging, but (a disj. exc.) your belching round the ovens? (FA, Jsh)] :

in which three divisions ٍل is prefixed only to the nominal prop. [574], and governs like the generic neg. ٍل (ML); the government [of ٍل in the sub. (R, IA), without dispute (R),] remaining unchanged (IH, IA); as also do the rest of its predicaments, [when rebuke or interrogation as to negation is intended, and (IA),] according
to Mz, [Mb, Jz, IH (R), and IM (IA),] even when wish is intended (R, IA). As for the saying

الرا جزاء الله خيرا * يدل على مخصصة تبيت

[May there not be, or (Will ye) not (show me), a man (God recompense him with good!), that will direct me to a female extractor of ore, that will pass the night? (Jsh)],

\( \text{r.} \) is pronounced with Tanwin by poetic license; while Khl says that \( \text{r.} \) is an excitative \text{p.}, and the \text{v.} suppressed [574] (R). The \text{pred.} is mentioned after the \text{sub} of \( \text{r.} \), governed in the \text{nom.} [36, 547] (IA).

\S\ 100. Two conditions are requisite for making it govern thus (Sh): (1) its \text{sub.} and \text{pred.} must be \text{indet.} (IA, Sh); (2) it must not be separated from its \text{sub.} (IA), [so that] the \text{sub.} must be \text{prepos.}, and the \text{pred.} \text{postpos.} (Sh). It does not govern the \text{det.} (R, IA), nor the [\text{sub.}] separated from it (R). If prefixed to a \text{det.} or \text{prepos.} \text{enunc.}, it must be made \text{inop.} and repeated, as 

\( \text{لا زي رد} \)

\( \text{لا فيها غول ولا هم عنها ينذرون في الداير ولا عمر} \)

XXXVII. 46. \text{No intoxication shall be therein, nor shall they be made drunken thereby} (Sh). The saying [of 'Abd Allāh Ibn AzZabīr alAsadi (AAz)]

\( \text{ارى الحجاج عند أبي خبيش نكس و لا يميت بالبلان} \)

(R, Sh) \text{I see the wants near Abu Khubaib have become severe, and there is no (one like) Jmuyyu in the countries (AAz) and the saying of the poet}
There is no (one like) Al Haitham to-night for the riding-beasts; and no youth save a son of a Khaibari (N) and Abu Sufyan's saying There will be no (tribe like) Kuraish after to-day (Sh) are explainable by supplying [114] (R, Sh), being often suppressed, like [28] (K on III. 85.): and [and] is like Zaid (M). It may be made inop. even when the denied is an unseparated indet. And, when made inop., necessarily, as with the det. and separated, or allowably, as with the unseparated indet., it must be repeated in a case of choice [104] (R).

§ 101. You say لا أبلك, as says Nahar Ibn Tausi'a al Yashkuri

My father is Al Islam; I have no father other than it, when they boast themselves of Kais or Tamim, لا غلامبي لا ناصري لك (M). The du., perf. pl. masc., اب, and, when followed immediately by the prep. ل, are also, though rarely, treated as pre., by eliding the of the du. and pl. and expressing the in and لا أبلك ناصري لك [ لا غلامي لك] (R)
(M), and لا إ خا له \( R \) are said (M, R), anomalously (M). Ka'āb says

騭Croft خلوا سبيلى لا أبا لكم * فكل ما قدر الرحمن معول

Then said I, Leave ye my path—your father (is) not (existing)!—for all that the Compassionate has decreed shall be done (BS). According to [Khl (R),] S, and the majority (R, BS), this [denied] is really pre. as regards the sense: and (R) the [expressed (R) prothetic (M)] ل is red.; corrob. (M, R, BS) of the supplied ل [111] (R), like the 2nd تيم in [53] (M, R), according to the opinion that the 1st تيم is pre. to the expressed عدي (R); not dependent upon anything (BS); interpolated (M, BS) between the pre. and post. ns., as in

يا بؤس للحرب اللى * وضعت أرهاطا فاستراحوا

[504] (BS), by Sa'd Ibn Malik, Oh! the hardship of the war, which has discarded some bands, so that they have waxed slothful! (T, Jsh), to corroborate the prefixion, since they do not say لا رتيبتها عليها لا أبا فيها or or or مجيبى منها, and to satisfy the claim of the denied to be indet. by means of the semblance of separation (M), their object in separating the pre. and post. ns. by the ل being to govern this pre. det. in the acc., since they do not say لا علما اشتهى or ل ابا أرجل (R). The denied in this dial. is infl., and in the 1st uninfl. (M). This ل is counted,
inasmuch as it removes the semblance of prefixion; and not counted, inasmuch as the sub. of َلْيُ is infl. only when pre. or quasi-pre. (BS). The proof that it is pre. [114] is the saying

وَقَدْ مات شمَّاح وَمات مزرَد وَأي كريم لَا أبك يحتل

And Shammâkîh has died, and Muzarrîd has died: and what noble—thy father (is) not existing!—is made to abide for ever?, the prefixion being expressed, which is anomalous. IH, however, says that (R) it is not [really (R)] pre., because the sense would be spoilt (IH), what is meant being negation of the affirmability of the genus father as belonging to him, not negation of existence in respect of his known father (Jm). But the reply is that the meanings of َلْيُ and َلْيُ أبك are equal, the 1st prop. meaning Thy father (is) not (existing), and the 2nd Thou hast no father (R). When you interpose [the non-att. adv. or prep. and gen. (R), as َلْيُ يديري يدّا لّك [and َلْيُ أب فيها لّك (M)], suppression [of the َن (R) or expression (of the َلْيُ (M)] is disallowed by S [and Khl, except in poetic license (R)]; but allowed by Y. When you say َن عالَم يِّ يدّي لّك, the must be retained (M, R) in the ep. and qualified (M).

§ 102. According to S (IA), َلْيُ and its [aprosthetic (IA)] sub. are in the position of a nom. by inchoation (IA, Sh). The place of َلْيُ and its sub. may be observed
before and after the passage of the *pred.*, so that the *ep.* and coupled *n.* may be in the *nom.* (ML). The [1st (IH)] *ep.* of the [aprotthetic (IA)] *uninf.* [sub. of *יו* (IA)], when aprotthetic and following it immediately, is *uninf.* [upon Fath (IA), because of the combination of three things, (1) its identity in sense, and conjunction in letter, with the *uninf.* sub., (2) the prefixion of the *neg.* to it in sense, *יו* being i. q. *טָרִיף* *יו*, and (3) its proximity to *יו* (R)], or [oftener (R) *infl.* (IH),] in the *nom.*, [according to the place (R, IA) of *יו* and its *sub.* (IA),] or acc., [according to the place of the *sub.* of *יו* (R, IA),] as *טָרִיף* or *טָרִיף* or *טָרִיף*. Otherwise, [i. e. when aprotthetic, but separated from the qualified, whether the qualified be aprotthetic or not, or when *pre.* or *quasi-pre.*, whether the qualified be aprotthetic or not, and whether it be separated from the *ep.* or not (IA),] the *ep.* must be (IH, IA) *infl.* (IH), in the *nom.* or acc. (IA, Jm), as *לֹא רֵבֵל סָחַב , טָרִיף* *לֹא רֵבֵל* *בָּהָּ* *טָרִיף* *בָּהָּ* (IA); the *ep.* of the *pre.* or *quasi-pre.* *sub.* of *יו* being allowed to be in the *nom.* by agreement with the place, because this *יו* is assimilated to *אֲנָא* [523] (R). An additional *ep.* must be *infl.* (M). If you repeat the denied [without separating the *sub.* and that repeated, and then qualify the 2nd (R)], the 2nd
may be infl., [in the nom. or acc. (R),] or uninfl., as ُلا مِّا وَبَرِدا (M, R) or without Tanwin (M), while the ep. must be infl. (R).

§ 103. When an aprothetic indet. is coupled to the sub. of ُلا، and ُلا is not repeated (IA), the coupled is like the [separated (IA)] ep., [i.e. in the nom. or acc. (IA),] but not uninfl. (M, IA) upon Fath (IA), as

فِلَّا أَب وَابْنَا مَثَل مَرْوَان وَابْنُهُ

إِذَا هُوَ بِالمَجْد ارْتَدَّ وَتَأْزَرَ (M), by AlFarazdak, where ُلا وَابْنِ رابين is also allowable, And there are no father and son like Marwán and his son ʿAbd AlMalik, when he, i.e. Marwán, invests himself with glory and girds himself therewith (N). Akh transmits ُلا رَجُل وَامِرَة, orig. ُلا امِرَة [105], ُلا being suppressed (IA, ML), and the uninflcctedness remaining (ML).

§ 104. The denied may be in the nom. when repeated, as ُلا رَفَظ وَلا نَسِوق II. 193. There shall be no lewd conversation and no transgression and II. 255 [105]; and, if separated from ُلا or det., must be in the nom. and repeated, as ُلا زَيْد فِي هَا وَلا عَمَرو وَلا فِي هَا رَجُل وَلا امِرَة (M).

§ 105. When [a con. and aprothetic indet. are put after ُلا and its (aprothetic) sub., and (IA)] ُلا is repeated
There is no strength nor might save by means of God, the 1st sub. is (a) uninfl. upon Fath, and the 2nd (a) uninfl. upon Fath, as LII. 23. (Sh), so read by Ibn Kathir and the two Basris, There shall not be any vain discourse therein, nor any occasion of sinning (B)]; (b) in the nom., as

[by Damra, This, by your life, is ignominy itself. I shall have no mother, if that take place, and no father (J)]; (c) in the acc., as

[by Anas Ibn 'Abbás Ibn Mirdás, There is no kinship to-day, and no friendship. The hole has become too wide for the patcher (J)]; (b) in the nom., and the 2nd (a) uninfl. upon Fath, as

[by Umayya Ibn Abi-Salt, And there shall be no vain speech, and no imputing of sin, in it. And what they have spoken of what they desire shall be always abiding (J)]; (b) in the nom. (IA, Sh), as II. 255. Wherein shall be no trafficking and no friendship (Sh). If the ant. be [not aprothetic, and therefore] in the acc., the coupled may be uninfl. or in the nom. or acc., as
When not aprototic, the coupled must be in the nom. or acc., whether ُلَّا or ُلَّا غَلَامُ رَجُلٍ or ُلا غَلَامُ امرأةٍ or ُلَّا امرأةٍ (IA). If det., the coupled must be in the nom. (R, IA) in every case, as ُلَّا رَجُلٍ وَلَا زَيدَ فيْهَا (IA).

§ 106. The denied is [often (IH)] suppressed in [the like of (IH)] ُلا عَلِيْكَ ُلا There is no (fear) for thee, i.e. ُلا بَاسَ عَلِيْكَ (M, IH); but only when the pred. is present, as the pred. is suppressed only when the sub. is present (R).

§ 107. The neg. (Sh) َلَّا and ُلا in the dial. of AlḤijāz, ِلَّا [in the dial. of AlʿAlīya (Sh), according to the KK except Fr, and, among the BB, to Mb, IS, F, and IJ, which opinion is preferred by IM, who asserts that S's language contains an indication of it (IA)], and ُلَّا [in the dial. of all (Sh), according to the majority, a division of the ps. annulling inchoation (IA),] are assimilated to ُلَا in governing the sub. in the nom., and the pred. in the acc., as ُلَا هَذَا بَضْرًا XII. 31. This is not a human being [and ُلَا هُمُ امِهَامْهُم LVIII. 2. They are not their mothers and

47
Its sons are surrounding their father, enraged in the breasts, while they are not really its offspring (J),

Comfort thee; for not a thing upon the earth is lasting, nor any stronghold keeping from what God has decreed (J),

He is not master over any one, save over the weakest of idiots (J), and

Man is not dead because of the expiry of his life, but because of his being wronged and forsaken (J) and Sa'ud Ibn Jubair's reading

They which ye invoke beside God are not servants like you (IA), and XXXVIII. 2.[109].

When these four conditions are fulfilled, it governs,
whether its sub. and pred. be both indet., as

\[\text{LXIX. 47. And not any one of you should have been withholding Us from him;} \]
\[\text{or both det., as LVIII. 2; or the sub. det. and pred. indet., as XII. 31.} \]

The Hijazis do not allow it to be made op. in such as

\[\text{[Bani\ü Ghudāna, ye are not gold, nor pure silver; but ye are pottery (Jsh)],} \]
\[\text{Q רבכ ועבש רדסוכ אל התלע ורפסוה III. 138. And Muhammad is not aught save an Apostle, the prov. \} \]

\[\text{He that returns from doing evil is not an ill-doer, or} \]
\[\text{אכ תולע רפסוה [498] (Sh). Sometimes after ما ي使う, anomalously, F citing بني غدانية ما إن أنتم ذهبت ولا صريف ولكي أنتم العزر;} \]
\[\text{and, according to Y, ما يgunakan وما الدهر إلا منجنونا للغ, as [90]; and S relates that in AlFarazdak's saying} \]

\[\text{And they have become in such a state that God has restored their fortune, since they are Kuraish, and since not a human being is like them some people put مثلهم into the} \]
acc. (R). The Banū Tamīm do not make ʾa govern [at all (IA), even though the four conditions be fulfilled (Sh)], as زيد [ما زيد كائم] its enunc. (IA); and according to their dial. مَا هذَا and مَا هِيَ امَّهَاتِهِم بِشَرَ and Ŀ are read. And Ŀ governs upon the conditions mentioned for مَا, except the 1st, لَأَن ʾa not being made red. after Ŀ (Sh)]. The sub. and prev. must be indet., as َتَعَزَ آلُ َغَبَّ [and

نصرِك ان لَأ صَلِح غَيْر خَالِد
فُصُولُ حَصَنًا بِالكِلَّا حَصِينًا

(IA) I helped thee when not a fellow was not holding aloof; so that thou wast lodged by means of the armed men in an inaccessible fastness (J)]; but, [as some assert (IA),] it sometimes governs a det. [sub. (Sh), as

وَحَلَّت سُوَادَ الْقُلُّب لَا أَنَا بَاغِيَة
سُواهَا وَلَا عِن حَبِّها مِتَراخِيَاء

by AnNābigha (IA) alJaʿdī, And she has taken up her abode in the core of the heart: I am not seeking any other than her, nor lagging from her love (J), whence

إِنَّكِ بَعْد اِعْوَامٍ مَّضِينِ لَهَا
لا إِدَارَ دَارَا وَلا الْجِبَرَانَ جِيْرَانَا
I knew it not after years that passed for it: the home was not a home, nor the neighbours neighbours, and AlMutanabbi's saying

إذا النجود لم يرزق خلاصة من الذائى
فلا الحمد مكسبا ولا المال باطبا

(Sh) When bounty is not provided with freedom from annoyance, praise is not gained, nor is the wealth remaining (W)]. The Banu Tamim make it inop. (IA, Sh), and require it to be repeated. And governs upon the conditions mentioned [for ما], except the 1st, conjunction of its sub. with اني being forbidden. It governs a det. sub. and indet. pred., as VII. 193. read by Sa'id Ibn Jubair; or two indets., as

أين أحد خيره من أحد إلا بالعافية Not any one is better than any one save by means of health;
or two dets., as

أي ذلك نافع ولا ضارك That is not profitable to thee, nor injurious to thee.

§ 108. In the reading [of Ibn Mas'ud (K)] بامهاتهم لابن مهاتهم [107] (Sh), [as] in XI. 123. [508] (ML), ما may be Hijazi or Tamimi (Sh, ML). The ب is prefixed after ما restrained by اني, as

لعمرك ما اني أبو مالك ولا ضعيف قواة
By thy life, Abū Mālik is not frail, nor feeble in his powers; and to the prepos. enunc. of مَا, as

*لا إنك يا حسين خلقت حرا* ـ وما بالحر بني ولا الخبيط.

If it were the case that thou, O Ḥusain, hadst been created generous. But thou art not the generous, nor the worthy (R). When the pred. of مَا [whether governed in the acc., or gen. by the red. ب (R),] is followed by a con. importing affirmation, [i. e. بل or لكي (R, IA), because they denote affirmation after negation (R),] the nom. [of the n. after it (IA)] is necessary (IH, IA), as ـ ما زيد قائمًا لكي قاعد; as enunc. of a suppress-ed inch., i. e. بل ههو قاعد or لكي ههو قاعد: but, when the con. does not import affirmation, like the ب etc., the nom. and acc. are allowable, the acc. being preferred, as ـ ما زيد قائمًا ولا قاعدًا; i. e. وَلا ههو قاعد (IA); and a denied coupled to the pred. of مَا governed in the gen. by the ب may be in the gen., as ما زيد بقائم ولا قاعد, or acc. by agreement with the place, as

معاوي إنا بشري فاسججَ ـ فلنسنا بالجبال ولا الحديدة

[by 'Ukba Ibn AlḤārith alAsadi, Muʿawiya, verily we are human beings; therefore forgive thou kindly. For we are not mountains, nor iron (Jshū)], or nom., i. e. وَلا ههو قاعد (R).
§ 109. لَاتَ is the [Hijazi (J)] neg. لَا augmented by the of feminization pronounced with Fath (IA). The [in لَاتَ (R)] is [an aug. (Sh),] for feminization of the word [لَا, as in رَبَّتُ (R)], or [corroboration and (Sh)] intensification of the negation, [as in عَامَّة (R)]. لَاتَ governs [pre. to an indet., as حَبِينَ XXXVIII. 2. When (the time was) not a time of escape (R)]; and sometimes أُرُونَ (R, Sh) and هَنَّا (R) and سَاعَة, as طَلَبْنَا صُلِحَنا وَلَاتَ أُرُونَ * فَأَجِنَا أَن لَاتَ حَبِينَ بَقَاءَ [by Abū Zubaid atTārī, They sought our reconciliation, when (the time was) not a time (of reconciliation); and we answered that (the time was) not a time of the remaining of reconciliation (Jsh)], orig. أُرُونَ صُلِحُ, what its pred. is pre. to being suppressed, but assumed to be expressed, so that its pred. is uninfl., like بَعْدُ and قَبْلُ, but, being like نُزَالُ in measure, upon Kasr, and pronounced with Tanwin by poetic license, and نَبِمَ البَغَاءَ وَلَاتَ سَاعَةَ مُنَدَمَمَ, and the مَبْتَعْجِيَةَ وَخُيْمَ [by Muḥammad Ibn Īsā atTamīmī, The oppressors repented, when (the hour was) not an hour of repentance. And oppression, the pasture of the seeker thereof is un-wholesome (J)]: and its sub. and pred. are not combined,
the suppressed being mostly its sub., and the mentioned
its pred., as XXXVIII. 2., [i. e. (K)]; but sometimes the converse, as in the reading
(Sh). As for ُهُنَا ُلاَّ ُهُنَا is metaphorically used to
denote time, as
[by Shabīb Ibn Ju‘ail atTaghlabi (SM),] Nawār longed
for me, when (the time was) not a time that she should
have longed for me: and what Nawār had concealed
became manifest; and is pre. to the verbal prop., though
sometimes cut off from prefixion, as

In the track of the camels-litters is thine eye glancing?
Yea, (the time is) not a time (that it should glance): verily
thy heart is meddlesome, i. e. (R).
§ 110. The n. is governed in the gen. only by reason of prefixion, which is the requirer of the gen., as the quality of ag. and quality of obj. are the requirers of the nom. and acc. The op. here is not the requirer, as likewise was the case there; being the prep. or its sense in عَلَّامُ زَيَدٍ and مَرْبَتُ يَزِيدٍ (M). Z ascribes the government to what the requirer is constituted by, not to the requirer, saying that the op. of the nom. is the v., not the quality of ag., because the requirer is an obscure abstract matter, while what the requirer is constituted by is mostly a clear apparent matter (R). It is disputed whether the op. of the post. n. be a supplied ل or مـ (IA); or be the pre. n. (R, IA), which is the better opinion (R). The gens. are of three kinds, gen. governed by the p. [498], gen. governed by prothesis, and gen. governed by vicinity to a gen. [130.A.]. I have not mentioned the gen. by apposition, because apposition is not the op., which is the op. of the ant. in the case of any other than the subst., and a suppressed op. in the cat. of the subst.; so that the gen. in the cat. of the apposs. is reducible to the gen. governed by the p. and gen. governed by prothesis. Prothesis is making a n. to lean against another in such a way that the 2nd is made to occupy towards the 1st the position of its Tanwîn or of what stands in the place of its Tanwîn. For this reason the
pre. n. must be denuded of Tanwîn in ُغَلَامَ زَيدِ، and of the ُنَبَتِ يُدَا إِبَي لَهِبِ، CXI. 1. Perish the two hands of Abû Lahabal! and LIV. 27. Verily We will send the she-camel, because the ُنَبَتِ of the du. and pl. analogous to it stands in the place of the Tanwîn of the sing.

§ 111. Prothesis is pure and impure. The impure is where the pre. is an ep., and the post. a reg. of that ep.; which occurs in three cats., the act. part., as ضَرَبُ زَيدٍ; pass. part., as ُهَمْسِ الْدِينَارِ; and assimilate ep., as ُهَمْسِ الْوَجَةِ. By this prothesis the pre. n. does not acquire determination or particularization. It is named impure, because it is meant to be understood as separation, the o. f. being ضَرَبُ زِيدًا; and lit., because it imports a lit. matter, lightening. The pure is where both matters are absent, as ُغَلَامُ زَيدِ: or one of them, as ضَرَبُ زَيدٍ, the pre. not being an ep.; and ضَرَبُ زَيدَ اسْمِي, the post. not being a reg. of the ep. [345]. It is named pure, i. e. free from the admixture of separation; and id., because it imports an id. matter, determination of the pre., if the post. be det. [114], as ُغَلَامُ زَيدِ; and particularization of it, if the post. be indet., as ُغَلَامَ امْرَةِ. Id. prothesis is
renderable by (1) في, when the post. is an adv. to the
pre. n., as XXXIX. 32. [66] and
A waiting of four months; (2) من, when the post. is a
whole to the pre. n., and predicable of it, as

"هذا خاتم جدید", since the iron is a whole, and the signet-ring a
part of it, and the [الخاتم جدید] may be said; (3) the ل, in
all other cases, as عالم عمر, and

"ثوب بكر", (Sh).
The [pre. (R, IA)] n. [sometimes (R, IA)] gains (R, IA,
ML) from the post. n. (R, IA) by prothesis (1) determina-
tion: (2) particularization, i.e. what does not reach the
degree of determination, عالم رجل being more particular
than عالم, but not actually specific, like عالم زيد, عالم
ضارب بكر and عالم صارب زيد.

when you mean the present or future; the gen. being
lighter than the acc., since there is no Tanwín or في with
it: that this prothesis does not import determination is
proved by هديا بالله الكعبة, الضارب زيد
and الضارب زيد.

V. 96. A sacrifice reaching the Ka'ba, "ثاني عطتها" XXII.
9. Bending his side and

"غاتت به حوض الفداء مبطنا", سهدا إذا ما نام ليل الهوجل

by Abū Kabir [alHudhali, And she brought him forth
sharp of wit, lank-bellied, wakeful when the night of the
sluggard slumbers (T)], and
by Jarîr, [O many an emulator of us, if he had been seeking you, would have met with remoteness from fairness from you and hopelessness! (Jsh)]; whereas, if the qual. be not in the sense of the present or future, [but of the past or continuous time (K on I. 3.),] its prothesis is pure, importing determination or particularization, as I. 3. [1]:

(4) removal of inelegance or irregularity, as مررت بالرجل the sentence is inelegant, the ep. being literally destitute of the pron. of the qualified; and, if in the acc., an irregularity results through your making the intrans. to act like the trans. qual. (ML): (5) feminization, provided that the pre. n. can be dispensed with (R, IA, ML), the same sense being understood (IA), as

[Turk. li'a] السعة في تقصى تفصّيم كلي أو تفصّيم بعضاً

[by Alaghlab al-Ijli, The length of the nights made haste in the breaking of me. They broke the whole of me or they broke part of me (Jsh)],

وَمَا حُبِّ الْدِّيْارِ شُفَّفَ قَلِيِّ * وَلَكِنْ حُبِّ مَيْ سُكَّى الْدِّيْارَا

And not the love of the dwellings has reached the pericardium of my heart, but the love of him that has inhabited the dwellings (R, ML), where it acquires feminization and pluralization (R), and
ML), by AlA'shà, And thou shalt become choked with the saying that I have proclaimed, like as the fore part of the spear becomes choked from blood (SM, N), whence

مشييَّةٌ كما اهتزت رُحاَمٌ تسْفَهَتُ اِنْ قَبْبِيَّةً اَلْمُعِينِينَ أَعُلِّيَّةٌ مِمَّا الْرَّبِّ الْتَوَلَّمُ (IA), by Dhu-r Rumma, They walked like as spears shake, whose uppermost parts the passing of the gently blowing breezes has ruffled (J): (6) masculinization, subject to the preceding proviso, as

واَنْ رِحْمَةُ الْلَّهُ قَرْبَ مِمَّا المُهَمَّينَ VII. 54. Verily the mercy of God is nigh unto them that do good (IA, ML) and

رؤية الفكر ما يؤول له الامير معين على اجتناب التوضي The seeing of reflection what the matter will result in is a helper towards the shunning of laziness (J): (7) adverbiality, as

تَورَتي اَكْلَهَا كَلِهٍ* ١٤٤. ٣٠. That yieldeth its fruit at every season, [498], and

١٤٤. ٣٠. That yieldeth its fruit at every season, أن آبُ الْمَهْلَالِ اَلْعَيْنُ اَمُوئِيَّةٌ بِوصَالٍ * لَمْ تَعْنِي ثَلَاثَةً بِصَدُورٍ by AlMutanaabbi, i.e. On what day gladdenedst thou me with a union, (whereafter) thou frightenest me not on three days with avoidance?: (8) infinitivity,
as XXVI. 228. [445]: (9) necessary priority: for which reason the *incli* must precede in the *enunci* in the *obj* in *ālam* *āni* *yūm* *ṣifr* and the *gen* in *ālam* *āni* *ānā* *affl* and its *akr* *ālam* *āni* *ānā* *affl* *ākrmst* and the *nom* is necessary in the *ālam* *āni* *ziad* [445]: (10) inflection, as ΑΞΑΠ, according to him that inflects it (ML): (11) uninflctedness [159] (R, ML).

§ 112. *Id.* prothesis requires the *pre* *n* to be denuded of determination: [so that, if it be synarthrous, its *l* is suppressed; and, if a proper name, it is made *indet.* by being held to be one of the aggregate so named, as *ál* *ziad* *al* (12); while the *prons* and vague *ns* (262) may not be *pre*, because it is impossible to make them *indet.* (R): and *al* *alma* *al* (M) and the like *nums* (IH), as *alam* *al* (R), allowed by the KK, are (M, IH), according to our school (M), weak (IH), removed from analogy and the practice of chaste speakers: AlFarazdak says

*ma zal mnd *uqqd* yd`a *a`z* *wa`واردر خمسة الأشهر* [He has not ceased since his two hands tied his waist-wropper, and he grew tall and reached the stature of the five spans (Jsh)]; and Dhu-rRumma says
(M) But will the three stones that support the cooking-pot, and the desolate abodes, return the salutation, or reveal the straying? (Jsh). But in lit. prothesis you say [مُرَبِّتَا، الضّارِبَة زَيدٌ, and as the prothesis in it does not import lightness, as in the du. and pl. (M)]; while is allowable (IH), notwithstanding the want of lightening (R), only because (IH) assimilated to [the preferable construction in (IH)] (M, IH); and

[by AlA‘shà, The giver of the hundred, the white camels, and of their servant, they having newly brought forth, he driving behind them their little ones (Jsh), which, the sense being (538), is of the cat. of the (262) (Jm)], is weak (IH). If may be prefixed to the pre. n. whose prothesis is impure, (1) if be prefixed to the post. n. or what the post. n. is pre. to, as
§ 113. If the aunarthurous or synarthrous [qual.] be followed immediately by a pron., the ن or Tanwin must be suppressed. Then the pron. after the aunarthurous is in the position of the gen. by prothesis: and after the synarthrous is, says S, if the synarthrous be not a du. or pl. with the ن and ر in the acc., as the سارب, like the سارب زيد; and, if it be a du. or pl. with the ن and ر in the gen. or acc. (R).

§ 114. What is pre. to a det. with id. prothesis it made det. [by it (M)], except [in two cases, where it becomes not det., but particular (Sh),] (1) ns. of extreme vagueness, like صاحب خدش, شب, مثل, غير (Sh): indets. being qualified by them (M, Sh), as XXXV. 34. [90] (Sh); and رب prefixed to them, as

يَا رِبَ مَثْلِكَ فِي النَّاسِ غَيْرَةً
O many a one like thee among women, simple! unless indeed the pre. be made notorious by the difference from the post. n., as I. 7. [498], [being made det. by the prothesis, because pre. to what has a single opp., i.e. "منعم عليهم (B)]; or by the similarity to it (M): (2) the pre. n. in a position requiring the indet., as when it occurs as a d. s., like جاء زيد وحدة; or sp., like sp., like هو ناقة وقصيلة her, the correct opinion being that it is pre., and the l interpolated, as is proved by its dropping in إ بالمولون الذي لا بد بني ملائمة لا بابك تخوفيني.

What! with death, which it is inevitable that I should meet—thy father (is) not (existing) !—dost thou frighten me?: these sorts being all indet., i. q. وقصيلة منفردًا and cadastral and لا إبًا لكت لى (Sh). Some of the Arabs make واحد إمة indet.: ُعِتَّم says

امرأى أنبي راب واحد إمة أخذت فلا قتلت عليه ولا أسر.

O Mawiyah, verily I, many an only son of his mother have I taken, and there has been no slaughter done upon him and no binding ! (R).

§ 115. Ns. pre. with id. prothesis are (1) inseparable from prothesis, (a) advs., like قدام, إمام, نكشت, فوق,
Near the lote-tree of the extreme limit and their nearness, as XXVII. 40. [498], or id., as قال الذي عئدة علم من الكتاب XXVII. 40. *He that had knowledge of the Scripture said*: and of nearness in like manner, as "عئدة المنتهى حيث تعالث." LIII. 14.

And verily they in Our sight are of the elect, the best: (2) the time of it, as الصبر عند الصدمة الأولى (ML) *Patience is at the time of the first shock*, a tradition (DM): (3) possession, as "زيد عئدة مال" I have property: (4) judgment, as "أفضل من عمرة" Zaid in my judgment is more excellent than 'Amr: (5) bounty and beneficence, as *فان انتمت عشرا* XXVIII. 27. *And if thou fulfil ten years, it shall be of thy bounty and beneficence.* One should say من بني نويب ودام بني زيد وعمر XVI. 68. *From*
between partly digested food and blood: for, requiring participation, is prefixed only to two or more, as

The property is between them two and

The house is between the brothers; and

bein 'Ikhara

bein 'Ikhara

bein 'Ikhara

bein 'Ikhara

bein 'Ikhara

bein 'Ikhara


(IA), by Jarir, *For mine apparel is from you, and my love is with you, even if my visiting you be rare* (J), uninflect. upon quiescence, this being its predicament if it be followed by a mobile, while, if it be followed by a quiescent, he that governs it in the acc. as an adv. preserves its Fatha, saying *مَعَ أَبْنَكَ*, and he that makes it uninflect. upon quiescence pronounces with Kasr, saying *مَعَ أَبْنَكَ* (IA), is a n., [as proved by the Tanwin in *مَعَ* and the prefixion of the prep. in the reading هذا ذكر مَعَ مَعَي]. XXI. 24. This is an admonition from beside me: (1) pre., being then an adv. (ML)], denoting (a) the place of companionship, [as proved by الله مَعَ *XXVII. 37. And God is with you* (ML)], (b) its time (IA, ML), as *جَنِتْكَ مَعَ الَّيْلَ* I came to thee with the afternoon; (c) i. q. [when governed in the gen. by مَعَ (DM),] as in the preceding reading: (2) aprothetic, being then pronounced with Tanwin, and a d. s., [as proved We sat together (DM)]; and sometimes an adv. used as an enunc., as

[by Jandal Ibn 'Amr, *Come to yourselves, Banu 'Hzin, while our loves are together, and our ties are joined, not severed* (T, Jsh)], denoting i. q. جَمِيعًا, according to IM, as
[by Muḥammad alMakhzūmī, I and Yahyā were like two hands of one man, shooting together and being shot at together (Jsh)]; and used for the pl., as it is for the du., as

[by Mutammīm Ibn Nuwairā alYarbug, They remind the possessor of the sorrowful plight of his plight: when the first utters a plaintive note, they coo because of her together (Jsh)] and

by AlKhansā (ML), And it annihilated my men, so that they perished together, and my heart became disquieted because of them (Jsh). Some ns. inseparable from prothesis are pre. only to a prop., as ِفَاسِيَة, and ِما. ِاذا. And ِما. and (1) in letter and sense, قِصَارِي, ِسوَى, ِلدُقَب, ِعندُ, and ِحَمَادَة, i.e. ِكُلْتا, ِغَائِيَة, and ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْتا, ِكُلْت
You say لبیهَ وحده، وحذف، وحذی; but the gen. of لبیهٔ وحده، وحذف، وحذی must be a pron. of the 2nd pers. The sayings دعونی فیا لبیه ای هدربت لهم شقاتی آذراً آسکنها هدربی

They called me. And O my crying لبیهٔ ویا هدربت بهم شقاتی آذراً آسکنها هدربی

łاقئت لبیهات لسی یدعونی

Verily thou, if thou calldest me, when in my way was a far expanse of land containing a wide and deep inundation,

I would say لبیهٔ ویا هدربت بهم شقاتی آذراً آسکنها هدربی

I summoned for what befell me Miswar; and he answered me. Wherefore God answer the two hands of Miswar! (N) are anomalous (IA, ML). According to S, لبیهٔ ویا هدربت بهم شقاتی آذراً آسکنها هدربی is a du., [governed in the acc. as an inf. n. by a v. (necessarily) suppressed (41) (IA), orig. لبیهٔ ویا هدربت بهم شقاتی آذراً آسکنها هدربی, i.e. لبیهٔ ویا هدربت بهم شقاتی آذراً آسکنها هدربی]

I wait for thy service and compliance with thy command, and stir not from my place (R)]; and the dualization denotes (R, IA) repetition (R), multiplication (IA), i.e. with much waiting etc. (R), in which case it is coordinated with the du. (IA), not really a du. (J): then, the v. being
suppressed, the inf. n. is made a subst. for it, and, its augs. being elided, is reduced to the tril.; and afterwards, the prep. being suppressed, the inf. n. is pre. to the obj.; or it may be from لب بالمكاً i. q. لب, so that it is not curtailed of the augs. (R).

§ 116. أي, if an ep. or d. s., is inseparable from prothesis in letter and sense, as مررت برجل أي رجل and بزيد أي فتى I passed by a man, what a man! and by Zaid, what a youth!; but, if interrog. or cond. or conjunct, in sense not letter, as أي أي رجل عندك or What man, or Who, is with thee?, or اني أي رجل تصرب أضرب Whichever man, or Whichever or Whomsoever, thou beatest, I will beat, and اني يعنيني أيهم عندك He of them that, or He that, is with thee pleases me (1A). The post. n. is not suppressed, except with a context indicative of it, as ايا ما تدعوا فتى الإسماء الحسنی XVII. 110. Whichever (name) ye call Him, He hath the goodliest names (R). The conjunct is, as IM mentions, pre. only to a det., as يعنيني أيهم قائم; and the ep. and d. s. only to an indep., whence

فاطمته إيماء خفیا لحبیت، فتى عینا حبیت إما فتى

[by ‘Ubaid alJāriḥi, Then I signed with imperceptible signing to Habtar, and he perceived it. Then to God be
ascribed the two eyes of Ḥabtar, what a youth! (J): but the cond. and interrog. to the det. and indet., except the det. sing., to which they are not pre., unless the [cond. or] interrog. be repeated, whence

[Will ye not ask the people which of me and you on the morning we encountered in battle was better and nobler than his fellow? (J)]; or the parts be intended, as أي زيد أحسن Which (of the parts) of Zaid is handsomer? (IA).

When pre. to the det., أي is pre. to two or more. Their saying أبي وایک [M] كَانَ شَرَى فَخْزَاةُ الْلَّهُ Whichever of me and thee [be worse, God abase him! (M)] means اینا: [but, intending to show that what is meant is the speaker and person addressed, since the pron. in اینا does not indicate it, they express the two prons.; so that أي must be repeated (158), from regard for the letter, not the sense (R),] like بيننی ويبنک [meaning (M)]:
as [says AlʻAbbās Ibn Mirdas (M)]

Then whichever of me and thee be worse, let him be led to the place of assembly, not seeing it. When pre. to the indet., it is pre. to the sing., du., and pl. (M, R).
§ 117. *kull* is a *n.* applied to denote *totality of the individuals of the* 
*indet., as ...* III. 182. *Every soul shall taste death; or det. pl., as ...* XIX. 95. *And each of them shall come to 
*Him on the day of resurrection singly: and of the parts 
of the det. sing., as *kall zaid hasan All, or The whole, of 
*Zaid is goodly. It occurs (1) as an ep. of an indet. or det., 
*indicating its consummateness, and necessarily pre. to an 
*explicit n. resembling it in letter and sense, as ...

*He fed us with a sheep, every sheep and *

[by AlAshhab anNahshali, *And verily they whose bloods 
perished at Falj, they were the men, all of the men; O 
*Umm Khalid (Jsh)]: (2) as a corrobor. of a det., or, say 
*Akh and the KK, limited indet. [188], in either case 
importing generality, and necessarily pre. to a pron. relat-
ing to the corroborated, as XV. 30. [88] and *

[by 'Abd Allah (Ibn 'Umar) Ibn 'Amr Ibn 'Uthman 
al'Arji, *We abide a complete year, all of it, not meeting 
save upon a thoroughfare (Jsh)]; which [pron.], says 
IM, is sometimes superseded by the explicit n., as
[by Kuthayyir, *How oft have I remembered thee! Would that I were recompensed for the remembrance of you, O most like of mankind, of all mankind, to the moon!* (Jsh)]:

(3) not as an *appos.*, being then *pre.* to the explicit *n.*, as 

LXXIV. 41. *Every soul is a pledge for what it hath wrought; or not pre.* [literally (DM)], as XXV. 41. [62]. When *pre.* to the explicit *n.* or suppressed *pron.*, it is governed by all the *ops.*: but, when *pre.* to an expressed *pron.*, it is mostly governed only by *inchoation*, as XIX. 95.; an *ex.* of the rare [usage] *being*

*It moves, when their buckets move upon it; and each of them comes back from it, being filled* (Jsh)]. The letter of *كل* is *sing. masc.*, but its sense is according to what it is *pre.* to. If it be *pre.* to an *indet.*, its sense must be observed; for which reason the *pron.* is *sing. masc.* in LIV. 52. and XVII. 14. [62], *sing. fem.* in LXXIV. 41. and III. 182., *du.* in AlFarazdak's saying

*And every two fellow-travellers of every journey, even if they be in such a case that their two peoples give one*
another the spears, are brethren (DM), pl. masc. in كل

XXX. 31. Every sect rejoicing in what was with them and Labid's saying

 وكل اناس سوف تدخل بينهم دريحة تصرف منها الأنام

[And all men, a great calamity, that the tips of the fingers will become yellow from, shall enter among them (Jsh)], and fem. in

 وكل مصيبات تصيب أنتها

 سوى فرقة الأحباء هيئة الخطاب

And all afflictions that befall, verily they, except the parting of the dear ones, are light in affair: so IM declares: but it appears to me that, when it is pre. to a sing., if relation of the predicament to every one be intended, the sing. is necessary, as كل رجل يشعيبة رغيف Every man, a round cake of bread satisfies him; and, if to the aggregate, the pl., as

جاءت عليها كل عيب ثرة * فتركى كل حديثة كالبرهم

by 'Antara, [That every cloud coming from the direction of the Kibla of the people of Al'Irâk has poured upon, so that they have left every hollow round and bright like the dirham (EM)], what is meant being that every single cloud has poured, and that the aggregate of the clouds has left: though the pron. is sometimes pluralized notwithstanding the predicament's being intended for every one, as
[I seek refuge with Him that was able to create us from the evil of every large-humped she-camel abounding in hair (Jsh)]. If it be pre. to a det., its letter or sense may be observed, both being combined in

این كل من نه

السموات والأرض إلا أتي الرحمن عبدا لقد أحصاه وعدهم عدا و كلهم الإله

XIX. 94. 95. Each of them that are in the heavens and the earth is not aught but coming to the Compassionate as a servant. Assuredly He hath comprehended them, and numbered them with numbering. And etc.: but the pron. does not relate to it from its enunc. except in the sing. masc., according to its letter, as XIX. 95.; [which Dm refutes by its relating from the enunc. in the pl., for in the Sahih of AlBukhari is

كل أمتى

يدخلون الجنة إلا من أبي All my people shall enter Paradise, save him that hath refused (DM)]. And, if it be cut off from prothesis literally, the supplied is an indet. sing., in which case the sing. is necessary, as

كل يعمل على

شاكلة XVII. 86. Every (one) doeth according to his own way, i.e. كل واحد; or a det. pl., in which case the pl. is necessary, as

 وكل كانوا طالبين VIII. 56. And all (of them) were wrong-doers, i.e. كلاما رزتموا منها In such as ثمرة رزتما قالوا II. 23. As often as they are fed with
food from it from fruit they will say َكُلْ is governed in the acc. as an adv. by the v. that is a correl. in sense, like َكُلْْا in the text, the adverbiality coming to it from ْما. َلاْ and َكُلْْا are sing. in letter, َعِيْن. in sense, pre. to a single det. word indicating two, really, as XVIII. 31., XVII. 24. [below], and َكُلْْا; or tropically, as

إِنْ للحَبِيرِ ٌ وَالشَّرِّ مَدِينٌ َوَكَلْأَ ذَٰلِكَ وَجَهْ َوَقَبِلَ

[by 'Abd Allah Ibn AzZiba‘rā alKurashi (Jsh) as-Sahābi (Nw), Verily good and evil have a limit; and each of them is possessed of a direction and a bearing (J)]: and

كَلْأَ إِنِّي وَخَلِيلِي وَاجْدِي عَضْدًا ْفِي النَّاثِبَاءِ وَالْمَامِ العَلَّامَاتِ

[Each of my brother and my friend will find me to be a helper in adversities and befalling of calamities (J)] is an extraordinary poetic license. Their letter may be observed in putting [the pron. relating to them (DM)] into the sing., as َكُلْتَا الجَنِّينِ يَنْتَ اَلْكَلِّیا XVIII. 31. Each of the two gardens yielded its fruit; or their sense, which is rare: and both are combined in

كَلْأَهُمَا حَبِيٌّ جَدٌّ الجَرِيَ بَيْنَهُمَا ْفَقَدْ أتَلَّا وَكَلْأَ اَنْفَحَهُمَا رَايٌ

[by AlFarazdāk, Both of them, when the running has become hard between them, have stopped, while each of their two noses is panting (Jsh)]: but the letter must be observed in such as
If one of them, or both of them, should attain to old age with thee, the ٰ being the sign of the ل. but, if pre. to the explicit ـ, are with ٰ in every case, their inflection being then by means of vowels assumed in that ٰ, as XVIII. 31., the sign of the ل being a دamma assumed upon the ٰ, not the ٰ itself (Sh).

§ 118. According to S, the prothesis of the ل of superiority is real, because in the state of prothesis it is (1) part of the ل, the sense in this case being that its subject is pronounced superior in the meaning denoted by the ل. that it is derived from to every one of the remaining parts of the ل.; for, زيد أطراف الناس زيد in زيد أطراف الناس زيد

Zaid is the cleverest of mankind being pronounced superior in cleverness to every one of the remaining individuals of mankind, the sense is Zaid is the part of them exceeding in cleverness every one of the remainder: so
that the prothesis, being i. q. the ل, as in بعض القدیر، is pure, as is proved by فتبارک الله حسی الطالقی. XXIII. 14. Wherefore blessed be God, the best of the makers! (2) pronounced superior to all the individuals of its species unrestrictedly, and afterwards prefixed to something for particularization, whether that thing include the likes of the one pronounced superior, as زید افضل الخوته; or not, as زید افضل بغداد, i. e. the most excellent of the individuals of the species man, and peculiar to Baghda; so that the prothesis, being for the sake of particularization, as in عالم زید, is pure, i. q. the ل. In the 1st sense انعل, if pre. to the det., may not be pre. to the sing., since it could not then be part of the post. n., except when that sing. is one of the generic ns., whose sing. applies to the few and the many, as البرینی اطيب البرینی The البرینی is the nicest of dates; so that you say زید افضل الرجال and افضل الرجلين Zaid is the more excellent of the two men and the most excellent of the men: but, if pre. to the indet., it may be pre. to the sing., du., or pl., as البرینی افضل الزیدان and زید افضل رجال i. e. the most excellent of (the divisions of this genus, when every division of it is) a man and two men and men; the subject of انعل and the post. n. agreeing in
number, though the post. n. may be made sing. when the
subject of اَنَّ ﴿ َِّ ﴾ is du. or pl., as 

 لاَ تَكُونْ اَوْلُ ﴿ َِّ ﴾ II. 38. Nor be the first to disbelieve it (R).

§ 119. The thing is pre. to another because of the
least connection between them, as

إِذَا كَرَكَبَ الْخَرَّةَ لَحْبَ بِسَهْرَةٍ

سَهْبِلٌ اَذَا عَلَّتْ غَيْبَهَا فِي الْقَارِبِ

[When the star of AlKharká appears a little before daybreak, Canopus, she scatters her thread among the neighbours, that they may help her to spin it (Jsh)], the star being prefixed to her because of her diligence in her work when it rises, and

إِذَا قَالَ قَدْ نُقِيَ قَلِّتْ بِاللَّهِ ﴿ َِّ ﴾ لُغْنَى عَنِّي ذَا اَلْآثِرِ اَجْمَعَا

[by Ḥuraith Ibn ‘Annāb anNabhānī atTa‘ī, When he says, Enough for me is the draught of camel’s milk, I say, I swear by God an oath, assuredly thou shalt make the contents of thy vessel independent of me, i. e. of my drinking it, all of it (Jsh), the vessel being pre. to the guest (SM)], because of its connection with him in his drinking, whereas it belongs to the giver of the milk (M).

§ 120. When two ns. may be applied without restric-
tion to signify one thing, one of them (1) contains an
addition of import, in which case one may be pre. to the
other, (a) by common consent, (a) not needing paraphrase,
vid. the general, other than ἡ αἰσχρὸς, ὑπὲρ τοῦ ἐλέητος, All of the dirhams, عبيض زيده montain Sinai, يوم الأحد Sunday, Zaid's self, طور سيناء The book AlMufassal, بلد بئس The city of Baghdad, and the like, which are allowable because particularization accrues in that general from that particular; (b) needing paraphrase, vid. the named pre. to the name, like the name pre. to its cognomen, as ᾧ όνομα κρίνεις [below], and like ὑπὲρ ὑπάρχειν [122], and and and [123], pre. to what is intended to be referred to: (b) with dissent, like the ep. pre. to the qualified and the converse [121]: (2) does not, like ἄριστος and ἀστικός (R). A n. resembling the post. n. in generality and particularity is not pre. [to that pos! n., whether they be syns. (Jm)], like and and and; [or co-equal in applicability, like ἁπάνθιτος and ἀνθρώπος (Jm)]: and ἁπάνθιτος κρίνεις [5] and the like are paraphrased (IH), by saying that by the pre. n. is meant the person, and by the post. the word, i.e. The cognominate of this cognomen.

§ 121. The KK allow prefixion of the qualified to its ep., as Μους τῆς Ιβραίους The congregational mosque, and the converse, as ἐνεπερφυμένη Καπετάνια A threadbare mantle, saying
that the prothesis here is to lighten the pre. by elision of the Tanwin, as in جرمة فتوية, or by suppression of the 
, as inمسجد الجامع, orig. مسجد الجامع and مسجد الجامع. But the BB say (R), the qualified is not pre. to its ep., nor the ep. to its qualified: and مسجد الجامع and صلاة الأولي are paraphrased (M, IH) as جامع The mosque of the congregational (time) and صلاة الن Braves The prayer of the first (hour), [the post. n. being really the qualified of this gen., but suppressed, and replaced by its ep. (R)]; while [the eps. in (M)] خاتم فضة and جرمة فتوية Worn-out clothes are treated like (M, R) [bab ساج and خاتم فضة (M) [in (R), because equivocal like them (M), the ep. being prefixed to its genus (R) for the sake of explanation (M, R), since the جرم may be of the فتوية or something else, as the خاتم may be of خاتم فضة or something else, so that the prothesis is i. q. مى (R), as AnNabigha [adhDhubyānī (SM)] makes an appos. to the الطير for the sake of explaining, not of making the ep. precede the qualified, where he says
[And of Him that gives safety to the takers of sanctuary, the birds, that the camel-riders of Makka stroke between the two reedy marshes AlGhäl and AsSanad! (SM).]

§ 122. The named is sometimes pre. to its name, as 

I met him once and one night, 

and His house is in the direction of the right hand and in the direction of the left hand and 

We journeyed one morning. Says Anas Ibn Mudrika alKhath'amî

I resolved upon a stay of a morning: for some particular matter is he that becomes a chief made a chief; and says AlKumait

Towards you, possessors of the name of the family of the Prophet, thirsty longings from my heart and heart-strings have yearned (M). The paraphrase of and their variations, when pre. to what is intended to be referred to, approximates to that mentioned [for in § 120], since means in a (time) possessed
of this name, being ep. of a suppressed qualified; and so means in a (period) possessed of this name; and جائني ذوا سببوية the two possessors, of this name. [And see B on XVIII. 16 in § 64.]

§ 123. The paraphrase of هذا حنى زيد is This is the living (person) of Zaid; so that, being like شخص زيد, it belongs to the cat. of prefixion of the general to the particular. Then it becomes used in corroboration in the sense of his and عيبى ذات, even though he be dead, as

الا فهم الالهة بني زيد * وحتى ابيهم قمنع الصمار

Now, God remove the sons of Ziyâd far from good, and their father himself, with the removal of the ass far from good! and

يا قر ابى اباك حنى خوييك قد كنت خادما على اللحظات

O Kurra, verily thy father Khuwailid himself, I have been fearing him for begetting foolish offspring. Some GG hold to be red. in such positions: as they hold اسم to be red. in

إلى الحول ثم اسم السلام عليكما

ومه يبيك حوالا كمالا فقد اعتذر
[by Labid, Until the end of the year: then peace be upon you two! And whose weeps a complete year has become excusable (N)],

They called one another with the [200] in a broken cistern, whose sides were of soft white stone and stones, and

لا ينعش الطرف الا ما تتحونة

داع يناديه باسم العلم مبغوم

[by Dhu-r-Rumma (M),] He lifts not the eye save so long as a caller summoning him by the ماء [200], addressed by the بقام, returns to him time after time; and in AshShammakh's saying

[Whereat I have frightened the Kādū, and wherefrom I have driven away the wolf, like the scarecrow (N)]. But the اسم has a meaning, اسم السلام meaning The utterance indicative of, and The formula of peace, i.e. سلام عليكم; and اسم الشيب اسم الماء The cry of and The sound of so that they belong to the cat. of عيب الزيت of عيب في مقام الذنب [120]. And اسم الماء belongs to the cat. of mets:

you say مكاتب ملئ بعيد meaning Thou art far from me, because he whose place is far is himself far (R).
§ 124. Only eight [ns.] are pre. to the prop., (1) ns. of time, advs. or [other] ns., as XIX 34. And peace was upon me on the day I was born and XIV. 44. And preach thou unto men the day chastisement shall come upon them: S asserts that the vague n. of time, if future, is like إذ in peculiarity to the verbal prop., and, if past, is like إذ in prefixion to the two props.; and the reply to XL. 16. [1] and [503] is that the day of resurrection, being certain to come to pass, is treated like the past: (2) [202], distinguished by that from the rest of the ns. of place: (3) i. q. علامة, allowably pre. to the verbal prop. whose v. is plastic, when [the v. is] affirmed or denied by ما, as

[after (Jsh) below] and

[by 'Amr Ibn Sha's alAsadi, Bear thou from me unto my people greeting, a message. They will be known by the sign that they have not been weak, nor weaponless (Jsh)]: so says S; but IJ asserts that it is pre. only to the single term, the a.f. being بایة اقدامهم, i.e. بایة ما يُقدمون, as says the poet [Zaid Ibn 'Amr Ibn AsSa'īk (Jsh)]
[Now, who will convey from me unto Tamīm by what sign they are recognised? By the sign that they love food, by the sign that they urge forward the horses, having coats matted with dust, and badly wounded in the head, as though from the blood of their heads upon their toes were wine (Jsh)].

[We kept, since ye made peace with us, to concord with you. Wherefore let there not be from you an inclining to discord (Jsh)] and

[My friend, gently, while I accomplish a want from the courts reminding of vows (DM)].

[The saying of "O men, (come ye to help)" raises up of us the middle-aged and the youths, making haste (Jsh)] and
واجبَتُ تأكَّل كَيفْ أنتُ بِصَالِعْ
حتى ملَّت وملتِ عوادٍ

[And I answered the sayer of "How art thou?" with "Well!", until I tired, and my visitors tired of me (Jsh)]. The post. prop. must not have a cop., the sayings

وَنَسْخَى لَيْثا لَا يَسْتَطِيعُ نَبْحَا بِهَا الكلبَ الإِلَّا هُنْرَا

[And she is warm on a night wherein the dog is not able to accomplish a bark, but a whine (Jsh)] and

مَضَتْ سَنَةٌ لَعَمَّ وَلَدتْ فِيهَا عَشَرُ بَعْدَ ذَاكَ وَحَجَتْيَا

(by AnNūbīgha alJa'dī, A year passed from the year that I was born in, and ten after that, and two other years (Jsh)] being extraordinary (ML).

§ 125. IM allows the pre. n. like the v., i.e. the inf. n. and act. part., to be separated in a case of choice from the post. n. by what the pre. n. governs in the acc., namely a direct obj., as in Ibn A'mir's reading وَكَذٌلْكَ زَيْتٌ لَكَثِيرٌ مِنَ المُشْرِكِينَ قَتَلَ أَوَّلَهُمْ شَرْكَاهُم VI. 138. And in like manner was made specious unto many of the polytheists their associates' slaying their children and the reading فَلا تَحْسَبِينَ إِلَّا مَتَخَفِّفٍ وَعَدَةً رَسْلِهِ XIV. 48. Then do not thou account God to be failing His Apostles in His promise; or adv., as in ترك يوماً نفسك وَهُوَاهَا سَعَى لِهَا فَي رَدُّهَا The leav-
ing one day of thy soul and its lust is a striving for it after its destruction; or the like of the adv., as in the Prophet's saying in the tradition of Abu-d-Dardā: Will ye leave for me my companion? and separation by the oath also occurs in a case of choice; for Ks transmits [1,498]. In a case of necessity separation of the pre. and post. ns. by a word extraneous to the pre. n. occurs, as

[by Abū Ḥayya an-Numairī, Like as writing is writ with the hand one day of a Jew, that makes some of his lines near to some, and makes some far from some (J)]; and by an ep. of the pre. n., as

[by Muḥāwiya Ibu Abī Sufyān, I escaped when the Murādī had wetted his sword from the blood of the son of Abū Ṭālib, the chief of the pebbly water-courses (J)] and

[by Al-Farazdāk, By God, if I swear in thy presence, I will surely swear with a truer oath of a swearer than thine oath (J)]; and by a voc., as
Vowâqât kâb bâjîr mânîqâd lîk mîn tujaâbîl mi'lâkîa wâ alîhîl Înî sâqîrâ

[by Bujair, Agreement, Ka'b, with thy brother Bujair in becoming a Muslim will save thee from speeding perdition in this world and abiding eternally in Hell (J)] and

Kân bînârû̀n âbâ ūsâm * zîdî hîmâd dînî bî lâjîmâ

(IA) As though the hack, Abu 'Isâm, of Zaid were an ass belaboured with the bridle (Jsh). Separation of the pre. and post. ns. by the adv. [or prep. and gen. (R)] is allowable in poetry, as

Lâ mà rât sâtînîmâ a'stubârât * lâ dîr alîyâmîn lîmîhâ

[by 'Amr Ibn Kâmî'a (M),] When she saw mount Sâtiddhânâ, she shed tears. To God be ascribed the deed to-day of him that blames her! (M, R) and

Hûmâ a'âxwâ lî nî'îlîhîr mîn lâ a'âxâ lâh

(M), by 'Amra alKhath'âmiya, They are the brothers in battle of him that has no brother, when he fears one day a reverse, and calls them (T).

§ 126. The pre. n. is suppressed (M, R, IA, ML), as

Wâjâh rûb LXXXIX. 23. And (the command of) thy Lord shall come (ML), when there is no fear of ambiguity (M, R), because of the existence of a context that indicates
it (IA), as و رأسي. "And ask thou (the people of) the city (M); and in poetry even with ambiguity. as

[And have ye knowledge and skill in that of which the profit and advantage will be redounding to me? But I am better acquainted with my state than you, for verily I am skilled in what has baffled the physician (Ibn) Hidhyam (N)], i.e. أبى حذيم (M, R). Cases of that are (a) where a legal ordinance is referred to a concrete substantive, because requisition [or rather ordinance (DM)] attaches only to acts, as حرمت عليكم الميتة V. 4. (The eating of
carrion has been made unlawful unto you and راحلت لكم الأعمر XXII. 31. And (the profitable uses of) the beasts have been made lawful to you; (b) where requisition is attached to what is past, as أولوجي بالعقود V. 1. Fulfil (the requirement of) the compacts and و أوليوا بعهد الله XVI. 93. And fulfill (the requirement of) the covenant of God, they [i.e. the compacts and the covenant (DM)] being two sayings that are past, so that neither breach nor fulfilment is imaginable in them; (c) XII. 32. [502], since blame does not attach to concrete substantives, i.e. في مواضعة, and XII. 82.: and A'la'sha says

لا تقدم عيناك ليلة أرمعا * و بيت كما بات السليم مسهدًا
[Did not thine eyes blink (with the blinking of) the night of a (man) having pain in the eyes, and thou pass the night as the man bitten by a serpent passes the night, rendered sleepless? (Jsh)], i.e. اعَتِمَّ لَيْلَةُ رَجُلٍ أَرَمَى; and the converse of it is the inf. n.'s acting as a subst. for the n. of time, as وقت طلوع الشمس, i.e. جَنَّتُكُم طَلَوْعُ الشَّمْسِ; though جَنَّتُكُم مُقَدَّمُ الحَافِظِ is not a case of that, contrary to Z's opinion [65], but مُقَدَّمُ is a n. denoting time of arrival (ML). The post. n. then takes its place in inflection (M, R, IA), preferably and more commonly [127], as XII. 82. (R), like LXXXIX. 23. (IA): and sometimes [in something else (M), in gender (R)], as

**يسقون من ورث البريد عليهم**

بردى يصفق بالريح الهبفس**

[by Hassan (M) Ibn Thabit, They make him that has come to AlBarid unto them quaff (the water of) Baradda mixed with mellow wine (SM) and قطعت السارق فاندلعت (The hand of) the thief was cut off, and it healed (R); and [reason (R),] as وَكَمِمِ قَرْبِ أَهْلُكُنَا نَجَأَ فَبَسَنَا بِيَادًا أَوْ هُمْ كَأَلْبِرُون VII. 3. And how many a city have We destroyed, and has Our chastisement come upon (the inhabitants of), when passing the night or when they were sleeping at noon! (M, R). When the sentence needs a pre. n. that can be
supplied with the 1st or 2nd of two terms, to supply it with the 2nd is better, as the hours of the month. II. 193. The pilgrimage is (a pilgrimage of) known months and II. 172. [146] rather than (The months of) the pilgrimage are known months and But (the possessor of) piety is the one &c., because in the former you supply when there is need of supplying, and because suppression from the end of the prop. is better (ML).

§ 127. Sometimes, [according to S (R), the pre. n. is suppressed, but (M, IA)] the post. n. is left (M, R, IA) upon its inflection (M, R) in the gen. (IA), provided that the pre. n. be coupled to its like (R, IA) pre. to something (R), as

اکل امری تحاسب بین امرا و نار توافت بالیل نارا
(M, IA), by Abū Duvād (M) alIyādī, What! every man accountest thou to be a man perfect in the qualities of manliness, and (every) fire that is kindled in the night to be a fire of hospitality? (Jsh); and sometimes when the suppressed is not like the expressed, but opposed to it, as in the reading تربید م عرض الدنيا و الله يريد الآخرة VIII. 68. Ye desire the frail good of the present life; but God desireth for you (the everlasting good) of the life to come, i. e. باتی الاخرة (IA).

§ 128. The post. n. is suppressed (M, R, IA, ML), often in the case of [ ] the of the 1st pers. when the
voc. is pre. to it [54], the finals [201], [116], [117], and after [96] (ML), as [21] and
After that took place then and at that time, i. e. VII.
When (such a thing took place) (M), VII.

150. (My) Lord, forgive me (ML),

XXI. 79. And to all (of them) gave We judgment and knowledge,

And exalted some of them above some (of them) (M); and sometimes in other

cases, as in the reading II. 36. There shall be no fear (of anything) for them (ML). Then the pre.
n., (1) if a n. pre. to the like of that suppressed [post. n.] be coupled to it, [whether the 1st pre. be one of the advs.
mentioned (below), as Before (Zaid) and after Zaid, or not, as

(R), by AlFarazdak, O people, who has seen a collection of clouds presenting itself in the horizon, wherewith I am
gladdened, between the two stars named the two fore legs (of Leo) and the four stars named the forehead of Leo?
(R), by AlA'shâ (M), *But an after running (of a good galopper) or a former running of a good galopper, large in the fore and hind legs (R),] is without Tanwîn; [but is not uninfl., because the post. n. is like the remaining, being expounded by the 2nd (R), as

\[
\text{سَقِّى} \text{ الأرضين} \text{ الغيم} \text{ سهل} \text{ وحزنها}
\]

\[
\text{نُبِيطت} \text{ عري} \text{ الأمال} \text{ بالزروع} \text{ والضّروئ}
\]

(IA) *The rain watered the lands, the smooth (of them) and the rough of them; so that the handles of the hopes of men were hung upon the seed-produce and the udder (J): as is sometimes the case even if a n. pre. to the like of the one suppressed be not coupled, as

\[
\text{وَمِن قِبْلِ نَادِيَ كَلُّ مَثْلِ ذَرَابَة}
\]

\[
\text{فَمَا عطَلت} \text{ مثْلَة} \text{ العَرَاحَف}
\]

(IA) *And before (that) every son of a paternal uncle summoned kindred to help him; and affections did not prove affectionate to him, a son of a paternal uncle, the 2nd \(\text{مُولى} \) being a total subst. for the pron. governed in the gen. by \(\text{علي} \), put before it for the sake of the metre (J), and the anomalous reading \(\text{لَا خَوْفٌ عَلَيْهِم} \) (IA)): this [that IM mentions, vid. that the suppression is from the 1st, and that the 2nd is the one pre. to the mentioned (post. n.) (IA),]
being Mb’s opinion (R, IA): whereas S’s opinion is that the 1st is pre. to the explicit gen., and the 2nd really pre. to its pron., i.e. \( \text{إِلَّا عَالِمَةُ سَابِعُهُ أَوُ بِدَايَةُهُ} \), but that then, the pron. being suppressed, the 2nd pre. is placed between the 1st pre. and the post., in order that the explicit [gen.] may be like a compensation for the suppressed pron., as in ٌيَا ُتَيَّبُ َلاَخَ [53] (R); [and] it is better that the suppressed should be [from the] 2nd in such as ٌيَا زِيدُ زِيدَ الَّذِّيْنَ [53] and ُبيِّنَ ُهُنَّ ِذَرَاعٍ ُأَلْغَ [109], contrary to Mb’s opinion (ML): (2) if another n. pre. to the like of that suppressed [post. n.] be not coupled to it, (a) if it be an adv. containing the idea of relation, like ٌيَا ُتَيْبُ َلاَخَ and ُبَعْدَ and ُقُبْلَ and ُأَمَامُ and ُخُلفُ and ُعَفْرُ and ُحَسُبُ, is uninfl. upon Damm; (b) if it be not one of the advs. mentioned, must have Tanwel as a subst. for the post. n., vid. [109], as XXV. 41. [62] and XLIII. 31. (R). Two pre. ns. are suppressed, as XXXIII. 19. [1] and

\[ \text{قَادَرُ إِبِيَاءِ الْعِرَادُةِ طَلُعُها} \] ُوَقُدَ جَعَلَتِنِي مِنْ حُزْبِيَةُ إِصْبُعٍ

(by AlAswad Ibn Ya’fur, And her limping overtook Al’Arāda’s reserve of running, when she had made me to be (possessed of a distance of) a finger from Hazīma (Jsh),]

i.e. ُفُتِّنُ قَابُ قُوْسُبٍ : ذَا مَسَأَةُ إِصْبُعٍ and three, as
LIII. 9., i.e. 

And he, i.e. the quantity of the distance of his nearness, was like a length of two bows, three being suppressed from the sub. of كُلُّ, and one from its pred.; so Z supplies the ellipse (ML), as F says that ذَٰ ذَٰٰ مُتْقاَرَICH捕 migrate أَلْلَ مُتْقاَرَICH捕 translate (K).

§ 129. The n. pre. to the ى of the first pers., (1) if a sound sing. or broken pl., or a p. or f. pl. fem., or quasi-sound, has its final pronounced with Kasr, as غَلَامِي, غَلَامِي, دُلْوَى, دُلْوَى, طَبِيّي, طَبِيّي, and (2) if defective, or a du. or perf. pl. masc. in the acc. or gen., has its ى incorporated into the ى of the 1st pers., as قَاضِي nom., acc., and gen., رَيْبَي غَلَامِي وَزِيدِي, and (3) if a perf. pl masc. in the nom., has the ى converted into ى: upon which the letter before the ى, if pronounced with دَامَ، has the دَامَма converted into كَسْرَ，as زِيدِي；but, if with فَطَمَ، remains so, as مَصْطَفْرَ، (4) if a du. in the nom., has its ى preserved, as غَلَامِي زِيدِي and according to all of the Arabs: (5) if abbreviated, is treated in the well-known dia. like the du. nom., as عُصَّي and عَصَّي، while Hudhail convert its ى [into ى (J)], and incorporate it into the ى of the 1st pers., as عَصَّي، whence
(382)

 először kértek meg, hogy megfeleljenek az általuk általánosítottaknak, és le fogják szétkezdeniük mindenjárt, és írták: 'They outstripped me, and hastened to their death. So they were exterminated: and for every side, i.e. man, is a prostration, i.e. death (J). All say لذًّك, and لذًّك, and as they say علّك, علّك, علّك, and علّك (M). Conversion of the ل into ك of the pron. occurs in poetry, as

يا ابن الزبير طالما عصيتك وطالتا عنيننا الينا

لنصرتني سيفنا قريبا

(R) O 'Abd Allah Ibn AzZubair, long was it that thou disobeyedst, orig. عصيت, and long was it that thou modest us toil towards thee. Assuredly we will smite with our sword the nape of thy neck (Jsh). The three vowels [of inflection] are assumed in the n. pre. to the ی of the 1st pers., when not a du. or perf. pl. masc., nor defective or abbreviated, as مسلماني; غلماني; غلبي; and مُسلماني; غلماني; غلبي; so that, these exs. and the like being inval. by means of vowels assumed upon the letter before the ی, which are prevented from appearing by the fact that the ی must be preceded by a vowel homogeneous with it, i.e. Kasra, you say موررت غلماني, رأيت غلماني, جا غلماني; the sign of the nom., acc., and gen. being a Damma, Fatha, and Kasra.
assumed upon the letter before the ی, not this present Kasra, as IM asserts, since it is the Kasra of affinity, which is requisite before the construction, the *op.* of the *gen.* being prefixed only after its establishment (Sh). The ی of the 1st *pers.* is pronounced with Fath with (1) the defective, like راَمِی; (2) the abbreviated, like عصائی; (3) the *du.* like عَلَّامَی *nom.* and عَلَّامَی *acc.* and *gen.*; (4) the *perf. pl. masc.* like ذِیٰدَی *nom., acc.,* and *gen.*: and in other cases may be pronounced with Fath or made quiescent, as عَلَّامَی and عَلَّامَی (IA). The ی occurs quiescent with the ی in the reading of نَفیٰ VI. 163. *And my life and my death;* and pronounced with Kasr with the ی before it in the *dial.* of the Banū Yarbh, whence the reading of Hamza وَمَا أَتَنِم بِمُصْرَخِی XIV. 27. *Nor are ye my helpers, like* 

قَالَ لِهَا هَلْ لَكَ يَا تِّی فِیِّ قَالَتْ لِهَا مَا أَتَنِم بِالمَرْضِیِّ

(*He said to her, Hast thou any desire, O thou, for me?* She said to him, Thou art not the favoured one (N)): but in both cases, according to the GG, with weak authority (R).

§ 130. The predicament of the six [unsound] *ns.*[16], when they are *pre.* to the ی, is the same as when they are not *pre.,* i.e. the finals are elided; except ذَرُّ, which is *pre.* only to explicit generic substantives, though
is in the poem of Ka'b [Ibn Zuhair, *We gave the Khazrajīs a morning draught of sharpened swords, the authors whereof displayed the authors of their origin*, meaning that the forgers of these swords inscribed upon them the names of the kings for whom, or in whose days, they were wrought (T)], which is anomalous. While, however, مَعْذَرَة being treated like its sisters, فَعِلْتُ is said, the chaste form is فَعَلْتُ in the three cases (M). And Mb allows اِلَّي and اِلَّي [by restoring the ل of the v., i.e. the ل, making it a ل, and incorporating the ل into the ل (Jm)], citing رَابِي الَّي أَلْحَي by my father, &c. [25] (M, Jm); but its attributability to the [perf.] pl. [masc. here, as] in

فَلَمَّا تَبَيَّنَ اسْتَوْانَا * بَكِينَ وَفِنْدِينَا بِالْابْيَانَا [by Ziyād Ibn Wāsil, *And, when they distinguished our voices, they wept, and said to us, Our fathers be your ransom! (Jsh),*] rebuts that (M).

§ 130.A. The gen. [because (Sh)] of vicinity [to the gen. (Sh)] occurs (1) in the ep., [149] [seldom (ML),] as in the saying هذَا جَحَرٌ فِي ذَلِكْ خَرْبٌ *This is a deserted hole of a lizard [and

كَانَ بَيْرَا فِي عَرَائِيْنِ وَبَيْنَهُ * كَبِيرٌ اسْتَيْنِي بِبَيْدَانِ مُزْمِلٍ
(ML), by Imra al-Kais, *As though mount Thabīr in the beginnings of its rain were a chief of men wrapped in a striped mantle (EM):* (2) in the corrob., [extraordinarily (ML)], as in


cīn liyā ṭalā al-zawjat kālām

[O companion, convey to the owners of wives, all of them, that there is no union when the places of taking hold of the penis become limp (Jsh): (3) it is said, [in the coupled, as (Sh)] in ādā mātīm ʿilī al-sulwā nāgsulwa ḫawāṣṣa ʿaiḍīkām ʿalī al-urāqī ʿamāṣakwa būdūs kām ʿarjalākām ʿilī al-kubībī.

When ye stand up for prayer, wash your faces and your arms to the elbows, and wipe part of [503] your heads, and your legs to the two ankles [in the reading (Sh)] with ʿarjalākām in the gen., [since the legs are washed, not wiped (ML)]; but, according to critical judges, not in the coupled, because the con. [intervening between the two *ns.* (Sh)] prevents vicinity (Sh, ML), the gen. in the text being, as these hold, by coupling to ʿūrūsī, *wiping* here being *washing*, while the reading [of Nāfi, Ibn ‘Āmir, Ḥafṣ, Ks, and Yaʿkūb (B)] with the acc. is a coupling not to jūda, and ʿaiḍī kām, but to the place of the prep. and gen. [498], as in
فَوَاسَقًا عَنْ قُصُدِّهَا جُوُائِرًا * يُسَلِّكُونَ فِي نُجُدٍ وَغَورًا غَائِرًا

[by Ru'ba, Diverging from their right course, going astray, travelling now in high ground, and now depressed low ground (N)].
THE APPOSITIVES.

§ 131. When the ops. have received their full complement of regis., they have no means of access to others save by apposition (Sh). The apposs. are the ns. that are not affected by inflection except in the way of apposition to others (M). The apposs. are every second with the inflection of its ant. from one [identical (Jm)] consideration (IH), as جاونٌي زيد العالم The learned Zaid came to me, the nom. in both زيد العالم and زيد العالم arising from one identical consideration, the agency of زيد العالم, because the coming referred to Zaid in the speaker's intention is referred to زيد with its appos., not to زيد unrestrictedly (Jm). The multiple enuncs., then, as LXXXV. 14—16. [31], the attributes in علمت زيدا علمًا عاليا طريفًا I knew Zaid to be learned, intelligent, clever, the multiple ds. s., as متخذه متممًا مشجعًا XVII. 23. So that thou become impotent, being blamed, forsaken of God, and the excepted after the excepted, as جاونٌي القوم إلا زيدا إلا عمرا The people came to me, except Zaid, except 'Amr, ought to be included in the definition of the apposs.; whereas, if he had said “with the inflection of its ant. on account of the inflection of the first,” that objection would not have applied (R). The appos. is the n.
sharing with what precedes it in its inflection unrestrictedly. "Unrestrictedly" excludes the enunc. and d. s. of the acc.; for they do not share with what precedes them in its inflection unrestrictedly, but in one of its cases, contrary to the appos., which shares with what precedes it in all its cases of inflection, as جَآءُ زَیْدُ الکَرِیمَ, راَبِیُّ زَیْدَ الکَرِیمَ (IA). The apposs. are 5, corrob., ep., subst., synd. :expl., and coupled (M, IA, Sh). The op. of the corrob., ep., and synd. expl. [below] is, S says, the op. of the ant.; and his opinion is most likely, because the [matter] referred to the ant. in the speaker's intention is referred to it with its appos., the coming in جَآءـنِی زَیـدُ الظَّرِیف being in his intention referred not to Zaid unrestrictedly, but to Zaid restricted by being clever. The op. of the subst. is, (1) as Akh, Rm, F, and most of the moderns hold, supplied, homogeneous with the 1st, on the evidence of hearsay, as in XLIII. 32. [152] and other texts and verses; and of analogy, because it is independent, intended by the mention: but the reply is that the prep. and gen. لِبِیوْتِهَم are a subst. for the prep. and gen. [لِمْ (K, B)], and the op. جَعـلـنـا not repeated, and similarly in the others; and that the independence of the second and its being intended to notify that the op. is the 1st [op.], not another supplied, because, the ant. being then like the dropped, the op. as it were does not govern the first, nor is in contact with it, but governs the second: (2) as S, Mb, Sf, Z, and IH hold, the op. of the ant., since, the ant.
being in the predicament of rejection, the op. of the first is as it were in contact with the second. The synd. expl. being in reality the subst., its predicament in what we have mentioned is that of the subst. And the op. of the coupled is, S says, the 1st [op.] through the medium of the p. (R).

§ 132. The corrob. is an appos. settling the matter of the ant. in respect of reference, [i.e. its being referred or referred to (R),] or of universal inclusion (IH, Sh) of its individuals by the reference (R), as جاية زيد نفسه Zaid came himself and XV. 30. [88], since, if it were not for the corrob., the hearer might allow the comer to be his news or his book, on the evidence of LXXXIX. 23. [126], and the doers of obeisance to be most of them (Sh). It is (1) lit., vid. repetition of the 1st expression (IH, IA) itself, as دَكَا دِكَاء الامَّة كَلِّما إِذَا دَكَّت LXXXIX. 22. Surely, when the earth is brayed with braying; braying (IA): you corroborate by repeating the expression or its syn., as LXXXIX. 22. and 角ْجاَجا سِلَأ XXI. 32. Roads, ways (Sh): (2) id. (IH, IA), vid. restricted expressions, i.e. نفسه , ابْتَغَع,[139] اكْتَع ، اجْمَع [R),], جَمِيعهم , كِلْلاهمَا , كِلَة , عِينَه and ابْصِع (IH), vid. (a) what removes the imagination that a n. is pre. to the corroborated, i.e. عَبِر , which must be pre. to a pron. agreeing with the corroborated, as جاية زيد نفسه or عَبِرَة or عِينَهَا or عَبِرَة or عِينَهَا , and, if the corroborated be du. or pl., are pluralized upon the
paradigm as or and اعينها جاء الزبداري انفسهم. and اعينهما الزبدون انفسهم, and اعينهما الهندار انفسهما and اعينهم or الهندات انفسهني, (b) what removes the imagination that universal inclusion is not meant, i.e. كل, كلنا, and جميع [137] (IA). When the du. is corroborated by نفس or عين, there are three dial. vars., the chastest the pl., below it the sing. and below the sing. the du. (Sh).

§ 133. The object of the corrob. is to dispel (1) the hearer's inattention: (2) his thought that the speaker is making a blunder: in which two cases the expression that the hearer is thought to be inattentive to, or to be thinking a blunder, must be repeated literally, as ضرب زيد زيد: (3) his thought that the speaker is using a trope in (a) the referred, as you say هندا باطل meaning imperfect, in which case also the expression must be repeated, as in the Prophet's saying بيغ ءا نكحت بغير اذن وليها فنكلها باطل باطل باطل. Whatsoever woman is married without the leave of her guardian, her marriage is null, null, null; (b) the referred to, as you say قطع الأمير الفاس, meaning (The young man of) the governor (by his command) maimed the robber, in which case the referred
to must be repeated literally, as ضرب زيد، i. e. Zaid, not He that stands in his place, beat, or ideally, by means of عيب، نفس، and their variations; (c) the reference of the v. to all the individuals of the referred to, in which case this mistake is dispelled by the mention of أربعة من، ثلاثتهم، كلاهما، and the like.

§ 134. Something else than the referred and referred to is sometimes repeated, because of your thinking the hearer inattentive, or for the sake of dispelling his thought that you are making a blunder, vid. the p., as [below]; or prop., as [below].

XCIV. 5. 6. Then verily with the difficulty shall be ease, verily with the difficulty shall be ease: which sort of corrob. is not included in IH's definition, because it settles the matter of the ant., but not in respect of reference or universal inclusion (R). The [lit. (R)] corroboration [by simple repetition (M)] is current in n., v., and p., [single term and (R)] prop. (M, R), explicit n. and pron. (M), &c. (R), as [below], [below], [below], and (M). The repeated is independent, i. e. what may be begun with and paused upon; and dependent,
i.e. what may not be. The dependent, (1) if *until*, like the *con.*, or necessarily attached to the beginning of words, like the *preps.*, or end, like the attached *prons.*, is not repeated alone, except in poetic license, as

 فلا والله لا يلقى لما بي لا لولا بيهم ابدا شفاء

[(504, 509), by Muslim Ibn Ma‘bad al-Asadi, *Then no, by God, there will not be found for what ails me, nor for, for what ails them, ever a medicine (Jsh)*,] and

وغير الدين الجاهل وردت *وصالات كثمة يعقولين*

[(509) *And other than an upright tent-peg and two other tent-peg and burnt stones, like, like what are made supports for the cooking-pot (DM, Jsh)*; but with its support, as

إن ان زيدا قام [below]; the better [construction] being to separate them, as إن نى الدار إن زيدا قام. The independent is repeated without separation, as

فأين الى اين النجاة بغلتي

أتأك اتأك اللحقون احبسي احبسي

[Then where goest thou, whither is the hurrying with my she-mule? The overtakers have come to thee, have come to thee. Hold! hold! (Jsh)*] and

لا لا ايرو بحب ببنية انتا * أخذت على موانئ عهودا
[by Jamil, I will not, not reveal the love of Bathna. Verily she has taken against me bonds and covenants (Jsh)]; and with separation, as \( \text{في الدار في} \) and not \( \text{في الدار زيد} \) [above] nor \( \text{في الدار زيد} \), but the repl. p. may be repeated alone, as \( \text{نعم نعم} \). Yes, yes, \( \text{لا} \) No, no, and \( \text{بل بلى} \). Ay, ay (IA). Repetition is good when you mention what requires two things, the 1st of which has a train; in which case the requirer is repeated after the completion of the train of the 1st, as \( \text{من الذي يفرحون بما أنوا ويعبون} \). III. 185. Do not thou account them that rejoice at what they have committed, and love that they should be praised for what they have not done, and [below] do not thou account them [524] to be successful in escaping from chastisement, since the 1st obj. is long by reason of its conj. You either repeat the 1st expression itself, or strengthen it by one of the same measure and last letter, which is named all. seq., and has an apparent meaning, as \( \text{هنيئا مرينا} \); or no meaning at all, as \( \text{حسى بسي} \); or a far-fetched, not apparent, meaning,
There is sometimes a con. with the lit. corrob., as 

By God! Again, by God! and III. 185.

after ला تحسبين, contrary to the id. corrob. (R).

§ 135. The explicit n. is corroborated by its like, not by the pron.; and the pron. by its like and by the explicit n. The two prons. are both detached, as मा ضربني إلا هو۩ ; or one attached, and the other detached, as زيد قام هو۩ and مرت بك أنت and Similarly أنت انتطلت أنت and نحن and راغتنا نحن and راغتنا أنت (M). The detached nom. pron. occurs as a [lit. (R)] corrob. of every attached [pron. (IA)], nom., acc., or gen. (R, IA); because of its strength and originality, since the nom. is before the acc. and gen. (R). The [attached (IA)] nom. pron. is not corroborated by (M, IA) the explicit n. [136] (M) نفس or عين (IA), except after being corroborated by the [detached (IA)] pron., [as زيد نذهب هو نفسة or إنسا حضرن or القوم خضروا هم إنسهم, عينه or أعيانهم هن إنسهم, the covert and prominent prons. being alike in that respect (M)]; but the acc. and gen.

are corroborated unconditionally (M, IA), as رايتنا نفسة and مرت بك نفسة.
§ 136. 

and are peculiar in making, this distinction between the nom. pron. and its two companions; and in the case of any other [explicit corrob.] there is no distinction in allowability between the three of them, as خرجوا جميع و جاء زبد كلهم, of the text [e.g. XXXIII. 51. (138)] (M).

§ 187. You corroborate by [كل, (IA), and جميع, (IH)] what has parts (IH, IA), separable sensibly or predicamentally (IH), some of which may occur in its place (IA), as I honored the people, all of them and I bought the slave, all, or the whole, of him, [since part of him may be bought, and not the rest (R),] contrary to جاء الرجل, (IH). You corroborate by and the du. (D, IA), masc. and fem. (IA), in the position wherein one of the two may be alone in the act, in order that the sense of participation may be verified, as The two men came, both of them, because جاء الرجل may be said; but, where the act does not belong to one, corrobor- ration of the du. by them is surplusage (D). One does not say لخص الزيد, because The two Zaid are not separable with regard to the disputing together, since it is only between two or more (R). All of them [except
must be pre. to a pron. agreeing with the corroborated (IA): [and] جمع and its variations (R, ML) are constructively pre. [see جمع in § 18.], according to Khl’s opinion (R); [but] must be denuded of the pron. of the corroborated. The expressions of first corroboration need a cop., which is only the expressed pron.: whence are refuted (1) the saying of one of our contemporaries, [vid. IA (DM),] on II. 27. [72] that جمیعاً is a corrob. of ما; whereas, if so, جمیعة would be said, and moreover, corroboration by جمیع being rare, the Revelation should not be explained in accordance therewith, and it is correctly a d. s.: (2) the saying of Fr and Z [and B] on the reading انا فلا فيها XL. 51. Verily we, all of us, are in it that لله is a corrob. [of the sub. of ائه, det. (138) (K), i. q. كنا, the Tanwin being a compensation for the post. (pron.) (K, B)]; whereas it is correctly a subst. And by the mention of “first” I guard against اجتمع &c. [139]; for they corroborate only after كن, as XV. 30. [88] (ML). The Arabs use جماعت pre. to the pron. of the corroborated to indicate universal inclusion, like كل جامعهم، as جاء القوم عامتهم، and The people came, the whole of them: but few GG reckon it among the corrob., though S does. And جمعاً، اجتمع,
and are put after كَلِهَا, كَلِهِ, كَلِهِ, لِجَمْعِ هَذِهِ الحَدِيثَاتِ, repectively, to strengthen the intention of universal inclusion: and are sometimes used not preceded by كَلِهَا, &c. [139], which IM asserts to be rare, whence

"O would that I were a suckled boy, Adh Dhalfá carrying me during a year entire! When I cried, she would kiss me four times: then should I continue to cry during the time, all of it: but some say is not so, because of its frequently occurring in the Kur'án, as لاَغْوَبَهُمْ إِجْمَعِينَ XXXVIII. 83. Assuredly I will mislead them, all of them (J)]. The du. is corroborated by كَلِهَا, عَيْنُ, نَفَسُ, and كَلِهَا: and, according to the BB, by nothing else, so that you do not say جاء الْجَيْشُانِ إِجْمَعِينَ, nor جاء الْجَيْشُانِ إِجْمَعِينَ; but the KK allow that.

§ 138. According to the BB (IA), the indet. may not be corroborated (R, IA, Sh), whether it be limited or unlimited (IA), except when the indet. is a predica-

ment, not predicated of, as ذَنْبَكَةُما بَاطِلَ آلِهَةٍ [133] and similarly LXXXIX. 22. [132] (R); and the corroborated
must be det., 'A'isha's saying... The Apostle of God (God bless, etc.) fasted not a month, all of it, save Ramadān and

O would that a term of a year, all of it, were Rajub! being anomalous (Sh): but, according to the KK, [whose opinion IM prefers (IA),] the indet. may be corroborated, when

[known in quantity (R),] limited, [like درهم دينار, and ليلة شهر, by كل &c. (132), not by نفس and عيين, which opinion of theirs is not improbable; so that, according to them, the corrob. and corroborated need not agree in determinateness and indeterminateness, contrary to the opinion of the BB (R),] whence [تليلت آلخ (117),] يأ ليتني آلخ [137], and

(IA) The sheave of the pulley has creaked during a day, all of it (J). The corroborated is sometimes suppressed, most often in the conj., as جاژني الذا ضربت نفسه, i.e. ضربت نفسه; less often in the cp., as جاژني قوم القبيلة ضربت كله اجتمعين; and still less in the enunc., as أعطيت كله اجتمعين: because of what you have learnt
[63], that suppression of the pron. from the conj. is better than from the ep. and enunc., and from the ep. is better than in the enunc. (R). Suppression of the corroborated [while its corrob. remains (ML)] is [allowed by S and Khl; but (ML)] disallowed by (R, ML) some (R), Akh and his followers (ML), because, suppression being for abridgment, and corroboration for prolongation, they are incompatible (R). Separation of the corroborated and corrob. occurs in XXXIII. 51. And that they should not grieve, and should be well pleased with what thou hast given them, all of them, [being a corrob. of the of ḳayrīyīn (K, B), and Ibn Mas'ūd reading ḳayrīyīn (K).] and [137] (ML).

§ 139. ابتصن أبتصن أبتصن ابتصن ابتصن ابتصن (M, IH), occurring only after it (M); so that they do not precede it, and the mention of them without it is of weak authority (IH). If you intend to combine the expressions of id., corroborations, you put نفس first, then كل, then ابتصن, then its sisters from ابتصن to ابتصن; but, if not, you may restrict yourself to whichever of them you please from نفس to ابتصن [137]. The BB end with ابتصن, without
mentioning the Bdd end with ابتمع, saying ابتمع اکتمع ابتمع, and so Jz mentions; Z puts ابتمع before ابتمع, and IH follows him; and I do not know what is the right of it. It is commonly held that, when you intend to mention the sisters of اجتمع, you must begin with اجتمع, and then put its sisters, in this order اجتمع اکتمع ابتمع; and there is no dispute that اجتمع may not be put after any one of its sisters (R): but, IK says, you begin with whichever of them you please after اجتمع; and [and اجتمع (R), اجتمع بمع اجتمع (M),] [and اجتمع بمع بمع (R)] have been heard; and even حولا اکتما [see جاودن الاقوم اکتمعون in § 137.] (M, R). There is no dispute that, when you intend to mention كل, عين, نفس اجتمع together, the order mentioned is necessary. IB says that كلهم جاودن الاقوم كلهم اجتمعون اکتمعون ابتمعون is a corrob. of كلهم, and so on, each one of them being a corrob. of what is before it; but others say that all are corrobos. of the 1st corroborated, like the consecutive eps. (R).

§ 140. The ep. is the n., indicating one of the states of the substance as طويل, تصير, كاتم stand.
ing, sitting, honored, dishonored (M). IH says in the exposition of the M that the ep. is general, i.e. every expression containing the sense of qualificativity, whether it occur as an appos. or not, so that the enunc. and d. s. [74] in such as جَارِنِی زَیدٍ تَائِم and زَید راکیا are included in it; and particular, i.e. what contains the sense of qualificativity when it occurs as an appos., as جَارِنِی رجل مَارَب: and that (R) the [particular (R)] ep. is an appos. that indicates [the existence of (Jm)] a meaning in its ant. [or in the belonging thereof (145) (R)] unrestrictedly (IH). By “unrestrictedly” he intends to exclude the d. s. in such as صریبت زیدا مجَردا; though indicative of a meaning in زیدا, is not so unrestrictedly, but when he is restricted by the state of beating: whereas the d. s. is already excluded from the definition by “appos.” (R). IM defines the ep. as the appos. supplementing its ant. by explaining one of its qualities, as مررت برجل کریم I passed by a generous man, or of the qualities of what belongs to it, i.e. its connected, as مررت برجل کریم ابرة I passed by a man whose father is generous (IA). The ep. [is added to distinguish between two participators in the name: and, it is said (M),] denotes particularization (M, IH, IA, Sh) of
its ant. (Sh), i.e. diminution of the homonymy existing (R) in indets. (M, R), as [29] emancipation of a believing slave (Sh); and manifestation (M, IH, Sh) of it (Sh), i.e. removal of the homonymy existing (R) in dets. (M, R), whether proper names or not, as the learned Zaid and the excellent man (R). In [XXXI. 2. 3. Guidance and mercy for them that do good, who perform prayer, and give alms, and are assured of the life to come is an explanation of their doing good (B); and like it is

by Aus [Ibn Hajar, The sharp-witted, who thinks of thee the thought, as though he had seen and had heard (N)], which As, on being asked respecting the is related to have recited, adding nothing (K).

§ 141. Sometimes it denotes [merely (M, IH, R)] (1) praise [and magnification (M) of its ant. (Sh), like the eps. applied to God (M), as I. 1. Praise be to God the Lord of the worlds (Sh)]; or [the opp. of that (M),] blame [and vilification (M) of it (Sh), as
XVI. 100. Say thou, I seek protection by God from the accursed devil (IA): but only when the qualified is known to the person addressed, whether it be one that has no partner in that name, as In the name of God the Compassionate, the Merciful and 
I seek protection etc.; or one that has a partner in it, as The excellent, learned, or The profligate, abominable, Zaid came to me when the person addressed knows the comer Zaid before he is qualified, even though he have partners in this name (R]: (2) corroboration [of it (Sh); but only when the qualified imports the meaning of that ep., expressed by implication (R)], as LXIX. 13. [438] (M, IH, IA, Sh), The bygone yesterday (M, IA), and XVI. 53. Take ye not unto yourselves two gods: He is only one God (R, Sh): if, however, that meaning so expressed in the ant. be universal inclusion and comprehension, the appos. is a corrob., not an ep., as the men of the peoples and the men of the cities; but, if not, it is an ep. as in XVI. 53.: and, if the meaning of the appos. be that of the ant. exactly, by correspondence, the appos. is a corrob. of repetition, as Zaid Zaid (R): (3)
commiseration (R, IA, Sh) for it, as
O God, I am Thy poor servant (Sh).

§ 142. The ep. is (M, IA, Sh, ML) (1) generally (M) deriv. (IA, Sh, ML), i.e. derived from the inf. n. to indicate a meaning and its subject, like (IA) the act. or pass. part., or ep. assimilated (M, IA) to the act. part., or of superiority (IA), as مرت برجل ضارب I passed by a man beating or مصروب handsome in face or جبر القمر better than 'Amr (Sh): (2) renderable thereby (IA, Sh), as مرت برجل أسد I passed by a lion man, i.e. شباع (Sh); like the dem., as ذو المشار إليه; and I passed by this Zaid, i.e. ذو I passed or conjunct, as مرت برجل ندي مال I passed by a man possessed of property, i.e. بزيدي صاحب مال, and صاحب مال by Zaid who stood, i.e. الذي قام; and the rel. n., as مرت برجل ترشي I passed by a Kurashih man, i.e. منصب المزعين (IA). and are renderable by and مزور مسوب, or by صاحبة صاحب مال and مسورة منشور, or by minds [23] and you say [116] or 

أيما مرت برجل أبي رجل سوار.
meaning: "Thou art the man, all of the man and the genuinely learned, meaning a man of good and c man of evil, as though you said and (M). The saying of many GG on is an error: IM says "ISB guides to the truth, making it a synd. expl. [148], as does IJ"; and so do Zj and Suh (ML). The majority of GG prescribe derivation as a condition of the ep.; and therefore (R) S deems [as rendered by (M)] of weak authority (M, R): but IH does not prescribe it (R). There is no difference between its being deriv. and otherwise when its application is to denote the meaning [occurring (Jm) in its ant. (R, Jm)], generally, [i.e. in all its usages, like the rel. n. and pre. to the generic substantive, which in all positions have a qualified, expressed or supplied (R),] as and (and like every conjunct containing and the Ta'alla, because (الذَّي قَامُ النَّورُ)}
is i.-q. (147) (R)]; or particularly, [i.e. in some of its usages, like ای which occurs as ep. of the indet. only, provided that you intend praise, and like the prim. generic substantive with respect to the dem. (147), and the dem., which occurs as ep. of the proper name and n. pre. to the pron. or proper name or dem., because the qualified is more particular or equal (148), and nowhere else (R),] as پرژ مرفت برجل ای رجل هذَا (IH). All the prims. [here] mentioned are regular, whether generally [applied to denote a meaning in the ant.], like the rel. n., دُو, synarthrous conjunct, and تَی دُو; or particularly, like ای appos. of the indet., the generic substantive appos. of the dem., and dem. appos. of what we have mentioned. There remain some prims. occurring as eps. that IH does not mention, (1) regular, vid. (a) کل [117], جد, حَق, apposs. of the generic substantive, and pre. to the like of their ant. in letter or sense, as جد الرجل prosperity the earnest man and جد الرجل والرجل كل الرجل the genuine man the commonest and best [idiom], and جد الرجل awful the delayed the delayed allowable with weak authority; and qualifying indets. also, as جد رجل كل رجل Thou art a man, every man and جد رجل an earnest man and جد رجل
a genuine man: means that in him are united the good qualities scattered among the whole of men, that others are as it were a jest, and that others are spurious, which [last] two are of the cat. of Thou art the base, the very base and the really base and are also said in blame: (b) restricted to an indet., as جاَوَنِي رجل مآ شنت من رجل A man, (that is) what or a thing that, or A man, a thing that, thou hast willed as a man, has come to me: which is either conjunct or an indet. qualified by the prop. after it, is in both cases enunc. of a suppressed inch., the prop. being ep. of the indet., i.e. or, if qualified by the prop. after it, may be ep. of the indet. before it: and in the sense of رجل شرك من رجل ما ألغ and رجال كفيك من رجال حسبنا من رجالين A man, and Two men, and Men, sufficing [143] thee as a man, or two men, or men; and the prep. and gen. in all of that import that the mentioned is the particularized by praise from (among the divisions of this genus, when
they are assorted man by) man, and (two men by) two men, and (men by) men, as we said on ٌرجال and ٌرجال [118], the like [prep. and gen.] often occurring after what praise and wonder are intended by, as لله ديرزيد من رجل [48, 84] and ياإليك من ليل [84], and the meaning in all being one, vid. that he is the praised, and the wonder is at it, exclusively, out of the aggregate of this genus, when they are distributed and divided with this division: (c) the qualified repeated, and pre. to such as ٌحجار عندي رجل رجل صدقي ٍسوء and ٌحجار سوء: they often prefix the qualified to the inf. n. of the ep., so that, رجل صدقي رجل صدقي, it is as though you said عندي رجل رجل صدقي; and the 2nd رجل with its ep. becomes ep. of the 1st, as in لا ماء ماء بارد [102]; or the 2nd may be a subst. for the 1st, as is said on XCVI. 15. 16. [153], except that the necessity of their agreeing in determinateness and indeterminateness makes its being an ep. more probable: (d) quantities, as ٌعندى رجال ثلاثة Beside me are three men: the Prophet says ٍالناس كابيل ماله لا يجده فيها راحة واحدة Mankind are like an hundred camels, wherein thou wilt not find one high-bred camel; and you say ٌعندى بر قفيزان I have
wheat two measures; and similarly with cubit, span, fathom, and other quantities indicating length, shortness, scarcity, plenty, and the like: (2) matter of hearsay, (a) common, frequent, vid. the inf. n. [143], mostly i. q. the act. part., as A man abating and just; sometimes i. q. the pass. part., as A man liked, i. e. (b) not common, vid. (a) a generic substantive notorious for some idea, qualifying another generic substantive, as مَرْتُ بَرْجُلُ ُمَشِّلُ اَسْدَمَشْلَ, Mb says it is by supplying مثل اسد, i. e. (like) a lion; and his rendering is strengthened by their saying مرت برجل أسد شده I passed by a man (like) a lion in strength, i. e. يشابة الاسد شده, so that is in the acc. as a sp. from the relation of مثل to the pron. of the [man] mentioned, as in The pitcher is full of water, according to what we mentioned respecting بَرْجُلٍ [77] : and sometimes بَرْجُلٍ is said, which [الأسد] is a subst. according to S, but according to Khl may be an ep. as rendered by مثل الاسب (like) the lion; and they say مرت برجل نار i. e. (like) a fire in redness: or
And (many) a night, from whose glooms the people say, Alike are the sound of eyes and their unsound; as though we had from it tents inaccessible from their height, whose tops were haircloths, and whose curtains were teak!, i.e. whose tops were black, and whose curtains were thick: (b) the generic substantive
qualifying that generic substantive, the expression being repeated in the sense of كاملاً, as مرت برجل رجل, i.e. كاملاً في الوجليّة consummate in manliness, and رايت كاملاً, i.e. كاملاً perfect: (c) a generic substantive denoting what the thing is made of, and qualifying that thing, as هذا خاتم حديد A clay signet-ring, خاتم طيني A silk covering of a saddle, خاتم حديد An iron signet-ring, and باب ساج A teak door are disliked in poetry also; but qualification by these concrete substantives is held to be allowable, though bad, according to the sense, through the rendering (wrought of) clay, and, if comparison be intended, لبي صفته كالحدّز بسرج خز صفته by a saddle whose covering is (soft like) silk, (but is not silk): (d) [and اب in] their saying مرت برجل أبي عشرة I passed by a man father of 10 and اب أب كُلّ brother to thee and كُلّ أب كُلّ father to thee (R).

§ 143. They [often (IM)] qualify by the inf. n. (M, IM), as زور [142] and صوم and visiting and زرن [142] and اب and ضریب and شرعك and محبك and like thee, i.e. كانيك and محبك and ملک
Verily we are the two messengers of thy Lord, being i. q. مرسلاً, is unavoidably dualized; but in إنه رسول ربك رسول XXVI. 15. Verily we are the two messengers of the Lord of the worlds, being i. q. سالاً, may be made uniform for the sing., du., and pl., as is done in qualifying by inf. ns., like صوم and زور (K on XXVI. 15.). Qualification by the inf. n., [which is contrary to the o.f., because it indicates the meaning, not its subject (142) (IA),] is explained by suppression of a pre. n., [as some say, i. e. رضي ذو صوم (R); or by putting in the place of عدل (IA)]; or [rather (R)] by hyperbole (R, IA), the name of the accident being unrestrictedly applied to the ag. and obj., as though from the frequency of the act they were embodied of it (R).

§ 144. The [enunciatory (IH)] prop. [containing truth or falsehood (M)] is used as an ep. for (1) the indet. (M, IH, IA) only (M, IA), not the det., because the prop. is [akin to the indet., as being (R)] reducible by the indet., [as ذاهب ابورة by إبرة ذاهب or قام رجل ذهب ابورة]
and the n. made det. by the generic [as some assert (IA),] as

وَلَقَدْ أَمَرَ عَلَى الْلَّهِمَّ يُسْبِنِى فَضُيْطُ تَمْتُ قَلْثَ لَا يُعْتَنِى (R, IA) By God, assuredly I pass by the base fellow that reviles me; and go away, then say, He means me not (J) and خَلَفَ لَمْ يَتَسَلُّخْ مِنْهُ الْهَيْرَ XXXVI. 37. And the night that We draw forth the day from is a sign for you (IA), because its determination is [only] lit. (R); but that is not certain, since يُسْبِنِى and نَسْلُخ may be ds. s. (IA). It must have a pron. (IH, IA) relating to that indet. (Jm), to connect it with the qualified: but the pron. is sometimes suppressed (R, IA), because indicated, as

وَمَا أَدَرُّ أَغِيرُهُمُ النَّهَاءَ وَطُولُ الدَّهْرِ أَمْ مَالِ إِصْبَارًا [by Jarîr, And I know not whether mutual distance have altered them, and length of time, or wealth (that) they have gotten (J)), i.e. إِصْبَارة, and وَأَتْقُوا بَيْوَمَ لَا تَبِّيِّنُ النَّفْسِ عَنْ نَفْسٍ شَيْئًا II. 45. And fear a day (wherein) a soul shall not make satisfaction for a soul at all, i.e. لَا تَبِّيِّنُ نِيَعَ (IA). The cop. of the prop. used as an ep. is only the pron., mentioned, as XVII. 95. [1]: or supplied, in the nom., as إِنْ يَقُولُوكُ اللَّهُ [505], i.e. هُوَ عَارً; or acc.,
as [63], i.e. حميّة; or gen., as II. 45., i.e. شَيٌّ خَبَيتُ النَّغْ (ML). As some say, the prep. and gen. are suppressed all at once: but, as others say, [gradually, first (IA)] the prep. [alone (ML)], the pron. being then [put into the acc., and (ML)] attached to the v., [so that it becomes شهدنا فيها (IA), as in وَيَوِمْ شهدنا آنَغَ (ML)]; and afterwards this [attached (IA)] pron. (IA, ML), when in the acc. (ML), so that it becomes تَنْجِزى (IA): the 1st saying being transmitted from S, and the 2nd from Akh. The prop. occurring as an ep. must be enunciatory, instances transmitted to the contrary being paraphrased [34] (ML). The requisitive prop. does not occur as an ep.; though it does as an enunc., contrary to the opinion of IAmb, as زيد أضرية [26] (IA). Sometimes, however, the requisitive [prop. apparently (IA)] occurs as an ep., by subaudition of a saying, which is [really (R)] the ep. (R, IA), the requisitive prop. being its reg. (IA): the saying [of AlʿAjjāj (J)]

حتى إذا جَينَ الطلام وَخَلطَا
جَارَوا بمَثِى هَلّ رَأيْتَ الْذِّئَبِ قَطٍّ

[Until, when the darkness of the night overspread the light of the day, and blended with the light, they brought to me watered milk, (whereof it is said,) Hast thou seen the wolf ever? (Jsh)] meaning (M, R, IA, ML) بَمَثِى مَقُولٍ
(M, R), on account of its dark color, because it is diluted milk (M), [or] مَقُولٌ فِيةُ حَلٌّ آخْرَ (IA), [or] مَقُولٌ عِنْدَ رُوَيْتِهُ ذَلَّكَ and

قَالَ مَا أُنْثِيَ أَخَّا لَا نُعَدْمَة

[For thou art only a brother (of whom it is said), May God grant we lose him not! (Jsh)] meaning اِنْ مَقُولٌ فِيةُ حَلٌّ آخْرَ (ML) as it occurs as a d. s., like لَقَبْتُ لَا جَعَلَنَا إِلَّا نُعَدْمَة لَدَيْهَا أَضْرَبَة I met Zaid, (it being said of him,) Beat thou him, i.e. مَقُولٌ فِيهِ حَقَّهُ هَذَا النَّوْل, and 2nd obj. in the cat. of (R), like [the saying of Abu -dDardá (M)] وَجَدَتُ I have found men to be (persons whereof it is said,) Try him: thou wilt hate him (M, R), i.e. مَقُولٌ فِيهِ أَضْرَبَة Zaid (is a person whereof it is said,) Beat thou him; but most hold it to be unnecessary (IA).

§ 145. They qualify by (1) the state of the qualified, [often (R), as مَرَّتْ بِرَجْلِ حَسُو I passed by a goodly man, since the goodness is the state and quality of the man (Jm)]; (2) the state of its (M, IH) connected (M), [i. e.] belonging, [i. e. by a relative ep. accruing to it
because of its belonging (Jm),] as مَرَّتُ بَرْجِلُ حَسُّي ٱلْغَلَامَةُ

I passed by a man whose young man was goodly (IH), since the man's being goodly as to the young man is a meaning in the man, even though it be relative (Jm). This connected, (1) if pronounced with Tanwin, agrees with the ant. in case, without dispute, as مَرَّتُ بَرْجِلُ حَسُّي ٱلْغَلَامَةُ ۡلََّا ۚ ۡصََّرِبَ أبَاهُ زِيدٍ ۚ ۡصََّرِبَ أبَةٍ زِيدَةٍ; and the act. and pass. parts. governing the direct obj. in the acc. are then not past [345]; (2) if pre., is (a) an assimilate ep., which must be pre. to its ag., as مَرَّتُ بَرْجِلُ حَسُّي ٱلْجََّةُ, since it has no obj.: (b) not an assimilate ep., (a) past, intrans., which is pre. to the ag., as مَرَّتُ بَرْجِلُ قَانِمُ ٱلْغَلَامَةُ [349]; and does not become det. because of its prefixion to its reg. [111]: and trans., which may not be pre. to the ag., because, if you prefix it to the ag. without mentioning the direct obj., as بَرْجِلُ ۚ ۡصََّرِبَ ٱلْغَلَامَةُ, the ag. is liable to be mistaken for the obj., so that the act. part. is not known to be connected, while, if you mention the direct obj., it also is not allowable [345]; and, if pre. to the direct obj., must be followed by the ag. in the nom., as بَرْجِلُ ۚ ۡصََّرِبَ ٱلْغَلَامَةُ ۡعَمَرُ ۚ ۡصََّرِبَ ۡعَمَرُ ۡعَمَرَةٍ ٱلْغَلَامَةُ ۡعَمَرَةِ أَمِّي, since, if we did not mention [the ag.], the act. part. would be unconnected; and becomes det. by reason of the prothesis, because pre. to a n. not its reg.: (b) not past, which, according to S, may be made an ep. unrestrictedly
like the one pronounced with Tanwīn, whether it be present or future, as 
and whether it denote physical action, i.e. what is sensible, visible, like قاتل, or other than physical action, like مالزم, and مخالط حرف عالم; but, as Y says, if present, must be in the acc. as a d. s., even though it be to an indet., whether it denote physical action or not, as and, if future, must be in the nom., whether it denote physical action or not, as being with the subsequent nom. a nominal prop. ep. of the indet., as مررت برجل ضاربة عمر, while S agrees with him as to the allowability of the acc. in the 1st, and nom. in the 2nd; but disagrees with him as to their necessity, citing the saying of Ibn Mayyāda

And thou gazedst from the chink of the curtains with eyes ailing, that sickness is infecting, sound, where the act. part., denoting unrestrictedness [in time], is in the predicament of the present and future, and saying that the version is مخالطتها with the gen., while others cite حميمى العراقيب العصا وترككة, etc., نفس عال مخالطتها بهر
They defended the hock-tendons from the encroaching of the horse Al'Asd, and left him having in him hard breathing that panting is pervading with the nom. of مُخَاذَةٍ, which Y might attribute to incohation: and, as IIU says, if denoting physical action, must be in the nom. by incohation, whether it be present or future; and, if denoting other than physical action, then, if present, must be in the acc. as a d. s., and, if future, must be in apposition with the ant.: while S controverts him also as to the necessity, not as to the allowability. All of this is when you intend to make the act. part. govern like the v.: but, when you do not intend that, and make it a n., only the nom. is allowable in every case, as مَرَثُ بَرْجُل مَلَازِمَةٍ رَجُل

I passed by a man whose attendant was a man, i.e. صَاحِبِ مَلَازِمَةٍ: you treat مَلَازِمَةٍ like what is not derived from the v., as you treat صَاحِبٍ whose companion; and accordingly you say in the du. and pl. بَرْجُلَ مَلَازِمَةَ الْزِيدَاءِ and مَلَازِمَةَ بَنَوْ ثَلَاثِي. The following [eps.] other than the act. part., pass. part., and assimilate ep., occur connected, (1) regularly, vid. the rel. n., as بَرْجُلٌ مُصْرٍّ حَمَارَةٍ by a man whose ass was Egyptian, because, being i. q. منسوب, it governs with its government: (2) by hearsay, badly, vid. (a), سِوَاءٌ بَرْجُل سِوَاءٌ هُوَ وَالعَدَم, سِوَاءٌ as بَرْجُلٌ سِوَاءٌ هُوَ ابْنُ عَمَّهُ by a man such that he and non-existence, and
his father and his mother, were equal or alike, the chaste, well-known construction being to put سواب into the nom. [as a prepos. enunc. (K, B on II. 5.)] by inchoation, according to which it is bad [though allowed by Z and B] that سواب in the place of the nom. should be ag. of سواب in سواب II. 5. Verily they that disbelieve, alike etc. [28] on the ground that سواب alone is in the nom. as pred. of اين, [as though مستو عليهم اندازك وعدمة were said (K, B), as you say اين زيدا مستصم ابره وابن عم (K)]; and as مررت برجل I passed by a man whose dirham was complete, i. e. تام, so that it requires one ag., contrary to the 1st, because, being i. q. مستو, it is between two and upwards; (b) [برجل حسب and رجل in] your saying برجل رجل ابرة فضلة and by a man whose bounty was sufficient for thee and whose father was a man, i. e. كامل perfect; (c) the quantities, as برجل عشرة غمانة by a man whose young men were 10 and بحية دعاها طولها by a serpent whose length was a cubit; (d) the generic substantive denoting what the thing is made of, as برجل خش صفته by a saddle whose covering was silk and
by a letter whose seal was clay; (e) the generic substantive notorious for some idea, as برجل إس غلمة by a man whose young man was a lion, i.e. جریة bold; (f) مثال and في in] your saying برجل أبي برجل مثلك أبى and عشرة أبى أمة by a man whose father was like thee and whose mother's father was a father of 10. These are all are among the prims. that occur as eps. not in accordance with analogy [142] (R).

§ 146. As the ep. agrees with the qualified in its inflection, so does it agrees with it in number, determinateness and indeterminateness, and gender: except when it is (1) [denotative of] the act of what is connected with the qualified, for it agrees with the qualified in inflection and determinateness and indeterminateness, but not in anything else; (2) an ep. wherein the masc. and fem. are alike, as مفعول [i. q. نعيل] and مفعول [269]; (3) a fem. applied to the masc., as لامة and رفعا [265] (M). [See also § 143 and § 356.] The ep. follows the qualified (IA, Sh, ML), as inflectionists say, in four out of ten things (Sh, ML), which is the case only in the proper ep. (ML); but really (Sh) in [two out of five, vid. one of the three cases of (Sh)] inflection, and [one of (Sh)] determinateness and indeterminateness, [as مَرْتُ بْزِيدُ الكَرْمِ and بَقْرُ كَرْمَة (IA)]. In number and gender
its predicament is that of the v. [that would occupy its place in that sentence (Sh): and therefore, if it govern in the nom. a latent pron., it agrees with the qualified unrestrictedly, as الزيدان رجل حسناني, زيد رجل حسني, and الهنداني هند امرأة حسننة, and الزيدون رجال حسنون, and امرأة حسننة, and نساء حسنات امرأة حسننتان; so that it agrees in gender and number, as the v. would agree if you put a v. in the place of the ep, and said رجل حسني, امرأة حسننتان, and رجل حسنات, and نساء حسنات: while, if it govern in the nom. an explicit n., it agrees in gender with that explicit n., but in number is sing.; so that it follows the course of the v. when governing an explicit n. in the nom. (IA)], as [بأمرأة حسني ابها (Sh)], like (IA, Sh) and whence ربتنا حسنات أمة IV. 77. Our Lord, deliver us out of this city whose inhabitants are wrong-doers, and برجل حسني ابها (Sh), and برجل حسني ابها, like بمزارة حسني ابراهيم and حسني ابراهيم (IA), not and حسنين ابراهيم and حسنين ابها, save according to the dial. of الأك Poe.
[21]; except that the Arabs, treating the broken pl. like the sing., allow as chaste مُرَبُّ بْرِجَلٍ قَوْمٍ غَلَامَةٍ, as you say بأعيَ غَلَامَة (Sh). The result, therefore, is that (IA) the [1st (145) (IH)] ep. [qualifying by the state of the qualified (R), (aud) governing a pron. in the nom. (IA),] follows the qualified in [four out of ten things, one of the three cases of (R, IA)] inflection; and [one of (R, IA)] determinateness and indeterminateness, [though some of the KK allow the indet. to be qualified by the det. in what contains praise or blame, citing وَإِنَّا لَهَمْ رَبٍّ وَإِنَّنَا لَمَّا جَمِيعُ مَالَ CIV. 1. 2. Woe unto every slanderer, back-biter, who hath amassed wealth, and Akh allows the qualified indet. to be qualified by the det., saying that is ep. of (R) in أَخْرَائِيْ يُقُومُ مَقَامُهُمْ which of whom has been confirmed by the which of them has confirmed it V. 106 And if it be discovered that they have incurred a sin, then the testimony shall be the testimony of two others, that shall stand in their place, of them that it hath been incurred against, i.e. the heirs, the meetest for testimony, by reason of their kinship and their knowledge; and [one of (R, IA)] the three numbers, [though and أَكْسَرَ بَرْمَةَ أَعْشَارٍ A cooking-pot of pieces, and fragments, joined together, أَفْوَاط أَسْمَال A worn out garment, and نَطْفَةٌ أَمْشَاج mixed semen are said, because the
cooking pot is joined together from the pieces and fragments, and the garment made up of cuttings every one of which is worn out, and the semen compounded of things every one of which is mixed, and they are emboldened to that by the fact that أفعال, being a pl. of paucity, is in the predicament of the sing., as نشقيكم مما في بطوله XVI. 68. We give you to drink of what is in their bellies, the pron. belonging to الأعمام, and, S says, is a sing., not a pl., though لحم خرديبل a tattered shirt and قميص شراذم minced meat occur (R)]; and [one of (R, IA)] the two genders (IH, IA), except when it is an ep. wherein the masc. and fem. are alike, like نفعل or i. q. فعل i. q. نفعل, or is a fem. ep. applied to the masc., like عالمه (Jm): while the [2nd (IH), connected (R, ML)] ep. [qualifying by the state of the belonging (R), (and) governing an explicit n. in the nom. (IA),] follows [the qualified (IH, IA)] in [only (ML) two out of (R, IA, ML) the first (IH)] five, [one of the {three (R, DM)} cases of inflection, and one of determinateness and indeterminateness (R, IA, ML)]; being like the v. [governing an explicit n. in the nom. (IA)] in (IH, IA, ML) the [five (K, IA)] remaining ones (IH, IA), the three numbers and two genders (R, IA, ML); so that, whether the ag. be sing., du., or pl., it is sing. (R, IA), even if the qualified be different from that (IA), except that the ep. governing
a [broken (DM)] pl. in the nom. may in chaste [usage] be a sing. or broken [pl.] (ML); and, whether the ag. be masc. or fem., it agrees therewith (R, IA), even if the qualified be fem. or masc. (IA), or is masc. when the ag. is improperly fem. or proper but separated (R). Hence قائم رجل قاعد غلامة is good, [as يقعد غلامة is good; and also, because the ag. is an improper fem., as يقعدون غلامة is good (R)]: and يقعدون غلامة is weak, [because it is equivalent to يقعدون غلامة; but less weak than يقعدون غلامة, because the ٰ and ٰ in the v. are mostly ags., contrary to the ٰ and ٰ in the du. and pl. of the n., for they are ps. applied as signs of the du. and pl. (Kl): and قعود غلامة is allowable (IH), because, when you break the n. resembling the v., it becomes literally excluded from its commensurability with, and affinity to, the v., because the v. is not broken; so that قعود غلامة does not contain a semblance of combination of two ags., as يقعدون غلامة does, because of its resemblance to يقعدون غلامة, in which two ags. are apparently combined unless the ٰ be excluded from the quality of n. to that of p., or the explicit n. be made a subst. for the pron., or the v. be made an enunc. preceding the inch. (R): and the broken pl. is [pronounced by some to be (Sh)] pre-
ferable (Sh, ML) to the sing. (Sh, DM), which opinion I hold (Sh), as

[by Zuhair, I came to him in the early morning, and found him to be such that his upbraiders were sitting beside him in the detached sand-heaps (DM)], this verse being adducible in evidence because this predicament holds good also in the enunc. and d. s. (ML); while the sound pl. is said only by him that says (Sh). And, if you rightly considered, you would find the 1st ep. also to be like the v. in the five remaining ones, because its ag. is then the pron. covert in it relating to its qualified, and the v., when attributed to the pron., has the ı affixed to it in the du., the in the rational pl. masc., and the in the pl. fem., and is femininized in the sing. fem.; for which reason you say and, and, and, and, and, as you say, and, and, and, and (R). In LXXXVII. 1. Glorify thou the most high name of thy Lord, or the name of thy Lord the Most High the most highly exalted may be ep. of the [pre. (DM)] or [post. (DM)] : but in
The clever young man of Zaid came to me the ep. belongs to the pre., not to the post., except by reason of indication, because the post. is put only for particularization, not for its own sake, [whereas the post. in the text is intended by the predicament of the pre., i.e. the glorification (DM)]; and conversely in كل فتى يتقى فائز Every youth that is pious is fortunate the ep. belongs to the post., because the pre. is put only for generalization, not for the sake of passing judgment upon it (ML). [But] in XXX. 31. نُرْحَمُ may be [in the nom. as (K)] ep. of كل (K, B), like

وَكُلُّ خَلْيُلٍ غَيْرُ هَاضِمٍ نَفَسَهُ فَيَبَقُّ وَالآخَارِي عَنْهُ جَدِيرٌ (K), by AshShammakh, And every friend other than the breaker of his heart for the sake of his friend is worthy of being shunned and turned away from : AH says that صامع in كل رجل صامم may be in the gen. as ep. of رجل, which is the more frequent, as جَاءَتُ عَلَيْهَا السَّلَامُ [117]; or nom. as ep. of كل (N): [and] in Ka'b's saying

وَقَالَ كُلُّ خَلْيُلٍ كَتِبَ آمَلُهَا * جَالِدُ كَنَّى عَنَّكَ مَشغول And said every friend that I was wont to hope for (the beneficence, or aid, of), i.e. موعَنَتُهُ آمَلٌ خَيْرَةٌ or أَمَلَ خَيْرَةٍ, because substances are not hoped for, Assuredly I will not divert thee (from thy plight, by lightening it to thee and com-
sorting thee; whereas send for thyself: verily, or because [520], I am so busied as to be distracted from thee and its two regs. are an ep. of خليل or كل, so that their position is that of a gen. or nom.; but the 1st is better, because كل is prefixed only to import generality, the real subject being its gen. (BS). Therefore [90] is of weak authority (BS, ML), because كل is qualified; whereas its gen. ought to be qualified, because it is the intended (BS), and إلا الفرديني ought to be said, with the gen as ep. of (DM). There is no harm in our mentioning some of the predicaments of the ep. neglected by [Z and] IH. The 1st is the union of eps. with separation of qualifieds. When the ep. is single, and has two regs., (1) if they agree in inflection, (a) if because of coupling, then, (a) if they agree in determinateness and indeterminateness, their eps. may be separated, as جارني زيد الطريف وعمرو الطريف The clever Zaid and the clever Amr came to me; or united, as جارني زيد وعمرو الطريفان The clever Zaid and Amr came to me, the masc. then prevailing over the fem., as رايت رجلا وأمارة طريفية I saw a clever man and woman, and the rational over the irrational, as مررت بالزيديني وفروشهما المقابلين I passed by the advancing two Zaidls and their horse, as likewise is the case in the enunc. and d. s., as
The two Zails and the she-ass are advancing and Zaid and Hind and the he-ass came to me making haste; (b) if they differ in determinateness and indeterminateness, their eps. cannot be united, so that you do not say هِذَا نِائِقٌ وَفِصْیَةُ الْرَّأْبَاءِ nor رَأْبَاءِ, because difference of the ep. and qualified in determinateness and indeterminateness is disallowed; and therefore they are either separated or united in an anaco- luthic ep., as جَلَّ رَأَبَاءِ زَيْدٍ مَّحْمُر مُسْرَعِيّ. A man and Zaid (I mean) the two clever ones came to me: (b) if not because of coupling, as أعْطِيْتُ زِيدًا أبَا I gave Zaid his father, their eps. may not be united, but are separated or united in an anaco- luthic ep., because the appos. is in the predicament of the ant. as to inflection, and one n. is not 1st obj. and 2nd: (2) if they differ in inflection, then, (a) if they differ in sense also, their eps. may not be united, so that they are either separated or united in an anaco- luthic ep., because the appos. is in the predicament of the ant. as to inflection, and one n. [as appos. of the 2nd reg.] is not obj. of [itself as appos. of] the 1st; and, if separated, the ep. of each one of them should properly be beside it, as لَقِيَ زِيدُ الطَّرِيفُ عُمْرًا الطَّرِيفُ The clever Zaid met the clever ‘Amr, though they may be put together, as لَقِيَ زِيدُ عُمْرًا الطَّرِيفُ الطَّرِيفُ, the ep.
of the 2nd being beside it, and the ep. of the 1st after the ep. of the 2nd, because, when separation of the ep. and its qualified is unavoidable, separation of one from its companion is better than separation of both together, as in the d. s. [74]: (b) if they agree in sense, as ضَرَّبَ زَيْدٍ عُمْراً. Zaid fought with 'Amr, their state is similar according to the BB; while Hsh and Th allow their eps. to be united, from regard to the sense, since each of them is ag. and obj. in respect of the sense, except that Hsh, giving preponderance to the side of the ag., because it is the essential of the sentence, puts the ep. into the nom., as ضَرَّبَ زَيْدٍ عُمْراً الظَّرِيقَيِّي, while Th makes the nom. and acc. equal, because of their equality in sense. If the op. [of the two regs.] be not single, then, (1) if it be repeated for corroboration, the eps. may be united, as قَامَ زَيْدٍ رَكَّامُ عُمْراً الظَّرِيقَيِّي. (2) if it be not repeated for corroboration, then, (a) if the two ops. be of one sort, i.e. both [ns., vs., or ps.] governing the nom. or acc., or both ns. [or ps.] governing the gen., or both incis. or enunci., (a) when one of them is coupled to the other, and the two regs. share in one name, as when they are both ags., objs., enunci., or incis., their eps. may be united, according to S and Khl, when the two [regs.] agree in determinateness and indeterminateness, as قَرَّبَتْ زَيْدٍ أَكَرَّمَتْ بَكْرَا. and قَامَ زَيْدٍ رَكَّعَ عُمْراً الظَّرِيقَيِّي.
and whether be ep. of the two inches. or two enuncs.; but Mb, Zj, and many of the moderns disallow that, except when the two ops. agree in sense together with the conditions mentioned, as جلبتُ أخوكم وفُقد أُبوك الكرماني. Thy generous brother and father sat; and Mb disallows such as هذا رجل وذاته امرأة مطلقة, because of the difference of the two dems. in nearness and remoteness, contrary to the opinion of S, who treats their enuncs. like the ags. of two different vs.: (b) when one of the two ops. is not coupled to the other, or the two regs. do not share in a particular name, or do not agree in determinateness and indeterminateness, their eps. may not be united; so that you do not say هذه جارية أخوي ابني أبي لفلالي كرما on the supposition that كرامُ كرما and كرما by anacoluthon, because one of the two ops. [110] is not coupled to the other; nor هذا رجل وذاته امرأة أخر كرماني, because one reg. is an inch. and the other an enunc.; nor جاودني زيد وذنهب رجل كرماني, but use anacoluthon, because of the difference of the two regs. in determinateness and indeter-
minateness: (c) some of the moderns hold anacoluthion to be unconditionally necessary upon difference of the two ops., because, the op. of the ep. and qualified being correctly one thing [131], the ep. would [otherwise] be a reg. of two ops.: (b) if the two ops. be not of one sort, as هذا لَعْلَامُ زَيْدٍ ضَرِبْتِ زِيْدًا وَأَمْرًا قَانُومُ, the majority disallow union of the eps. of their regs., but some allow such as لَعْلَامُ زَيْدٍ الطَّرْيْفِي; while, if the two ops. and the government differ, the majority hold anacoluthion of the common ep. to be necessary, except Ks, who allows union of eps. upon approximation of sense, as ضَرِبْتِ زِيْدًا وأَمْرًا عمْرُ الطَّرْيْفِي, because Zaid and 'Amr are insulted together (R). When two regs. of two ops. united in sense and government are qualified, the ep. is put in apposition with the qualified in the nom., acc., and gen., as دُنِبَ زَيْدٍ وَانْتِلِقَ عمْرُ الطَّرْيْفِي and مُرِرتُ بَزِيدٍ وَجَزِيتُ حَدِيثَتُ زِيْدًا وَكَلَمَتُ عمْرًا الطَّرْيْفِي, but, if the sense or government of the two ops. differ, anacoluthion is necessary, as جاء زَيْدٍ وَذَنَبَ عمْرُ الطَّرْيْفِي [or العَالِمِ] with the acc. or nom. by subaudition of a v. or inch., i.e. هَمَّ اعْتَنِي العَالِمِي and الطَّرْيْفِي or انْتِلِقَي زِيْدًا وَكَلَمَتُ عمْرًا الطَّرْيْفِي, the العَالِمِي, i.e. مُرِرتُ بَزِيدٍ وَذَنَبَ هَمَّا الطَّرْيْفِي or اعْتَنِي الطَّرْيْفِي, and
Such as مَئِينُ الكاتبْيِرِ or جَأَوْزَتْ خَالِدًا الكاتبْيِرِ, however, is not allowable by anacoluthon, because you may not amalgamate him that you know with him that you know not.

The 2nd is the separation of eps. with union of qualifieds. When the qualified is an aggregate having different eps., (1) if the eps. be on a par with it in number, apposition and anacoluthon to the nom. as enunc. or inch. of a suppressed inch. or enunc. are allowable, as مُرْضَتُ بَلَتَّة, i.e., when you put the nom., then شَاعِرٍ كَاتِبٍ or بعضهم شاعر وبعضهم كاتب and بعضهم براز or بعضهم كاتب ومنهم شاعر ومنهم براز or ومنهم كاتب ومنهم شاعر, but, if the qualified and eps. differ in determinateness and indeterminateness, anacoluthon of the ep. to the nom. is better, if the d. s. have no meaning there, as بالرجلنَّي تصير وطويل, while anacoluthon to the acc. also as a d. s. is allowable, if the d. s. have a meaning, as بالرجلنَّي ضاحكا وباكيَّا; and in either case apposition as a subst. is not disallowed [154]: anacoluthon to the nom. is allowable in the pred. of the aunullers of inchoation also, as

فَلَا نتِجَعَ ضَيِّقِ ضِيفٍ مَقَرِّب

وأَخَرَ مُعَزَّزٌ عَنِ البِيْتِ جَانِب.
Then make thou not my two guests to be such that (of them is) a guest brought near, and (of them is) another set apart from the tent, shunned, i.e. منهما ضيف مقرب ومنهما آخر آخذ

And their routed became, wherever we met, such that (of them were) a party let go free, and a party having the two hands tied behind the back, and a party slain upon the spot, i.e. (2) if the eps. be fewer [than it in number], only the nom. by anacoluthon is allowable, as رأيت ثلاثة رجال كاتب وشاعر though some allow qualification of some exclusively of others, citing as proof

As though their laden camels, when they rose, were three dogs, two of which were attacking each other (R). When the non-sing. is qualified, the eps., if different, must be separated by coupling [539], as مرت بالرديعي الكرم and and, if the same, are put in the du. or pl., as مرت برجلين كريمين and برجال كرما (IA). If, however, the qualified be single, and the eps. numerous, as مرت برجل شاعر كاتب مناز
apposition is better; and anacoluthon is allowable, i.e. 

And the 3rd is anacoluthon of the ep. in the nom. or acc (R). When the qualified is known without the ep., as مررت بامری النبي الشاعر I passed by Imra al'Ka'is the poet, or (he is; or I particularize or mean,) the poet, apposition is allowable in the ep., so that [in the ex. mentioned] it is governed in the gen.: and anacoluthon, with the nom. by subaudition of هُوّ; and acc. by subaudition of a v., which must be أَعْيُنٍ أَخْصَى or أَعْيُنِي in the ep. of manifestation, as in the ex. mentioned, 

الحمد لله أَعْلَمُ الحمد in the ep. of praise, as in the saying Praise be to God: (I laud) the Worthy of praise, and 

اَذَم in the ep. of blame, as CXI. 4. [57], read among the Seven [by 'Asim (B)] with the acc. by subaudition of أَذَم, and nom. by apposition or subaudition of هُوّ (Sh).

In such as هُوّ للمنتقين الذين II. 1. 2. Guidance for the pious, who, or (I mean, or praise, or they are) those who and مررت بالرجل الذي فعل the conjunct may be an appos., or [in the acc. or nom.] by subaudition of أَعْيُنِي אָמָה or أَعْيُنٍ; and, if an appos., is an ep., not a subst., except when the former is impossible, as in CIV. 1. 2., [كلٌّ him that being a subst. for كُلُّ (K, B),] because the indet. is not qualified by the det. (ML). Allowability
of anacoluthon is dependent upon the following conditions:—(1) that the *ep.* should not denote *corroboration*, as in [141] and LXIX. 13. [438], because anacoluthon would be a disconnection of the thing from what it is connected with in meaning, the qualified in such cases being indicative of the meaning of the *ep.*: (2) that the hearer should know what the speaker knows of the qualiﬁability of the qualiﬁed by that *ep.*, because, if he do not know, the qualiﬁed is in need of that *ep.* to explain and specify it, and there is no anacoluthon with need; or that, when you qualify the qualiﬁed by an *ep.* that the person addressed does not know, that *ep.* should necessarily entail another *ep.*, in which case anacoluthon is allowable in that inseparable 2nd, as مرت بالرجل العالم المبجل *I passed by the learned man: (he is, or I praise) the venerated*, because *learning* for the most part necessarily entails *veneration*. The two conditions being combined, anacoluthon is allowable even in a 1st *ep.*, as CXI. 4. and [57]; and Zji, who prescribes repetition of the *ep.* as a condition of anacoluthon, is refuted by the text. If the *ep.* intended to be anacoluthic be *det.*, the qualiﬁed must not be a *dem.*, because the *dem.* is in need of its *ep.* to explain its substance: and, if it be *indet.*, it must be preceded by another explanatory *ep.*; and must not denote mere particularization also, because, should the *indet.* need a thousand *eps.* to particularize it, anacoluthon is not allowable, since there is no anacolu-
thon with need. Anacoluthon with the indicative of disconnection and separation is (1) the most known in the *indet.*, since, the exterior of the *indet.* being in need of qualification, the anacoluthon is strengthened by the , as [57]; (2) allowable in the *det.*, as in the saying of Khirnik

لا يُعَدَّ قَوْمِي الَّذِينَ هُمُ سم العدالة وافنة الجزر النازلون بكل معترك والطببيين معاً الأزَر

*Let not my people perish, who are the poison of the aggressors and the bane of the camels for slaughter, the allighters in every place of battle—and (I praise) the clean, or pure, as to the places of tying of the waist-wrappers, i.e. continent, chaste;* (3) sometimes found in the 1st *ep.* when the train of the qualified is long, as Zj says on

ولكن البر من اسم بالله واليوم الآخر والملائكة والكتاب والنبيين واتى المال على حبيذ ذوى القرى والبياتى والمساكين وابن السبيل والسائليين ونفى الركاب وأتام الصلة واتى الزكاة والمؤفوين بعدهم II. 172.

*But piety is (the piety of) the one that [126] believeth in God and the last day and the angels and the Scripture and the Prophets, and giveth wealth notwithstanding [507] love of it unto the needy of the kinsfolk and the orphans and the poor and the wayfarer and the beggars and in freeing the necks, and performeth prayer, and*
giveth the poor-rate—and (they are) the fullfillers of their covenant that is ep. of [147]. The in the anacoluthic ep., acc. or nom., is parenthetic. The anacoluthic ep. may differ [from the qualified] in determinateness and indeterminateness, as CIV. 1. 2. (R), being a vituperative acc. (I blame) him that (K, B), or nom., (he is); he that (B). When there are many eps. [of a known thing (R), the qualified being manifest without them all (IA)], they may [all (IA)] be in apposition or anacoluthic (R, IA); or some may be in apposition, not others, provided that apposition precede, since apposition after anacoluthon is bad (R). If, however, the qualified be particularized by means of some, not others, the former must be in apposition; while the latter may be in apposition or anacoluthic: and, if it do not become manifest save by means of them all, they must all be in apposition, as [IA]. Every anacoluthic ep. is oftenest [denotative of] praise, blame, or commiseration, as [57], and sometimes [of] defamation, as . We have mentioned the state of these accs. and noms. in the voc., [saying, “The cat. of particularization is orig. vocation, being transferred from the cat. of vocation because of an is participation between the two cats., since the voc. also is
particularized by the allocation from among its likes. The state of the exterior of ای as to Damm, and of its ep. as to inseparability of the nom., is like their state in vocation; but the aggregate of such as ایها الرجل in the cat. of particularization is in the place of the acc., because of its occurrence in the position of the d. s., i.e. مختصاً من بيت الرجل particularized from among men: and sometimes ای is replaced by a n. in the acc. indicative of what is meant from the pron. mentioned, and either synarthrous or pre., seldom a proper name. IH says, The synarthrous is not transferred from vocation, because the voc. is not synarthrous: but such as ایها الرجل is transferred from it decidedly: and the pre. admits of being transferred from the voc. and governed in the acc. by the supplied يا, as in ایها الرجل, or of being governed in the acc. by a supplied v., like اکنی, اعی, or اصح; and, says he, transfer being contrary to the o. f., should rather be governed in the acc. in the same way as العرب. But it should rather be said that the whole are transferred from vocation, and governed in the acc. in the same way as the voc., in order that the cat. of particularization may be treated uniformly; but that they allow the acc. and prefixion of the ل in نکش العرب because it is not really a voc., and because the voc.
p., combination of which with the ل is disliked, is not expressed in the cat. of particularization. And they say, If the particularization with the ل or prothesis be after the pron. of the 3rd pers., as مَرْتُ بِهِ الْفَلْسَتِ, or explicit n., as الْحَمْدُ أَلْعَهْ ((57)), or if the particularized be indet., it is not of this cat.; but is an acc. of praise, as الْحَمْدُ أَلْعَهْ, or blame, as CXI. 4., or commiseration as لَنَا يَوْمًا وَلِلْكَرْوَاتِيِّ يُوْمًا *(تَطْبِيْرُ الْبَنَاسِبِ وَلَا نَظَّيْرُ)

We have a day, and the partridges have a day: they (I commiserate) the wretches fly, and we fly not and (57), governed by a v. that is not expressed, i. e. اعْمَى or اخْتَصَى or ازْحَمُ, or أَمْضَحُ, or أَمْضَحُ each in its own position. But, if the whole were said to be transferred from the voc., it would not be improbable, because the whole contain the sense of particularization, so that we should be treating this cat. uniformly”]. Y holds apposition to be necessary in commiseration, as an ep. where it is possible; and as a subst. where it is not, as مَرْتُ بِهِ الْمُسْكِبِيّ and رَأَيْتُهُ الْبَنَاسِ [147]: but Khl allows anacoluthon with the nom. or acc., as in praise and blame. If, however, the ep. do not imply any of the meanings mentioned, it may not be anacoluthic, as بِزْيَدِ الْبَازَرِ by Zaid the clothier; except after بل and لكنِ, for
what is after them may be an anacoluthic *nom.*, whether the meanings mentioned be intended or not, and whether the coupled be an *ep.* or not. because, being *ps.* denoting *digression* and *emendation*, they notify disconnection, as

\[\text{I passed by a man standing: nay, (he was) sitting and...}\]

These conditions of the anacoluthic *ep.* are respected only when apposition as an *ep.* is also allowable; not when it is not allowable, as in [some of] the *exs.* mentioned in the union of *eps.* with separation of qualifieds (R.). The *ep.*, when anacoluthic, is governed in the *nom.* or *acc.* by subaudition of an *inch.* or *v.*, as 

\[\text{أعنى الكريم هو الكريـم}, \text{ which, says IM, must be understood, and may not be expressed}\]

[29, 57]: and this is right when the *ep.* denotes *praise*, as 

\[\text{مررت بـُصُراً الكـريـم}; \text{ or *blame*, as}\]

\[\text{مررت بـُضِيـع الكـريـم}; \text{ or *commiseration*, as}\]

\[\text{مررت بـِفسـك الفـسـكُينِ}; \text{ but, when}\]

the *ep.* denotes *particularization*, subaudition is not necessary, as 

\[\text{مررت بـِزـيد الخحياـط (IA). In I. 6. 7. 848 may be *ep.* of [the}}

\[\text{الذيني [K]}, \text{ [though it does not become *det.*, even if *pre.* to *dcts.* (K), by treating the conjunct as *indet.*, since something known is not intended by it (B).] like}
[the synarthrous in (B)] [144]. In XX. 79. And make thou for them a dry path in the sea is also read; which may be pl. of يِبْسَ, like [صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب, the sing. صَاحِب], like

(Κ, B), by AlKūtāmī, As though the timbers of my camel-saddle, when she drew together sources of milk having little milk and a ravenous gut (Ν), where he makes it, because of the excess of its hunger, like a hungry multitude (Κ).

§ 147. The pron. is not qualified, [because the pron. of the 1st and 2nd pers. are the most det. of dets., and the original ep. of dets. denotes manifestation (140), and manifestation of the manifest is production of the existing; while the ep. importing praise or blame is not used, because the original ep. is disallowed: and because the pron. of the 3rd pers., its exponent being mostly lit., becomes manifest by its means; or because it is made to accord with the pron. of the 1st and 2nd pers., as being homogeneous with them (R)]: nor does it qualify (Μ, Η), because the qualified, being among the dets. [146], ought to be more particular or equal [148]; whereas there is none more particular than the pron., nor any equal to it (R). The proper name does not
qualify, [because it is applied to denote only the individual substance, not an idea in a substance (R)]: but is qualified by the [two (R)] vague [ns. (262)], by the synarthrous, and by the pre. [to the det. (M), (vid.) to the proper name, to one of the two vague ns., or to the synarthrous, not by the pre. to the pron. (262), because it is more det. than the proper name (R), as مَرَّت بِرَيْدُ ﺍَلْكَرِيمِ, (142) by the generous Zaid, and بَرَيْدُ ﺍَلْكَرِيمِ by Zaid, the companion of 'Amr or صديقك صاحب عمرو thy friend or راكب الأدهم the rider of the black. The vague is qualified by the synarthrous, substantive or ep., its qualifiability by the generic substantive (142) being what it is singular in, exclusively of the rest of the ns., as ابصَر ذَا الْرِجلَ See thou that man and اولَئِكُ الْقَوْمُ those people, يَا هَذَا الْرِجلُ (51), and يا أيها الرجل (51) (M). The dem. is qualified by only the synarthrous and the conjunct (148). The only conjuncts that occur as eps. are such as have the ل in their beginning, like ﻏَلِينَ, ﺍَلْتِي, etc., because of their resemblance literally to the assimilate ep. in being of 3 letters and upwards, contrary to ﻣَيْ and ﺍِلِي; while the conjunct ﻭَي does not occur as an ep., because, it being mostly cond. and interrog., seldom conjunct, that most frequent (usage) is observed; and the تَأّيُلُ ٌٗqualities, even though it be of 2 letters,
only because of its resemblance to the applied to qualification by generic substantives, as (142): and I know no decisive ex. of the conjunct's occurrence qualified, though Zj says that the synarthrous is qualified by its like, [by the conjunct (148) (R),] and by the n. pre. to its like (M, R). The n. pre. to the det. is qualified by what the proper name is qualified by (M). If we make the pre. n. qualified [146], we say that the pre. to the pron. is qualified by each of the 2 vague ns., by the synarthrous, and by the pre. to the pron., to the proper name, to each of the two vague ns., or to the synarthrous; the pre. to the proper name by each of the two vague ns., by the synarthrous, and by the pre. to the proper name, to each of the two vague ns., or to the synarthrous; the pre. to the dem. by each of the two vague ns., by the synarthrous, and by the pre. to one of these three; and the pre. to the synarthrous and to the conjunct by the synarthrous and by the pre. to it. All of this is according to the opinion of S, with which the majority concur [262] (R). The ep. of the dem. [148] and of in vocation must be made det. by the generic : and Z's saying on the reading of Ibn 'Abla to that which the reader. XXXVIII. 64. Verily that is true, the wrangling of the
inmates of the fire, with [155] in the acc. [as a subst. for ذَٰلِكَ (B)], that it is an ep. of the dem. [ذَٰلِكَ Verily that wrangling &c. is true, because dems. are qualifiable by generic substantives (K)], is a mistake; [and, says Shm, entails separation of the dem. and its ep. by the pred., which is not allowable (DM)]. Some ns. must be (1) qualified, whence (a) the gen. of رب [505], when explicit, [as IHsh mentions, which is the opinion of Mb, F, IS, and most of the moderns, but is disputed by Akh, Fr, Zj, ITr, and 1Kh (DM)]; (b) in vocation [51]; (c) جَازِرًا الْجَمَاعَةُ [78]; (d) the subsidiary enunc. or pred., d. s. [74], and ep., as زيد رجل صالح Zaid is a good man, جَاوَنُي [Zaid came to me, being a good man (K, B on XXXIX. 29.]) and مررت بَزيّ الرجل الصالح I passed by Zaid, the good man, whence بل انتم قوم تفتتون XXVII. 48. But ye are a people that shall be tried, ولَّئ Async.  ضَرْبُنا للناسِ في هذا القرآن من كل مثل لعلهم يتذكرون قرآنا عربيا XXXIX. 28. 29. And assuredly We have pro- pounded for men in this Kur'ān of every parable—per- adventure they will become admonished—being an Arabic Kur'ān, [where قرآناً عربیاً is a d. s. to هذا (B),] and
[by Kais Ibn AlMulawwi, the Majūn of Lailā al'Ammiyya, *What*! is that intercessor of Laila's nobler than Laila herself to me, so that she seeks by means of him dignity in my sight? Nay, have I been a man such that I obey her not?, where *كِنتْ* (Jsh)]: and hence F disproves the dependence of the adv. [من اسروى (DM)] in رَبُّ رَبِّي أَلْخُ (505) upon, lest what is coupled to the [explicit (DM)] gen. of رَبُّ be devoid of ep., [the predicament of the coupled being that of the ant. (538) (DM)]; saying that in فِيَ رَبِّ يَوْمِ أَلْخُ (505) the ep. of the 2nd is suppressed, indicated by the ep. of the 1st, which is not feasible here: (2) not qualified, whence (a) the ags. of نَمَّ and يَتَّسُ; (b) the ns. far-gone in resemblance to the p. [159], except the indet. مَرَرتِ بِهِ مَعْجِبَ [182] and بِهِ مَعْجِبَ لَكَ [180], while Aku coordinates اَيْ [184], which is strong in analogy, because ضَرْ بِي is *infl.* [and the *infl.* is not far-gone in resemblance to the p. (DM)]; whence the p. *n.* (ML). Ka, however, allows qualification of the *pron.* of the 3rd pers. (R, ML) in such as
III. 4. There is no God but He, the Mighty, the Wise and the (R, DM), [i.e.] if the ep. denote something else than manifestation [156], as XXXIV. 47. [523] and II. 158. There is no God but He, the Compassionate, the Merciful, construing عالم to be ep. of the pron. latent in الرحمى الرحيم, and يُقذف to be eps. of هو (ML); but the majority attribute the like to the subst. (R, DM): and others than F and IS, [as IM says in the Tashil, but, as I'Hsh objects in his gloss upon it, F and IS themselves (DM),] allow qualification of the ags. of نعم and on the authority of

[by Zuhair, praising Sinân Ibn Abl Haritha alMurrî, Most excellent is the Murrî youth, thou, when they are present in the years of dearth at the fire of the kindler.] (Jsh) and XI. 101. (DM) Most evil is the holpen help, (their help) [473] (K, B); but F and IS [or rather the majority (DM)] attribute it to the subst.: and Z and AB [and B] say on وَكَنَّا أُهْلُكُنَا قَبْلَهُمْ مِنَ الْقُرْءَانِ هُمْ أَحْسَنُ أُثْنَاءُ وَرَبِّي XIX. 75. And how many a genera-
tion have We destroyed before them, that were goodlier in household stuff and looks; that the prop. [(K, B, DM)] is [in the place of the acc. as (K)] ep. of كم; but correctly it is ep. of كم, [because كم is far-gone in resemblance to the p. (DM),] the pron. being pluralized by syllepsis, like the ep. of جميع in XXXVI. 32. [525]. Some ns. may be qualified (1) in one place exclusively, not in another, like (a) the ep. qual. [act or pass. part. (DM)] and inf. n., which are qualified not before, but after government; (b) the conjunct, which is qualified not before, but after completion of the conj.: (2) universally, which is the prevalent case. And the saying of some on

by AlHuťai'a, [i.e. Jarwal Ibn Aus (Nw, Jsh) Ibn Mālik al'Absī, surnamed Abu Mulaika (Nw), I decided upon plain despair, (I despaired) of your bounty: and thou wilt not see a driver away of the free like despair (Jsh)] that depends upon ياضا is a mistake; the correct view being that its dependence is upon ياضا suppressed, because the [op.] inf. n. is not qualified before its reg. comes, [and, if مين were made dependent upon ياضا, the inf. n. مين would be qualified by مبينا before its government (DM)]; and AB [as also B] says on ولا مبينا.
V. 2. Nor [people (K)] repairing to the Sacred House seeking recompense that [the prop. (B)] is not ep of [بَيِّنَتُهُ], because [بَيِّنَتُهُ] is ep., and (B) the act. part., when qualified, does not govern in a case of choice, but that it is [in the position of (B)] a d. s. to [the (pron.) covert in (B)] which is a weak saying, the right view being that qualification after government is allowable (ML).

§ 148. According to the majority of GG (Sh), the [det. (Jm)] qualified is more [particular (M, IH), i. e. (Jm) det. (Sh, Jm), than the ep. (M, Sh, Jm), as مَرْتِبٌ الْفَاضِلِ, the proper name being more det. than the synarthrous (Sh)]; or equal (M, IH, Sh) to it (M, Sh, Jm), as مَرْتِبٌ بَيْنَ الْحَجَّةِ الْفَاضِلِ, both being synarthrous: but not less than it, as مَرْتِبٌ بَيْنَ الْحَجَّةِ صَالِحِيْكِ is a subst. according to them, not an ep., because the n. pre. to the pron. ranks with the pron. or proper name [262], either of which is more det. than the synarthrous (Sh). Their meaning by this is not that such individuals as the qualified expression is applicable to ought to be fewer than, or equal to, such as the qualifying expression is applicable to, for this is not uniformly true either in dets. or indets.; but that such of the five dets., i. e. the prons., proper names, vague ns., synarthrous, and n. pre. to one of them, as are qualifiable are
not qualified by such of them as are qualitative unless
the qualified be more particular, i.e. more det., than its
ep., or like it in determination: and accordingly their
saying "The qualified is more particular or equal" is pecu-
liar to the det. If, then, you find the more particular in any
opinion [262] to be an appos. to the less particular, it is a
subst. according to the holder of that opinion, not an ep.;
so that the dem. in ُتَزِيد* ِهِذا is a subst. according to IS,
an ep. according to others. The ep. may not be more par-
ticular than the qualified, because wisdom requires that the
speaker should begin with what is more particular: then,
if the person addressed be satisfied with it, no ep. is need-
ed; but, if not, such an ep. as will increase the person
addressed in knowledge is added to it (R). Therefore
the synarthrous is not qualified (M, IH) by the vague ٍ،
nor by the n. pre. to the anarthrous [det.], because they
are both more particular than it (M); [nor] by anything
except its like [or the conjunct (R, Jm)], which also is like
the synarthrous, because of their equality in determina-
tion, as ُجَالِتِيٕ الرَّجُلَ الفَقِيْرُ اسْمِ (Jm),] or the n. pre. to its like [without a medium,
ٍجَالِتِيٕ الرَّجُلَ صَاحِبُ الْفَرْسِ, or with one, as
ُجَالِتِيٕ الرَّجُلَ صَاحِبُ لِجَاحِمِ الْفَرْسِ (Jm)]. The cat. of ُهَذَا [147],
however, [which ought to be qualifiable by each of the
two vague ٍ،, by the synarthrous, and by the pre. to one
of the three (R),] is qualified by only the synarthrous
[and the conjunct, as بَهْدَا الْجَلِّي قَالَ كَنَّا بَهْدَا الْرَجُلِ and بَهْدَا دُرُّ قَالَ كَنَّا according to the Ṭaʾī dial. (R)],
because of the vagueness: [for the dem., being vague in substance, cannot be individuated by means of another vague n. like itself; and the determination of the pre. is by means of the post., whereas the course most consistent with wisdom is for the vagueness of the vague to be removed by what is individuated in itself, like the synarthrous, not by the thing that acquires determination from another det., and that the vague n. would then acquire its borrowed determination from: so that the choice is restricted to the synarthrous; with which the conjunct is made to accord, because it with its conj. is i. q. the synarthrous, الْمَالِكِ یُضَرِّبُ being i. q. ٱلْمُسْرَّبُ, and also because the conjunct that occurs as an ep. (147) has a ل, even if it be red. (599), except the Ṭaʾī دُرُّ (R): some, however, say that the synarthrous is a synd. expl. (142) (R, Jm) to the dem. (R), and some that it is a subst. for the dem. (Jm)]: and, for the same reason, [vid. that the ep. of the vague is meant to explain the nature of the substance demonstrated (R),] مُرْتَبُ ِبِه́دَا ٱلْأَیْضَى is of weak authority, [because white is general, not peculiar to one species exclusively of another, like man, horse, ox, &c. (R)]; but ِبِه́دَا ٱلْعَالِمُ is good (IH), because, learned
being peculiar to one species of animal, it is as though you said (R).

§ 149. The property of the ep. is to accompany the qualified, except when the latter is so apparent that its mention can be dispensed with. In that case (M), [i.e.] if known (R), when indicated (IA), the qualified is [often (R) allowed to be (M, IA)] suppressed (M, R, IA, ML), its place being occupied by the ep. (M, IA), (1) if not qualified by an adv. or prop. (R), as وُئَنَهُمْ قَاتِرَاتٌ (XXXVII. 47. And beside them will be (Houris) confining the eye to their spouses, large-eyed (M, R, ML), حُرْرٌ قَاتِرَاتٍ [الْخ] (ML),

وعلى هما مَسْرُودَتِي قِضَاهُما دَانُوا أَو صنَع السَّواِيَّ تبَع
[by Abu Dhu’aib, And upon them were two (coats of mail) perforated in their rings, that David or the cunning workman of the ample (coats of mail), Tubba’, had wrought (AAz)], and

رَبَّاه شَماَءٌ لا يِلَّلُهُ لِقَلْتِهَا لا السَّحَابِ وَلا الدُّوَّابِ والسَّبَل
[by AlMutanakhkhil alHudhalî, A frequent climber of a lofty (crag), to the summit whereof not aught resorts, except the clouds and except the bees and the rain, i.e. قَلْبَة

شَماَء (N)], which is a vast cat. (M), whence وَالذَّا لَه صَفِّ اسْمَ عَلَيْهِ وَيَطِيرُ (M) XXXIV. 10. [And We softened
for him iron, (We commanded him,) saying, Work/thou ample (coats of mail) (B)], i. e. (IA, ML), فَلْيَضْحَكُوا قَلِيلًا وَلَيْبَكُوا كَثِيرًا IX. 83. Wherefore let them laugh with little (laughing), and let them weep with much (weeping), i. e. بَكاَء كَثِيرًا ضَحَكَا قَلِيلًا and [as is said, about which there is a discussion to come below, [some transmitting from S that (as also كَثِيرًا) is in the acc. as a d. s. to the pron. of the inf. n. of the v., i. e. فَلْيَضْحَكُوا آَلَغَةَ and رَابِيِّكُو آَلَغَةَ, Wherefore let them laugh (with it, i. e. laughing, in the state of its being) little, and let them weep (with it, i. e. weeping, in the state of its being) much (DM),] وَذَلِكَ دِينُ الْقِيَّمَةَ XCVIII. 4. And that is the religion of the orthodox (faith,) i.e. الْمَلَةُ الْقِيَّمَةِ, [the prefixion of to being expl. (DM),] ولَدَارُ الْآخِرَةِ خَيْرٌ XII. 109. And assuredly the abode of the last (hour or life) is better, i. e. السَّاءَةُ الآخِرَةُ says Mb, or الحبّةُ الآخِرَةِ says ISh. [or or of the last (state) (K, B),] and رَحبُ الْحَصِيبِ and L. 9. And the grain of the reaped (plant), i. e. النَّبِيبُ الْحَصِيبِ (ML): (2) if qualified by one of them, but not so often as in the 1st case, because what occupies the place of the thing ought to be like it, whereas the prop. is different from the single term, which is the
qualified, as likewise are the *adv. and prep. [and gen.], because constructively a *prop. according to the soundest [opinion]; and only upon condition that it be part of a preceding gen. governed by *في (R), as ما مـِّيـِما مات حتي رايتها في حال كذا وكذا There was not of them two (one) that died until I saw him in such and such a state heard by S [from one of the trustworthy Arabs, i.e. واحد مات (M)],

[If thou saidst, There is not among her people (one) that excels her in nobility and stamp of beauty, thou wouldst not do wrong (AAz), ومنهم (M) ما في قومها أحد ... دُرن ذلك VII. 167. And of them are (men) below that {quality (K), i.e. وما منا إلاً كن تَأس درن ذلك (K, B)}, وما منا إلا لله مقام معلوم XXXVII. 164. *Nor is there of us any save (an angel) that hath a known station, i.e. ملك الله الحَرِّ الأَعْرَض · *وَما الذَّهْرِ فإِلَّاُ تَأْتِيرُ مِنْهُمَا · وما الأخرى أَبْتَغِي العيش اَكْتَبَ

[by Tamīm Ibn 'Akhīl, And fortune is not aught but two times: and of them is (a time) that I die (in), and another that I seek livelihood (in), toiling (N)], i.e. *تارة 62
There is not for thee near me any portion save an arrow and a s'one, and save a bow large in the handle, strong in the string, that has done excellently in the two hands (of a man) that has been of the most skilful shooters of mankind, meaning himself (N, Jsh), i.e. بَكَفٍ رَجْلٍ (M), whence

وَلَا يَقْطُعَ اللَّيْتُ جَانِبَةٌ (N), By God, my night is not (a night) whose fellow, meaning himself, has slept; nor does his side mingle with softness, i.e. لَيْلُ نَامٌ (Jsh), and

إِنِّي أَبُو جَلَا وَطَلاَعُ التَّمْلِيَّةـًا مَتَى أَضْعَتِ الْعَمَامَةُ تَعْوَّرَنِي (M, R, ML), by Suhaim (ML) Ibn Wathil arRiyahi, I am
son (of a man) that displayed great (affairs), and wont to ascend mountain-roads: when I lay down the turban, ye know me (Jsh), i. e. [رَجُل ۸َلَا (ML) (M, ML), as is said (ML); being often suppressed upon the condition mentioned only because it is then so strongly indicated by the previous mention of what comprises it that it is as it were mentioned (R). In Ka‘b’s saying

[seen text]

Nor is Su‘ād on the morning, or at the time, of the departure, when they have journeyed, aught but like [1] (a gazelle) having in its voice a pleasant sound proceeding from the nose, downcast as to the eye, dark-browed ἀγαθός is ep. of a suppressed ὀνήματι: for, though many G-G say that the qualified is not suppressed unless the ep. be peculiar to its genus, as رَأَيْتْ كَاتِبًا I saw a writing (man) and زِيَتْ صَادِلًا I rode a neighing (horse), while ابْصَرْتِ أَبْيَضَ and رَأَيْتُ طَوْرِيلًا are disallowed, the truth is that the condition is only existence of indication; and peculiarity of the ep. to the qualified is among the indications, but is not an obligatory condition, as you see from XXXIV. 10., i. e. دُرُوعا سَابِعَات, where the qualified is suppressed notwithstanding that the ep. is not peculiar to it, but the previous mention of iron notifies it (BS).
There is a dispute as to the [n.] supplied with the prop. in such as Of us was (a party, or he) that journeyed, and of us was (a party, or he) that abode, our school [the BB (DM)] supplying a qualified, i.e. فِرِيقَ, and the KK a conjunct, i.e. من اللّٰدَي or من; but what we supply is more conformable with analogy, because the attachment of the conjunct to its conj. is stronger than that of the qualified to its ُّد., on account of their inseparability: and like it are ما منهما مات حتى, we supplying أَحَدٌ من, and they من; and وَأَن مِّن أهل الكتاب إلا ليومئذ نبأ IV. 157. And not (one) [550] of the people of Scripture is aught but (a man, or he) that shall assuredly believe in him, i.e. إِن مَّن هَيِّن أَوْلَادٌ or إِن مَّن هَيِّن إِنسان, though Fr transmits from some of their [the KK's (DM)] ancients that the juratory prop. is not a conj., which he refutes by وَأَن مِّنكم لم لبيبتيَّ IV. 74. And verily of you are they that, (I swear by God,) will assuredly hold back, [i.e. لَمْ أَقُسِم بَالَّذِينِ لبيبتيَّ, the oath and its correl. being the conj. of من (K, B)]. Inflectionists say on وكلا منها رغدا II. 33. And eat ye two of it with plentiful (eating) that رِغْد, is ep. of a suppressed inf. n., like which are وَأَنْتَ رَبُّ كُثِيرا III. 136. And remember
thou thy Lord with much (remembrance) and َرَاشْتَعِلَ الْغَّرْفَا, i.e. َرَاشْتَعِلَ َمِثْلَ الْغَّرْفَا (498) and َذَكْرُوا كَثِيرًا أَكْلًا رَغِدا. The opinion of S and critical judges, however, is said to be on the contrary that the acc. is a d. s. to the [acc. (DM)] pron. of the inf. n. of the v., the o. f. being َكَلَا (438) and َراشْتَعِلَ الْاَكَلَ, i.e. َرَاشْتَعِلَ الْاَكَلَ, as proved by the saying َسَبِيرُ عَلَيْهِ تَرَى َطِويْلا It, i.e. journeying, was journeyed upon him long, [the pro-ag. being the pron. of the inf. n., and َطَوْيِلا a d. s. to it (DM),] not َطَوْيِلا, which, if it were an ep. of the inf. n., would be allowable, [it being known that, when the pro-ag. is made to be the inf. n. (438), then upon its suppression its ep. is pro-ag. (DM)]; and by the fact that the qualified is not suppressed except when the ep. is peculiar to its genus, as َرَايْتُ كَانِبَا [above], not َرَايْتُ طَوْيِلا, because writing is peculiar to the genus َمَانَ, not َتَالِيَنَس. But in my judgment what they [i.e. S and the critical judges (DM)] adduce as argument requires consideration, (1) because the preventive of the nom. [of َسَبِيرُ عَلَيْهِ َطَوْيِلا (DM)] may be [not its quality of d. s., as they argue, since it is an adv., as will be seen, but] dislike of the combination of two irregularities, suppression of the qualified and making the ep. to become an obj. [i.e. pro-ag. (DM)] by extension [66]; for which reason they say
[64] by suppression of نَّبَتَن مَمَدَمُادْر, by extension, but disallow نَّبَتَن الأَمْر, because attachment of entering to abstractions is a trope, and ellipse of the prep. is an irregularity: [the truth of] which [conjecture] is made manifest by the fact that they do so, [i.e. put the nom. (DM),] in the ep. of times, saying سَبَرَ عَلَى زِمَمٍ طِويَلَ A long time was journeyed upon him, [because it does not entail combination of two irregularities (DM)]; but, when they suppress the time, say طَوْيلًا with the acc., [not with the nom. (DM),] because of what we have mentioned (ML): [for, say Z and R on the adverbial obj.,] the ep. of times [that occupies their place (R)] is inseparable from adverbiality, preferably (M, R) according to others than S, necessarily according to S (R), as سَبَرَ عَلَى طَوْيلَا حَدِيْنَا and قَدِيْمًا قَلِيلًا and حَدِيْنَا (M), whence

 إلا كَالَتْ العَصْمَاء يوم لَقِيتُها أَرَآك حَدِيْنَا نَامَ الَّبَال أَفْرَعا

[Now Al'Asmá said on the day I met her, I know thee to have been recently cheerful of heart, having a full head of hair, حَدِيْنَا being in the acc. as an adv. (T)], i.e. زِمَانَا حَدِيْنَا in recent (time); though he allows plasticity in the two words مَلْي Long and تَرْيِب Short exclusively, as سِبَرُ على الفُرْسِ مِلْي مِن الدُّهْرِ and تَرْيِبُ or مَلْي أَمْلِيّ and
the acc. being preferable or necessary only in order that it may be more indicative of its qualified, which is the adv. governed in the acc. (R): (2) because the truth is that suppression of the qualified rests upon existence of indication, not upon peculiarity [of the ep. to the genus of the qualified (DM)], as is proved by XXXIV. 10., i.e. دروئًا سابغًا [above]. And another objection to their saying [that رغدا &c. are ds. s. (DM)] is the occurrence of such as اشتعل الصماء [40], i.e. الشملة الصماء; [so that ep. is of a suppressed inf. n., not a d. s. (DM),] the quality of d. s. being impossible, because of its determination [78] (ML). Sometimes the qualified is so extremely apparent that they reject it altogether, as The smooth place intermixed with sand, The wide water-course, wherein are fine pebbles, The horseman, The companion, The camel-rider, The pigeon, and The wolf (M). [Thus] is like The good act in being [one of the prevalent eps., which are (B)] treated like the substantive, as says AlHuṭai'a

كيف الهيجاء وما تنف صلاحية
من أي لا يظهر الغيب تائئثي
How shall satire be, when a benefit from the family of Lām ceases not in absence (the being pleonastically interpolated, because the absent is as it were behind the back) to be coming to me? (N); and is made from as being renderable by أُنبِلَة ٍ أُنبِلَة ٍ أُنبِلَة ٍ أُنبِلَة (B): the answer: XXXiV. 12. And bowls like huge watering-troughs, [like تَرِهُ ٌ عَلَى الْمَلَحِّ ُ جَفْنَة ٍ كَجَابِية ٍ الشَّيْخِ العَراقِيَ تْتَقُلَّ (K), by AlA'shâ, A bowl like the huge watering-trough of the 'Irâkî chief, that is full to overflowing, returns at evening to the family of AlMuâlîk (N),] is one of the prevalent eps, like الذّات الدابة The beast: and in وَحَلَلَة ٍ عَلَى ذَاتَ الْوَاج وَدَسَرُ LIV. 13. And I carried him upon a possessor of planks and nails [meaning vessel (K)] is an ep [for the سِفْبِة (B)] that occupies the place of the qualified (K, B), like those in

ربَّانِي لِأَسْتُوَى حقَّكَيْنِ جَاهِدًا * وَلَوْ فِي عُيُورِ النَّازِبَاتِ يَكِرَعُ [My couch is the place where the rider sits on the back of the stallion; but my shirt is a perforated of iron (N)], meaning coat of mail, and

وَأَنَا لَأَسْتُوَى حُقَوقِي جَاهِدًا * وَلَوْ فِي عُيُورِ النَّازِبَاتِ يَكِرَعُ [And verily I discharge mine obligations in full, diligently, even though my camels be so emaciated that their
forms are seen in the eyes of the jumpers with slender shanks (N)], meaning locusts (K). The ep. is [likewise (IA)] suppressed (R, IA, ML), because known (R), when indicated (IA), as

[by the Hudhali (K, B on II. 4.), bewailing Khalid Ibn Zuhair (N).] Now, O ye birds, biding in the early forenoon upon Khalid, assuredly ye have lighted upon flesh, (what flesh?), i.e. ُنَحْج ُمَّلَام (R); but seldom (IA), whence ُنَخْج ُمَّلَام II. 66. They said, Now hast thou uttered the (plain or manifest) truth, i.e. (IA, ML) البَيْبَيِّ (IA) [or البَيْبَيِّ, otherwise its sense [vid. that before "now" he was false (DM)] would be unbelief (ML). ۲۸ نُوحِ اِنَّهُ لَيْسَ مِنَ اِنْقَلَبَ XI. 48. O Noah, verily he [Noah's son Canaan (K, B), or, as is said, Yām (K), who was drowned in the Flood,] is not of thy family (that are to be saved), i.e. (IA) (الناجِيِّ). XVIII. 78. Seizing every (sound) vessel by force, i.e. ُصَالَحة, as proved by the fact that it is so read [by Ubayy and ُثَلَثُ أَبْنِيَّ (K)], and that the rendering it unsound [conducive to its not being seized (DM)], not excluding it from being a vessel, contains no material sense [when the
ep. is not supplied (DM)]. XLVI. 24. Destroying everything (that it hath been made to prevail over), i.e. سَلَّمْتَ عَلَيْهِ, as proved by ما تَّدْرِي مِن شَيْءٍ أُمِّي. LI. 42. Leaving not aught that it came upon, وما نَرَى مِن آيَةٍ إِلَّا هَيْنَهَا أُكْبَرَ مِن اخْتِهَا XLIII. 47. And We show them not any miracle, but it is greater than its fellow (preceding) and

وَقَدْ كَنَّا فِي النَّارِ ذَا تَدْرِرٍ فَلَمْ أُعْطِي شَيْئًا وَلَمْ أَمْنِعْ [by Al‘Abbās Ibn Mirdās as-Sulāmī, And assuredly I was in the battle possessed of power to repel the foe; and I was not given aught (valuable), nor refused (Jsh)] and

وَلَيَسْ لَعِيشَانَا هَذَا مَهَا * وَلِيَسْتَ دَارُنا هَتَا بِدَا [by ʿImrān Ibn Ḥīṭṭān as-Sadūsī, And this our life has not freshness and beauty, nor is it our abode a (long) abode (Jsh)], i.e. طَالِئَةً طَالَأَةٌ السَّابِقَةِ, صَانِعًا and صَائِلًا, to avert the contradiction in them, تُلَّ يَا أَهَلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ V. 72. Say thou, O people of Scripture, ye are not conforming to aught (profitable), i.e. أن نَظِفْ نَافِعًا, and إن نَظِفْ نَافِعًا إِلَّا طَنَّa XLV. 31. We think not save a (weak) thought, i.e. ضَعِيفًا (ML). The ep., if suitable for the op. to be in contact with it, may be prepos., the qualified being made
a subst. for it, as \[121\]: but, if not, is not prepos., except by poetic license; and is meant to be understood as postpos., as لَأَلْعَبِي رَجَالِنَّ A man of no use, as مُضَرِّف فِي الدِّارِ Verily a man that beat thee is in the house. When the indet. is qualified by a single term and an adv. or prop., the single term is put first, and the other last, prevalently, as وَهَذَا ذُكر مَبَارِك الْزَّلَة X XI. 51. And this Kur’ān is a blessed admonition that We have sent down; but not necessarily, as وَهَذَا كُتب اِنْزَلَتْ مَبَارِك VI. 72. And this is a Scripture that We have sent down, blessed, فَسَورَتُ يَأْتِي الْيَهَوَّةُ بِهِمْ يَعْتَسِبُونَ وَيَعْتَسِبُونَ أَذْلَةً V. 59. God will bring a people in their stead that He loveth, and that love Him, lowly, and

[by AnNābiḥa adhDhubyānī, Leave thou me to a grief; O Umaima, wearisome, and a night that I endure, slow of stars (Jsh), Amīma being pronounced with Fath of the š by alliteration to the Fathā of what precedes it, according to IM (WN): (for,) says S, every (voc.) n. ending in š has the š oftener elided from it in the speech of the Arabs, whether the n. with the š be (of) three or more (letters), and whether it be a proper name or not; and, from the prevalence of curtailment in it, sometimes has the final of its uncurtailed (form) treated like (that of)
the curtailing, i.e. pronounced with Fath of the ١٧, as in كُلُبٕنٕي آنَهُ، so that there are two pronunciations in the uncurtailed voc., Damm and Fath of the ١٧ (R on curtailment)]. The ep. must be repeated after لَمْ أَمَّا، لَمْ نَفَرْسِ ١٩٥٨ بُكَرَ، like the d. s. [74], as انِّي بَقِرَةٕ لَا فَرْسِ ١٩٥٨ بُكَرَ II. 63.

Verily she is a cow not old nor young [547] and لُبِسْتِ ١٩٥٨ رَجِلًا إِمَّا عَالِمًا إِمَّا جَاهِلًا. I met a man either learned or ignorant. The post. n. is sometimes qualified literally, while the ep. belongs to the pre., when there is no ambiguity, which is called the gen. by vicinity [130. A.], because of the attachment existing between the pre. and post. ns., so that what is ep. of the 1st in sense is made ep. of the 2nd in letter; like as the post. is prefixed in letter to what the pre. ought to be prefixed to, as هُذَا جَنَّرٕ صمٕي and حُبٕ رَمَي. This is my lizard-hole and my pomegranate-stone, when what is yours is the hole and stone, not the lizard and pomegranate: but Khl, prescribing agreement of the pre. and post. ns. in number and gender as a condition of the gen. by vicinity, allows only هَذَا جَنَّرًا ضَغِبُ خَرْبَابٕ. These are two deserted holes of a lizard, not خَرَبَابٕ. contrary to the opinion of S, who cites
Then be ye ware of a serpent of a bottom of a valley, sharp as to the fang, that is of no good to you with the gen. of هُمُوز (R)

§ 150. The subst. is an appos. [reference to which is (Jm)] intended by [the reference of (Jm)] what is referred to the ant., exclusively of the latter (IH): i.e. reference to the ant. is not initially intended by the reference of what is referred to it; but the reference to it is subsidiary [151] to reference to the appos., whether what is referred be an attribute or not, as جَارِيّي رِبّ أَخُوك Zaid, thy brother, came to me and قَرِيبَتُ زِيدا أَخاَك I beat Zaid, thy brother. If it be said that this definition does not include the subst. after لا [38], as لا قَامَ أحد لا Zaid being a subst. for جديد, though the not standing referred to the latter is not intended to be referred to Zaid, we say that what is referred to the ant. here is standing, which is referred to it negatively, and to the appos. affirmatively (Jm). The subst. is the appos. intended by the predicament without a medium (M, Sh). It is (1) the suost. of the whole [for the whole (M, IA, Sh), i.e. a subst. that is the whole of the ant. (Jm), which is the subst. corresponding with the ant., co-equal with it in sense (IA), as إِهَدِينَ إِلَى الْمُدْرَأَةُ المستَقِيمُ صَرَاطَ الْكِتَابِ I. 5. 6. Direct Thou us to the straight way, the way of them that (M, Sh), the 2nd way.
being the 1st way itself (Sh); (2) the subst. of the part [for the whole (M, IA, Sh), i.e. a subst. that is part of the ant. (Jm), as رأيت قِرِمك أكثرهم I saw thy people, most of them and تلهم two thirds of them (M), whence وَلَهُ عَلَى النَّاسِ حَجَ الٍبيتِ مِنِّ استَطَاعَ إِلَيْهِ سَبِيلًا III. 91.
And men owe unto God the pilgrimage of the House, he (of them) (151) that is able to find a way to it, the able to find being part, not the whole, of man (Sh)]; (3) the subst. of implication (M, IH, IA, Sh), as يسالونك عَلَى الشُّهر الْمُحْرَّم قِتَالٌ قُتَالًا II. 214. They will ask thee about the Sacred Month, fighting in it, fighting not being the month itself, nor part of it, but concerned with it, because occurring in it (Sh); which is the subst. indicative of a meaning in its ant., as اعجنيت زيد علمه Zaid, his knowledge pleased me (IA); (4) the subst. of blunder (M, IH), i.e. the subst. whose utterance is caused by the blunder in the mention of the ant., the subst. itself not being the blunder (R), [vid] the subst. distinct from the ant. (IA), which is of three kinds (R), (a) the subst. of digression (IA, Sh) and the subst. of (IA) afterthought (R, IA), as in the Prophet's saying اِنَّ الِرَجُلَ لِيصَلِّي الصَّلَوةَ مَا كَتِبَ لَهُ نَصْفُهَا انَّ ثَلَاثِيْنَ رَبِعُهاَ إِلَى العَشْرِ Verily the man prays the prayer, what has been prescribed for him, its half, its third, its fourth, to the tenth (Sh), where you mention the ant. inten-
tionally and purposely, but afterwards make believe that
you are blundering, because the 2nd is extraneous [to
the 1st], which is often the resource of poets for the sake
of intensiveness and variety, its condition being that it
should ascend from the lower to the higher, as "Hind is a star, a full moon," where, though you did
intend to mention the star, you as it were tax yourself
with blundering, and make known that you at first in-
tended only to compare her to the full moon (R); (b) the
subst. of (IA, Sh) sheer veritable (R) blunder (R, IA, Sh)
and forgetfulness [below] (IA), as when you intend to
say جاوزني حمار, but your tongue then runs ahead of
you to رجل, and afterwards you amend the blunder, and
say جاوزني رجل حمار (R); (c) the subst. of (Sh) forget-
fulness (R, Sh), where you intend the mention of what
is a blunder, and your tongue does not run ahead of you
to the mention of it, but you forget the intended, and
afterwards amend it by mentioning the intended (R), as
جاوزني زيد عمر when at first you intend to mention Zaid,
but afterwards, the wrongness of your intention becom-
ing plain, you mention 'Amr. The best construction is
to couple these three by بل (Sh). The subst. of [pure
(R)] blunder (M, R, ML) or of forgetfulness (R, ML)
does not occur in what proceeds from consideration and
intelligence (M, R); and therefore (R), as some of the
ancients assert (ML), is not [allowable (ML)] in poetry
(R, ML) at all (R), because this mostly occurs from consideration and thought (ML).

§ 151. The subst. is what is intended by the discourse, the 1st being mentioned only for a sort of subsidiariness, and in order that an exuberance of corroboration and explanation that is not in single [ns.] may be imported by the aggregate of the two: S says after his mentioning the exs. of the subst. "he means رايت أكثر قومك [150] and ثلثي قومك, but doubles the n. for corroboration."

Their saying that it is in the predicament of removal of the 1st is a notification from them that it is independent by itself, and differs from the corrob. and ep. in their being supplements of what they are in apposition with, not that the 1st is meant to be disregarded and rejected: you say زيد رايت غلامة رجلا حائطا Zaid, I saw his young man, a good man; whereas, if you were to disregard the 1st, [i.e. غلامة, ] your sentence would not be correct [27] (M). The GG differ about the ant.: Mb says that it is in the predicament of rejection ideally, upon the ground that the one intended by the predicament is the subst., not the ant.; whereas it is plainly not so, except in the subst. of blunder [156]. There is no gainsaying that the ant. is not in the predicament of rejection literally in the partial subst. and subst. of implication, because the pron. must relate to it [154]; and in the total subst. also, when the ant. is an indispensable pron., as ضربت الذني رمزت
I beat him that I passed by, thy brother, or connected with such a pron., as 

He whose brother, Zaid, thou beatest is generous: and the 1st is sometimes literally regarded exclusively of the 2nd, as

إنَّ السيف غضبت ورائها
تركت هوازين مثل قري الأعضب

Verily the swords, their plying in the morning and their plying in the evening, left Hawizin like the horn of the ram having the inner part of the horn broken; whereas, if it were in the predicament of rejection literally, it would not be regarded exclusively of the 2nd (R).

§ 152. What indicates that the subst. is independent by itself is that it is in the predicament of repetition of the op., as is proved by the occurrence of that [repetition] clearly in لَلذينِ استضفِفُوا لمن إمس منهم VII. 73. To them that were accounted fierce, to them that believed of them and لجعلنا لمن يكفر بالرحمن ليبّوتهم سقفا من قضّة XLIII. 32. We would have made for them that disbelieve in the Compassionate, for their houses ceilings of silver [131].

§ 153. The subst. and ant. need not correspond in determinateness and indeterminateness; but you may make whichever of the two sorts you please a subst. for
the other, as a straight way, the way of God and LXXVIII. 31. 32. Verily for the pious is a place of escape, gardens of fruit-trees (Sh): (3) different one from the other (IH, Sh), the subst. being det. and the ant. indet., [as XLII. 52. 53. (Sl)]; or the converse (R, Sh), as XCVI. 15. 16. and

(Sh) Drive ye two her not hard, and drive her gently: verily with to-day is its brother to-morrow, like غَدُوُّ ٍ غَدُوُّ (N). But an indet. made a subst. for a det. ought to be qualified, as XCVI. 15. 16. (M, IH), in order that the intended may not be more deficient than the non-intended in every respect (Jm). That holds good, however, not unrestrictedly, but in the case of the total subst.: and F says, which is the truth, that qualification of the indet. made a subst. for the det. may be omitted when the subst. imports what is not in the ant., as بَيَالَاتِ الْمَقْدُوسِ طَوِّقٌ XX. 12. In the sanctified valley, a valley whose sanctification is two-fold, when طَوِّقٌ is not held to be the name of the valley, but is like
and from folding, because the valley being twice sanctified, is as it were folded by the sanctification, and as

Verily we found the Banu Jillun, all of them, to be like the fore arm of the lizard, not (possessed of) length, and not (possessed of) shortness, i.e. 

Then no, by thy father, a (man) [156] better than thee, verily the whinnying and neighing annoy me; but not if the indet. import only what the 1st imports, because it would be a making vague after expounding, as in which there is no material sense (R).

§ 154. The subst. and ant. are both explicit as both pron., or different one from the other (iii, Sh); but an explicit n. is not made a subst. for a pron. except of the 3rd pers., as I heard him, Zaid (iii). The explicit n. is made a subst. for the explicit n. (R, ia, Sh), unrestrictedly, as previously exemplified (ia): the pron. is made a subst. for the pron., [as I met them, them, when اخوتك] and precede, and The Zaid
are thy brothers, as in جَارَّيْنِ الزِّدَّرَةِ احْتَثَكَ. whereas the GG adduce such as ضَرَّبَتهَا إِيَّاهُ I beat him, him; which is a lit. corroboration, because both prons. relate to one thing (R): the pron. is made a subst. for the explicit n. (M, R, Sh), as أَخْوَكُ لَتَتَيَّنِ زِيدًا إِيَّاهُ Thy brother, I met Zaid, him, on the assumption that Zaid is Thy brother, which also, if زِيدًا related to زِيدًا, would be a lit. corroboration, because it would be like راَيْتُ زِيدًا زِيدًا (R): and the explicit n. is made a subst. for the pron. (M, R, IA, Sh), (1) of the 3rd pers. (M, IA, Sh), unrestrictedly (IA, Sh), as وَمَا أَنْسَائْيَالَا الشَّيْطَانُ أَنَّ ذَكْرَةٍ XVIII. 62. Nor did any but the Devil make me to forget it, that I should mention it, اَنَّ ذَكْرَةٍ being a subst. of implication for the ٨ in أَنَّ اَنْسَائِيَ ؛ and similarly دُرُءَتْ ما يُقُولُ XIX. 83. And We shall inherit it, what he saith and

[by AlFarazdal, In a state such that, if it had been the case that حَاتِمَ had been among the people, notwithstanding the munificence of him, حَاتِمَ, he would have been niggardly of the water, حَاتِمَ being a subst. for the ٨ of جُودَةٍ (BS)], except that these are total subs. (Sh): (2)
of the 1st or 2nd pers., if the subst. be (a) a partial subst. or a subst. of implication [or blunder (R), unrestrictedly (Sh)], as

أعودني بالسجي والآدماءُ رجلي فرجلي شائنة المنام [by Al-Udail Ibn AlFarkh {al'Ijli (ID)}, He threatened me, my leg, with the gool and fellers: well, my leg is thick in the soles (Jsh), رجلي being a partial subst. for the the in (IA, Sh),] and

نذرني أي أمرك لن يطاعا وَما الفيني يحلي مضاها [by 'Adi Ibn Zaid al'Ibadi, Leave thou me alone: verily thy bidding shall not be obeyed. Nor hast thou found me, mine intelligence, to be lost (J), حلي being a subst. of implication for the ي in the الفيني; (b) a total subst. denoting comprehension {and universal inclusion (IA)}, as تَكون لَنا عِبدا لَإِننا وَخَرَنا V. 114. That shall be to us a festival, to our first and our last (IA, Sh), أولنا being a subst. for the pron. governed in the gen. by the ل, i.e. ل (IA): but not if it be a total subst. (R, IA, Sh) not denoting comprehension, as [قَمَت زيد] [وايتك زيد] (IA, Sh), though Akh and the KK allow that on the authority of

بكم قريش كفينا كل محضلة وام هبى الهدى من كأنى ضللا.
By you, Kuraish, have we been made safe from every strait, and has he that was far astray betaken himself to the high road of right direction (Sh). The partial subst. and subst. of implication, [when explicit ns. (R),] must have a [cop., which is only the (ML)] pron. (R, ML) relating to the ant., in order that their dependence upon the 1st, and their not being the subst. of blunder, may be known; but the pron. may be omitted when the dependence of the 2nd upon the 1st is notorious, as اصحاب اللخدود النافر LXXXV. 4. 5. Cursed were [577] the fellows of the trench, of the fire (in it), because it is notorious that they filled the trench with fire (R): [thus the pron. is] expressed, as V. 75. [21] and II. 214. [150]; or supplied, as III. 91. [150], i.e. مُتَّمِّ، LXXXV. 4. 5., i.e. فية, and AlA'shâ’s saying

[Assuredly there were in a year, in a s.journ that I sojourned (in it), an accomplishment of wants, and (that) a loather should loathe (418. A.) (Jsh)], i.e. ثوية فية، the 8 of ثوية، an unrestricted obj. being the pron. of ثوية، because the prop. is ep. of ثوية و، and the 8 the cop. of the ep. [144], and the supplied pron being a cop. for the subst. [of implication (DM)] to the ant. حول. And therefore in such as مرت بثلاثة زيد وعمر، I passed by three,
(of whom were) Zaid and 'Amr, [i. e. when the individuals of the aggregate are not detailed in full (DM),] anacoluthon by supplying منهم [as an enunc. (DM)] is necessary; because, if it were in apposition, it would be a partial subst. without a pron. (ML): but the subst. is sometimes said to be correct, منهم being supplied as a cop. (DM). The KK say that the ی may supply the place of the pron., as معلنتنا السهل والجبل, i. e. Our land (by suppression of the pre. n.) was rained upon, its plain and its mountain. But some subst. importing the sense of the expressions of universal inclusion [137], are sometimes treated as corrobs.; as ضرب زيد ظهرة وطلنة Zaid was beaten, his back and his belly or یدة ورجله, his arm and his leg, orig. partial subst., and afterwards, the sense of یک being imported from the coupled and ant. together, allowed to be put into the nom. as subst. or corrobs.; and similarly زعنا وخرعنا or معلنتنا سبيلنا وحبلنا our seed produce and our udder, i. e. beasts, and مطر تومك ليلهم ونهارهم (The times of) thy people were rained in, their night and their day, orig. subst. of implication, and then treated as corrobs., because, the sense being Our places, or possessions, were rained upon, and Their times were rained in, all of them, they may be put into the nom. as corrobs.
and, since they are treated like [137], the pron. may be suppressed from them; so that ضرب زيد الظهر مطران السهول والجبال, اليد والرجل or مطران الليل والنهار [599] and the compat. مطر يقوم الليل والنهار, are said (R). The total subst. does not need a cop. only because it is the ant. itself in sense, as the prop. that is the inch. itself does not need a cop. [in addition to the prop. itself (DM)] to that [inch.] (ML). The [interrog. (IA)] Hamza must be prefixed to the subst. for the interrog. n., [to explain that it is a subst. for an interrog. (R), as ما تفعل أخبرنا, and What does thou, good or evil?, and متي تأتي لنا Again ام بعدين When will thou come to us, to-morrow or the day after to-morrow? (IA)]. The v. is made a subst. for the v., [like the n. for the n. (IA), when the 2nd is preponderant in plainness over the 1st (R),] as And where doeth that, he shall meet with a requital of sin, doubled shall be for him the punishment, [being a subst. for [like متي تنام كله (424) (K, B),] and therefore inf. with its inflection, i.e. apocopation (IA),] and [similarly (IA)]]
Verily incumbent upon me, (by) [655] God, is that thou shouldst swear allegiance, shouldst be seized unwillingly, or come obediently, the v. (J) تَوَهَّدَ being a subst. [of implication (J)] for [the v. (J)] تَبَاعِعٍ, [a subst. of a single term for a single term (J),] and therefore governed in the subj. (IA); whereas, if the 2nd were exactly in the sense of the 1st, it would be a corrob., not a subst., as

If thou help, aid, I will help thee, of which I know not any instance. The detail of a mentioned [aggregate], if co-extensive with the numbers in the mentioned, may be in apposition [as a subst.] or in the nom. by anacoluthon, as

قد كان لكم أية في مقتليك التمثلا

فَقَتَلَتْ في سبيل الله وأخرى كافرة

III. 11. Verily there was for you a sign in two hosts that encountered on the day of Badr, (whereof one was) a host fighting in the cause of God, and another unbelieving, i.e. منهما فَقْتَلَتْ [where Likewise Kāfrah (K)] is also read with the gen. as a subst. for فَقْتَنَا (K, B),] and

وَكَانَتْ الأَنْفُسُ كَلِبَاتٌ [42], where رجل is related with the nom. and gen.; but, if not co-extensive, must be in the nom., as

مَرَّتْ بِرِجَالِ رُجُلٍ bastard and : فَأَضَلْتُ واَخْرَيْ كَرِيمٍ

and sometimes the co-extensive occurs in
the acc. by subaudition of ١٠٩ [or as a d. s.], as in the ep. [146], [III. 11. being read with the acc. as a particularization or as a d. s. to the pron. in إِنْ تُقَلَْوَا لَمَّا تُصَلِّفَ السَّنَنُ (K, B)]. When the appos. are combined, the ep. is put first, then the corrob., then the subst., then the coupled; but IK puts the corrob. before the ep. (R). As regards suppression of the ant. it is said that in ١١٧. And say ye not because of what your tongues describe, the lie and ١٤٦. Like what We have sent among you, an Apostle of yourselves is a subst. for the suppressed obj. of لَا تُصَلِّفَ, i.e. لَا تُصَلِّفَ, and similarly لَا تُصَلِّفَ for the suppressed obj. of أَرْسَلْنَا (DM) upon the ground that ما is a conjunct n.; and that in إِنْ تُقَلَْوَا لَمَّا تُصَلِّفَ السَّنَنُ (K, B) ٣٤. No god (is in existence) but God is a subst. for the pron. of the suppressed pred. [37] (ML).

§ 155. Syndesis is of 2 kinds, serial [157] and expl. (IA). The synd. expl. is an appos., [not an ep. (IH, Sh); prim. (IA, KN), not renderable (by a deriv.) (KN); resembling the ep. in (IA)] manifesting [its ant. (IH, IA, Sh) in the case of dets. (J), and particularizing (Sh, KN, J) it (Sh, J) in the case of indets. (J), and in lacking independence (IA)], as
Abū Ḥafs Ṣūrayḏah al-Dīnayrī (IH, IA, Sh, KN) Abū Hafs Ūmar swore by God, not any thinness of the hoof, nor gall upon the foot has affected her (J), being a synd. expl. [to (J)], because it is manifestatory of (IA), and V. 96. Or an expiation, food of poor persons (Sh). "Prim." excludes the ep., because it is deriv. or renderable thereby: and what follows excludes the corrob. and coupled, because they do not manifest their ant.; and the prim. subst., because it is independent [151, 152, 156] (IA). The synd. expl. must be a prim.: and the saying of Z [and B] that ملك الناس إله الناس CXIV. 2. 3. The King of men, the God of men, are synd. expls. [to (J)]. CXIV. 1. The Lord of men (K, B)] is a mistake, they being correctly eps., [because ملك and إله are deriv. (DM)]; but it is sometimes replied that they are treated as prims., since they are used without being applied to a qualified, and eps. are applied to them, as One God and A great king (ML). The synd. expl., [being like the ep. (IA, KN) in importing manifestation and particularization of its ant. (KN);] agrees with the ant., [like the ep. (IA, KN),] in [case (IA, Sh),] determinateness or indeterminateness [156], gender, and number (IA, Sh, KN).
The *synd. expl.* and its *ant.*, as many GG hold, may not be *indets*.; but, [as some, among them IM, hold (IA) correctly (KN),] may be so, whence, as is said, 

XXIV. 19. *And he shall be given to drink of water, ichor* (IA, KN) and 

XXIV. 35. *It is kindled from a blessed tree, an olive-tree* (IA), while F says on V. 96. that *may be a synd. expl. or a subst.* (KN). The [147] is not a *synd. expl.*, because the *synd. expl.* resembles the *ep.*; and therefore, as the *ep* of the *dem.* is only what contains [the generic (DM)] *الَّ", so likewise is its *synd. expl.*: and for this reason IJ does not allow *in Ibn Mas'ud's reading XI. 75. [75] to be a *synd. expl.*, but holds that it must be (1) an *enunc.* [to *هُذَا (DM)*], *being a 2nd enunc., an enunc. to a suppressed [هُوَ (K, B)], or a subst. for *بَعْلِي (DM)*], *being the enunc.*: as likewise ISB and IM do not allow the *synd. expl.* to be an *appos.* to the *pron.* [156], because that is disallowed in the *ep.* [147]. But S allows *يا هذان زيد وعمر* [51] as a *synd. expl.*, [notwithstanding that it may not be an *ep.* (DM)]; while Zd, following him, allows *مرت بهذيين الطويل والقصير* as a *synd. expl.* and also as a *subst.*; but not
as an ep., because the ep. of the dem. is only its match in letter, [whereas is a du., and sings. one of which is an appos. to the other (DM)]. S, Mb, and Zj also declare the ep. to be disallowed in this [last ex.], as is required by analogy: but S's disallowance in it is at variance with his allowance in vocation (ML); for he says that in the long and the short of the text may be ep. of the dem., though not its match in letter (DM).

§ 156. The synd. expl. is literally distinguishable from the subst. in the like of

[below] (IH), by AlMarrār alAsadī, I am the son of the leaver of the Bakrī, Bishr, to be such that the birds were over him, watching him for the purpose of lighting upon him (J). IH says, I say "in the like of" only to indicate that the difference occurs in other cats. also, as in our brother, AlHārīth, where may not be held to be a subst., because is not allowable [52]; and similarly in or O young man, Zaid, where, if were held to be a subst. Damm would be necessary [49](R). Every n. that may be a synd. expl. [importing manifestation or particularization (KN)] may be a [total (Sh, KN)] subst. [importing repetition and corroboration of the meaning of the sentence,
because with it the op. is meant to be understood as repeated (KN), as ضربت أبا عبد الله زيدا (IA), except (1) [when it may not occupy the place of the ant. (Sh, KN),] (a) [when the appos. is anarthrous, and the ant. synarthrous with a synarthrous ep. pre. to it (IA),] as in إننا أبي [أنا الضارب الرجل زيد] and similarly (IA) [above], بشر not being a subst., because إننا أبي the tahrk is not allowable [112] (IA, Sh, KN): (b) when the appos. is [synarthrous or] an [anarthrous] infl. aprotthetic det., and the ant. is a roc., [whether infl.,] as in [يا غلام يعمر [يا آخانا التحارث O my young man, Ya'mar. يعمر not being a subst., because يعمر would then be uninfl. upon Damm, since it would be so if [يا] were expressed with it [48] (IA); [or uninfl.,] as in يَا زيد الحارث O Zaid, AlHārith, not being a subst., since يَا الحارث would not be allowable [52], and [49], the 2nd and 3rd نصر not being subst., because يَا نصر and يَا نصرا are not allowable (Sh): (c) as in

أيا خوينا عبد شمس ونوفلا * إعذرا مما بالله ان تحدثا حربا [by Ṭālib Ibn Abī Ṭālib, O our two brothers, 'Abd Shams and Nuufal, I bid you seek protection by God (from
this,) that ye should produce war (Jsh)], not being a subst., because אֵלָּא אֵלֶּה would not be allowable, since an anarthrous n. coupled to the voc. must be given what it would be entitled to if it were a voc. [49]; and, if נַחֲלַּת were a voc., יָאָרְעָל would be said (KN): (2) when its mention is necessary, as in Hind, Zaid her brother stood, אֶחָה not being a subst., because, the subst. belonging as it were to another prop. [below], the enunciative prop. would then be devoid of a cop. [27]. But יָאָרְעָל קרֶין in [49] must be a subst., not a synd. expl., because the predicament of the subst. in the cat. of vocation is that of the independent voc., and קרֶין, when a voc., is pronounced with Damm without Tanwin; whereas the aprotthetic synd. expl. in apposition with an uninfl. [voc.] may be put into the nom. or acc., but not pronounced with Damm without Tanwin; and similarly the synd. expl. is disallowed when the 1st is more manifest than the 2nd; while the learned say on VII. 118. 119. We believe in the Lord of the worlds, the Lord of Moses and Aaron, that it is a synd. expl. [below] only because, Pharaoh having laid claim to lordship, if they had restricted themselves to saying בְּרֵי עָלִים, that would not have been a plain confession of belief in the True Lord (Sh). The synd. expl.
and the subst. differ in 8 matters:—(1) the synd. expl. is neither a pron. nor an appos. to a pron. \([155]\), because it in prims. is like the ep. in the deriv.: Ks indeed allows the pron. to be qualified by an ep. of praise, as in II. 158. \([147]\), XXXIV. 47. \([523]\), and their saying 

\[O \text{God, bless Thou the pitiful,}
\text{merciful him} \[160]\text{, or blame, as in}
\text{or commiseration, as in}

\[قد أصبَحَتُ بِقَرْرُيَّ كَوْنِيَّ فَلَا تَنَيِّمْ أَن يَنَامُ الْبَائِسَةَ
\]

[They (i.e. the doe-gazelles) have entered upon the time of morning in Karkar (the name of a place), hiding in their coverts; wherefore upbraided thou not the wretched him (i.e. the hunter) for that he should sleep (Jsh)]; and Z says on 

\[جَعَلَ الْلَّهُ الْكَبَّةَ الْبَيْتَ الْحَرَامَ
\]

V. 98. God hath made the Ka'ba, the Sacred House that 

الْبَيْتَ الْحَرَامَ

is a synd. expl. by way of praise, as in the ep., not by way of manifestation; so that, according to this [language of Z (DM)], the like of that [occurrence after the pron. (DM)] is not disallowed in the synd. expl. [denoting praise, blame, or commiseration (DM)], according to the saying of Ks: whereas the subst. is an appos. to a pron. by common consent, as XIX. 83. and XVIII. 62. \([154]\); and is allowed by the GG to be a pron. in apposition with a pron. or with an explicit n.: (2) the synd. expl. does not disagree with its ant. in determinateness and indeterminateness [below]; while Z's
saying that 

The station of Abraham is a synd. expl. to the Manifest signs is an inadvertence, as is his saying on COMPANY 45. I exhort you only to one practice. 

[Assuredly Umm 'Amr distracted me with a word, "Art thou patient on the day of separation from me, or art thou not patient?" (Jsh), where, however, what is meant is the expression, which is equivalent to the single term (DM)]:

Follow ye the Apostles, follow ye him that asketh you not for a recompense, 

XXVI. 132. 133. That hath provided you with what ye
know, that hath provided you with cattle and children, and
it is not a v. in apposition with a v., contrary to the subst., as XXV. 68. 69. [154]: (6) it is not in the letter of the 1st; whereas that is allowable in the subst., provided that there be with the 2nd an addition of explanation, as in Ya‘kūb’s reading
And thou shalt see every people kneeling, every people summoned to its record with the 2nd in the acc., since the mention of the cause of the kneeling is attached to it, and in

[by Waddak Ibn Thumail alMāzīnī, Gently, Banū Shaibān, (restrain ye) some of your threatening: ye shall meet to-
morrow my steeds at Sufiwan: ye shall meet coursers that shy not from the fray, whenever they career in the morning in the contracted strait place of fighting; that illustrious mailed warriors of the family of Mazin, lions of spearing at every spearing, shall be upon: ye shall meet them, and know, notwithstanding that the hand of calamity has wrought evil among them, how goodly their bearing is! (T): but this difference is only according to IT's opinion that the synd. expl. is not of the letter of the 1st, in which IM and his son follow him, their argument being that the thing does not explain itself: (7) it is not meant to be understood as occupying the place of the 1st, contrary to the subst., for which reason the subst. is disallowed and the synd. expl. obligatory in such as (a) يَا زَيْدُ الصَّحَابَةِ [above]; (b) يَا سَعِيدُ كرْزَ [49], contrary to [above]; (c) زَيْدُ [above]; (d) آنَا الصَّالِبُ الرَّجُلُ زَيْدٌ [above]; (e) أَفْضِلُ النَّاسُ الرَّجُلُانُ وَالْمَساَءِلُ [because, the أَفْضِلُ of superiority being part of what it is pre. to (118), the subst. would import that Zaid was one of women (DM)]; (f) يَا إِيَّاهُ الرَّجُلُ غَلَامُ زَيْدٍ [because the subst. would import that the ep. of أَيْ in vocation was made det. by prothesis (147) (DM)]; (g) إِلَى الرَّجُلِينِ زَيْدٌ وَعُمَّرٌ جَارِكِ [otherwise أَيْ would be pre. to a det. sing. without its condition, vid. intention of the parts or repetition
(116) (DM): (g)  
otherwise ٌwould be pre. to a separated multiple without poetic license (117) (DM): (8) it is not constructively part of another prop., contrary to the subst., for which reason the subst. is disallowed and the synd. expl. obligatory in such as (a)  
[above]; (b)  
otherwise the prop. of the cp. would be devoid of a pron. relating to the qualified (144) (DM); (c)  
[62] (ML). To me, however, no clear difference between the total subst. and the synd. expl. is yet apparent: nay, I hold the synd. expl. to be nothing but the subst., as appears to be the language of S, since he does not mention the synd. expl. [131]. The differences between them are said to be (1) that the subst. is the one intended by the predicament, exclusively of its ant., contrary to the synd. expl.; for the expl. is subordinate to the explained, and, but for the explained, would not be uttered, so that the intended is the 1st: but the reply is that we do not admit the one intended by the predicament in the total subst. to be the 2nd only, nor in the rest of the subs. except the subst. of blunder [151], in which it is obvious that the 2nd is the one intended, exclusively of the 1st; because the 1st in the three subs. is outwardly referred to, and there must be in the mention of it a material sense that would not be realized if it were not mentioned, to preserve the language
of chaste speakers from surplusage, and especially the word of God and the speech of his Prophet: and [the evidence of أَنَا أَبِي الْتَّارِكَ عَلَى وَأَبِيكَ أَنْ بِيْكَ مَكَّ[153], the qualified is supplied, i. e. ِرَجُلٌ خَيْرٌ; contrary to the ep., since, if you suppressed the 1st in جَآوَّنِي زَيْدَ العَالَمَ[131], the 2nd would need a supplied ant., because the qual. must have a qualified, for which reason the 2nd is said to be a subst. in العَائِدَاتُ الطَّيْرِ[121, 149], and an ep. in الطَّيْرَ العَائِدَاتِ; and contrary to the corrob., since, even if it be a prim., still the fact that its meaning would be intelligible from its ant., if the latter were paused upon, prevents it from being regarded as independent: and therefore, since the subst. is not [indicative of] a meaning in the ant., so that it should need the ant., as the qual. does, nor is its meaning intelligible from the ant., as that of the corrob. is, it may be regarded as literally independent, i. e. suitable for occupying the place of the ant., as يا زَيْدَ أَخُونَا زَيْدَ. O Zaid, brother and يا زَيْدَ أَخُونَا زَيْدَ. O our brother, Zaid both uninfl. [while, the synd. expl. being, as I hold, the subst., the predicament of the subst. applies uniformly to it, as يا عَالَمٌ زَيْدٌ. O philosopher, Zaid and يا ذا الْمَالَ بَكْرُ. O possessor of pro-
perty, Bukr with Damm in both (R on the appos. of the voc.)]; or, since its inflection is through apposition with the 1st, it may be regarded as not independent, as يَا عَالَمُ بِشَر ْيَأْخَانَا زِيداً or infl. with the two cases, يَا يَا عَالَمُ بِشَر ْيَأْخَانَا زِيداً with the acc., and similarly اَنَا أَبِي اَلْكَبْرِ ِالْعَلِيُ ِالْمَكْرَ with the gen.: and similarly the coupled may for the same cause be held to be independent, as يَا زِيدُ وَعَمَوُرُ Q Zuid and AlHarith, while يَا زِيدُ وَعَمَوُرُ or يَا زِيدُ and the latter is not allowable, as يَا عَالَمُ بِشَر ْيَا زِيدُ and يَا عَالَمُ بِشَر ْيَأْخَانَا زِيداً is in the subst., only because the con. is like the voc. p., and the coupled is suitable for the latter to be in contact with it [52]: (2) that the subst. is in the predicament of repetition of the op. [152]: but, even if we admit that where the op. is apparently repeated [131], the person addressed has no means of knowing that where it is not repeated; and we may assert that in what they name synd. expl., while admitting it in the subst.: (3) that agreement of the subst. and ant. in determinateness and indeterminateness is unnecessary [153], contrary to the synd. expl. [155]; but the reply is that the disagreement is allowed in the [subst.] named synd. expl. also [above] (R). Such as VII. 118. 119. admits of the total subst. and of the synd. expl. [above]; and like it are نَعَبْدُ هَكَّا وَالَّيْهَ ابْنَ كَ أَبِرَهْيمْ وَإِسْمَعِيلْ وَاسْعَقْ II. 127. We will worship thy God, and the God of thy fathers Abraham and Ishmael and Isaac
and فانظر كيف كان عائبة مكرههم أنا دم مناهم

Then etc. [450], that We destroyed them as read [by the KK and Ya‘kūb (B)] with Fath of the Hamza (ML). In

Something of (the qualities of) Zaid, his knowledge, pleased me, the 2nd is as it were a

synd. expl., the o. f. being شئ من أوصاف زيد علمه; and similarly in I broke (a limb) of Zaid,

his arm, i. e. عضوا منة يدة: the ant. being suppressed, and its place occupied by the synd. expl.; as the g. t. is suppressed, and its place occupied by the excepted in مَا جَاءَنِي إِلَّا زَيد [88] (R).

§ 157. The coupled is an appos., [reference of which to a thing, or of a thing to which, is (Jm)] intended by the reference [occurring in the sentence (Jm)], together with its ant., [as جائي زيد وعمرو Zaid and ‘Amr came to me (538) (Jm). The coupled by ول، ولم، إما، أو، andراك is [said to be (Jm)] excluded by "together with its ant.,” because the intended by the reference with them is one of the coupled and ant. (R, Jm): but it is replied that the ant.’s being intended by the reference means that it is not mentioned in order to be subsidiary to mention of the appos., while the appos.’s being intended by the reference means that it is not like a branch of the ant. with-
out independence; and there is no doubt that the coupled by these six *ps.* and the *ant.* are together intended by the reference in this sense (Jm)]. One of the 10 *ps.* [538] intervenes between it and its *ant.* (IH). IH says, I have not contented myself in the definition with saying "The coupled is an *appos.* between which and its *ant.* one of the 10 *ps.* intervenes" because some *eps.* are coupled to others, as

[540] (R), by Ibn Zayyāba [at Taimī (T)], *O the grief of Zayyāba for AlHārith making a raid (upon my people) in the morning, then taking booty, then returning (safe)!* (T, Jsh).

§ 158. When the attached *nom.* *pron.*, [prominent or latent (Jm),] is coupled to, it is (IH, IA, Sh) (1) corroborated (IH, Sh), [and] separated from what is coupled to it (IA), by the detached [*pron.*, often (IA),

as *قَالْ تَلَقَّى كَنْتَمْ أَنتُمْ رَابِعَكُمْ فِي صَلَالِ مِلْبِيَِ XXI. 55. He said, Assuredly ye have been, ye and your fathers, in manifest error (IA, Sh), because, the attached *nom.* *pron.* being like part of what it is attached to, literally, as
being inseparably attached (160), and ideally, as being an og., which is like part of the v. (20), if it were coupled to without a corrob., some of the letters of the word would be as it were coupled to; while the coupling may not be to this corrob., because, the coupled being in the predicament of the ant. (538), this coupled also would be a corrob. of the attached, which is absurd (R): (2) separated (IH, IA, Sh) from what is coupled to it (Jm) by something else than the pron., like the direct obj., [adv., prep. and gen.,] and neg. ُلَ (IA), as جَنَّاتٌ عَدْنٍ يَدْخِرُونَهَا وَمَنْ صَلَّى XIII. 23. Gardens of abiding that they shall enter, and they that are righteous (IA, Sh) and ما أَشْرَكْنَا وَلَا أَبْرَزْنَا VI. 149. We should not have been polytheists, nor our fathers (IA): in which case the corrob. may be omitted, as ضَرَبَتْ يَوْمًا وَزَيْدًا (IH), whether the separative be before the con., as

فَلْسَتْ بِنَازِلِ اللَّآ أَلَتِّي بِرَحْيِ أوْ خِيَالِهَا الْكَذِّبُ[And I alight not, but she that I love visits my lodging, or her false apparition (T)], or after it, as VI. 149.; but is sometimes put, as فَكِبَكْبِيْوَا فِيهَا هُمْ وَالْغَارُونَ XXVI. 94. And they shall be hurled down in it, they and the misguided and ما عِبَدْنَا مِمَّا دُونَهُ مِمَّا شَيْءٍ نُحْيَيْنَ لَا أَبْرَزْنَا XVI. 37. We should not have worshipped besides Him anything, we, nor our fathers: the two matters being equal; and omission being allowable only because length
of the sentence sometimes enables one to dispense with what is necessary, and à fortiori, therefore, with what is not necessary, but preferable, since the coupling without corroboration or separation is allowed by the BB, while deemed bad, and by the KK without being deemed bad (R): and the latent [attached] nom. pron. is like the [prominent] attached in that [need of separation], as يَا آدم أَسْكِنْ إِنَّكَ وَزُوْجَكَ الْجَنَّةِ II. 33. O Adam, dwell thou, thou [165] and thy wife, in the garden (IA): (3) not [corroborated nor (Sh)] separated, [which occurs in prose seldom (IA),] as in the saying [transmitted by S (IA)] I passed by a man such that equal, or alike, were he and non-existence, العدِمُ being coupled to the pron. latent in سُوْاَ (IA, Sh) relating to رُجلٍ, and the sayings of the Prophet كُنتُ رَابِيُّ بِكَرٍ فَأَفَلَتْ رَابِيُّ بِكَرٍ وَعُمَّرُ I and Abu Bakr and 'Umar were and did (Sh); and in poetry often, as

قلتَ أَنَّ إِقلُتْ وَزُهرْ تَهَادَىِّ كَنْيَحَيْنِ الفَلْكَ تَعْفَى رَمَالًا (IA), by 'Umar Ibn Abi Rabī'a, I said, when she and fair-faced women approached, They walk with an elegant swinging of the body in their gait (orig. تَهَادَىِّ), like the wild cows of the deserts when they have wandered at random in a tract of sand (J): but this is not regular, [according to the BB (J),] contrary to the opinion of the KK (Sh, J). The detached nom. pron. does not need
separation, as زید ما قام اَلَّا هوِ و عَمرو Zaid, not any one has stood, but he and ‘Amr; and similarly the attached or detached acc. pron., as زید ضربتہ و عَمروا Zaid, I beat him and ‘Amr and اَلَا يَاك و عَمروا I have not honoured any one, but thee and ‘Amr (IA). When the gen. pron. is coupled to, the genitival op. is repeated (IH, IA, Sh), as فَقَالَ لَهَا وَلَلآرض XLI. 10. And said to it and to the earth, تَلَ اللہ يَنجیکم مِنْهَا و مِنْ كُلْ كَرْب VI. 64. Say thou, God delivereth you from them and from every trouble, and XXIII. 22. [498] (Sh), because, the gen. pron. being more strongly attached to its op. than the attached ag., since the ag., if not an attached pron., may be detached, whereas the gen., whether a pron. or explicit n., is not detached from its op. [161], coupling to it is disliked, since it would be like coupling to some of the letters of the word; for which reason also, when you couple the pron. to the gen., only repetition of the op. is allowable, as مررتُ بزید و بینک I passed by Zaid and by thee and اَلِمَال بیني زید و بینک The property is between Zaid and thee; and, there being no detached pron. for the gen., so that it might be first corroborated thereby, and afterwards coupled to, as is done in the case of the attached nom., nothing remains but repetition of the 1st op., whether it be a n., as اَلِمَال بِئِنی زید The property is between me and Zaid; or a p. (R), as مررت بک
I passed by thee and by Zaid (IH, IA), not بَكْ وَزَيدِ (IA): but the nominal op. is repeated only when there is no doubt that it is imported only for this object, and that it has no meaning, as in بِينّك وَبَيّنَ زَيدُ, since, it being impossible that there should be two be­tween­s here, one with reference to Zaid alone, and another with reference to the person addressed alone, because the quality of between is a matter that necessarily involves 2 sides [115], we know that the repetition of the 2nd is for this object only; whereas, if the repetition produce ambiguity, as in جَنَّتِكْ غُلَامَكْ وَغُلَامُ زَيدٍ, when you mean one young man common to the two, it is not allow­able, though it would be if a context existed indicative of the intended. After repetition of the op. it is better to say that the gen. is coupled to the gen. than to say that the op. and gen. are coupled to the op. and gen., because in ﷽ الْمَالَ بِينّي وَبَيّنَك, since the 2nd pre. has no meaning, coupling of the pre. to the pre. is impossible, because the sense would be vitiated; while in مَرَتْ بِكْ وَزَيدٍ, although the 2nd بَكْ can have a meaning, still, since we know it to be imported for the same object as the 2nd بَيّنَ, the gen. must be judged to be coupled to the gen. here, as in the case of بَيّنَ: and, this being established, we may say that the coupled is governed in
the gen., notwithstanding the repetition of the op., by what it was governed in the gen. by before its repetition, i.e. by the 1st op., because the existence of the 2nd is for a lit. matter, while, as regards the sense, it is like the non-existent, as S says on ُلا ِلا ْنِرِيدُنُأ ُنِرِيدُنُأ that its gen. is governed by prothesis, not by the expressed ل [101, 504]; but it is better to attribute its being governed in the gen. to the repeated op. since it is not less [op.] than the red. ps., as in كِفَى يُزَدِّى [503], which are not made inop. notwithstanding their redundancy (R). This [repetition of the op., which is necessary {in a case of choice (R)}, according to {the majority of (IA)} the {BB (R, J)} GG (R, IA),] is, however, not necessary [in a case of necessity, according to the.n. as ُنِلَّمِرَمُ آَلَى (below); nor in a case of choice (R), according to the KK (R, IA) and Y, Akh, Ktb, and Shl (J), which opinion is adopted by IM (IA)], on the evidence of Ḥamza’s reading وَاتَقاَلِإَلَهِ الَّذِى تُسَاءَلُونَ بِهِ وَالأَرَاحَم IV. 1. And fear ye God, by Whom and the ties of kindred ye ask one of another, [orig. تَّسَاءَلُونَ, read {by Āṣīm, Ḥamza, and Ks (B)} with rejection of the 2nd ت, and (K, B) by Ḥamza (B)] with the gen. (R, IA, Sh) of الأَرَاحَم (IA, Sh), which Ḥamza appears to have founded upon the KK’s opinion, because he was a Kūfī (R), and of Ktb’s citation مما ْنَيَُبَا ِها ْغِيَرَةِ وَفَرْسَة ْنَيَُبَا ِها ْغِيَرَةِ وَفَرْسَة. Not another than he and his horse is in it (Sh),
and of poetry (R, IA), which is no evidence, since the omission is induced by necessity, with which there is no dispute (R), whence

\[
\text{فَأَنَبَّأَنَا بِالْأَيَاتِ مِنَ الْعَجْبِ}
\]

[And to-day thou hast become such that thou satirizest us and revilest us: wherefore go thou away, for there is not any wonder at thee and the days (J)] cited by S (IA).
NOTES.

Misprints due to defective type are not corrected when the proper forms are sufficiently obvious without correction.

Ed. means edition, vol. volume, ch. chapter, p. page, pp. pages, col. column, l. line, ll. lines, l. l. last line, ibid. ibidem (in the same place), cf. confer (compare), dele obliterate, b. born, a. ascended the throne, r. reigned, d. died, k. killed.

P. II, l. 6. The op. [whether it be lit. or id. (Jm)] is what the meaning requiring the inflection is constituted by (IH): thus in زيد Zaid came صد is an op., since the meaning of quality of agr., for which the nom. is made a sign [19], is constituted by it in زيد [110] (Jm).

P. X, l. 16. "if not" means "if thou depart not, but abide with us" (FD).

P. XII, l. 20. Insert "(T)" after "really-existing"—l. 22. Insert "(I, ML)" after "p."

P. XIII, l. 16. Read "al-Ijli"—l. 22. After "Aus" insert "al-Muzani."

P. XIV, l. 6. By خروج he means the ḫaṭā Karūn Ibn ‘Auf, who had slandered him to AnNu’mān (ABk): he restores إفرع to إفرع [201], and then pluralizes it (T).


P. XVI, l. 3. By the brother of one Zaid addressing Khālid Ibn ‘Abd Allāh [al-Bajahl al-Kasir, governor of the 2 ʿIrāks, k. 125 or 126 (IKhn)]. The story is that Zaid, being in love with a woman, was found in the house of some people, who charged him with theft, in consequence of which Khālid ordered his hand to be cut off, whereupon Zaid’s brother composed these verses, and sent them to Khālid (Jsh) — l. 4. The Jsh renders "Thou hast taken a step in blind-
being doubly trans., one would expect ُوَفَتَبُتْ ٌأَوَّلَتْ ُذَّكَرْتْ; but perhaps is understood.

P. XIX, l. 8. Cited by some as evidence of that (I) - l. 12. Since the o. f. is قُمُّمَتْ ٌوَقَصَتْ ُذَّكَرْتْ (DM).

P. XX, ll. 21—22. The restriction that the prop. should be capable of being dispensed with, excludes the conj. prop., the enunciative prop., the prop. imitative of a saying, and the like (ML).

P. XXI, l. 20. Read "Even".

P. XXII, l. 11. Read "[565, 639]" — l. 16. 'Abid (Nw, Khm, Dh, KF, Is, FA). See p. 60 of the Notes to the IBl. Read "-'Abid".

P. XXIV, ll. 8—11. Read "Evil is the similitude of the people who have treated the signs of God as lies, (the similitude of these), or Evil is the similitude of the people; (the similitude of) those who have treated the signs of God as lies, not that the full phrase is Evil". Z in § 475 suggests 2 alternative constructions in t.XII, 5: — (I) the prep. مَلَعْنُ ُذَّكَرْتْ is suppressed before ٌبَيْنَ ُذَّكَرْتْ, in which case is in the place of a pron., as occupying the place of the suppressed prep. مَلَعْنُ ُذَّكَرْتْ [126]; (2) the particularized by blame ُذَّكَرْتْ is suppressed at the end of the sentence, in which case ٌبَيْنَ ُذَّكَرْتْ is in the place of a gen. as being ep. of ُذَّكَرْتْ: and both of these constructions, in which the ag. is مَلَعْنُ ُذَّكَرْتْ, and the particularized is either ٌبَيْنَ ُذَّكَرْتْ, or the suppressed ُذَّكَرْتْ, are here approved by H, who mentions a 3rd construction ُذَّكَرْتْ ٌبَيْنَ ُذَّكَرْتْ ُذَّكَرْتْ, which he disapproves, because it involves suppression of the ag. [21]. The 2 first constructions apply equally to AlJahdari's reading of VII, 176, which should therefore be translated Evil is the similitude of the people, (the similitude of) those who have treated Our signs as lies, or Evil is the similitude of the people who have treated Our signs as lies, (their similitude): and in the ordinary reading also
there are 2 constructions [475], in which the ag. is a latenti *prota* [160, 469], *κατα* or *συν* *κατα* is the sp., and *κατα* *απαντησει* is the particularized, so that the translation should be *Evil is it as a similitude, (the similitude of) the people who etc., or Evil is it, i. e. the genus possessors of a similitude, as (possessors of) a similitude, the people who etc. : but here the homogeneity of the ag. and particularized is demonstrated from the homogeneity of the sp. and particularized, because the sp. is homogeneous with the ag. [469]. The translations in § 475 should be corrected accordingly — l. 14. Read "XVI. 32. [45]" — l. 20. It was said to him "O Apostle of God, there is not in the valley any water, that we may alight by." Then the Apostle of God (God bless him and give him peace !) drew forth an arrow from his quiver, and gave it to a man of his companions, who went down into one of those wells, and stuck it into the hollow thereof, whereupon the well overflowed with sweet water, so that the people quenched their thirst from it, and abode there. And some of the learned have told me, on the authority of some men of Aslam, that he that went down into the well with the arrow of the Apostle of God was Najiya Ibn Jundub [alAslam (ACh)], the driver of the sacrificial camels of the Apostle of God (SR). See Muir's Life of Mahomet, Ed. I, Vol. IV, p. 27. The girl was addressing Najiya — l. 21. The Anṣār are [the 2 tribes of (IÂth)] AlAns and AlKhazraj (SR, 1Kb, ID, IÂth).

P. XXV, l. 16—17. Read "that the BB do not allow [the *pre. n.* in] *ας* *κατα* to be" — l. 18. Because putting it in the *nom. involves (1) preparing *κατα* or *κατα* to government together with cutting it off therefrom; and (2) making the weaker *op. govern, vid. inechation, because it is *il.*, while it is possible to make the stronger *op. govern, vid. *κατα* or *κατα*, because it is *lit. (DM) — l. 20. Read "the BB and Hsh" — l. 23. Read "and that the BB say ".

P. XXVI, l. 11. Read "speech, the 1st, [i. e. contravention of the 2 conditions (Dm),] as in" — l. 14. The suppression of this *pre. con-
duces, to preparing to govern  in the acc. as an obj., while it is cut off therefrom, and  is governed in the nom. by inchoation, so that the 2 matters are combined (Dm) — l. 23. Read "and the 2nd, [i.e. contravention of one condition] as in بِعَظَامِ".

P. XXVII, l. 6. The version in عَمْلٍ مِّن́ الْخَوَاذِمِ [501], if authentic, is an instance of the 1st sort of anomaly (ML), in which the requirement of the 2 conditions is contravened (DI).

P. XXVIII, l. 5. The things that need a cop. are 11 in number; (1) the enunciative prop. [27]; (2) the epithetic prop. [144]; (3) the prop. that [conjunct] ns. are conjoined with [177]; (4) the prop. d. s. [301]; (5) the prop. expos. of the [supplied] op. of the n. that the [expressed] op. is distracted from governing [62]; (6—7) the partial subst. and the subst. of implication [154]; (8) the reg. of the assimilate op. [348]; (9) the correl. of the cond. n. governed in the nom. by inchoation [206]; (10) the 2 ops. in the cat. of contest [22]; (11) the expressions of first corroboration [137] (ML).

P. XXIX, l. 2. After "like" insert "دَعُونِي مِّنَ تَرْكِينٍ [below]," — l. 5. At‘irimmah Ibn Ḥakim (SR, AGh) atTāl‘ (SR), great-grandson of Kais Ibn Jaḥdar atTāl‘, who came to the Prophet (AGh) — l. 6. One of the Banū Asad Ibn Khuzaima, contemporary with AlḤuṭaila (Mb. 133). Read "Khāzin" — l. 16. Read "with the acc. (K) of الرجيل (D, N) as an "—l. 20—21. Read "the gen. (K) by means"—l. 22. After "and " insert "the saying of the people of AlḤijāz [نَذَرُ يَتَبَرَّى في سؤاله] in interrogating him that says [813], and".

P. XXX, l. 1. seems required by the context (see Mb. 217, l. 15): but Flügel, Fleischer, and Redslöb all give (see the verse in l. 4, where the metre requires —l. 11. The Egyptian edition of the A adds to the legend on the ring-stone стамилал:рше́: ٰعِلْيٌ وَسَلَّمٌ (Tl)
bless him, and give him peace."—I. 12. I. e. The Prophet's ringstone.

(Sn). This [sort, vid. imitation of a proph. is universal (A) i. 1. An-Naqir is Kūraish; and Fāhr Ibn Mālik is said to be Kūraish (SR)—I. 21. See P. I. 197 and Mā. II. 13—d. I. She was Dukhtanūs, daughter of Lākht Ibn Zurrār (Md).

P. XXXI, l. 11. Known as Al'Alkawnak, a freedman, b. 160, d. 213 (Ikhm)—I. 20. AlKhuza'a, d. about 220 (FW). He composed this verse when he entered the presence of 'Abd Allah Ibn Tāhir alKhuzat, alMissāf, governor of Khurāsān, d. [228 or (Ikhm)] 230 (ITB)—I. 25. "N̄̄h̄̄mān, (II, FD): N̄̄h̄̄mān, (W).

P. XXXII, l. 19. Ibn 'Abis (BS, FA, Jsh) alKind, (AgH) as-Saḥāb, according to ID and others (FA); not Ibn Hūjr (BS, FA) al-Kind, as in the Book of the Six Poets (FA). 'Abis (ID, 11th, AGH, BS, KF, Is): 'Anis (FA, Mr, FD, Jsh) with a before the s (FA). He composed this ode when he received the news of the death of his father 'Anis, whose surname was Abu-l Āsawd (Jsh)—I. 20. Endallage is the expression of one meaning now by the pron. of the 1st or 2nd pers., and now by the explicit n. or the pron. of the 3rd pers.; but Sk says that endallage is either that expression or expressing by one of them what ought to be expressed by another: thus the verse contains an endallage according to the exposition of Sk, since the obvious meaning requires that My night was long should be said; but not according to the ordinary exposition, since has not been previously mentioned. Endallage, then, appears to be of 6 kinds, (1) from the 1st pers. to the 2nd, as And we etc [111], and to be earnest in prayer; (2) from the 1st to the 3rd, as XLVIII. 1. 2. [111], orig. in order that We may forgive thee; (3) from the 2nd to the 1st, which does not occur in the Kur; (4) from the 2nd to the 3rd, as X. 23, orig. with you; (5) from the 3rd to the 2nd, as Kālla a'nta ʾain ἀlrhamn ʿlāka.
And they have said "The Compassionate hath
gotten offspring." Assuredly ye have done an abominable thing, orig.
Assuredly they have done ; (6) from the 3rd to the 1st, as

XLI. 11. And He revealed unto each
heaven its business. And We adorned (KIF).

P. XXXIV, l. 21. By Abū-Ṭamāhān [Hunāzala Ibn As śShar kī (AKh, 
IKhn)] alKhānī (Mbh, FD), a Hamāst, [one of the heathen poets (1Khu),]
praising the Banū Lām Ibn ‘Amr (FD) Ibn Ṭārif, of Ṭayyī (1D).

P. XXXVI, l. 1. إِلَّا فَلَاتَتْ murderous (IV, FD): إِلَّا فَلَاتَتْ speaking (BS).

P. XXXVII, l. 2. AlʿAbsī (ISK). a heathen poet (KA).

P. XXXVIII, l. 14. The ب seems to be red. [540].

P. XL, l. 1. إِلَّا فَلَاتَتْ (KIF): إِلَّا فَلَاتَتْ (FD, JSh), which agrees with the
explanation of the word given in the KIF.

P. XLI, l. 21. A heathen poet (P. II. 280, 294 and Md. II. 53, 64).

P. 2, l. 12. The expression " Ал " is better than (1) the expression
"the J and L," because in the case of ل one does not say "the s
and L," nor in that of Jل "the L and J" (Sh); (2) the expres-
sion "the J", because the J applies to the ج of inception, and the
J in the correl. of ج [599] (MAm)—l. 19. Read "[177]."

P. 3, l. 2—7. See P. I. 223 and Md. I. 113—l. 9. Read "LXII."

P. 4, l. 6. "ep." here means "general ep." [140], i. e. adjective.

P. 6, l. 1. ‘Ali Ibn Alḥusain alḤashimī alMadani, the Follower,
known as Zain AlʿAbidin, b. 33 or 50, d. 92 or 94 (Nw)—l. 3. Anf
AnNākā is the cognomen of Jaʿfar Ibn Kurāt, father of a clan of Saʿd
(MKh)—l. 9. Ruʾba Ibn AlʿAjjiāt Ibn Ruʾba atTamūnī (Jsh)—l. 10.
" in the MSS of the M: but (IY), as IY says (FA), properly جز،
i. e. Taṣid Ibn Ḥulwān (IY, FA), father of a clan (IY) in Kuḍāʾa; or
Taṣid Ibn Jusham, who, says Ras, is among the Anṣār (FA).
P. 7, l. 6. I. e. in the 2nd member, the 1st keeping to Fath or quiescence, as likewise is the case in such as سَبَعٌ زَيْدٌ: when so inf. (MKh)—

8. I. e. Fath of both members (MKh)—l. 9. The 2nd member being always governed in the gen.; while the 1st is declined through the three cases of inflection, except that the Fatha does not appear, like the other vowels, in [the acc. of the 1st member of] such as مَعْذَرٍ كَرِيبٌ [215] (MKh).—l. 18. An instance of the coined is the [name] made to deviate, as عَمْرٌ [18], Zُحَلٌ, and زَفَرٌ, because it is not made to deviate except in the state of determination (IY)—l. 1. As having a counterpart in their language (IY).

P. 8, l. 1. By analogy مَوْهِبٌ [361], موّرَتٌ [703, 712], and مَكَّةٌ [747] (IY)—l. 2. The transferred is more common (IY, R) —l. 8. (4) transferred from a prop. [verbal or nominal (MKh)], like زَيْدٌ تُأَمَّرَ, and رَأَيْتُ زَيْدَ كَالَّذِي زَيْدٌ كَانَ كَامِمًا; and this is one of the comp. proper names, [for which reason it is included by Z under the 6th kind] (IA). IM says in the Tashīl that the use of the nominal [prop. ] as a [proper] name has not been heard, and that the GG only add it by analogy to the verbal. The ag. of this [verbal prop.] is (1) explicit, as exemplified: (2) a pron. (a) prominent, as in أَبَوَّطَا [below]; (b) latent, as in نَفَّتُ أَخْوَالي بِنَّيٍّ زَيْدٍ [above]: and all of this is imitated, as IA says; so that its inflection is supplied because of the imitation, as YS relates; and it is not uninfl. As for the [kind] transferred from the v. alone, it is inf. as a diptote, because of the quality of proper name and the measure of the v. [18], whether it be a pret., like شَمَرٌ: or an aor., like يَشْكُرُ: or an imp., like عُسِتَ the name of a desert, because the traveller in it says to his companion Unsilent from fright, the رٍ, says R, being pronounced with Kasr, though
the 6. belongs to the conj. of ٌنُصُرْ, because proper names are often changed upon transfer; and the Hamza being made disp., because ٌنُصُرْ becomes a n., and is therefore treated like ٌنُصُرْ. (MKh). ٌنُصُرْ may be regarded as an imp., or as a prop.; and Z cites it here as an imp.; but, if he had cited it among the comps., as a prop., it would have been allowable (IV)—l. 11. Salāk was a town in AlYaman, to which [the Salākī (ZI) words and (IV) dugs are related (ZI, IV)—l. 15. Abū Dhu‘ayb Khurwailid Irbâl Khalid alHudhali, a heathen, then a Muslim, who died in the Khilâfat of [Umar or (SM)] ‘Uthmân (FA)—l. 19. ٌدبتُ was a sound to which his mother [Hind Bint Abi Sufyân alMawwiya, sister of Mu‘awiya (Is),] used to dandle him when he was a boy, saying

(IV) Assuredly I will wed Babb to a plump maid, honored, loved, that surpasses the people of the Kābâ, [i. e. the woman of Kuraish (ID),] in beauty (FA)—l. 20. alKurashi alHashimi, b. 2 years before the death of the Prophet, d. [83 (ITB) or] 84 (UGh)—l. 1, because the cognomen is more distinct and notorious than the name (R on the gens).

P. 9, l. 5. Bātāshirāyân is the name of the place in which ‘Amr was buried (J)—l. 7. Or, if the 1st of them be a single word (R on the gens)—l. 10. Dele the comma after ٌخِبْرٌ—l. 11. As a synd. expl. (R)—l. 12—15. If both, or the 1st, of them be prothetic (R)—l. 16. As a synd. expl., because it is more notorious (R)—l. 18—20. Whether both be single words, or both be prothetic, or one be a single word, but not the other (R)—l. 1. There is no order between the surname and any thing else (A), whether name or cognomen (Sn).

P. 10, l. 6. AlKhirniq Bint Hilâl alKāisiya, of the Banû Kaïs Ibn Tharîlab (Ml)—l. 13. ٌفَوْجِ belonged to Ghant; and, as they say, to the Banû Kilâb, which is not disapproved, because Ḥabiba Bint Rîyâh
al-Ghanawiya bore the Banū Ja'far Ibn Kilāb, so that perhaps he may have passed to the Banū Ja'far Ibn Kilāb from Ghanī (Mb).

P. 13, l. 7. Read "Ash-Shanfarā [al-Azdī (T)] says."

P. 13, l. 2. Cited by I'Ar as by Ḍamra Ibn Ḍamra, [of the Banū Nahshāl, a heathen (ID)]; and by ID as by An-Namir Ibn Taulab [al-'Ukhl, a convert (AGh, Nw)], about the Banū Sa'd, who were his maternal uncles, and had made a raid upon his camels (IV)—l. 5. غُذرَاتُ تَنْتَوَيْ a misguided man of Tanūk (ID, IV, AAs), which is a clan of Al-Yaman (AAs): غُذرَاتُ (Dw of Al-Faranadak)—l. 6. By 'Amr Ibn Al-Murad Ibn Al-'Amarrād (ID) al-Bāhili (SR): by At-Tirimmāh (IV): by Al-Faranadak (AAs, Dw)—l. 9. After "ُبَنَتِّ" insert "and ُسَكَّرَ [18, 64]", and after "morning" insert "and a little before daybreak this day"—l. 11.

Read غُذرَاتُ—l. 14. Read "reading of Ibn 'Amīr"—l. 18. When they are used to express their measured, and when what is peculiar to inducts, like ُٰكَلِّ [117] and ُٰبَثِّ [505], is not prefixed to them (R)—ll. 19—20. Thus they qualify the measure by the det. [178]; put a n., [vid. ُصَفْحَةٌ which is read by IY and R in the 2nd ev. instead of ُصَفْحَةٍ,] into the acc. as a d. s. to it [78]; and refuse triptote declension to it whenever the quality of proper name is combined in it with another cause [18].

When, however, any of these measures is made induct. by prefixion of ُٰكَلِّ, the totalistic ُٰكَلِّ, or any other sign of indeterminateness, it is triptote, as ُٰكَلِّ, فَطَلَّتْ حَالَةٌ كَذَا The state of every ُٰتَفْعَلْ is such and such; though, if it be upon the measure of the ultimate pla., or contain the اٰ of feminization, it is diptote, when det. and induct.: while, if the اٰ may denote feminization and something else, as in ُٰكَلِّ ُقُلِّبُتْ اٰ الْمَلْك فُعْلَى ُقُلِّبُتْ اٰ اٰ نَفْعَلَ يَبِينَةٌ يَا اٰ. Every ُٰتَفْعَلْ has its اٰ converted into ُسَلِّمَ اٰ in the du., where اٰ is common to such as ُسُلِّمَ [18] and اٰ اٰ[18], the 2 considerations...
are allowable in it; so that, if you hold its š to denote feminization, you treat it as a diptote; and, if you hold its š to denote something else, you treat it as a triptote, because it is made indet. by the prefixion of ُهُ (R).

P. 14, l. 1. If these measures be accompanied by their measured, as in ُهُ The measure of š is š, the majority do not treat them as proper names, so that š here is declined as a triptote:

and, by analogy to this, you should say ُهُ The measure of š is š with Tanwin in the measure, since it does not contain the quality of proper name; but the Tanwin is suppressed from it, in order that it may correspond with its measured in divestment of Tanwin, not because of diptote declension [609]. Z, however, holds this kind also to be a proper name; and this is the truth, so that you say ُهُ The measure of š is š with suppression of the Tanwin. IH says that this opinion is adopted by Z only because the measure [when it is accompanied by the measured] is treated like ُهُ [7] when you apply it to one of the lions: for you treat it like a proper name, as when it is a proper name for the genus, as in ُهُ إنسان ُهُ ُهُ ُهُ ُهُ إنسان ُهُ ُهُ ُهُ ُهُ ُهُ ُهُ ُهُ ُهُ The lion is better than the fox; and similarly therefore the measure here is treated like the genus, i.e. what is not accompanied by the measured, as in ُهُ The predicament of š is such and such.

But this analogy that he mentions requires consideration, because the like of this measure, when it is not accompanied by the measured, means the measured, [since š in the last ex. means every expression etc, as explained below]; and, when it is accompanied by the measured, means the measure, since ُهُ means š The measure of š is this measure: so that it in the 2 states is not like ُهُ in its 2 states, vid.
being a genus and being one of its individuals, since \(\text{سامع} \) in the 2 states has one meaning, [vid. The lion]. And we should rather say that this opinion is adopted by Z only because this measure is transferred [4] from one meaning to another, vid. the measure, or is coined for it, as the 1st is transferred from one meaning to another, vid. the measured, or is coined for it: for \(\text{فعل} \) e. g. is applied in lexicology to denote the exceder of another in doing, being from \(\text{فعل} \) [351], like from \(\text{كل} \) \(\text{أكبر} \) from \(\text{فعل} \). and is afterwards used to signify every expression whose first [letter] is an aug. Hanza pronounced with Fath, and whose second is a quiescent followed by an \(\text{ع} \) pronounced with Fath, followed by a \(\text{ل} \); and some measures are coined, as in \(\text{فعلية} \) which is the inf. n. of the quad. [332], is such and such, for \(\text{فعلية} \) has no meaning in lexicology. But, though Z treats the like of this as a proper name, he pronounces such as \(\text{مارب يضارب مضاربة} \) [The conjg. of \(\text{مارب} \) \(\text{ضارب} \) \(\text{مضاربة} \) \(\text{على} \) \(\text{رار} \) \(\text{فعل} \) \(\text{يفاعل} \) \(\text{مفاعلة} \) is upon the measure of \(\text{فعال} \) \(\text{يفاعل} \) \(\text{مفاعلة} \) with Tanwin, which is the Tanwin of correspondence [608] according to him, not the Tanwin of triptote declension. And the kind [of measure] that is a met. for its measured, while the sense of the latter is regarded, is, according to S, in the same predicament in respect of triptote and diptote declension as the measured, as \(\text{فعلية} \) [216], where \(\text{فعلية} \) is declined as a diptote because its measured is \(\text{مارب} \) \(\text{يضرب} \) \(\text{مضربة} \) \(\text{على} \) \(\text{رار} \) \(\text{فعل} \) \(\text{يفاعل} \) \(\text{مفاعلة} \): while Mz says that \(\text{فعلية} \) does not contain the quality of proper name, nor \(\text{فعل} \) \(\text{أفعل} \) the sense of qualification; for in such cases he looks to the sense of the met., not of the measured expressed by the met., [holding that \(\text{فعل} \) e. g. means the word \(\text{حقيقى} \), not the ep. silly]; so that he declines such as \(\text{مفاعل} \) and \(\text{فعل} \) \(\text{مفاعل} \) as diptotes, because they contain the cause or the prevention of triptote declension [18]; but de-
clines such as [ام in] ام, i.e. ام, and as a, i.e. خلأ, as triptotes: but the opinion of S is the truth, since the sense of the measure is that of the measured; and the dat. for the proper name [14] is treated like it in letter, as is proved by their omitting to prefix the ل to فان and فان, and by their declining فان as a diptote. If, however, you mean the measures to be measures of the n., their predicament in vowel, quiescence, and divestment of the Tanwin is that of their measured, whether the measured accompany them or not, as انل أمر [The measure] انل is an imp., انل is an imp. The predicament of انل is such and such, and خلأ يضارب على ذنبي فاعل فاعل [above], in order to notify that they are meant to denote the n., which has no share in declension triptote or diptote; but, notwithstanding this, they are proper names, because they are qualified by the det., as انل اني هنرى مكسورة أمر للمختاطب The انل whose Hamza is pronounced with خر is an imp. of the 2nd pers. sing. masc. (R)—l. 2. Read ""—l. 12. ʿAbd Allāh Ibn AzZubair is one of the 4 ʿAbd Allāhs, vid. (1) ʿAbd Allāh Ibn ʿUmar alKhurashi alʿAdawi alMadani asSaḥābi, d. 73; (2) ʿAbd Allāh Ibn ʿAbnās Ibn ʿAbd alMutfalib alHashimī asSaḥābi alMakkī, d. 68 or 69 or 70 or 73; (3) ʿAbd Allāh Ibn AzZubair Ibn AlʿAwwām alKhurashi alAsadi alMakkī alMadani asSaḥābi, d. 72 or 73; (4) ʿAbd Allāh Ibn ʿAmr Ibn AlʿĀṣ alKhurashi asSaḥmī asSaḥābi, d. 55 or 65 or 65 or 67 or 68 or 73: thus are they named by AIH and the rest of the Traditionists and others. It was said to AIH "Then Ibn Masʿūd?": he said "He is not one of them", because, says Bkh, his death in 39 or 33 preceded, while they lived long, so that their knowledge was needed, and, when they agree upon thing, it is said "This is the saying of the ʿAbd Allāhs" or "their act." And the rest of the Companions named ʿAbd Allāh, who are about 220, are coordinated with Ibn Masʿūd in this. But, as for the
saying of Jh in his Siḥāh, that Ibn Masʿūd is one of the 4ʿAbd Allāh. it is an obvious blunder, that I have noticed in order that people may not be misled by it (Nw)—l. 14. [Suwaid] Ibn Kurāʿ alʿUklī, and [Jābir (KF)] Ibn Raʿlān at Ṭaʿlī asSimbisi (IY) the poet (KF)—l. 1. A prose saying, not a verse.

P. 15, l. 5. A man of Kilāb, contemporary with AnNuʿwān Ibn Al-Mundhir (IY). He used to supply [the people with (MKh)] food in Tihāma: but a breeze [blew, and (IY)] cast the dust into his bowls; so he reviled it, and was then struck by a thunder-bolt (IY, MKh) that killed him; upon which one of his people said

And verily Khawālid, weep thou (fem.) over him, the slain of the breeze in the Tihāmī country (IY)—l. 8. Read “and other common [names] of prevalent application,” in accordance with the text of the M as given in the IY (p. 47). Dele “[10]”—l. 12. They assert that the Hyades follow the Pleiades, asking them in marriage: and the Pleiades are so called because of the multitude of their stars, which are 7 or thereabouts (IY)—l. 21. The preventer: they say that it prevents the Hyades from reaching the Pleiades, being between them (IY):

P. 16, l. 13. AdDasūkī explains IHsh's calling it red. [599] by interpreting “red.” to mean “neither conjunct nor determinative” (see vol. II, p. 676)—l. 17. Or “like [common ns., as (IY)] ُرُحلّ, etc.”—l. 20. About a man of Ṭayyī called Zaid, of the children of 'Urwa Ibn Zaid alKhail, who had killed a man of the Banū Asad called Zaid (Mb)—l. 1.

"Al description in this verse and ُزَايد in the next are expr. of the red. ُنلأ, according to IHsh [599]; and so, of course, they are treated in the SM, which I have inadvertently followed in the translations; whereas, according to Z's theory, "the mother of the 'Amr" and "the Yāsīd" should be read.

P. 17, l. 2. By her captive he means himself (IY)—l. 3. Ar-Rammāḥ [Ibn Yāsīd, or (T)] Ibn Abrad, alMurri, known as Ibn Mayyāda, d. in the Khāifa of AlMaṣūr, praising [the Khalīfa (ITB)]
AlWalid Ibn Yazid (SM) alUmayyi adDimashqi, b. 90 or 92, a. 125, k. 126 (IVb)—l. 12. Hājib was [the brother of (SR, IAth, Is)] Lakīt Ibn Zur ṭ ra (AAz) alDārimi (SR). He was the chief of the Banū Tamīm (Is), who came with him to the Apostle in the year 9 (IAth)—l. 15. Very rare in usage, although not altogether forbidden by analogy (IV)—l. 20. [Anarthrous] d.t. proper names occur in the form of the du. and pl.; but only in the case of places, such as mountains and plots of ground, one of which does not separate from another, like (1) مَرْجَرْفَر, which are 2 opposite mountains; (2) عَرَافَات, which are 2 opposite mountains, like (3) أَبَانُلِي, which is a name for known plots of ground; (4) أَرْفَات, which is like عَرَافَات (IV). These names may be divested of the art. only because one of the 2 mountains, for example, is not isolated from the other; so that they may be like one thing named by the du., e. g. a person named زِبَرْنَان, contrary to 2 persons each named زَبَرْنَان (ll).

P. 18, l. 4. By Raḥma, who was of the Banū Ṣaʿd Ibn Zaid Manṣūr Ibn Tamīm (IV)—l. 5. And, in the tradition of Zaid Ibn Thābit, هَلُوَّةَ المَحَامِدْ بَيْنِي, These are the ʿAlīm Mamads at the door (M), vid. Muḥammad Ibn Abī Bakr [ʿAbd Allāh aṣṢiddīk, b. 10, k. 38 (Nw)]; Muḥammad Ibn Ḥājib alKuraishi alJumāḥal alKuṣṭ, d. 74 or 86 (Nw)]; Muḥammad Ibn ʿAlī Ibn ʿUbaid Allāh alKuraishi alTaimi alMadani, called AsṢajjād, k. 38 at the battle of the Camel (Nw)]; and Muḥammad Ibn Jaʿfar Ibn Abī Ṭālib (ΙY), k. 17, as some say (IAth); and مَلْحِدَةٌ المَطْلَبَاتِ The Talḥa of the Talḥas (M), vid. Talḥa Ibn ʿAbd Allāh Ibn Khalaf alKhuṣaʿi, [d. in the civil war of Ibn AzZubair (IKhu),] said to have been so called because there were among his ancestors a multitude of men named Talḥa (ⅠY); and ابن قيس أرثي (M), vid. [ʿAbd Allāh or] ʿUbaid Allāh Ibn Kais arRūkayyīt, so called because he married a number of women all named Ṣuḥayyā: but sometimes ابن قيس أرثي is said, with أرثي in the cont. as a synd. expl., as though
it were a cognomen for him, like عُمَيْرَة ابن عوف [5] (IY)—l. 6. They are
anarthrous to notify that the [proper name] expressed by the met. is so
likewise, as في نَجْبَة مَسْك إِلَّه (IY)—l. 8.
The art. is prefixed because the brutes are below the degree of human
beings in determination, since the quality of proper name in them is
only by assimilation to human beings [7] (IY)—l. 9. ١٠٨٥ means Thing
(AAz, KF). ١٠٨٧ هنث (R, KF). If you make ١٠٨٨ or ١٠٨٩ indet.,
it is a met. for indets., as ١٠٩٠ is for dets. and proper names; but, if you
prefix, it is a met. for pre. dets., [as in رَحَّبَ أَلَّهَ below]. It is mostly
used for things disapproved and afflictions. The poet [Imra al-Kais (FA,
Jsh)] says

[And her saying "O man, woe to thee! Thou hast joined evil to evil" did
throw me into doubt (FA, Jsh)]. ٢٠١٣ يَا هَوْلَى means O man, [but is mostly
used upon an occasion of rudeness and coarseness (FA)]; and ٢٠١٥ هَوْلَى is
not used except in the voc. (IY). ٢٠١٦ يَا هَوْلَى is for the voc. whose name is
not expressed: you say in the masc. ٢٠١٧ هَوْلَى and ٢٠١٨ هَوْنَى, and
in the fem. ٢٠١٩ يَا هَوْتَ (KF, MAR) and ٢٠٢٠ هَوْتُ and ٢٠٢١ هَوْتَ; and
sometimes their finals are followed by what follows the finals of the la-
mented [55], although it is not lamented, as ٢٠٢٢ يَا هَوْتَ mostly with Damm
of the اء and sometimes with Kasr, as in the lamented. This اء is added
in a case of choice in continuity and pause, notwithstanding that it is
orig. the اء of silence [615], as the poet says يَا مَرْحَبًا إِلَّه [616] in a
case of necessity (R). And another poet says

٢٠٢٣ رَحَّبَ أَلَّهَ رَجَلِيَّ مَا فِي هِيَما ٢٠٢٤ وَثَدَّ بَدَا هَنَكَ مِنَ الصَّمْرِ
Thou camest, while in thy two legs was what was in them, and thy thing [i.e. vulva (KF)] did appear from the waist-cloth, meaning هَنُكَ (IY) —l. 13. He was a long-lived patriarch, and came to the Prophet (ID).

P. 20, l. 9. قَدْ عُلِّمَ is read by Warsh (Sh); and قَدْ عُلِّمَ by Warsh (B, Sh), on the authority of نافِ (B)—l. 10. كَرِهَ اللَّهُ الْحَرَّمَ is read by HB, through alliteration of the أ to the ل; and كَرِهَ اللَّهُ الْحَرَّمَ by Ibrāhīm Ibn Abī 'Abla [Shimr Ibn Yakzan (IAth, Dh) al-'Ukailî, d. 152 (IAth)], through alliteration of the ل to the أ (K).

P. 23, l. 8. By Ru‘ba [Ibn al‘Ajjāj Ibn Ru‘ba atTammī (Jsh)], praising ‘Adī Ibn Ḥātim atTas‘ (FA, Jsh) alKūfī (Nw), the eminent Companion (FA), d. 67 or 68 or 69 (AGh)—l. 9. For “does not” read “has not done”, like V. 71. [419].

P. 24, l. 5. By Ru‘ba (FA)—l. 9—11. This saying is much older than ‘Alt (see P. II. 320, Md. II. 71, Tr. I. 754, MDh. III. 186, IAth. I. 246)—l. 13. As for the saying of AlFarazdak هُمَا نُفَتَّانَا إِلَّا [231], he combines in it the substitute and original by poetic license, as the Rājis does in إِنْيَ إِذَا مَا حَدَثَ إِلَّا [56] (D).

P. 26, l. 3. Read “Ka‘b, Khath‘am, Z‘baid, Kināna, and others” —l. 15. Ḥumaid Ibn Thaur Ibn Ḥazn [a Hilālt (Is)], who was present at Ḥumain with the unbelievers (FA), an lived till the Khilāfa of ‘Uthmān (Is)—l. 21. AZ says that MD reciteth his verse to him as by a man of the Banu Ḥabba, who had perished r than 100 years before (FA).

P. 27, l. 22. Ja‘far, ‘Arīn, and ‘Abīn were the children of Tha‘labā Ibn Yarbū‘ (FA).

P. 28, l. 1. Read “(J), and ومنَا ذَا يَنْبِعُ إِلَّا [236], though”—l. 18. For “And” read “When [80]”.

P. 30, l. 14. That resemblance to the v. which is regarded in the
prevention of triptote declension is the n.'s containing either 2 different subordinations, one relating to the letter, and the other to the sense, or a subordination equivalent to the 2 subordinations. For the v. contains a subordination to the n. in letter, vid. its derivation from the inf. n. [331]; and a subordination in sense, vid. its need of the n., because it needs an ag. [30], which is only a n.: and the resemblance of the n. to the v. does not become so complete that the n. is made to accord with the v. in the predicament, [vid. refusal of the Tanwin indicative of perfect declinability (Sn),] except when the n. contains the 2 subordinations, like the v. as أَهْلُّ حَلَالَةٍ Ahmad [18], which contains 2 different subordinations, one relating to the letter, vid. measure of the v., and the other to the sense, vid. determination (A). "Subordination" of the thing means its being subordinate to another; but A has used it here to mean sometimes being subordinate, and sometimes cause of being subordinate (Sn)—l. 15. Since it resembles the v. in subordination, the sign of the gen. [404] and the Tanwin [609] are withheld from it, as they are withheld from the v. (LY)—l. 18. Dele the comma after "(IA, Sh)"—l. 23. The л is [the л of] the correl. of the preceding oath [600] in XCV. 1. [506] and the following verses (Sh). Read "Assuredly We".

F. 31, 'll. 6—8. By ASAmb (AR)—l. 15. Before " (ML)" insert " [137] ".

P. 32, l. 3. The й of feminization is equivalent to 2 causes because it is inseparable from what contains it, contrary to the й [266], so that the n. made fem. by the й [really (Sn)] contains [2 subordinations (Sn),]. a subordination with respect to [the letter, vid. (Sn)] feminization [by addition of the й (MKh)], and a subordination with respect to [the sense, vid. (Sn)] inseparability of the sign of feminization (A)—ll. 7—8. Whether the n. be indet. like رَجُلُ and صَحِيحٌ; or det., like رَجُلٌ [the proper name of a mountain (Su) of Tihāma (Bk) between Makka and AlMadīna (Mk, MI)] and زُرُعُ: sing., as exemplified; or pl., as زُرُعًا and زُرُعَاتُ: a substantive, as exemplified; or an ep., like حَبَيلٍ.
and (A)—l. 9. The pl., when it is of this description, contains [2 subordinations, vid.] subordination of letter by reason of its being excluded from the forms of Arabic sings., and subordination of sense by reason of its indicating plurality (A)—l. 11. Read "(Sh), [which is called] the ultimate pl., vid. every".

P. 33, l. 5. تُنُبَّانَ is anomalously declined as a diptote, by assimilation to جَرْرُ, from regard to the sense of the pl. in it, as

[He sings to eight she-camels, being eager for their conception, until they have purposed declining to shut the womb against the semen of the stallion from the violence of their emotion at the singing (FA, Sn)]: but the well known declension is triptote (A)—l. 15. For "p." read "letter [497]" —l. 22. So that the cause is repeated (IY). They agree that [in the case of the ultimate pl.] one of the 2 causes is pluralization; but they differ as to the 2nd cause. F says that it is the exclusion of this pl. from the forms of sings.; and this opinion is preferable; and this [exclusion, together with the indication of multitude (Sn),] is what is meant by their saying that this plurality is equivalent to 2 causes: but some say that the 2nd cause is repetition of pluralization, really, as in كَلٌّ [256], which is pl. of كَلَبٌ, or constructively, as in مُسَجَّدٌ, which, being on the measure of that repeated, i.e. كَلٌّ, is, as it were, a pl. of a pl.; and this is preferred by IH (A).

P. 34, l. 1. Or the abbreviated of coordination ([A, A)—l. 16. By Umayya Ibn Abi-§alt athTha§afi, but cited as by AnNabigha al-Ja'dir (SR).*

P. 35, l. 7 and l. l. For تُ، read كُ. 

P. 36, l. 1. For تُ، read كُ.

P. 38, ll. 3—4. One preventive of triptote declension is the combination of the quality of proper name with feminization by the كُ,
(1) literally, whether the name be (a) fem. in sense, as قَامَة; (b) not so, as طُلُحة: (2) constructively [264], as in the name fem. (a) at present, as سَعَد and زَنَب; (b) in the o. f., as عَنَاتٍ [264] when a name of a man. The cat. of حَدَامٍ [193], if used as a name for a masc., is not uninfl., but infl., declined (1) as a diptote, because of the quality of proper name and transfer from a fem., [or rather, feminization according to the o. f., because transfer itself is not one of the causes of diptote declension (Sn),] like other cats.: or (2) as a triptote, because is fem. only on account of your meaning by it [in the state of its being a name for a fem. (Sn)] what [is signified by the fem. that (Sn)] it is made to deviate from, [vid. حَمَّامٍ (Sn)]; so that, when the deviation ceases [through its being made a name for a masc. (Sn)], the feminization ceases too. فَجَالُ is (1) made to deviate, (a) a proper name of a fem., like حَدَامٍ; (b) an imp., like نَزَالي; (c) an inf. n., like حَمَّانٍ; (d) a d. s., like بَدْنِي; (e) an ep. treated as a proper name, like حَلَتْي; (f) an ep. used only in the voc., like فَمَتْي: the predicament of the 1st sort has been mentioned above: and, if any of the last 5 sorts be used as a name for a masc. [193, 194], it is like عَنَاتٍ, [i. e. diptote (Sn),] but is sometimes made like صَبَحٍ, [i. e. triptote (Sn)]; while, if it be used as a name for a fem., it is like حَدَامٍ, [i. e. uninfl. according to the dial. of Al-Hijaz, infl. as a diptote according to the dial. of Tamim, and, if it end in , then like وَثَّبُ (Dm)]: (2) not made to deviate, (a) a concrete substantive, like جَنَاحٍ; (b) an inf. n., like ذَهَابٍ; (c) an ep., like جَوَادٍ; (d) a generic substantive, like سَحَابٍ: and, if any of these be used as a name for a masc., it is declined as a triptote, except what is fem., like عَنَاتٍ (A).
P. 39, l. 7. By ['Abd Allāh, or 'Abd ArRahmān, Ibn Ismā'īl, of the Ānṣār of San'ā, known as (ITB)] Waddālī alYamān [from the come-
liness of his face, d. 93 (ITB),] or Jarīr (BS)—l. 11. The names of
tribes, lands, and words may be declined as triptotes, as meaning the
or لفَظَ, and مَكَانُ, أَبُ حَيَّ, حُيّ, حُيّ, and مَكَانُ, أَبُ حَيَّ,
except when only one declension has been heard in
and in مَكَانُ, أَبُ حَيَّ, from regard to the حَيَّ,
and in مَكَانُ, أَبُ حَيَّ, from regard to the حَيَّ,
and like the diptote in مَكَانُ, أَبُ حَيَّ, and تَقْيَفُ from regard to the حَيَّ,
and in مَكَانُ, أَبُ حَيَّ, when proper names, from regard to the مَكَانُ,
and in مَكَانُ, أَبُ حَيَّ, from regard to the مَكَانُ,
and except when a preventive other
than id. feminization is found to exist, in which case the name is
diptote in every state, like مَكَانُ, بَعْدُ, تَعْلَبُ, and مَكَانُ:
so IM
remarks in the Tashil and its Commentary (MKh)—l. 17. K. 39 (ITB).

P. 40, l. 11. If used in our language as proper names of females,
they are diptote because of the quality of proper name and femininiza-
tion (MAd)—l. 12. Like مَكَانُ (MKh)—l. 20. Read "assertion of IIU,
IKb, Jj, and Z ".

P. 41, l. 3. Jamīl Ibn 'Abd Allāh Ibn Ma'mar [alUdhīr (T, Syt)
alHunni (Dh)], the lover of Buthaina, [an Islāmī poet (Syt),] d. 82
(IKhn, Syt).

P. 42, l. 1. For نَسْرُ read نَسْرُ—l. 9. They are مَكَانُ, مَكَانُ,
and مَكَانُ [139] (A)—l. l. For "at" read "a little before."

P. 43, l. 3. For a 4th case see p. 789, l. l.—ll. 11–13. There are
4 opinions about the cat. of حَمْرَة, [when it is intended to be made indet.]
(Sn)]:—(1) that it is diptote, because, when made indet., it resembles
its state before it was used as a name, so that it is diptote because of
quasi-qualification, [or rather qualification according to the o. j. (Sn),]
together with the measure of [the v. (Su)] لَفْعُ لَفْعُ; and this is the opinion
of S, and is correct: (2) that it is triptote, [because the qualifica-
tivity is removed by its use as a proper name, without returning after its being made indet. (Sn)]; and this is the opinion of Mb and of Akhn in one of his 2 sayings, while in his book AlAusat [fi-nNaḥw (IKhn, Hkh)] he agrees with S: (3) that, if a red man be named أحمر, it is diptote after being made indet., whereas, if a black, or he like, be so named, it is triptote; and this is the opinion of Fr and IAMb: (4) that it may be diptote or triptote; and this is said by F in one of his books (A)—ll. 14—20. The ex. of it in the non-det. is أحمر, [counterpart of the sound of أحمر, both being] diptote because of qualification and [verbal] measure, [because they are upon the measure of أحمر,] as رأيت أعظم, هذا أعظم, and as to this [elision of the and affixion of the Tanwin in the nom. and gen. (Sn)] there is no dispute [in the case of such as أحمر (Sn)]: but IIU, Y, and Ks hold that such as تآض يعيلي [dim. of يعيلي, a man’s name (FA)], and يعيلي [a proper name (Sn)] are treated like the sound in the omission of their Tanwin, and in having an apparent Fatha in the gen., [the being retained in the det. (Sn),] as يعيلي and يعيلي and مررت بناضا, يرسي and يعيلي and يعيلي, and يعيلي; and they cite as evidence [the verse of the Book (FA)]

[She did wonder at me and at Yu’aiti, when she saw me worn with age, furried (FA, Jsh)], which, according to Khli, S, and the majority, is attributable to poetic license, like

(A), by AlFarazdak, satirizing IAI, Then, if ’Abd Allāh were a freed-
man, I should satirize him; but ‘Abd Allāh is a freedman of freedmen, but pronounced with Fāṭhā and without Tanwin, because treated like the sound diptote (FA)—l. 1. Sha’abāb is the name of a water in Al’Yamāma belonging to the Banū Kūshair (MI).

P. 44, l. 2. And as ٥٠٨ and

(22a)

(A), by Umayya Ibn Abī-Ṣalt ath-Thakafi, And a little red man, named Kudār Ibn Sāliḥ, like the arrow, ٥٠٩ meaning ٥٠٩ came to her, i.e. the she-camel of Sāliḥ (peace be upon him!), with a sword, and said "Be thou hamstrung!" (FA)—l. 6. And as ٥٠٩ LXXVI. 15. 16. Flagon, flagons, [both pronounced with Tanwin by those who pronounce ٥٠٩ with Tanwin (A),] and ٥٠٩ and ٥٠٩ LXXI. 22. 23. And do not ye leave Wadd, nor Suwā’, nor Yaghūth and Ya‘ūq and Nasr, [which were the greatest of their idols (K), ٥٠٩ and ٥٠٩ being (K, B)] read by Al’Amāsh Ibn Mīhrān (A) for conformity (K, B) to ٥٠٩ and ٥٠٩ and ٥٠٩—l. 8. By the KK, Akh, and F (A, J)—l. 9. Whence the saying [of Al’Abbas Ibn Mirdās aṣ-Ṣaḥābi (FA)]

[Nor were Ḥisān (the father of ‘Uyaina) and Ḥabīs (the father of Al-Akra) wont to surpass Mirdās in an assembly (FA)]; the saying [of Dausar Ibn Dāhbal al-Kurānī (FA)]

[And many a woman was there saying "What is the case of Dausar away from us? His heart has recovered from Laila (٥٠٩ being interpolated), and from Hind" (FA)]; the saying [of Al’Akhtal (FA)]
The citation of Sufyan Ibn AlAlbād (alKalbi (MDh)), the lieutenant and son-in-law of AlHajjāj, pursued the Azārīka (for [by poetic license] with the squadrons, when the evil of souls, a perfidious one, had destroyed Shabib Ibn Yazid, the head of the Azārīka schisms (Su]); and other verses. Some of the moderns, however, distinguish what contains the quality of proper name, in which they allow diptote declension [by poetic license (Su)], because one of the 2 causes is present, from what is not like that, which they decline as a triptote; and this is confirmed by the fact that this [diptote declension] has not been heard except in the proper name: while some, among whom is Th, allow diptote declension of the triptote by choice (A).

UYaina Ibn Ḥīṣn Ibn Ḥudhna fa alFāzārī asSaḥābī (Nw). Shabib Ibn Yazid ash-Shaibānī alKhārijī, b. 26, k. 77 (IKhn). The Azārīka were the companions of Nāfis Ibn AlAzrāk, [k. 65 (MDh, IAth)]: they went out with Nāfis from AlBaṣra to AlAhwāz, and conquered it in the days of 'Abd Allāh Ibn AzZubair (Shr)—l. 11. Ḥurtān [Ibn AlHārith (FA, SM) Ibn Muḥarrith (FA)], known as Dhu-l-Iṣbaḥ al'Adwānī, an [ancient (SM)] heathen poet (ID, FA, SM). But see IAth. IV. 270—l. 12. His people were Ḫāis, not Ḫurais—l. 17. The theory of nominal inflection is that the n. is infl. because of the concentration of meanings upon it [161], vid. the quality of ag., quality of obj., and prefixion [19], each of which requires a separate case as its sign, and is constituted by an op. [Note on p. II, l. 6] that governs the case [110].

P. 45, l. 7. The complement is the obj., except in the cat. of خُذُل [22, 440] (A).

P. 47, l. 11. Read “ag.”—l. 14. The KK allow the ag. to precede, notwithstanding that its quality of ag. remains, relying upon the saying of AzZabbā
[What ails the camels, being slow in their pace? Stone do they carry, or iron? (FA), being governed in the nom. as ag. of the d. َوُيَدَّلا (Sn)] : but the BB explain this by the theory that َوُيَدَّلا is an inch. whose enu ne is suppressed, i.e. َوُيَدَّلا is said. or being found, slow; and it is said [by some of the BB (Sn)] to be a poetic license (A).

P. 48, l. 10. Of the Khārijah of ‘Adwān, says Akh (KAab)—l. 14. After ْإِلَّإْسِقْن اًسجَن* insert “with Fatḥ of the س”—l. 16. After “read” insert “by Ya’kūb”.


P. 54, l. 1. After “Thābit” insert “alAnṣārī, lamenting Muṭṭīm Ibn ‘Adī one of the nobles of Makka”—l. 11. Sinimmār was a Greek Architect, who built the great castle of AlKhawarnak for AnNu’mān [Ibn Imra alKais (Md)], king of AlHira, who, when it was finished, threw him down from the top of it, lest he should build the like of it for some one else (FA)—l. 17. Read “AlUshmūnī”.


P. 59, l. 3. By Ziyād Ibn Sulaimān alAjam, [d. about 100 (FW),] lamenting AlMughfra Ibn AlMuhallab (IKhn, FA) alAzdī al‘Atakī, d. 82 (IKhn).

P. 62, l. 1. To an explicit n. properly fem. (A) : S cites ُقَالُ حَقَّتَةٌ (IA, A)—l. 4. And فَامَا تُبِينِي أَلْعَبٌ [613] (A)—l. 5. Contemorary with Imra al-Kais (IAth. I. 380)—l. 10. The 2 genders ought to be allowable in every pl., [from the possibility of the 2 interpretations mentioned (Sn) in p. 63, ll. 1—2]. But [the BB say that (FA)] in the 2 sound pls. the preservation of the rhythm of the sing. necessitates the masc. in such as قَامَ صَدَّرُونَ, and the fem. in such as قَامَتْ أَلْبَدَاتٍ, [because the sing. is then, as it were, mentioned, and with attribution to the sing. those genders would be necessary (Sn)]: while the KK dissent [from this opinion], allowing the 2 genders in both; and F [followed by IA] agrees with them in the 2nd, [i.e. the (sound) pl. fem. (FA)]; and they cite as evidence X. 90. That the children of Israel believe in, LX. 12. [p. 59], and the saying

فَبِنَاتِي يْبُو أَسْرَأَيْلِ X. 90. (A) Then my daughters wept from their sorrow, and my wife, and the travellers to me; and afterwards they dispersed (FA).

P. 63, l. 7. Syt says that ُتَعَمَّم فَتَانَةُ هَدَى (Su), so that ُتَعَمَّم فَتَانَةٌ or ُتَعَمِّم فَتَانَةٌ is allowable [160, 474]—l. 12. Insert a comma after the 1st “genus”.

P. 64, l. 17. By Kuthayyir Ibn ‘Abd Ar-Rahmān al-Khuṭṭā, d. 105, lover of ‘Azza Bint Jamīl (IKhu) ad-Damriya. She died in Egypt in the days of ‘Abd Al-Azīz Ibn Marwān, who was governor of Egypt from 65 till his death in [85 or (ITB)] 86 (Syt).

P. 65, l. 20. According to the ML, the 1st hemistic of this verse is

They have been made to refuse every water, so that they are lean: and, according to the SM and Jsh, the 1st hemistic given in the text belongs
to the preceding verse—l. 21. Or Ibn Juwain (Is, SM), alHudhali (SR, Is), a converted poet (Is, SM).

P. 66, l. 4. For "the" read "a"—l. 22. After ٠﷑ put a color instead of a comma.

P. 67, il. 7—8. Because ٠﷑ ﻲﻠﺪ م支球队 of ٦٠ ٥٠ is not the reply to ٠﷑ ٤٠ from you, which is not really a question.

P. 72, l. 20. The reading of Ibn ٠٠٠ (IY, B), ٠٠٠ (IY), and Abū Bakr (B). Read "Wherein His perfection is".

P. 73, l. 3. By Nahshal Ibn ٠٠٠ anNahshal (FA). Malik Ibn ٠٠٠, [the brother of Nahshal (T),] was killed with ٠٠٠ (T, Dh) in 37 (MDh, ITB)—l. 4. Some clansman (Jsh)—l. 9. After "or"] insert "Let Yazīd"—l. 10. The IY gives ٠٠٠ as supplied by the M. Let Yazīd be bewailed: (let) one etc (beware him).

P. 74, l. 10. Of Bal ٠٠٠ (T), an Islāmī poet (FA)—l. 17. Originally said by ٠٠٠ when he had been slapped by a servant-maid (IY). See P. II. 405, 465 and Md. II. 103, 129.

P. 75, l. 2. "Annexure" means "2 regs."—l. 3. B means that the v. understood before ٠٠٠ must be one denoting activity, like ٠٠٠ [526]; not that it must be ٠٠٠ itself, for IY allows ٠٠٠ and ٠٠٠ to be supplied—l. 4. See P. I. 21 and Md. I. 16—l. 20. In this version the text means Wherein men extol His perfection in the mornings and the evenings—l. 21. The version ٠٠٠ ٠٠٠ is given by As (IY, FA).

P. 76, 18. I. e. sufficient to afford a complete sense (MAAd).

P. 79, il. 19—20. A clan of Azd (AGh, Dh) Shana²a (AGh)—l. 21. Our lord ٠٠٠ was sitting, when a bird flew from the ground, and a pebble fell from its legs upon the front of his head, and grazed it; whereupon that Lilibi man said "By God, the Commander of the Believers will not perform the pilgrimage after this year!"; so his speech came true, and ٠٠٠ died within the year (J). See AGh, IV. 73.
P. 80, l. 11. The *qual.* may not govern in the *nom.* an attached *pron.*, except in 2 cases, (1) when the *qual.* is coupled to a preceding *qual.* governing in the *nom.*, a sufficient substitute [for the *enunc.], as

Is Zaid standing, or is he going away?, where *ذَاهِبُ* contains a latent *pron.* that supplies the place of the *enunc.*; (2) when 2 *qual.s* contest a *nom.* [22], as

Is Zaid standing, or is he journeying? or

Is he (Zaid) standing, or is Zaid journeying?, where *رَاجِلُ* or *رَاجِلُ* contains a latent *pron.* relating to Zaid that supplies the place of the *enunc.* As for the prominent attached [*nom.*] *pron.*, it is not found in *ns.* [161, 163, 165] (MAd)—l. 17. For "ar" read "or".

P. 82, l. 4. This verse is mentioned as an ex., not as evidence, because Abū Nuwās and his contemporaries are not cited as authorities (FA). Among the ancient poets are (1) Munabbih Aṣur Ibn Sa’d, the progenitor of Bahila, Ghanī, and at'Tufāwa; (2) 'Amr al-Mustaubghir Ibn Rabī‘a, who lived a long time, [320 years (IKb, ID)]; (3) Zuhaib Ibn Janāb al-Kalbī, the author of

[194]; (4) Jadīma al-Abrahi [Ibn Mālik (IKb, AF)]; (5) Lujaib Ibn Sa’d; (6) Ibn Khidham, a man of Tayyi, mentioned by Imra al-Ka‘īs in

[527]; (7) [Imra al-Ka‘īs (SR, T), or ‘Adī (SR),] al-Muhālhil Ibn Rabī‘a at-Taghlabī, [the author of]

(592) (ID),] who was the 1st to compose odes and celebrate battles, in commemorating the slaughter of his brother Kulaib. The first heathen poets were in Rabī‘a, vid. (1) Al-Muhālhil, the maternal uncle of Imra al-Ka‘īs Ibn Ḥujr al-Kindī; (2—3) Al-Muraḵḵish the elder, ‘Amr Ibn Sa’d, and Al-Muraḵḵish the younger, ‘Amr Ibn Ḥarmala or Rabī‘a Ibn Sufyān, the elder being the paternal uncle of the younger, while the younger was the paternal uncle of Ṭakafa Ibn Al‘Abd; (4)
Sāʿd ibn Mālik; (5) ‘Amr Ṭarafa ibn AlʿAbd [al-Bakri (EM)]; (6) ‘Amīr ibn Ḥāfiz [the tutor of Imrā al-Kāis (NW)]; (7) Jarīr (IKhn, SM) Almutalammis [Ibn ‘Abd al-Masih (IKhn, SM) ad-Dubai (SM)], the maternal uncle of Ṭarafa; (8) [Maimūn (SR)] Alāʾibī [Ibn Kāis (SR)]; (9) [Zuhair (ID)] Almusayyab ibn ‘Alās; (10) Al-Ḥārith ibn Ḥilliṣa [al-Yashkurt (EM)]. Then poetry shifted to Kāis, whence (1—2) the 2 Nābīghas, [Ziyād ibn ‘Amr ibn Muʿāwiya] adh-Dhubyānī (SR), d. in the time of the Prophet before the Mission (SM), and Kāis ibn ‘Abd Allāh al-Āmirī al-Ja’dī (AGh), d. 79 at the age of 120 or 160 or 200 years (ITB)]; (3—4) Zuhair ibn Abī Sulmā [Rabī’al-Muzantī (EM)] and his son Kaʿb; (5) Labīd [Ibn Rabī’al-Āmirī al-Ja’farī (AGh) al-Ṣaḥābi, d. 40 (ITB) or 41 (Ithb)]; (6) [Jarwal (FW, Is)] Alḥuṭayrī [Ibn Aus (FW, Is) al-Aṣbah (Is), d. about 30 (FW) or in 59 (MAB)]; (7—8) [Maʿkil (BS)] Alshammakh and his brother [Yazid (AGh)] Almuzarrīd, [sons of Dirār (ID, AGh) al-Ghatafānī] adh-Dhubyānī ath-Thalabī (AGh), poets that reached Al Islām (ID)]; (9) Khidāsh ibn Zuhair [al-Āmirī (Is)]. And then it ultimately passed to Tamīm, whence Aus ibn Ḥajar, who was the poet of Muḍar in heathenism, not surpassed by any of them, until Annābigha and Zuhair arose, and eclipsed him, when he remained the poet of Tamīm in heathenism, his supremacy being uncontested; and who was the husband of Zuhair’s mother. UISh says in the TSh “Every tribe claimed antiquity for its own poet, the Yamānis for Imrā al-Kāis, the Banū Asad for ‘Abīd ibn Al-Abraṣ, Taghlib for Muḥalhil, Bakr for ‘Amīr ibn Ḥāfiz and Almuraḵkīsh the elder, and Iyād for Abū Duwād [Jawairiyah ibn al-Hajjāj al-Iyādí (Dh)]; while some assert that Alafwah al-Aufūdī was more ancient than these, and was the first who composed odes: and these poets, for whom antiquity in poetry is claimed, were nearly contemporary, the most ancient of them perhaps not being anterior to the Hijra by 100 years or thereabout.” Th, however, says “As states that the 1st poet of whose composition a piece of poetry extending to 30 verses is recited was Muḥalhil, then Dhū’aiṣ ibn Kaʿb, and then Ḍamrā, a man of the Banū Khāna, and
"ALAMAT IBN KURAI'; and that there were 400 years between these "and ALLSlm; while IMRA ALKAIS, [whose time was 40 years before "the time of the Prophet, as IKb says in the TSh (EM),] was long "after these" (Mr): [but this is improbable, because] MIS [followed "by Syt above] says that MUHLAIHIL was the maternal uncle of IMRA ALKAIS, [whose mother was Fatima, the sister of Kubil and MUHALIL, (KA)]; and that MUHALIL, TARAFI, 'ABID IBN ALABRAH, 'AMR IBN KAM'I, and ALMUTALAMMSIN were all contemporaries (Nw). IR says in the 'Umda "The celebrated poets are innumerable; and each of "them has a set who assert his superiority, and are bigoted about "him; and they seldom agree upon one, except that the Prophet "is related to have said of IMRA ALKAIS that he was the best of "the poets, and the leader of them into Hell-fire, meaning the poets "of the heathen and idolaters. Critics say that the champions in hea-
thenism [and ALLSlm] are 3, who resemble one another, (1) ZUHAIK "and [Hamam, or Humaim, (IKhm),] ALFAHRADAk [Ibn Ghalib "atTamimi, d. 110 or 111 or 112 or 114 (IKhm)]; (2) ANNAHIGLHA "and [Ghiyath (KF)] ALAKHIHL [Ibn Ghaith atTaghlabI (KF)]; "(3) ALASHI and JARIH [Ibn 'Atiya atTamimi, d. 110 or 111 "(IKhm)]. IAKh says 'According to AU, the authors of the 7 "poems named the String of Pearls are IMRA ALKAIS, ZUHAIK, ANNA-
HIHLA, ALASHI, LAMID, 'AMR [Ibn Kulthum atTaghlabI (EM)], "and TARAFI; and, according to MD, he who asserts that in the "7 poems named the String of Pearls there is one by any poet other "than these 2 authorities omit from the authors "of the MUftaLaKAT 'ANTARA [Ibn Muftawiya Ibn Shaddad al'Absf "(EM)] and ALHARITH IBN HILLIHA, and admit ALASHI and AN-
HIHLA.' Some hold that preeminence in poetry belongs to ALYA-
man because of (1) IMRA ALKAIS in heathenism; (2) HASSAN IBN "TIIt [ALAnShARI alKhazrajI annAJaRI, the poet of the Apostle of "God, d. before 40 or in 40 or 50 or 54 (Is),] in ALLSlm; (3) ALHA-
san IBN HANI [alHakami, known as AbU NuwAS, b. 136 or 145, d. "195 or 196 [or 197 (ITB)] or 198 (IKhm) or 205 (ITB),] and his
"fellows in post-classical times: and by common consent the best poet
"of the dwellers in towns is Ḥassān ibn Thābit. I Al says that poetry
"ended with [Ghailān (IKhn)] Dhu-r-Rummā [Ibn ‘Ukba (IKhn); al-
"‘Adawi (T), of the Banū ‘Adi ibn ‘Abd Manāt (IKb), d. 101 (ITB) or
"117 (IKhn)], and the Rajaz with Ru’bā ibn [‘Abd Allāh (IKhn)]
"Al‘Ajjāj [Ibn Ru’bā al-Baqrī at-Tamīmī as-Sa’dī, d. 145 (IKhn)]:
"and AU says that Al‘Ajjāj was the first who lengthened the Rajaz,
"and made it into an ode; but other say that the first who lengthened
"the Rajaz was Al-Aghlab [ibn Jusham (AGh, Is)] Al‘Irāqī, who was
"ancient; while MIS and others assert that Al-Aghlab was the first
"who composed in the Rajaz metre; but that," says IR, "I do not
"think to be correct, because he was only about the time of the Apostle,
"[being a heathen (ID), who reached Al-Islām (ID, AGh, Is), and was
"martyred at the battle of Nahāwand (AGh, Is) in 21 (IAth, ITB),
"while we find the Rajaz to be more ancient than that. And AU used
"to say that poetry began with Imrā al-Kafis, and ended with [Ibrāhīm
"Ibn ‘Ali al-Kurashī al-Fihīrī al-Madani, known as (SM)] Ibn Humar, [d.
"in the Khalīfah of ‘Aqrāshīd, or, as some say, b. 70, d. after 150 (SM)].
"But a set say that the poets are of 3 kinds, heathen, Islāmī, and post-
"classical; and that the heathen is Imrā al-Kafis, the Islāmī Dhu-r-Rummā,
"and the post-classical [‘Abd Allāh (IKhn)] Ibn Al-Mu’tazz [Bi-l-lāh
"(ITB) al-Hāshimi {al-‘Abbās al-Baghdādi (ITB)}, b. 246 or 247 {or 249
"(FW, ITB), d. 296 (IKhn)}]: while another set say that the 3 are Al-
"‘Aṣhā, Al-Akīṭa, and Abū Nuwās; and others say that the 3 are Mu-
"‘Aṣhā, ‘Umar [Ibn ‘Abd Allāh (IKhn)] Ibn Abī Rāḥīfa [‘Amr, or
"Ḥudhaifa, al-Kurashī al-Makhzūmī, b. 23, d. 93 (IKhn) or 101 (ITB)],
"and ‘Abbās Ibn Al-Aḥnaf [al-Hanafī al-Yamāmī, d. 188 {or 189
"(ITB) or 192 (IKhn) or 193 (ITB)]. Among the post-classical poets,
"however, there is none more celebrated than (1) Al-Hassan, [known
"as Abū Nuwās]; (2—3) [Abū Ṭamīm (IKhn)] Ḥābīb [Ibn Aus at-
"Ṭā‘ī, b. 172 or 188 or 190 or 192, d. 228 or 229 or 231 or 232
"(IKhn)], and [Al-Walīd Ibn ‘Ubaid at-Tā‘ī (IKhn)] Al-Burtunī,
"[b. 200 or 201 or 202 or 205 or 206, d. 283 or 284 or 285 (IKhn),]
"who are said to have eclipsed in their time 500 poets, all of them "good; (4—5) ['Ali Ibn Al'Abbās, known as (IKhn)] Ibn Arrūmī, "[b. 221, d. 276 or 283 or 284, freedman of 'Ubayd Allāh 'Ibn ʿIsā Ibn "Ja'far Ibn Al-Mansūr (IKhn),] and Ibn al-Mu'tazz, who follow them "in celebrity; (6) Abū-T Ṭāyyib Al-Ḥāmid Ibn Al-Ḥusayn al-Ju'fī al- "Kāndī al-Kūfī, known as (IKhn)] Al-Mutanabbī, [b. 303, k. 354 "(IKhn),] who filled the world [with his fame]." All of this is the "language of IR, who adds "The minor poets are (1) those whose poems "are many in themselves, but few in the hands of men, [the rest] "having passed away with the rhapsodists that remembered them, vid. "(a) Ṭarāfa Ibn Al-'Abd; (b) Abīd Ibn Al-Abraš; (c) Al-Kāma "[Ibn 'Abdān, called (Ahl)] the champion; (d) Abī Ibn Zaid [al- "Ibādī (ID, Dh), related to the Ibād of Al-Hira, who were Christians "(Dh)]: (2) those whose poems are few in themselves, vid. (a) Salā- "ma Ibn Jundāb; (b) Ḥūṣayn Ibn Al-Humām al-Murtī; (c) Al-Muṭa- "lammis; (d) Al-Musayyab Ibn 'Aλas. AU is related to have said "that, by common consent, the best of the minor poets in heathenism "were 3, Al-Muṭalammis, Al-Musayyab Ibn 'Aλas, and Ḥūṣayn Ibn "Al-Humām al-Murtī: and that, as for the authors of a single ode, "they were (1) Ṭarāfa; (2—4) 'Antara, Al-Ḥārith Ibn Ḥillīka, "and 'Amr Ibn Kūltūm, the authors of the celebrated Muwallaḥas; "(5) 'Amr Ibn Ma'dīkarīb [al-Madhījī as-Zubaydī as-Saḥābī, d. 21 "(Nw)]; (6) [Marthad (KF) Al-'As'ar (ID, KF) or] Al-As'ar Ibn "Abī (ID, KF) Ḥumrān al-Ju'fī; (7) Suwaid Ibn Abī Kāhil "['Uṭaif (ID)] Aṣyakhūrī; (8) Al-Aswad Ibn Ya'fur: and that "Imra al-Kāsī was a minor poet. Among the poets vanquished, i. e. "who ceased not to be overcome, are (1) the Nābahna of the Banū "Ja'da, who was overcome by Aus Ibn maghaṣr [as-Sa'dī (SR, KF), "of the Banū Sa'd Ibn Zaid Manāt (ID), al-Kurāfī, a convert, who "lived till the days of Mu'awiyah (Is)], by Laila [Bint 'Abd Allāh "(FW)] Al-Askalīyā, [d. 80—89 (FW)], and by others; (2) [Al- "Huṣayn (Is)] Aṣṣibīrīkān [Ibn Badr at-Tāmīmī as-Sa'dī (Is)], who "[lived till the Khilāfa of Mu'awiyah, and (Is)] was overcome by 'Amr
"Ibn [Sinān (AGh)] al-Ṭamīmī al-Minākṣī (AGh)], by
"[ArRabiʿ (AGh, Is)] al-Muḥammadī [Ibn Rabiʿa (AGh, Is) al-Ṭa-
mīmī (Is)] as-Salānī, [cf. in the Khilāfa of ʿUmar or ʿUthmān (Is),]
"and by Al-Hūṭā‘a; (3) as Y says, [Khidāsh (ID, T)] al-Baṣīri
"[Ibn Bishr al-Mujāshīfī (T), who contended in satire with Jarīr,
"until AlFarazdak arose and degraded him; (4) Taḥfīz Ibn Uṣayy
"Ibn Muḥib, who was overcome by Kais ʿAynajāshī Ibn ʿAmr (ID)
"al-Ḥārithī (IKhm)]." IR says: "Every ancient poet was modern in
"his time with reference to those who were before him; and IAI used
"to hold Jarīr and AlFarazdak to be post-classical with reference
"to the poetry of the heathens and converts, and used not to reckon
"as poetry anything but what was composed by the ancients: Ḥas says
"I have sat by him for 10 years, and have not heard him cite an ʿIslāmī
"verse as an authority." This is the opinion of IAI and his school,
"like Ḥas and IA—which mean that every one of them holds this opinion
"about his own contemporaries, and prefers those who were before
"them—and that is only because they need poetry as evidence, and
"have small confidence in what is composed by post-classical poets.
"But IBK says: that God has not restricted poetry, science, and elo-
"quence to one time more than another, nor distinguished one people
"more than another; but has made that common, divided among His
"servants in every age: and he holds every ancient poet to have been
"modern in his own time." And IR adds: "The classes of the poets
"are 4, ancient heathen, converted, ʿIslāmī, and modern; and the
"moderns are arranged in classes, 1st, 2nd, and so forth, down to our
"own time. And IBK relates, on the authority of Ḥas, that every one
"that reached heathenism and ʿAṣṣāʿ is named a convert; but as-
"serts that he is not [properly named] a convert unless his entry into
"ʿAṣṣāʿ was after the death of the Prophet, and he had reached
"ʿAṣṣāʿ when he was old; while, according to me", says IR, "this
"is a mistake, because this name is applied to ʿAynajāshī ʿAlīāʿī
"and Luṭīḍ" (MR, ch. XLIX). The converts among the poets are
those who composed poetry in heathenism, and afterwards reached
Al-islam: and among them are (1) Hassan ibn Thabit; (2) Labid ibn Rab'ia; (3) the Naqsha of the Banu Jada; (4) Abu Zubaid [Harbala ibn Al-Mundhir at-Taqi], who remained till the days of Mua'wiya (Is); (5) 'Amr ibn Sha's [al-Asadi (Agb)]; (6) Az-Zibrakan ibn Badr; (7) 'Amr ibn Ma'dikarib; (8) Khaib ibn Zubair; (9) Ma'n ibn Aus [Mr, ch. XX] al-Muzani (Mb, SM).

P. 83, l. 21. Read "a. f."

P. 86, l. 23. Dele "[above]".

P. 89, l. 17. Read "has made"—l. 22. Dhu'l Majaz is a market belonging to Hudhayl (ZJ).

P. 91, l. 20. Before "A kind" insert "II. 265."

P. 92, l. 1. Before "meaning" insert "XLVII. 22."

P. 93, l. 19. The reading of Nafl, ibn 'Amir, and Ya'qub (B)—l. 20. Ya-Sin was the father of Elias (K, B).

P. 96, l. 19. Ibn Malik an Numair; or Ibn Hujr alKindi, in whose Dw it is found. Hind was his sister (FA).

P. 101, l. 7. The props. are 4, verbal, nominal, cond., and adverbial (MM, IV): this is F's division (IV).

P. 102, l. 12. When it is not followed by an explicit n. governed in the noun by it (see vol. II, p. 300, l. 11)—l. 21. 'Abd Allah (FA, SM) AlAchwaq ibn Muhammad (T, FA, SM) AlAnsari (T, SM) AlAusi (SM), a poet of the Umayyi dynasty (FA), contemporary with Yazid Ibn 'Abd AlMalik (MDh. V. 448), r. 101—105 (MDh, HH, TKh).

P. 104, l. 9. For "sayings" read "saying of IT"—l. 10. After "and" insert "the saying of IAt"—l. 18. Before "is" insert "[of the prop. to what it is an enunc. or pred. of (ML), i.e. the inch., actual or original (DM).]"

P. 105, l. 2. For "166" read "167"—l. 19. Because the de notes unrestricted union [539], so that the 2 or more ns. with it are equivalent to a du. or pl. n. containing the pron. of the inch. (Dm)—l. 19. Read "[whereas", and for "DM" read "Dm."
P. 107, l. 16. I. e. similarly in the case of the *conf. prop.*, which likewise needs a *cop. [177]—l. 20. *Dele* the comma after "*Zaid*"—l. 21. *Put* a comma after "*Zaid*".

P. 103, l. 12. *Put* a comma after "*(M, IA)*"—l. 1. *Dele* "*[541]*".

P. 110, l. 1. اَنْتِ I was (SR)—l. 12. The "*king*" was [the Khawāifa (ITB)] AlWālīd Ibn 'Abd AlMalīk (FA) alUmawi adDimashkī (ITB)—l. 13. Muḥārib is a tribe of Ḵuraish, Kais 'Ailān, and 'Abd AlKāis (FA)—l. 16. Kulaib is a tribe of Khuzā'ā, Taghlib Ibn Wa'il, Tamīr, AnNakha', and Hawāzin (FA)—l. 19. *Put* a full stop after عندَكَ.

P. 111, l. 8. AY was the disciple of AHf (NW, IKhun, HH).

P. 112, l. 5. Ibn Zaid (SR, IAth) al Asadī (IAth), of the Banū Asad Ibn Khuzaima (SR), b. 60, d. 126 (IAth)—l. 7. *Read* "*Thee*?"


P. 115, l. 10. هَذَا هَذَا *being masc. (SM): ظَهِّر (ML)*

P. 21. 'Imrān Ibn Ḥiṭṭān [ashShaibānī (Mh, ID) asSadā'at (ID, ITB) alKhārijī (ITB), one of the chiefs of the schismatics (ID), d. 89 (ITB)],] was with Ghazāla wife of Shabīb alKhārijī (FD).

P. 117, l. 14. AzZafārī (SR), a heathen poet (FA)—l. 20—21. Because suppression at the end is easier than at the beginning (DM).

P. 118, l. 9. For "161" *read* "523".

P. 119, l. 3. Julājīl is one of the mountains of AdDahnā (MI)—l. 6. For "141" *read* "140"—l. 12. Before "*[25]*" *insert* "XLVII. 22."—l. 13. For "'Amr" *read* "'Umar"—l. 15.

*Even though I have been tasked with what I have not been accustomed to (KA). The rendering "thy bidding is obeyed" suits this version; while "thy business is obedience" suits the version in the text—l. l. Probably Wst.*
P. 120, l. 5. Read يتون.

P. 122, l. 7. Or كومة[574]—l. 12. Abu 'Ata Marzuk, or Afroh, Ibn Yasir as-Sindif, freedman of the Baua Asad, d. in the last days of Al-Mansur. The address is to the son of Yassid Ibn 'Umar Ibn Hubaira [al-Fazzari (ITB), governor of the 4 'Irafa, b. 87, k. 132 (Ikhun)], as is proved by the version

If Yassid (had) not etc. (FA).

P. 123, l. 11. Abu-l 'Ala Ahmad Ibn 'Abd Allah at-Tanakh al-Ma'arr-i, the lexicographer and poet, b. 363, d. 449 (Ikhun).

P. 124, l. 10 and l. 12. Read ضيغطة. Disterici (p. 68) prints ضيغطة; and so does Lane (p. 1813, col. 1): but R says "the ٥, even though it be i. q. ٥٥, is literally copulative, except in the concomitant obj. [68, 539]"; and IHsh lays down that this is not a case of concomitant obj. [69]. Accordingly, R speaks of "the nom. in what follows the ٥": while F, explaining the theory of the KK (see the Note on l. 14), says "ضيغطة is in the nom. as an enunc., not as an appos.; for the inflection, which properly belongs to the ٥, because it is the enunc. in reality, is assigned to what follows it, because inflection of a p. is impossible": and the Editors of the IH print ضيغطة, which is thus parsed in the MAIH, "The ٥ is copulative, and ضيغطة is in the nom., coupled to كل رجل"—l. 14. This is the opinion of the KK (R, A) and Akh (A), and is adopted by IU in the Commentary on the Idah (IA); while the 1st is the opinion of the BB (R).

P. 125, l. 10. Alkurashi al-Umawi aṣ-Sahabi (AGh, Nw). The poet is urging Mu'awiya to make war upon 'Alf (N). See P. II. 346 and Md. II. 81.
P. 127, l. 17. Muhammad Ibn 'Abd Allâh, the Elect, the Apostle of God, d. 11 (IKb)—l. 21. Reckoned by MIS in the 9th Class of Islamic Poets (SM).


P. 130, l. 9. The ن must be prefixed to the enunc. of the inch. after ذ [593] (R, A)—l. 17 "conjunct" includes the conjunct ل also, as XXIV. 2. [62] (R)—l. 23. The ن prefixed to the correl. and quasi-correl. is illative [540].

P. 131, l. 8. The ن is suppressed by Nâfî and Ibn 'Amîr (B)—l. 14. When any of the annulars of inchoation is prefixed to the inch. whose enunc. is conjoined with the ن, then, (1) if the annuller be not ل, or ل, it removes the ن by common consent of critical judges, [because the resemblance of the inch. to the condition is removed by the prefixion of the annuller, since the cond. n. is not governed by what precedes it (206) (Sn)]: (2) if the annuller be أن, أن, or أن, the ن may remain, [because they are weak in government, since the sense that was with inchoation is not altered by their prefixion (517, 523) (Sn)]. That is distinctly declared by S in the case of أن, أن; and it is the truth, which is demonstrated by the Kur, as XLVI.

12. Verily they that say "Our Lord is God", and then are upright,
on them shall be no fear, nor shall they grieve, أ ن ذ ك ن ي ك رون با يات 42 [518]: and an ex. of that with ل ك is the saying
[Then, by God, I have not quitted you, hating you; but what is decreed shall surely be (FA, Jsh)]. It is related, indeed, that Akh disallowed the prefixion of the ﬂ after َِّٰۡٓ; but this is wonderful; because, according to his opinion, redundancy of the ﬂ in the enunc. is allowable, even if the incl. do not resemble the instrument of condition, as [540]; so that, when ﬂ is prefixed to a n. resembling the instrument of condition, the presence of the ﬂ in the pred. is better and easier than its presence in the enunc. of ﬂ and the like: and the authenticity of this statement about Akh seems improbable (A). IH, following Jj, says that this disallower is S, contrary to the opinion of Akh; but Abd, AB, and IY relate that the allower is S, contrary to the opinion of Akh (R)—l. 18. "our school" are the BB.

P. 132, l. 16. Words of the Prophet (T. 1, IKhn. 169).

P. 133, l. 10. Before "(IA)" insert "[498]."

P. 134, l. 9. By Abu-shShaghb ['Ikrisha (T)] al'Abst, about Khālid Ibn 'Abd Allāh [alBajalt (IKhn)] alKasrt, [k. 125 or 126 (IKhn).] when he was a prisoner in the hands of Yusuf Ibn 'Umar (T, IKhn) athThaṭaft, k. 126 or 127 (IKhn).

P. 135, l. 10. Read "[167, 525]."

P. 136, l. 13. The Khalifa 'Umar Ibn 'Abd Al'Azīz alKuraishi al-Umaft, the Follower, b. [60 or (TKh)] 61, a. 99, d. 101 (Nw, TKh).

P. 137, l. 3. I do not think that it is by Ḥātim aṭṬāl, and Jr says that it is by Abū Dhufaib alHudhali (IY). It was composed by a [heathen (FA)] man [of the Anṣār (FDw)] of AnNabit (FDw, FA), when he and Ḥātim and AnNabīgha adhDhubyānī were assembled in the presence of a woman named Māwīya, courting her (FA)—l. 17. Dhu-lFaṣār was the sword of Al'Āṣ Ibn Munabbīh [of the Banū Sahm]
(SR), who was killed [by 'Ali (SR)] on the day of Badr while an unbeliever; then it passed to the Prophet, and then to 'Ali (KF).

P. 139, l. 6. The [great-] grandfather of ʿTarafa Ibn AlʿAbd (T).

P. 143, l. 20. "Corrob." here means "corrob. of its op." (see p. 147, l. 2).

P. 144, l. 2. For "it" read "is"; and after "corrob.," insert "as BD says,"—l. 20. Because the substitute and original may not be combined (A). What I think is that, if these inf. ns. and their likes be not followed by what explains them and specifies what ag. or obj. they belong to, either by a prep. [504] or by prefixion of the inf. n. to it, their v. is not necessarily suppressed, but allowable [expressed], as ʿضفَاكُ إِلَّهَ سَقِيَاءُ; whereas, if their ag. or obj. be explained by prefixion, as in IV. 28. [41] and XLVII. 4. [188], or by a prep., as in ُبُوُسَا لَكُ Mayat thou fall into distress and ُجَدُأًا لُكُ [489, 504], the v. must regularly be suppressed. The meaning of "regularly" is that there should be a universal canon, the v. being suppressed wherever that canon exists; and the corollary here is what we have mentioned, vid. that the ag. or obj. should be mentioned after the inf. n., either post. to it or with a prep., [such mention] not denoting explanation of mode, in order that such as ُقُدُ مَكَرَوا مَرَّهُمْ XIV. 47. And they have plotted their plot may be excluded. And the suppression of the v. with this canon is necessary, because the property of the ag. and direct obj. is to be governed by, and attached to, the v.: whereas suppression of the v. is desirable in some places, either for explanation of the intended contiguity and permanence by the suppression of what is applied to denote origination and novelty, i. e. the v., as in ُجَمَأ لُكَ We praise Thee and ُعِجَبْتُمُ مَلِكُ I wonder at thee; or because of the precedence of what indicates it, as in IV. 28. and II. 132. [below]; or because the sentence is one that it is desirable to finish quickly, as in لِمِلْك [115]: so that the inf. n. remains vague, no one knowing what ag. or
obj. It belongs to; and therefore whichever of the two is intended by the speaker is mentioned after the inf. n., in order that the latter may be particularised by it: and, when you have thus explained the ag. or obj. after the inf. n. by prefixion [of the inf. n. to it] or by a prep., expression of the v. is inelegant; nay, is not allowable, because, if the v. were expressed, the ag. or obj. would return to its place, being attached to, and governed by, the v. (R). The fact is that the v. is necessarily suppressed or expressed, as the case may be, because its expression or suppression would alter the intended sense. Thus ْسَقِيَّا لَكَ means God always send thee rain /, the substitution of the inf. n. for the v. being meant to convey the sense of continuance; while ْسَقِيَّا لله ِسَقِيَّا means God send thee much rain /, the inf. n. being meant to corroborate the v.: and you cannot express the v. in the 1st case without turning it into the 2nd, nor suppress the v. in the 2nd without turning it into the 1st; for, when the GG say that ْسَقِيَّا لَكَ is equivalent to ْسَقِيَّا لله, they mean to exhibit the construction, not the sense, which is simply ْسَقِيَّا لله, as above.

P. 145, l. 7. Some read ِنَتَحْدِي اللَّه ِاللَّه I. 1. We praise God by subaudition of its v., upon the ground that it is one of the inf. ns. that the Arabs govern in the acc. by understood vs. in the sense of enunciations, such as ْعَمِيْبَا, ِكُفَرْا, ِسُكْرَا, and the like. The sense is ْنَتَحْدِي اللَّه, for which reason ِإِيَّاكُ نَتَعْبِدُ ِإِيَّاكُ نَتَسْتَعِينُ I. 4. Thee do We worship, and from Thee do we seek help is said, because it is an explanation of their praise of Him, as though "How do ye praise?" were said, and then "Thee do we worship" were replied. And the determination in it is like that in ِسَلْيَة ِإِلْعَرَابِ ِ[78], vid. determination of genus, its sense being indication of what everyone knows, vid. what praise and jostling are from among the genera of acts; while the totality that many people imagine is a misapprehension of theirs (K)—l. 18. The
A‘shā of Hamdān (FA), i.e. ‘Abd ArRahmān [Ibn Nisām Ibn Jushām Ibn ‘Amr (ID)] Ibn Malik (ID, Mr), k. 82 (MDh).

P. 146, l. 2. AdDahnū or AdDahmā is a place in the countries of the Banū Tamīm (Ml)—l. 3. Darīn is a port in AlBahraín (Ml)—l. 6. Zuraik is a clan (FA) in Tāyyi, in the Anṣār (IHB, Dh), and in Hawāzīn (Dh)—l. 11. The rule of this kind is that a prop., requisite or enunciatory, should be mentioned, implying an inf. n. from which advantages and objects are sought: so that, when those advantages and objects are mentioned under the forms of inf. ns. governed in the acc. as unrestricted obj., after that prop., their vs. must be suppressed, because, those objects being realized from the inf. n. implied [by the preceding prop.], what implies that inf. n., i.e. the preceding prop., may supply the place of what implies those objects, i.e. their vs. governing them in the acc.; and, since that may be the case, and those advantages are repeated, the mention of their vs. before them is deemed heavy. Thus لندن أرثي is a [requisite] prop. implying شئ على الرتبت making fast the bond, the object of which is either slaughtering or enslaving or granting grace or taking ransom; and this object is distributed by نامة منا إلخ (R).

P. 147, l. 3. This is the phraseology of the moderns; while S names the [inf. n.] corrob. of itself the “particular corrob.”, and the one corrob. of something else [below] the “general corrob.” The v. governing the [inf. n.] corrob. of itself, or of something else, in the acc. is necessarily suppressed because the [preceding] prop. is like a substitute for it, as respects indication of it, and stands in its place, i.e. before the inf. n.: so that the inf. n. may not precede the prop.; though Zj says that it may intervene, as يزيد حتى أكحمل Zaid truly is thy brother. But I see no harm in hazarding the conjecture that the [preceding] prop. itself governs the inf. n., because it imports the sense of the v.; and in that case the inf. n. is not of this cat. (R)—l. 8. The inf. n. is named “corrob. of itself” because, being equiva-
lent to repetition of the prop., it is, as it were, the prop. itself (A)—l. 13. The oath is understood from [427, 652]; so that, when he says نَسَمَة, it is corrob. of itself (IY)—l. 14. Apostrophising the house of ‘Ātika, daughter of ‘Abd Allāh [Ibn Mu‘āwiya (IKb)] Ibn Abī Sufyān aṭUmawi (IKhn)—ll. 16—18. Because what precedes it, vid. XXVII. 90. And thou shalt see the mountains, deeming them to be solid, while they pass away with the passing away of the clouds, is God’s doing in reality (IV)—l. 1. Because what precedes it, vid. IV. 27. 28. Your mothers etc. have been forbidden unto you, is an ordinance that God has ordained, and a prescript that He has prescribed unto you (IV).

P. 149, l. 2. In إِجْدِدْ لَا تَنْفَع, however, which is used only within negation, the inf. n. is not corrob. of the v. mentioned after it, as some, [like Z and IH (MAR),] imagine: but is governed in the acc. by rejection of the ب [514], the sense being إِجْدِدْ مِنْكَ. What I with seriousness on thy part wilt thou not do?, as As says; or as a.d. s., What I being serious, wilt etc.? like [the inf. n. in] [78] (R)—ll. 3—4. But not containing anything capable of governing the inf. n. (A). This inf. n. is governed in the acc., (1) as most of the GG hold, by a v. supplied between the preceding prop. and the inf. n., and so completely indicated by the preceding prop. that it can be dispensed with, for which reason it must be suppressed; so that the o.f. is كُلِّهَ صُوْتُ يُصْرَتْ صُوْتُ حَمَار. He has a sound; (he produces sound) like an ass producing of sound, i. e. صُوْتُ حَمَار, the simple substantive being put in place of the inf. n., as in كَلَمَ كَلَّامَا He spoke a speech: (2) as appears from the language of S, by the saying صُوْتُ صُوْتُ, not by a v. supplied, because this nominal prop. is in the sense of the v. and ag., being i. q. صُوْتُ;
and this is a strong opinion; but, according to it, the inf. n. is not of this cat., because its op. is expressed (R)—II. 7—8. The [lit.] ag. of the 2nd. sūrat is the (Su)—l. 14. Like is the saying [of Abū Kabīr alHudhafāʾ (S, FA), describing his horse (FA),]


[He is so lank-bellied that, when he lies on his side, not aught touches the ground save a shoulder of him and the side of the shank: (he is tighten-
ed) with the tightness of the sword-belt, i. e. 膃.setStyle
to (FA)] because what precedes 膃. is equivalent to 膃. He has tightness: so says S (A)—l. 15. The inf. n.'s occurrence dualized is not one of the canons whereby the necessity for the suppression of its v. is known; but the canon in this ex. and the like is the prefixion of the inf. n. to the ag. or obj. (R).

P. 150, l. 1. By AlA'shā (S, IV)—l. 2. 燐Witnesses n. من ٌنَذٌّ
 denotes wonder at it (KF)—l. 14. Read كورك. —l. 15. Suhaib Ibn 'Abd ArRahmān [azZuhrī (Nw, IKhn)] married AthThurayyā (H, Nw, IKhn) Bint ['Alī Ibn (IKhn)] 'Abd Allāh [alKuraishiyya (Nw)] alUmawṭiya (Nw, IKhn) al'Abīyya (H) alMakkīyya (Nw)—l. 16. And تَعَذَّبَ ٌالله (M, R) تَعَذَّبَ (M). [The pre. ns. in] تَعَذَّبَ عَمْرَك. and تَعَذَّبَ are governed in the acc. (1) as inf. ns., according to S:(a) تَعَذَّبَ عَمْرَك. and تَعَذَّبَ are mostly used in adjuration, so that their correl. is what contains the sense of requisition, like command and prohibition [and interrogation], as تَعَذَّبَ أَن لَا تَسْعِينَي مَلَّامِعْ. وَلَا تَنْتَبِى فِرحُ الْفُؤَادِ فِي بِسَعِا

[by Mutammīm Ibn Nuwairā {atTamīmī (AGh)} alYarbuṭ, lamenting his brother Mālik, who was killed by Khālid Ibn AlWalīd (Jsh) in 11 (I'Ath)]. Then, I ask God to establish thee, make me not hear a reproach; nor reopen the wound of the heart, so that it feel pain, ٌأَن ْبَيْنِ الشِّرَاءَ.
[564], and but Jh mentions their use in the oath that contains no request, as 

I ask God to establish thee: I will not come to thee, and I ask God to prolong thy life: I have not done so: (b) IY says that they are not used except in the oath: but Jh says that sometimes occurs otherwise than in the oath; and he cites as evidence, saying that the poet means I ask God to prolong thy life, and does not intend the oath; whereas we have already mentioned that adjuration is intended: (c) the o. f., according to S, is 

I ask God to prolong thy life, the inf. n. being curtailed of the augs., and made to supply the place of the v., while pre. to the 1st obj.; and so, constructively, in the case of ، although the v. of is not used: (d) the meaning of is I give thee [long] life by asking God to make thee long-lived; and, when is made to imply the sense of request, it becomes trans. to the 2nd obj., i. e. ل: and similarly the meaning of ، although it is not used, is I make thee stable by asking God: (2) not as inf. ns.:—(a) the full phrase may be تابعه acknowledgment and اسأل الله عمرك and تابعه ، i. e. اسأل الله عمرك ، and in that case is trans. to 2 objs.: (b) the sense may be اسأل الله عمرك and اسأل الله عمرك ، i. e. (I ask thee by the truth of) thy belief in the eternity of God and thine ascription of stability to God; and in that case they are governed in the acc. by suppression of the p. of the oath [655]; and are inf. ns. curtailed of the augs., and pre. to the ag.; while Elle is the obj. of the 2 inf. ns.: (c) the sense of (By) thine Assessor, God with Kasr of the ق.
may be (By the truth of) thine Assessor, i.e. Inseparable Companion knowing thy states, who is God, being a synd. expl. of [the pre. n. in] and this interpretation is confirmed by their saying in the same sense, and being i. q. [ ] [ ] [ ] [ ] [ ] [ ] like [ ] [ ] (R)—l. 18. The op. supplied for and is a heteromorphous v., the full phrase being (R). And is said in the sense of whence I am pained about thee, i.e. and I marvel at thee [187, 198, 200], i.e. and or [187, 197] or I am disgusted at thee, i.e. , are instances of ejs. supplying the place of inf. ns.; so that vs. in their sense are supplied for all of them. And apparently and belong to this cat., the o. f. of all of them being from [187], according to what Fr says [200]; and being made mets. for (R)—l. l. The rendering given here and elsewhere is meant to explain the sense, the v. being supplied to convey the sense of permanence and continuance produced by the suppression of the v.; not the construction, because it makes the inf. n. a direct obj.

P. 151, ll. 4—5. Being governed in the acc. by a v. whose expression is discarded (IY). means (Mayst thou be pelted) with (a pelting with) dust and stones!, like [40] (R)—ll. 6—7. AZ transmits in the sense of Disappointment be in store for thee!; and cites a verse by a man of
BalHujaim, vid. Abū Sidra [Suḥaim (KF) alHujami (S, KF), addressing a wolf that had tried to seize his she-camel (Md)],

\[ \text{قالت لفیک فأها لفیک فأها} \]

Then I said to him "Disappointment be in store for thee! For verily she is the young she-camel of a man that will entertain thee with what thou art afraid of", [meaning "with shooting with arrows" (Md)]. By فأها they mean The mouth of affliction, the pron. relating to الدابة [لفیک], and [لفیک] becomes a substitute for حَدَّثَ الله God afflict thee! (IV), the sense being دَهَتْ تُحَتَ Mayst thou be afflicted! The o. f. is فُرْها فِیک Her mouth be (pressed) to thy mouth!, i. e. مَضْعُومَ إِلَی فِیک, the ل being i. q. إِلَی; then, the prop. فُرْها فِیک being made to have the sense of the inf. n., i. e. إِصَابة دَهَة with a smiting of affliction, the sense of the inck. and enunc. is obliterated from it; and, since the prop. becomes in the sense of the single term, that part of it which is susceptible of inflection, vid. the 1st term, is inf. with the inflection of the single term that it becomes in the sense of, vid. the inf. n., so that لیک is said for فِیک, while the post. and the prep. and gen. are left as they were (R). Cf. vol. I, p. 258, l. l.—p. 259, l. 9.

P. 152, l. 3. And عَلَّمَا تَیِّک I seek refuge with Thee (M, R), as though he said عَلَّمَا تَیِّک (IV), i. e. عَلَّمَا تَیِّک (IV, R), like عَلَّمَا تَیِّک [76, 79], i. e. قَیِّمًا (R)—l. 4. Before "What" insert "[82]"—l. 5.

And عَلَّمَا تَیِّک (M), as though he said عَلَّمَا تَیِّک [79, 82] (M), i. e. عَلَّمَا تَیِّک (IV)—l. 7. The v. is indicative of its inf. n.; and therefore, as the inf. n. is expressed by a pron. when it has been previously mentioned, so is it expressed by a pron. when the v. has been previously
mentioned, as in their saying Whoso lies, it will be bad for him, i.e. the lying will be, and similarly in (IV).

P. 155, l. 5. "They" are the kinsfolk of Jarfr (Jsh)—l. 7. Najran is a district of Al-Yaman (MI)—l. 8. Hajar is a town in Al-Yaman (MI, Jsh)—l. 11. Describing a slave of the Banu 'Abs (Jsh)—l. 21. Read " másuōm" [658].

P. 157, l. 14. Put a comma after "arRukayyāt"—l. 1. The "pursued" is the wild bull, and the "pursuers" are the dogs (AAz).

P. 158, l. 15. Contemporary with Al-Farazdak (Tr. II. 160, [Ath. III. 411).

P. 160, ll. 8—10. IH says that the lamented [55] is not a voc. : but, according to Z, the voc. is every n. that يع and its sisters [554] are prefixed to; and the lamented, according to him, is a voc., as S also appears to say, as though, adds Jz, when you said يَا مَهْدَيْنِ O Muḥammad!, you called him, and said to him "Come hither, for we are longing for thee"; and similarly the [n. denoting the person or thing] invoked to help or wondered at is a voc., into which the sense of calling to help or wondering is introduced (R).

P. 161, l. 14. Coupled to it, provided that the coupled together with the ant. be a name for one thing, as يَا ثَلَثِينِ O three-and-thirty, or thirty-three, because the whole is a name for a specified number; nor is there any difference in the like of this num. between its being a proper name and not (R)—l. 16. Or [not a n., but] an epithetic prop. or adv., as

[by Jarfr, O slave that hast alighted in Shu'ab as a stranger, what art thou base (thou hast no father!) and outlandish? (FA, Sn),] and
Shu'ābā is a place (FA) in the region of the Banū Fazāra (MI)—l. 19. After "and" insert "(I.A, Sh, KN) like"—l. 21. Insert "M," before "I.A"—ibid. 'Abd Yaghūth [Ibn Ṣalā'īn, or, as is said (SM), Ibn AlḤārith (ID, IAth, SM),] Ibn Waṭṭāš alḤārithī, [of the Banū-Ḥārith Ibn Ka'āb (SM), the chief of Madhjīj (ID, IAth,)] a heathen poet of Kaḥṭān (FA, SM)—l. 22. Al'Arūd is [a well-known name for (Bk)] Makka and AlMadīnā (Bk, MI, FA), and the surrounding country (FA), and AlYaman (MI).

P. 162, l. 8. It is uninflectable, because it occurs in the place of the in such as I call thee (Sn)], which in letter and sense resembles the p. [159], vid the of allocation [560] (R, Sn)—l. 10. The Ḍamma is supplied in (1) [the defective and abbreviated, as (R)] * (R, A, Fk), with suppression of the Taṇwīn, [by common consent (Sn),] because of the supervision of uninflectedness [608], and with retention of the , as Khl says, since [in the absence of Taṇwīn] there is no motive for its elision [16] (YS, Sn); and as (R), and (A, Fk): (2) what is uninflectable before being a voc. (R, Fk), as (49] and (R), [and] as (Rk) (Fk). But, if the pron. occur as a voc., [is allowable, from regard to the explicit n., as

[by AlḤwās, O Abjar Ibn Abjar, O thou, thou art he that divorced (his wife) in a year when he was hungry (FA, MAR), the adv. being pre. to the n. (MAR)]; or , from regard to its being an obj. (R)—l. 23. Khl and S prefer Ḍamm; but IAl, IIU, Y, Jr, and Mb prefer the acc. : while IM and Am agree with the former in the case of the proper name, and with the latter in the case of the generic n. (A), because, the generic n. being the o. j. with respect to the proper name, and
inflection being the o. f. with respect to uninflectedness, the o. f. is
given to the o. f., and the deriv. to the deriv. (Su).

P. 163, l. 1. 'Abd Allah Ibn Muḥammad (FA).

P. 164, ll. 6—7. This verse is said to be post-classical (FA).

P. 165, l. 16. And whether the appos. be aprothetic or not (R)—l. 18. Before "O" insert "[156]"—l. 21. At the end insert "[156, 538]".

P. 167, l. 2. Before "O" insert "[156]"—l. 3. Khl, S, and Mz prefer the nom., because it involves conformity of the vowel; and be-
cause, as S relates, it is more frequent: but IIU, IAl, Y, and Jr prefer
the acc., because the synarthrous does not follow the voc. p. [52], and
therefore should not be made conforable with what follows it; and
because they rely upon the apparent construction of XXXIV. 10.
[p. 168], since all the Readers, except AlA‘rāj, agree upon the acc.: while Mb says that, if بَنَّا be determinative, [as in the text (Su),]
the acc. [is preferable (Sn)], because the det. resembles the pre. [111];
and, if بَنَّا be (Su) not [determinative, like that which is part of
the formation of the word, as in بَنَّا Elisha, and that which de-
notes allusion to the ep., as in بَنَّا (11, 599) (Su)], the nom. (A)
is preferable, because بَنَّا is then like the non-existent (Sn)—l. 9.

Read بَنَّا—ibid. كَنَّى (Jsh): بَنَّا (ID. 106)—l.

[the Khalifa] 'Umar Ibn 'Abd Al'Aziz (Mb, FA)—l. 16. Ka'b Ibn
Māma al'Yādī, [who was proverbial for munificence (AF)]; and Aus
Ibn Ḥarītha Ibn Lām at'Tā'ī (Mb, FA), Su'dā being his mother (Mb),
the chief of Tayyi (ID), who died in heathenism (Is)—l. 21. Naṣr
Ibn Sayyār [alLaithī (IKhu)], the governor of Khurāsān (FA), d.
131 (IKhn).

P. 168, l. 11. A poet of the Banū Sadūs Ibn Shaibān (ID)—l. 20.
An ex. of the appos. to an uninfl. [voc.] (MAd).
P. 169, l. 5. Read ُبَلَدَةٍ — l. 17. By alliteration to the Fathā of أَبِي, which is the only explanation given by IM in the Tashīl; or by composition of the ُبَلَدَة with the qualified, the 2 being made one thing, like ُبَلَدَةُ عَشْرُ [210], which is the only explanation given by Rz, following Jj; or by interpolation of أَبِي, and prefix of سَعِيد to أَبِي [in A's ex. ُنَبَتْ أَبِي سَعِيد], which explanation is transmitted in the Basīt, together with the preceding ones (Sn) — l. 18. I.e. majority of the BR (MAd).

P. 170, l. 1. Talḥa Ibn 'Ubaid Allāh alKuraisht atTaimī alMakkī alMadānī qāṣāhābī, one of the 10 unto whom the Apostle of God testified that they should obtain Paradise, k. 36.★(Nw) — l. 8. Read عِيْسِيُّ.

P. 171, l. 5. The Khalīfa AlMu'tādīd bi-llāh, b. 242, a. 279, d. 289, the son of Talḥa AlMuwaffak, d. 278, who was the brother of the Khalīfa AlMu'tamīd 'ala-llāh, b. 229, a. 256, d. 279 (ITB) — l. 7. The Kādi AbūHusain Muḥammad Ibn Aḥmad Ibn 'Abd AṣSamad Ibn AlMuhtadī bi-llāh, the preacher at the cathedral of AlMaṣūr, b. 384, d. 464 (I Ath). But the D (p. 200) and the Anthologie Grammaticale (p. 66) both have أَخْسَسَ — l. 8. The Khalīfa AlMuhtadī bi-llāh, b. 218, a. 255, k. 256 (MDh).

Read "AlMuhtadī" — l. 9. ُبَنَتْ is not like ُبَنَتْ أَبِي and ُبَنَتِي in the voc; and, as for the non-voc., there are 2 opinions, the better being disallowance, because with ُبَنَتْ أَبِي and ُبَنَتِي the abbreviation in pronunciation and writing is only from frequency of usage, whereas the usage of ُبَنَتْ is not frequent (R).

P. 172, l. 1. Put a comma after "whereas" — l. 3. For "the ep., read "qualification" — l. 4. See vol. II, p. 705 — l. 8. Read "57, 147, 184" — l. 17. ُيَا أَيُّهَا الْدُّخْرُ يَا أَيُّهَا الْدُّخْرُ غُلِّي إِلَيْهِ الَّذِي يَفْرَحُ، as XV. 6. O thou that the Admonition hath been revealed unto (A).

7a
P. 173, l. 5. Read "49"—l. 9. Some make a distinction in the ep. of [the dem. in] يَا هَذَا الْرَّجُل, saying that, if it be explanatory of the quiddity, as in يَا هَذَا الْرَّجُل, it must be in the nom., because it is indispensable; but that, if not, it may be in the nom. or acc., as يَا هَذَا الْرَّجُل (B)—l. 11. Before "or" insert "[155]"—l. 14. When the synarthrous det. is [meant to be (Jm)] made a voc., you say [e. g. (Jm) يَا أَيُّهَا الْرَّجُل, [51 (Jm) يَا أَيُّهَا الْرَّجُل] (IH).

P. 174, l. 1. With the disj. Hamza, because the [expression] beginning with a conj. Hamza, whether it be a v. or anything else, when used as a name, must be pronounced with the disj. Hamza (Sn). Read ﺍَ_vertices. 

P. 175, l. 1. Read ﺍَ_vertices—l. 12. Put a comma after "(IA)"—l. 15. He means Taim Ibn 'Abd Manāt, the people of 'Umar [Ibn Al-Ash'ath (KF)] Ibn Laja' [atTa'imi alKhārijī (AAz), an elegant Rājiz, who contended in satire with Jarir (ID)]; and 'Adī [Ibn 'Abd Manāt (AAz)] are their brethren (IV, AAz)—l. 16. ﺍَVertices is an imprecation upon them, whereby befalling is not meant, but incitement to a matter: one says ﺍَVertices May ye have no father if ye do not such and such! (AAz)—l. 18. AlKhazrajī (AGh) alHārithī [al-Madani (Nw)], k. 8 (AGh, Nw). Zaid Ibn Arḵam (IV, AAz) alAnsārī alKhazrajī (AGh, Nw, IHjr), of the Banu-Hārith Ibn AlKhazraj (AGh), alMadani (Nw), a celebrated Companion (IHjr), d. 56 (Nw), 66 (IHjr), 67 (ITB), or (Nw, IHjr, ITB)] 68 (AGh, Nw, IHjr, ITB)—l. 20. l. e. dismount, and drive them (IV, AAz)—l. 21. Read "128".

P. 180, l. 20. Read "Ah Zaid! [or]."

P. 181, l. 3. The lamented has the same [predicaments (A)] as the voc. [48, 554] (IM): so that (1) it is pronounced with Damm in such as ﺍَVertices; (2) it is put into the acc. in such as ﺍَVertices; ﺍَVertices ﺍَVertices ﺍَVertices ﺍَVertices ﺍَVertices ﺍَVertices ﺍَVertices ﺍَVertices ﺍَVertices ﺍَVertices
(3) when its Tanwin is necessary, it may be pronounced with Damma or put into the acc., as

[by a man of the Banû Asad, Ah Fâk'as (the father of a clan of Asad) —and where, in respect of me, is Fâk'as? What I my camels, shall Karrânas seize them? (Jsh), where, says IM, ظفعس would be allowable (FA)]. The lamented, however, is [not every voc., but (Sn)] only (1) the proper name, [as ٜٛٞٛ ٜٛٞ (Sn)]: (2) its like, such as (a) the [n.] pre. [to a det. (Sn)] with a prefixion that makes the lamented manifest, [as ٜٛٞٛٞٛ ٜٛٞ ٜٛٞ (Sn),] as the proper name makes its denominate manifest (A); (b) the anarthrous [conjunct n.] conjoined with what specifies it, as ٞٛٞٛٞٛ ٜٛٞٛٞٛٞ (Sn)—l. 8. Not synamthous, since the p. of lamentation and ٜٛٞٛٞٛ are not combined [52] (Sn)—l. 9. Because in the indet., as ٜٛٞٛٞٛ ٜٛٞٛٞٛٞ, the vague, like the dem. [or the pron. or ٜٛٞٛٞٛ (Sn)], as ٜٛٞٛٞٛٞٛٞٞٛٞ ٜٛٞٛٞٛٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛٞٞٛ_
Ah our young man, Zaid!; and to the synd. serial, as ṣawā fūtuwa rukma, Ah Zaid and Amr! (Su)—l. 1. ‘Amr Ibn AzZubair was whipped to death by order of his brother ‘Abd Allah (MDh, I Ath) in 60 (I Ath).

P. 183. l. 2. When the ṣ of the ḍu. is preceded by ʿ, conversion of the ʿ [of lamentation] into ʿa ṣaw rā ẓāfīr, ṣaw wā ẓāfīr, Ah the two Zaids! is more frequent than its preservation, as ʿa ṣaw wā ẓida, in order that the ḍu. may not be confounded with ʿa ṣaw wā ẓībī; but, when the ʿ is preceded by ʿa ṣaw wā ẓībī, the ʿ is preserved, as ʿa ṣaw ẓībī rā dīmīnīn (R)—l. 1. Lamenting ‘Umar Ibn ‘Abd Al‘Aziz (Mb, FA).

P. 184, l. 5. Because the suppression would be incompatible with the prolongation of the sound, which is sought in the 2 first; and would allow the indication of calling to escape with the pron. (A), since it is seldom a voc. (Sn): and because the dem. is orig. applied to denote what is pointed out to the person addressed, while there is an obvious inconstance between the n.'s being pointed out and its being called, i. e., addressed; so that, when the dem. is excluded from that original sense, and is made to be addressed, an expressed sign indicative of its alteration is needed, which is the voc. p. (R)—l. 6. By “generic n.” is meant that which was indet. before the call, whether it become det. by the call, as in ʿay rājīl; or not, as in ʿay rājīl (R, Jm): and whether it be prothetic, [as in these 2 exs.]; or pre., as in ʿay gulm faḍlīl; or quasi-pre., as in ʿay ḍābīr rājīl: and whether by these 3 [last] exs. you mean one particular individual, or not. You go not suppress the voc. p. from the indet., because the premonitory p. [551] is dispensed with only when the [person] called is approaching you, attending to what you say; and this is only in the case of the det., because it is specifically intended: nor from the det. that becomes det. by means of the voc. p., since the latter is then a p. of determination, and the p. of determination is not suppressed from what becomes det. by means of
it, in order that this may not be supposed to remain in the original state of indeterminateness (R)—Il. 19—20. All of these have passed into pros. (R). See Md. I. 354 and P. I. 727 on the 1st; Md. II. 21, and P. II. 213, on the 2nd; and Mb. 261, Md. I. 378, and P. II. 30 on the 3rd.

P. 185, Il. 16—17. Not in the W—l. 21. The fair conclusion is that the suppression is regular in the case of the generic n., because of its frequency in poetry and prose; but that it is restricted to hearsay in the case of the dem., since it occurs [unequivocally (Sn)] only in poetry, [the text II. 79. being susceptible of another explanation (Sn)]. The following additional cases are enumerated:—(e) the word الله, [because the use of الله as a voc. is contrary to rule, on account of its containing ٌ (52), so that, if the voc. p. were suppressed, there would be nothing to indicate it (Sn)]; (f) the wondered at, [because it is like the invoked to help, in letter and predicament (48) (Sn)]; (g) the [really or figuratively (Sn)] distant voc. [554], which is obvious (A), because prolongation of the sound is sought with it, in order that it may be heard, and suppression would be incompatible with this (Sn)—l. 22. Accordingly, out of the detes., there remain the following, from which the p. may be suppressed:—(a) the proper name, [whether it be with a substitute for the voc. p., as in الله; or without a substitute, as in XII. 29. (Jm)]: (b) the [generic n.] pre. to a det., whatever the latter be: (c) the conjuncts (R, Jm): (d) the word أي, when it is qualified by the synarthrous, as in إيا الرجل; or by the [dem.] qualified by the synarthrous, as in إيا الرجل (Jm)—l. 1. And إن إذا ادعا إلى عباد الله XLIV. 17. Saying, Render unto Me, (O) servants of God (A), what is due unto Me from you (K).

P. 186, l. 1. إيا إيا [552] (A). The voc. p. ought not to be suppressed from أي also, because it also is a generic n. that
becomes det. by means of the call; but, since what is intended by the call is its ep. [51], which is det. by means of the ُل before the call, the suppression is allowable. For you see that the suppression is not allowable from ُيُهُدُد ُل, unless ُهُدُد be qualified by the synarthrous, as the suppression is not allowable from ُيُهُدُد ُل; so that it is proved that what is regarded in the suppression of the voc. p. from أُمُدُد is its ep., as in إِبِدُد ُل إِبِدُد ُل; or the ep. of its ep., as in إِبِدُد ُل إِبِدُد ُل (R). But see vol. II, p. 675, l. 4—l. 6. Khuwailid Ibn Murra, d. in the time of 'Umar (T, Agh, Is)—l. 18. And for the fem. ُيُهُدُد فَلَةَ ُفَلَةَ woman (A)—l. 15. And hence ُيُهُدُد ُل ُمُكَّرُمُانُ O noble one, i. e. ُيُهُدُد ُل ُمُكَّرُمُانُ, and ُيُهُدُد ُل ُمُكَّرُمُانُ O vile one, i. e. ُيُهُدُد ُل ُمُكَّرُمُانُ; vid. what is upon [the measure of] ُمُكَّرُمُانُ, which is peculiar to the voc., is mostly used in reviling, and is confined to hearsay (R), though some allow it to be regular (A)—l. 21. None of the ns. peculiar to the voc. have been heard qualified (R)—l. 1. ُهُدُد is regular (R, A), according to IU, who ascribes this opinion to S (A).

P. 187, l. 3—4. And إِطْرُفُ أَلْفُ (193, 497) (R, A)—l. 17. Particularization [lexicologically (Sn)] is resurrection of the predicament to some of the individuals of the class [first (Sn)] mentioned (A); and conventionally is making a predicament, that is attached to a pron., to be peculiar to a det. explicit n., posterior to the pron., and governed by ُهُدُد necessarily suppressed (Sn)—l. 21. Its resemblance to the voc. consists in its being sometimes uninfl. upon Damm, and sometimes governed in the acc. (Sn)—l. 23. And (4) [literally (Sn, MKh)] governed in the acc., [not uninfl. upon Damm (IY),] even when it is an aprothetic (IY, A, MKh) det. (Sn), as ُبِنَا تَمِيمًا أَلْفُ [Note on p. 190, l. 8], not ُبِنَا تَمِيمًا أَلْفُ (IY), except ُبِنَا تَمِيمًا أَلْفُ (MKh).

P. 188, l. 3. By one of the Anṣār (Sh)—l. 17. S says that the ns.
most often included in this kind, [vid. the pre.,] are (a) بنو قينقاع; (b) أهل البيت [whence, as is said Pref. \[xxxiii. 33. God desireth only to put away from you uncleanliness, \(I\) particularise) the people of the House (Sn)]; (c) أهل البيت [Pref. XXXIII. 33. God desireth only to put away from you uncleanliness, \(I\) particularise) the people of the House (Sn)]; (d) أهل البيت \(A\)—l. 20. Of Ma’n of Tayyi, one of the rebels \(T\) against ‘Ali—l. 1. The Khalifa ‘Uthmān Ibn ‘Affān al-Kuraishi al-Umawi al-Makkī al-Madani, a. 24, k. 35 \(N\).

P. 189, l. 3. The version in the SN is \(اِنَّا مَعَاشِرُ الْعَلَّامَةَ \(Verily we, the companies etc. \(M\)ad)—l. 18. The position of \(يَدَّعُوٌ يَدَّعُوٌ \(is disputed, the majority holding that they also are in the position of an acc. governed by \(يَأْخَصُ يَأْخَصُ; \) while Akh holds that they are \(voces,\) a man’s calling himself not being disapproved, as in the saying of ‘Umar \(كِلَّ الْإِنسانَ أَفْقَهُ مَلَكُ يَعْمَرُ \(All men are more versed in law than thou, O ‘Umar \(A).\) See below, p. 437, l. 23—p. 439, l. 2.

P. 190, l. 8. Whence the saying [of Ru’ba \(FA\)]

\(بَنَاءَتَبَا يَكُفُّ الصَبَاب \(A) By us, (we particularise) Tamīm, the mist is cleared away \(FA\)—l. 19. Umayya Ibn Abī ‘A’idh, an Islāmī \(poet\) \(D\)H), describing a hunter \(N\)—l. 1. Read “qualified, as in \(مَبَارَى إِلَى المَبْارَى \(157 \(N\)."

P. 191, l. 2. These accs. \(of particularisation\) are like the acc. of magnifying and reviling, being governed by subaudition of \(I\) mention \(T\). \(I\) mean, or \(أْخَصُ أَخْصٌ \(I\) particularise. Thus particularisation is a sort of magnifying and reviling: but it is more peculiar than they, because it belongs to \(only\) the present, as the
speaker and the person addressed, whereas the rest of magnifying and reviling belongs to the present and the absent; and [because] this sort, vid. particularization, is meant to particularize the [person] mentioned by the act, and to distinguish him from others by way of glorifying and magnifying, whereas the rest of magnifying and reviling is not meant to particularize and distinguish [the person mentioned] from another qualified, but only to praise or blame, as in [above], where you do not mean to distinguish the Praiseworthy from any other (IY). And, as that [a.] which is [denotative of the person] meant by what precedes it is governed as an acc. of blame, as in CXL. 4., so that [a. which is denotative of the thing] to which something of what precedes it is compared in ugliness is governed as an acc. of blame, as in

(R), by AnNabigha adhDhubyant, The Banu Kuraiz of 'Auf, I aim not at (satirizing) others than they: (I revile) the faces of apes, that seek whom they may abuse (ABk)—l. 12. Of Tayyi (Ahl)—l. 13. The saying

[O 'Alkama of good, our stay has been long (FA)] is extraordinary (A)—l. 15. The saying

[As often as a caller of them calls "O Taim Allah", we say "O Mālik", orig. (FA),] is a poetic license or anomalous; but IKh allows curtailment of the [voc.] invoked to help when the [of the call for help (FA)] is not in it, as

(A), by AlAhwaq Ibn Shuraih alKilabi (FA), Lakīl has wished for me.
that he may kill me. O 'Amir, (my call is) for thee, the son of Sa'ā'a Ibn Sa'd, where the use of a p. other than ل in calling the person invoked to help is anomalous [554] (Sn). Sa'ā'a was the nephew of Sa'd, not his son—l. l. S allows the voc. made fem. with the ی to be curtailed a 2nd time, [if it remain tril. afterwards, provided that it be first curtailed (Sn)] according to the dial. of him that does not observe the elided [letter, but treats the remainder as a complete ین, because the curtailment of حـāر ـة e. g. into حـāر may then be regarded as a single curtailment of حـāر, not as a double curtailment of حـāر], whence

by Anas Ibn Zunaim {alKināî (Is) adDu'ali (AGh)}, addressing Ḥārīthah Ibn Badr {atTammīm (Is)} alGhudāni, O Ḥārīthah Ibn Badr, thou hast been appointed to a government: then be a rat in it, defrauding and stealing (FA)], meaning [50], and

by Zumail Ibn AlḤārīth, addressing Arṭāt Ibn Suhayya {alGhaṭafānī (Is) alMurīf (T, Is)}, O Arṭāt, verily thou dost what thou hast said. And man is ashamed when he not speaks not truth (FA)], meaning (A). Ḥārīthah Ibn Badr was drowned in 64; and Arṭāt Ibn Suhayya was born about 40 years before the [Apostolic] Mission [of Muḥammad], and lived till the Khilāfa of 'Abd AlMalik Ibn Marwān (Is).

P. 192, l. 2. When مـ is the curtailed form of مـحـي, it contains 2 anomalies, its not being a proper name, and its being a prothetis comp. (J)—l. 5. In being added together (IV, R, Jm), not in being of one sense. These 2 augs. are of 7 sorts, (1—3) the 2 augs. of the du. [228], perf. pl. masc. [234], and perf. pl. fem. [234]; (4) the 2 augs. of such as مـحـي [385]; (5) the 2 م of relation and what
(58A)

resembles them, as 294; (6) the 2 is of feminization, as 263, 385, 683; (7) the Hamza of co-ordination and the before it, as 385, 683 (R)—l. 6. When we hold to be from 683, as is the opinion of S (R, Ḣm).

P. 193, l. 1. The KK allow curtailment of the post., as

[by Zuhair Ibn Abi Sulmâ, when he heard that the Banû Sulaim intended to make a raid upon the Banû Qaṭafân (FA, Ahl), among whom Zuhair had taken up his abode (Ahl), Take your share, O race of Ikrima, and remember our ties of kindred—and relationship is remembered in absence, orig. (FA)]; but, according to the BB, this is extraordinary: and more extraordinary than it is suppression of the post. entirely, as

[by 'Adî Ibn Zaid, addressing 'Abd Hind alLakhmî, O 'Abd (Hind), will you remember me an hour, in a cavalcade, or when hunting for game? (FA)], l. e. 191, l. 13] (A).

P. 194, l. 3. Read 13.

P. 195, l. 1. The mistress of Dhu-r-Rumma was Mayya, daughter of Mukâtîl, or 'Âsim, Ibn 'Âlîba alMinšârî (IKhn)—l. 11. Simân (AAz, Jsh), or Samân, the former being the better known, is a clan [of Tamîm (IKhn, LL)] in the city of Marv (AAz), [or] is the name of a man (Jsh)—l. 16. For "and" read "or".

P. 196, l. 5. Suppression of the v. in cautioning is necessary because the time is too short to mention it (Jm)—l. 17. Since this ex-
pression is frequently used in cautioning, they make it a substitute for the expression of the v. (A)—l. 18. The o.f. is (Guard thou) thyself (from approaching evil), and evil (from approaching thee), which is adopted by many of the GG, among them St, [and is preferred by IU (A); or (Keep) thyself (aloof from evil), and evil (aloof from thee), which is less elaborate (MKh)]: or the sentence contains a coupling of props. (A, MKh), according to ITn and IKh, who hold that the 2nd [a.] is governed in the acc. by another v. understood (A), e. g. ([Guard) thyself, or (Keep) thyself (aloof) (MKh),] and (leave) evil (alone) (Sn, MKh), or and (be aware of) evil. IA's saying, then, Ḥāʾak Ḥāʾ is to be read with the imp., [i. e. Ḥāʾak Ḥāʾ (Beware of the meeting) of thyself,] and is an indication of the 1st saying; not with the aor., [i. e. Ḥāʾak Ḥāʾ (I caution thee and evil,] because this necessarily implies that evil also is cautioned, unless the op. of be supplied, i. e. (I caution thee, and (leave thou) evil (alone), which involves a coupling of the originative to the enunciatory prop. [538] (MKh). Combination of the prons. of the ag. and obj. denoting one person [446] is allowable [in Ḥāʾak Ḥāʾ] because one of them is detached, just as Ḥāʾak Ḥāʾ I have not beaten any save myself and I have not beaten any save myself are allowable (R). IA supplies the op. after Ḥāʾak Ḥāʾ in order that the pron. may be detached [163], and thus the necessity for supplying may be avoided. Read Ḥāʾ—l. 19. Read "(Beware of the meeting of) thyself and evil".

P. 198, ll. 16—17. This saying was addressed to a man named Kt-rām, of the Banū Māzin Ibn A[Uāmbar Ibn 'Amr Ibn Tamīm (IV).
See R. II. 623 and Md. II. 194—l. 18. They make the coupling, or the repetition, a quasi-substitute for the expression of the v. (A).

P. 199, l. 10. About چائس ابن مكاسح موراد (Mb, Is), of Murād by birth; or alBajalt, the confederate of Murād (AGh)—l. 11. This verse was applied by Ṭal to his murderer ʿAbd ArRahmān [Ibn ʿAmir, known as (FA)] Ibn Muljam alMurādī (Mb, IAt, IBd), of ʿIlm- yar, but reckoned among Murād (AGh, Nw).

P. 201, l. 8. Barza was the mother of ʿUmar [Ibn AlAshʿath (KF)] Ibn Lajaʾ atTaimī (KF, SM)—l. 9—16. The suppression is necessary here for the same reason as in cautioning (R)—l. 1. گنبد (Sh), in the ind., [i.e. گنبد], the [nominal] prop. being coupled to the correl. of the condition [425] (MAd).

P. 202, l. 6. For “A coerced man” read “Coerced”. See P. II. 699, Md. II. 228, and MAd. II. 55 on this saying—l. 9. For “when” read “upon condition of being”.

P. 205, l. 13. Read “case, Thamūd (We guided aright) [1, 593], We”—l. 15. Read “Khāzim”—l. 20. Addressing his she-camel (Jsh)—l. 22. This Bilāl, the Kādī of AlBāṣra, was son of Abū Burdā ʿAmir, [the Follower (Nw), the Kādī of AlKāfā, d. 103 or 104 (Nw, IKhn) or 106 or 107 (IKhn),] and grandson of Abū Musā ʿAbd Allah Ibn Kās alAshʿari (IY), the Companion (Nw, IKhn), the Kādī of al- Bāṣra, and afterwards of AlKāfī (IKhn), d. 42 or 44 [or 49 (AGh)] or 50 (AGh, Nw) or 51 (Nw) or 52 or 53 (AGh)—l. 23. For “and a slaughterer stands” read “may a slaughterer stand”.

P. 207, l. 10. A heathen, who lived 300 years, 60 of them in Al- ʿĪslām; and, as is said, did not become a Muslim (Is). ArRabīʿ Ibn ʿUtbūn (IY. 781): Rubāiʿ Ibn ʿUtbūn (Dh. 216).

P. 208, l. 13. See vol. II, pp. 615 and 623—l. 16. For “(Jm)” read “(R, Jm)” —ibid. Not ʾr, ʾm, and ʾn, since they govern the aor., and their reg. is not supplied because of their weakness in government (R, Jm); but see vol. II, p. 534, l. 11.
P. 209, l. 8. The preceding n. may sometimes be in the nom. as act. of an understood v. quasi-pass. of the one expressed, as If valuable property (perish, if) I consume it (A)—l. 10. The 2nd is red. [540] (Jsh)—l. 15. Read .

P. 211, l. 9. is supplied (K, B, ML. II. 131).

P. 212, l. 2. Read “n.”—l. 17. Like the , because it does not unite the sins., contrary to the , (DM). See the Note on p. 105, l. 19.

P. 213, l. 12. is here supposed to be interrog. throughout [225] (DM)—l. 13. Some allow redundance of [after interrogation by means of ] (DM), as we have premised [499] (ML)—l. 16. Because the interrog. takes the 1st place (DM)—l. 22. For “the direct obj.” read “the complement [19], like the [single] direct obj.”

P. 214, l. 2. For “and” read “and, [it is said (IA),]”—l. 21, Lamenting Abu-IHaidäm 'Amir Ibn 'Umāra [alMurr (IAth)], the chief of the Arabs of Syria (N), d. 182 (IAth).

P. 215, l. 12. Read “last [138, 177], as”.

P. 217, l. 22. Read “126”.

P. 218, ll. 12—14. See vol. II, p. 584—l. 21. The vague n. of time is what indicates an unquantified time, like and the particular is what indicates a quantified [time], whether it be (1) known, which is the one made det. by (a) the quality of proper name, as in I fasted in Ramadān; (b) as in I journeyed to-day; (c) prothesis, as in I came in the time of winter: or (2) unknown, which is the indet., as in I journeyed a day or two days or two days or a week or a long
time (A); but this last ex. does not indicate a quantified [time], and ought therefore to be included in the vague (Sn).

P. 219, l. 19. Read "[properly]."

P. 220, l. 21. For the v. does not require the adverbial obj. except after the completion of its sense; while there is no doubt that the sense of entry is not complete without the house: and, after the completion of its sense thereby, it requires the adverbial obj., as when you say I entered the house in the town belonging to such a people; so that what is after appears to be a direct obj., not an adverbial obj. (Jm).

P. 222, l. 3. For "but" read "while they"—l. 4. The Khalifa Abū Bakr ‘Abd Allāh Ibn Abī Kuḫāfa ‘Uthmān alKurashī atṬaimī, called AṣṢiddīḳ, a. 11, d. 13 (AGh)—l. 10. Umm Ma‘bad ‘Āṭika Bīt Khalid alKhuzā’īya alKā‘bīya (AGh).


P. 224, l. 11. See p. 376.

P. 225, l. 3. Other substitutes for the adv. are [the indicators of (Sn)] (1) its quality, as جَلِّسَتْ طَرَأْلاً مَنَ الدُّهْرِ شَرَقَ مَكَّٰنُ I sat a long space of time on the eastern side of a place; (2) its number, as سَرَتُ عَشِيرِينَ يَوْمَا ثَلَاثِينَ بُرِيدًا I journeyed in 20 days 30 stages; (3) its totality, as مُسَمَّيَتِ جَمِيعُ الْيَوْمِ جَمِيعُ الْبُرِيدِ I walked in the whole of the day the whole of the stage or كل لِيْلِيَّةٍ كُلُّ الْبُرِيدِ in all of the day all of the stage; (4) its partiality, as مُسَمَّيَتِ نَصْفُ الْيَوْمِ نَصْفُ الْبُرِيدِ I walked in half of the day half of the stage or بعضُ الْيَوْمِ بعضُ الْبُرِيدِ in part of the day
part of the stage (A)—l. 4. Read "the [plastic (IY, R)] adv. [of time or place (IY)]"—l. 12. Two tribes of Kais Ibn 'Ailân (IY).

P. 226, l. 13. For "when" read "upon condition of being."

P. 227, II. 6—9. Read "is the [complementary (Sh)] n. [put into the acc. (M, IA)] after the ḫ (M, IA, Sh) i. q. مَعَ (M, IA), [I. e.] indicative (MAd) of accompaniment, when [this ḫ is] preceded"—l. 19. This 2nd case, which is allowed by Z, IH, and their commentators IY, R, and Jm [69], is disallowed by IM, IHsh, and their commentators IA, A, and Fk, who explain away the apparent instances of it by supplying a v. [70],

P. 228, l. 3. By Miskîn adDarînî (Akh, IY, AAz)—l. 20. َعَلَفَتْيَا with the double ل (Jsh)—l. 1. Read "[I]."

P. 229, l. 18. قَيِّمَةٌ is in the nom. (YS, MAd), as coupled to كُلِّ (MAd). Read "—l. 20. S says that such [a phrase] as هذَا لَكْ فَخَمَتْتُكْ and أَبَاكْ is bad; and they say that by "bad" he means "forbidden" (Sh),

P. 231, l. 22. The v. includes the expressed, as exemplified; and the supplied, as مَا كَانَ لَكْ مَا تُنْبِّثْ نُكْمَاءُ لَكْ وَالْلَّهُ الْعَزِيزُ the op. being suppressed, as IM mentions in the Tashîl (Sn), i. e. مَا تُنْبِّثُ (A), which is an explanation of the substance of the sense, not of the supplied v. (Sn).

P. 232, l. 2. The clause "and not like a part of it" is meant to exclude the ل and ل (IA)—l. 11. By Yâzîd Ibn AlHakam Ibn Abîl'Asîn Thâkaff (FA), who was contemporary with Yâzîd Ibn AlMu'akkallab (IAth. V. 61), alAâzî [al'Atâkî (KAb)], b. 53, k. 102 (IKhn).

P. 234, l. 10. The poet says مَا أَنْتُ وَبِي نَفْحٌ [180] (M)—l. 15. And مَا شَانَكَ وَزُدَى [69] What (is) thy business with Zaid?, i. e. مَا يَكُوْرُ شَانَكَ (Sn).
P. 235, l. 3. For "make" read "made"—l. 3. The verse is meant to describe the good order of affairs before the murder of 'Uthmān (Sn), مال سُرَّجَكِ Thy saddle has inclined being a prov. for disorder of affairs and imbecility of judgment (T).

P. 236, l. 20. Read أنتُفس

P. 238, l. 10. For the d. s. is renderable by جاجه زيد راكباً as جاجه زيد راكباً in the state of riding, i.e. في حال الركوب Zaid came riding, i.e. في يوم Zaid came to-day, i.e. على هذا اليوم on this day; and it particularly resembles the adv. of time, because the state does not remain, but passes into another state, as the time does not remain, and is succeeded by another [time] (IV)

P. 239, l. 12. For "81" read "79, 81".

P. 247, l. 5. Ibn ArRaib atTamtī (FA) alMāzinī (Tr), a robber (Bk), who was taken by Sā'īd Ibn 'Uthmān Ibn 'Aflān to Khurāsān in 56 (Tr).

P. 244, l. 16. For "if God will, believing" read "since [592] God hath willed, safe".

P. 250, l. 9. And in the verse cited at p. 371, l. 18, مسرعين is a d. s. to the [postpos.] obj. (Jsh).

P. 251, l. 1. I think the author to be Kāis Ibn Dhariḥ (Mb) al-Kiünst (FW) alLaithī (ITB, SM), d. 65 or 68 (ITB), or about 70 (FW), lover of Lubnā Bint alHubāb alKa'bīya, and said [by the author of the KA (FW, SM)] to have been the foster-brother of Allūsāin Ibn 'Alī (FW, ITB, SM) alKūrašī (AGh) alHāshīmī, l. 4 or 6 [or 7 (Is)], k. 61 (AGh, Is)—l. 7. فرّاً with Fath of the F (FA); and جبال with Kasr of the ج (Is, FA)—l. 8. AlAsadī alFak'asī (AGh, Nw), k. 21 (ITB)—l. 10. Hibāl was the son of Ṭulaiḥa (SR, Is, FA).

P. 252, l. 15. طلله زيد (IA).
P. 253, l. 2. Read "" with Fath of the ž (Sh) — l. 21. For "is" read "is".

P. 254. By one of the companions of [‘A] (MDh), the Commander of the Believers, [under the banners of Rabī‘a (MDh),] at Ṣiffin (R).

P. 257, l. 20. ُ with Fath of the and ف (J) (IV, AAz, Dw).

P. 258, l. 3. These are cases (2, b, a) and (2, b, b) of the red. ِ ِل according to IHsh (see vol. II, p. 678). Others, however, hold ِ here to be generic (see the Notes on p. 145, l. 7 and on p. 259, l. 17 and l. 19), explaining the determination, in the case of the inf. n., by the theories given below (see ll. 11—17); and, in the case of the non-inf. n., by the theory that the generic det. is like the indef. (see p. XXI and vol. II, p. 299) — l. 4. See P. I. 284 and Md. I. 142—l. 10. The جهد here is with Damm of the جهد (M, IV, KF) — l. 12. Or rather ُ ماعركة, as is said by IKHz [and others (J)], because the act. part. from ِ ماعرک is not ِ ماعرک (Sn, J) — l. 16. ُ عرک or ماعرک; while some say that ِ عرک is an unrestricted obj. to the [v. (J)] mentioned, by suppression of a pre. [n.], i. e. إرسال ِ عرک (Sn, J).

P. 259, l. 13. Read ُ ماعرک - l. 16. For "not an inf." read "a non-inf." — l. 17. The ِ in the 2 ns. is red., [i. e. merely generic,] as in ِ [144] (R). Dele the brackets enclosing "multitude" (see the Note on p. 444, l. 11) — l. 19. The ِ is red., as in ِ ِ المجم ة (R).

P. 261, l. 14. and l. 17. After "but" insert "when".

P. 262, l. 2. Ibn Ja‘wana alFujā’a [atTamīmi (MDh, ITB)] alMāzini alKhārījī, [the last chief of the Azārīkā (IAth),] who revolted in 904.
the time of Mus'ab Ibn AzZubair, when the latter was governor of
Al'Irâk on behalf of his brother 'Abd Allâh in 66; was called Khalîfa
for 20 years, as the historians say, [but really for 13 years (T)]; and
was killed in [77 (IAth, ITB) or] 78 or 79 (IKhn). [Or] AlFuj'a
was his mother, a woman of the Banû Shaibân (MÎdh)—I. 21. Read
العِمْلِةَ لَعَنَّهَا. Read "indeb."

P. 264, l. 1. The cps. in [42, 82] and [82] are act. parts. governed in the acc. as [corrob.] ds. s.; and S sup-
plies the op. in them by vs. of their letters, i. e. 
العِمْلِةَ لَعَنَّهَا: but some of the GG disallow this, and say that the v. does
not govern the act. part. when the latter is a d. s. of the same letter as
the v., for want of material sense, since it is known that one does not
stand except when standing, nor sit except when sitting, because the v.
already indicates it; so that, when any [apparent] instance of that
occurs, it is to be interpreted by the inf. n.; and this is the opinion of
Mb. What S supplies, however, is not impossible, because the d. s.,
like the inf. n. [39], sometimes occurs corrob., even though the v. al-
ready indicates what is indicated by the act. part., as IV. 81. [74]
(IY on § 42).

P. 265, l. 11. لَعَنَّهَا (IY, R, IA, A): لَعَنَّهَا (T)—l. 12. Sâlim
Ibn Musâfîr Ibn Yarîbûr Dârâ, the celebrated poet, who is said by AFI
to have reached heathenism and Allîslâm, and was killed in the Khilâfa
of 'Uthmân. But some say that Dârâ was his mother (Is) — l. 20. The
connected d. s. is the one that is applied to a word other than what it
belongs to; and that governs in the nom. not the pron. of the s. s., but
an extraneous n. combined with the pron. of the s. s. (DM).

Yûsuf athTha'âfî, [governor of Al'Irâk (IKhn), b. 39 or 40 or 41
(ITB) or 42 (Tr),] d. 95 (IKhn, ITB).
P. 267, l. 19. After "rather" insert "what IM holds it to be, vid."

P. 268, l. 13. See p. 485—l. 15. By a post-classical poet (FA)—l. 19. The Fatha [in the former case is a Fatha of uninflectedness, on account of the corrob. ن suppressed; and in the latter case (DM)] is a Fatha of inflection, as in لَا تَكُلِّلُ السَّمكَ وَتَشرَبُ اللَّيْنَ [416] (ML)—l. 23. For "inception" read "inchoation [539]."

P. 269, l. 9. Read "אֲדָדְבַּעְיָה, the maternal uncle of أَل-أُسُبَّا, or"—l. 11. The poet is describing a pearl-diver (ML)—l. 15. Read רָכָב—l. 16. After "5." insert "[518]"—ll. 18—19. The same misquotation appears in ML. II. 192.

P. 270, l. 4. After "better" insert "in order to secure the connec-
tion"—l. 15. So says Au, perhaps because such a prop. as this is exactly in the sense of the single term, since زايد generated while he was riding means זאיד when riding; so that it is headed by the , in order to intimate from the very first that the d. s. is a prop., although it conveys the sense of the single term (R).

P. 271, l. 20. Or by redundancy of the , [539]—ll. 23—24. Contemporary with Yazid Ibn Mu'awiya (MDh. V. 126 and T. 507).

P. 272, ll. 1—2. Because, although the حال that we are discuss-
ing, [i.e. the d. s.] and the حال that the aor. indicates, [i.e. the present,] are different in reality, since أَضْرَبَ زِيدًا غَدًا ضَرْبًا "I will beat Zaid to-morrow, when he is riding is a حال in one of the 2 senses, but not in the other, because it is not in the time of the speaker, still the حال and the future are contradictory in appearance, although the contradiction here is not real (R)—l. 4. The , is (1) disallowed in 7 cases, (a) the prop. headed by an aff. aor. : (b) the [nominal (Sn)] prop. occurring after a con., as VII. 3. [126, 539] : (c) the [nominal or verbal (Sn)] prop. corrob. of the purport of the [preceding] prop., as
II. 1. *That is the [perfect (Sn)] Scripture [599], there being no doubt about it, [and It is the
truth, it being undoubted; because the corrob. is identical with the corrobórated, so that, if it were conjoined with the, an apparent coupling of a thing to itself would ensue (Sn)]; (d) the pret. following [95], as (9)
[XV. 11. Nor doth, [i.e. did, a historic present (K, B),] any Apostle come unto them but when they were wont to scoff at him, [because what follows ٍ is virtually a single term; but some hold that it may be conjoined with the, relying upon
but when he was a refuge (474), which the others hold to be anomalous (Sn)]; (e) the pret. followed by ٌ, as
[Be thou for the friend a helper, when he deals unjustly or when he deals justly; and be not stingy to him, when he is lavish, or when he is niggardly (FA), because it is constructively a v. of condition (543), and the v. of condition is not conjoined with the (Sn)]; (f) the aor. made neg. by ٍ, as ٌ V. 87. And what aileth us when we believe not in God?, [because, says Dm, the aor. made neg. by ٍ or ٌ is renderable by the act. part. governed in the gen. by prefixion of ٌ, to which the, is not prefixed; whereas the aor. made neg. by ٍ or ٌ, being pret. in sense, is approximated to the pret. v., which may be conjoined with the (Sn)]; (g) the aor. made neg. by ٌ, as ٌ (2) necessary, [in 2 cases.] (a) with the aff. aor. when it is conjoined with ٌ, as ٌ, as ٌ LXXI. 5. Wherefore *ye me, when ye do know that I am the Apostle of God unto you?, [because, as is said, ٌ weakens its resemblance to the act. part., since ٌ is not prefixed to the latter (Sn)]; so
IM mentions in the Tashřl (A); but Sd contests what is mentioned by [IM and] A, saying that the full phrase in the text is: بِأَنْثِمْ قُلْتُ تَعلَمْنِ. (b) the prop. devoid of the pron., as [يَقُولُ رَضِيَّةُ اللَّهُ جَاهِرُ زِيدٌ]. Zaid came when the sun had not risen (Sn)—l. 5.

Dele the comma after "neg."—l. 6. IM declares that in the Tashřl (A) —l. 9. This is [reported to be (B)] the reading of Ibn Āmir (IV, B) —l. 17—18. So says An (R): [but others say that] the aor. made neg. by لَمْ may be connected by (a) the, as

لَأَلَّادَ حَشَى بِإِنْفَرَتْ رَمْاوْنَكَ لِلْحُبِّ دَا حَرَةٍ عَلَى أَعْنَى صَامٍ

(by 'Antara, And assuredly I do fear that I should die, while the war has not had (i.e. taken) a turn against the 2 son of Damām, vid. Husayn and Harīm (EM)); (b) a pron. relating to the s. s., as

كُانَ نَتْجَتُ الْعِرْبِيَ فِي نُزْلِ نَزْلٍ حَبِّ الآفا لَمْ يَحْرَمَ

(by Zuhair, As though the flocks of scarlet wool, with which the camel-litters are ornamented, in every place that they have alighted in were berries of the plant called الْعِفْنَا, when they have not been crushed (EM), and لَخَمْ لُقْمَ لَمْ يَكُنْ إِلَّا أَعْنَى LXXVI. 1. When he was not etc. (548) (K, B), as though were said (K)]; (c) both together, as أَوُلِّدَ ابْنُ عَجِيَّةٌ إِلَيْهِمْ Dāmām يُوْجِ يُوْجِ لِيَشَأَ VI. 93. Or hath said "It hath been revealed unto me", when not aught hath been revealed unto him. And similarly the aor. made neg. by لَمْ, as III. 136. [410, 411] (A); and XLIX. 14. [548], a d. s. to the pron. ذُوْلًا in the preceding words ذُوْلًا إِلَى إِسْلَامًا. But say ye "We have becomes Muslims" (K, B).

P. 273, l. 1. After "as" insert "XII. 65. [below] and"—l. 13. When the pret. follows ذُوْلًا, it more often contains itself with the pron. without the, and ذُوْلًا ماً لَيْبِيَنَّ لا إِدْرِمْلَيُ 55], as I have not met him
but when he has honored me, because, \( \text{ذ} \) being mostly prefixed to \( \text{ن} \), this is renderable by \( \text{لا} \text{م} \text{ك} \text{ر} \text{ما} \text{ي} \text{ل} \text{ي} \text{ب} \text{ر} \text{ب} \text{ا} \). but it sometimes occurs with the \( \text{و} \), and \( \text{ك} \), as \( \text{و} \text{ل} \text{ك} \text{ر} \text{م} \) \( \text{ي} \text{ن} \text{ي} \text{ل} \text{ي} \text{ب} \text{ر} \text{ب} \text{ا} \); and with the \( \text{و} \) alone, as \( \text{و} \text{ل} \text{ك} \text{ر} \text{م} \) \( \text{ي} \text{ن} \text{ي} \text{ل} \text{ي} \text{ب} \text{ر} \text{ب} \text{ا} \); though \( \text{و} \text{ل} \text{ك} \text{ر} \text{م} \) \( \text{ي} \text{ن} \text{ي} \text{ل} \text{ي} \text{ب} \text{ر} \text{ب} \text{ا} \), has not been heard with it (R)—l. l. By an Arab of the desert (FD).

P. 274, l. 14. For "shall" read "do".

P. 275, l. 5. Before "(M)" insert "[79]"—l. 10. Read ناطِية.

P. 276, ll. 19—20. By Hind Bint 'Utba (SR, FA) al-Kurashiya al-'Abshamiya, d. in the Khilafa of 'Umar or 'Uthman (Is).

P. 277, l. 10. There seems to be some doubt as to the opinion of S (see the Note on p. 264, l. l., and note that Sh was one of his commentators)—ll. 13—14. Because the prop. is a quasi-compensation for the op. (Sn, MKh). For "(IA)" read "(IA, Jm)".

P. 279, l. 1. Relation of an op. to its reg. (A)—l. 9. On نَكَّاَب see p. 717—l. 11. These exs. are included in "what resembles the prop." (R).

P. 280, l. 2. Read "[84, 86]"—l. 20. After "'Adr" insert "Ibn ArRaha' (who was his mother)".

P. 281, l. 5. See the KM (p. 4)—l. 8. According to the correct opinion, رَحمانَا is [governed in the acc.] by subaudition of لَخْص or لَمْح; and لَرِحمانَا is a d. s. to it, not an ep. of it, because the truth is what Am and IM say, vid. that لَرِحمانَا is a proper name, not used as an ep., nor divested of لَعَباد, which is suppressed in the verse only by poetic license (ML)—l. 12. Read لَعَباد—l. 13. D. 69. Most of the learned say "Yazid Ibn Rab'a", dropping "Ziyad" (IKhn). The poet is satirizing 'Abbâd Ibn Ziyâd [Ibn 'Ubaid, or Ibn Sumayya, or Ibn Abîthî, or Ibn Ummihô, or (IKhn)] Ibn Abî Sufyân (FA, Jah), the
governor of Sijistān (IKb), c. 100. 'Ubaid and Sumayya were 2 slaves, given by the Kisrā of Persia to Abu-Khāir Yazīd Ibn Shuraibīl, one of the kings of AlYaman, and by him to the physician AlHārith Ibn Kalada athThakafī, who married 'Ubaid to Sumayya. Now Abū Sufyān had been suspected of intriguing with Sumayya, and she bore Ziyād at that period, but gave birth to him on the bed of her husband 'Ubaid (IKhn)—l. 14. Read "Mule (200), 'Abbād"—l. 19. One of the poets of Muḍar in heathenism and AlIslam (Is, SM).

P. 282, l. l. Read "gave".

P. 283, l. 8. Read "because".

P. 284, l. 6. Of the Banū Murra Ibn 'Auf (SR, ID), who was killed by Abu-nNu'mān alMundhir Ibn AlMundhir (ID).

P. 285, ll. 7—8. Read "M). The sp., however, in handsome of face for is not of this kind, because it is from a relation, whereas our discourse is about the sp. from the single [n.]: and similarly the sp. in [142] Full of water, XVIII. 32. [85], and is not of the kind put into the acc. from [a single n. complete by means of] the Tanwīn, expressed or supplied, and the of dualization, as some think, but is from the relation, as in The vessel filled with water; so that it is [put into the acc.] from the resemblance [of the completeness of the act. part., etc; each with its nom.] to the completeness of the sentence [83]. Sometimes the n."—l. 15. Read "[48, 142]"—l. 22. R (vol. I, p. 192, l. 5) has "the post. [n.]", which expression does not apply to the ex. given in this line.

P. 290, l. 5. After "from" insert "[83]". On "belonging" see p. 802, l. 5—l. 6. In طلاب زيد أب زيد Zaid was nice as a, or as to, father the father may be either Zaid or his father.
P. 291, l. 12. Put a comma after "exclusively" instead of a full stop.

P. 292, ll. 1—2. This verse comes after the verse at vol. II, p. 538, ll. 23—24, and before the verse at vol. II, p. 140, l. 13 (K. 399).

P. 294, l. 4. After "n." insert "[83]"—ll. 5. AṣṢahābī (NW)—l. 11. They assert that Hadil was a young bird, who lived in the time of Noah, and was caught by a bird of prey; and that all the pigeons will bewail him till the day of resurrection (BS)—ll. 15—16. ArRabī' Ibn Rabī'ah atTamīmī, known as AlMukhabbal as Sa'dī, one of the champion converted poets, d. in the Khilāfa of 'Umar or 'Uthmān (Is).

P. 295, l. 21. Dele the comma after "Whoso".

P. 296, l. 20. For "Inclusion" read "Exc. is difficult with respect to its intelligibility, because, if we say that Zaid in ْنُفِّي لِبَعْضِهَا مِنْ أَصْحَابِهَا ġāfi' fī al-lugāt al-lā zāda, The people came to me, except Zaid is not included in the people, this is contrary to the common consent [of the GG], because they are agreed that the conj. exc. is excluded [from the g. t.], and there is no exclusion except after inclusion; while, if we say that he is included in the people, and that َفْي denotes exclusion of Zaid from them after the inclusion, the sense is Zaid came [to me] with the people, but Zaid did not come, and this is an obvious contradiction: but the cream of the discussion is that inclusion".

P. 297, l. 12. Because the meaning of exception is constituted by َنُفِّي, and the op. is what the requiring meaning is constituted by [Note on p. II, l. 6]; and because َنُفِّي acts as a substitute for ِإِسْتَثْنِي I except, as the voc. p. acts for ِإِلَّا I call [48] (R)—ll. 13—14. IM says that it is the opinion of S, Mb, and Jj; and BD adopts it (A). The BB, however, say that the op. of the excepted is the preceding v., or sense of the v., by the intervention of َنُفِّي, because the excepted is a thing that logically depends upon the v., since it is a part of what
the v. is attributed to; and [because] it occurs after the completion of the sentence, so that it resembles the obj.: while IH says in the CM that its op. is the g. t. by the intervention of [Hebrew] because, says he, there is sometimes no v. or sense of a v. here, as in 

The people, except Zaid, are thy brothers; but the BB may say that contains the sense of the v., i.e. related to thee by brotherhood; and, even if the prop. did not contain the sense of the v., it might still govern the excepted in the acc., since the prop. is not more deficient in resemblance to the v. that becomes complete as a sentence by means of its ag. than the single term that becomes complete by means of the and the Tanwin [84], and especially when the prop. is strengthened by the instrument of exc.; and the like of this is indicated by S in some passages of his Book, where he says "the excepted is governed by what precedes it, as is governed by [85]. All of this is in the conj. exc.: and, as for the disj., the opinion of S is that it also is governed in the acc. by what precedes [86]; while what follows [87] is, according to him, a single term, whether it be conj. or disj., so that [88], although it is not a con., is like the copulative [545] in the occurrence of a single term after it, for which reason [the Hamza of] [89] after it must be pronounced with Fath [518], as [90] Zaid is rich, except that, or but, he is wretched: but the moderns, seeing that it is i. q. [91] say that it governs the acc. by itself, as [92] governs subs. in the acc.; and that its pred. is mostly suppressed, as [93] The people came to me, but an ass (did not come), i.e. [94] but is sometimes, say they, expressed, as [95] X. 98. [574] (R), a disj. exc. (K), meaning But the people of Jonah,
when they believed, We withdrew from them (K, B). According to the soundest opinion, what follows ُشْرِبْنَـا, [even if it be not conj. (DM),] is governed by it (ML).

P. 298, l. 15. Read "Khāzim's".

P. 299, l. 5. A Namīrī poet (KF), whose name was 'Āmir Ibn Al-Ḥārith (T, KF, FA)—ll. 9—18. The var. ٍحمار in this ex., being a partial subst., ought to be included in the ant.; whereas the disj. excepted is not included in the g. t.: and therefore S explains the subst. as tropically an instance of case (2), where the excepted is conj.; or as orig. an instance of case (6), where an inclusive g. t. can be supplied.

P. 300, l. 4. By Dirār Ibn [Mālik (AGh)] AlAzwar (Tr, FA) al-Asadī, d. in the Khilāfa of 'Umar (AGh)—l. 19. ٍإِلْسَن and ٍالْعَظْمَر are excepted from the latent ag. of ٍنُهْر (MAd).

P. 301, ll. 1—2. The exceptive prop. of these 4 is said to be (1) in the position of an acc., as a d. s. [512]; (2) inceptive, [i. e. not syntactically dependent upon what precedes it, although logically dependent upon it (Su),] having no position [1], which IU declares to be correct (A)—l. 17. Nor is ٍيُوْكَر used in exception with any neg. other than ُو (A).

P. 302, l. 10. And X. 98. [574], the exc. being conj., because what is meant by the cities is their inhabitants [126] (K, B)—ll. 13—14. It is said that AlFarazdāk declared that he had composed this verse in order to bother the GG (N). See vol. II., p. 456.


—l. 13. Usāma Ibn Zaid alKalbī aṣṢaḥābī, the freedman of the Apostle of God, d. 40 or 54 or 58 or 59 (Nw)—l. 14. Daughter of the Apostle of God, d. 11 (AGh, Nw).

P. 306, l. 6. After the completion of the sentence by the ag. (IY).
And it has a special resemblance to the concomitate obj., because its op. governs by intervention of a p. (M)—l. 15. Read "vagueness (R), which IBsh prefers; and from, [i. e. by (DM),] the completeness of the sentence, [because, when the sentence is complete, only a complement occurs after that (DM),] according to the Westerns, like the n. after ك (88), according to them, which IU prefers; but, according."

P. 307, l. 12. Addressing Yazid Ibn Hatim (FA, ITB) alAzdi al-Muhallabi, governor of Egypt and afterwards of Africa, d. 170 (ITB)—l. 16. Shahb Ibn Shaiban, who was sent by the Banu Hanifa in the days of heathenism to help Bakr Ibn Wa'il in the war against the Banu Taghib (ID).

P. 308, l. 11. Read "i. q. مَتَنَّ [in measure and sense (ML)], is—l. 12. For "(R)]" read "(R, DM), e. g. مَمْوَجْعَنَ (DM)]."

P. 309, l. 1. Before خَرْبَة* insert "The literally prothetic [115, 201] (ML)."

P. 310, l. 15. The Prophet's foster-mother was Halima Bint Abi Dhu'ailb 'Abd Alläh asSa'diya (NW, Is).

P. 311, l. 5. The pron. refers to the she-camel (Jsh)—l. 7. Read "(Jsh), the determination of صُرْأَتَ being [merely] generic, and—l. 11. I. e. "in this time" (DM)—l. 13. Read "being ideally applicable to many, like the pl. (DM), whence—l. 15. According to some (AAz), by [Abü Ishâk 'Abd Alläh (Jsh)] Ibn 'Amir [Ibn Mujamma' alAasadi (AAz)] alKhidirim; or, [according to S (AAz),] by 'Amr Ibn Ma'dikarib (AAz, Jsh); or, according to SF, by a heathen (AAz)—l. 17. "unrestricted" qualifies "pl." (p. 310, l. l.) and "its like" (p. 311, l. 3).

P. 313, l. 2. For "hath holpen" read "did help"—l. 17. From the same poem as the verse at p. 380 (N. 186)—l. 20. Zaid is not anything save a thing that is not reckoned or esteemed (Im).
P. 314, l. 7. The Banū Lubainā are a clan of the Banū Asad; and Lubainā is said to be the name of the Devil's daughter (AAz)—l. 8. The subst. according to the letter of the gen. governed by this پ is impossible, because this پ is applied to denote corroboration of the non-affirmation of the gen. governed by it, as زيد يقتوم Zaid is not standing, i.e. His standing is decidedly non-existent, while the ذ coming after it annuls the non-affirmation (R)—l. 11. And is preferred by Mb (IY)—l. 13. Which is Ma’s opinion (IY)—l. 18. After “which” insert “case”.

P. 315, l. 2. For شمسي by poetic license (J).


P. 319, l. 3. For “2” read “32”—ll. 5—10. From the ML II. 346 and I. 231.

P. 321, l. 15. Allakhtī (AAz), King of AlHira (FA). Labīd Ibn Rabī‘a, having entered his presence, while he was eating with ArRabī Ibn Ziyād al’Abst, said

Gently (mayst thou avoid being cursed!), eat not with him. Verily his rump is blotted from leprosy; whereupon AnNu’mān stopped eating, [and ordered ArRabī to be expelled from the country (AAz)]. Then ArRabī said to him “Verily Labīd is a liar”; but AnNu’mān replied فُظُّ قَنَّ الالْعَ بِكَ (IY, AAz, J)—l. 19. Read “(it)” and “be)—l. 22. This is like a prov. among the Arabs (FA).

P. 322, l. 10. Addressing Abū Khurāsha Khufāf Ibn [Nadba or (AGh)] Nudba (Is, Jah), a celebrated [converted (Is)] poet, who lived till the time of ‘Umar. Nudba was his mother, his father being ‘Umair
Ibn AlHārith (AGh, Is) asSulami (AGh)—ll. 12—13. If, as R holds, the ـَـَـَــَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~red. [540], then dele from "Vaunt" to "for", and read "Verily."—l. 20. By the Hudhali (AAz)—l. 22. After "p." insert "[589] without dispute".

P. 323, l. 5. Shamardal Ibn Shuraik alLaithi, an Islāmi poet, contemporary with Jarīr and AlFarazdaq (DM).

P. 324, l. 14. Because [ـَـَـَ~ with its sub. is compounded after the manner of ٣ ١٨٣ (547), and (DM)] Fath is the vowel to which the comp. [208] is entitled (ML) on account of its heaviness (DM)—l. 16. Cited by IA in proof of Kasr, and by R in proof of Fath—l. 17. One of the Banū Sa'd Ibn Zaid Manāt Ibn Tamīm (SR).

P. 326, ll. 1—2. While, according to S [and those who agree with him, the ـَـَـَـَـَـَـَـَـَ~ that denotes wish is peculiar in 3 matters:—(1) it has no pred., expressed or supplied (37) (ML); (2) concord [of the appos. (R)] with the place [of ـَـَـَـَـَـَـَـَـَ~] and its sub. (ML) is not allowable [102] (R, IA, ML); (3) it may not be made ـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ even if it be repeated: the 1st because it is i. q. ـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ Would that (ML), with which the 2 matters are disallowed (DM)—l. 3. By an Arab of the desert, says Az (FA)—ll. 20—21. Satirizing Abū Khubaib 'Abd Allāh Ibn Az-Zubair, and praising the Banū Umayya (IY).

P. 327, l. 2. AlHaitham Ibn AlAshtar was a skillful driver of camels, and Ibn Khai-barī was a man celebrated for bravery (AAz)—l. 4. Abū Sufyān Ṣakhr Ibn Ḥarb alKurashi alUmawi [alMakki asṢahābī (Nw), one of the nobles of Kuraish (AGh)], d. 31 [or 32 or 33 (AGh)] or 34 (AGh, Nw)—ibid. After "saying" insert "on the day of the conquest of Makka"—l. 14. AtTaimī (IAth), one of the Banū Ṭūm Allāh (SR, IAth) Ibn Tha'labā of Bakr Ibn Wa'il (SR). He was the poet of AlMuhallab Ibn Abī Ṣufra Ṣolim alAzdī al'Atakī alBāṣrī, d. 82 or 83, and of his sons (IKhn).
P. 328, l. 9. Read "110"—l. 10. As the 2nd \textsuperscript{nd} is corrob. of the 1st, so the expressed \textsuperscript{th} is corrob. of the supplied.

P. 329, l. 7. Read "(existing) /"—l. 16. Their saying َلَّا يُؤْلِكُ َلِلَّدْنَى َلِلَّدْنَى \textit{He has no father} is a sentence used as a met. for (1) praise, what is meant being negation of the counterpart of the praised by negation of his father; (2) blame, what is meant being that he is unknown in lineage: and both meanings are possible here, [i. e. in the verse cited at p. 328, l. 3,] the 2nd as is obvious, because, since they avail him nought, he orders them to leave his path, blaming them; and the 1st by way of sarcasm (BS).

P. 331, l. 2. Before "(M, R)" insert "[142]"—l. 17. The 3 denied [words] are read with Fath and with the nom. (K). See p. 803.

P. 332, l. 9. By Դամրա Ḫbn Դամրա, says AFI (FA); [or] by 'Amr Ḫbn AlGhauth (AAz, Jsh) Ḫbn Ṭayyi (AAz) َلِلَّدْنَى َلِلَّدْنَى (Jsh)—l. 13. As-Sulai (Jsh); or, as is said (FA), by Abū 'Âmir grandfather of Al'Abbās (AAz, FA) Ḫbn Mirdās (AAz)—l. 18. athThākāfī, the celebrated poet, d. 8 or 9 (Is).}

P. 333, l. 17. I. e. majority of GG.

P. 338, l. 3. This is the true version of (Jsh). Read —l. 16. After \textasciitilde \textasciitilde insert " or \textasciitilde \textasciitilde "—l. 17. After "gen." insert " by agreement with the letter"—l. 22. After "nom." insert " as a coupling of prop. to prop., the inch. being suppressed ".

P. 339, l. 9. Fr says that it occurs with all ns. of time (R)—l. 20. Read " Īsā".

P. 340, l. 2. The language of IHsh implies that indeterminateness of both its regs. is not prescribed as a condition of its government (Fk); because he notices only 2 conditions, that both its regs. should be ns. of time, and that one of them should be suppressed: so that he appears to prescribe as a condition of its government indeterminateness of that
one of its 2 terms which is mentioned; and this is what A means by his saying "it governs [expressly (Sn)] only an *indef.*, which is therefore not inconsistent with the saying of IM on the reading with the *acc.* the suppressed must be supplied *det.*, because what is meant is *negation of the particular time's being a time wherein they might escape*, not *negation of the genus of time of escape* (YS)—l. 3. An anomalous reading of Ibn ‘Umar (MAd)—l. 7. Read "*denote time* [175], as"—l. 9. Nawār Bint ‘Amr Ibn Kulthūm was the mother of the poet, who had been taken prisoner (FA, SM)—l. 10. *هَنَا* is the *pred.* of *لَا يَتُّضِعِصُّ حُبٌّ حَبٌّ ثُقِیل يَقُولِی* (AAz, FA).

P. 343, l. 9. For *"n,“* read *"[n. or prop. ]"*—l. 21. ‘Amir, or ‘Uwaimir, Ibn ʿHulais, one of the Banū Saʿd Ibn Hudhayl, describing Taʿabbata Sharrā, whose mother he had married (T).

P. 344, l. 6. Sd says, "continuity comprises the [3] times, the past, present, and future: and sometimes the side of the past is regarded, so that the prothesis is made real, as in l. 3. [1]; and sometimes the side of the 2 last, so that the prothesis is made unreal, as in VI. 96. The *sunderer of the bright gleam of the dawn, and the maker of the night to be a source of rest*” (Su), where *سَكَّنَة* is governed by *جَعَل*, because (B)] what is meant is a *making continuing through the different times* (K, B), as you say *اللهُ كَادَ عَالِمًا* God is, mighty, knowing, not intending one time more than another (K).

P. 346, l. 18. Praising Yazīd Ibn AlMuḥallab (Y, AAz, FA).

P. 348, l. 15. See p. 539—l. 19. And *[201], تَرَبِّبَ، and the like (Sn)—l. 1. By Ghailān Ibn Salīma ath-Thākafi [aṣṢāḥābī (Nw)]; and attributed to Abū Mīḥjan [Malik, or ‘Amr, or ‘Abd Allāh, Ibn Ḥabīb (AGh, Is)] ath-Thākafi (AAz) aṣṢāḥābī (FA). Ghailān when he became a Muslim, had 10 wives; and was commanded by the Apostle of God to choose 4 of them, and separate from the rest. He was a good poet; and died [in 23 (IAtl)] at the end of the Khilāfa of ʿUmar (Nw). The 2nd hemistich is
Fair, have I dowered because of divorce! (Y, AAz).

P. 349, l. 22. Some ns. may not be pre., like the pron. [112], the

dems., and the conjunct, cond., and interrog. ns. other than یَا, [be-
cause they resemble the p., which is not pre. (Sn)]; while some are
always pre. (A).

P. 352, l. 20. Ḥazn is a clan of the Banū Mīnḳar (ID).

P. 353, l. 2. About his friend Yahyā alJumahī (Jsh). By Muṭṭī'
Ibn Iyās alLaithī [alKīnānī, the poet, d. 169 (IAth),] about his friend
Yahyā Ibn Ziyād alḤarīthī (Mb)—l. 13. Tumāḍir Bint ‘Amr asSulam-
miya asṢaḥāḥiya, mother of Al‘Abbās Ibn Mirdās asSulami, lamenting
her 2 brothers and her husband (SM).

P. 354, l. 12. By an Arab of the desert, one of the Banū Asad (FA).

P. 355, l. 22. By ArRā‘ī ‘Ubaid Ibn Ḥusain [anNumairī (AAz)],
a champion İslāmi poet (FA)—l. l. Ḥabtar is the name of a man
(FA).

P. 356, l. 5. Read ۴۲۱۱ —ll. 20—21. I. e. let him become blind
(MAR).

P. 357, l. 10. Making it the whole of this genus (BS)—l. 13. Ibn
[Rumaila or (Y)] Zumaila (Y, FA), an İslāmi poet (FA)—l. 14.
Falj is a place in the regions of the Banū Māzin, on the road from Al-
Baṣra to Makka (Bk)—l. 21. AlUmawi al‘Arjī (IKhn), d. in the days
of Hishām Ibn ‘Abd AlMalīː (IAth).

P. 358, l. 8. And to the expressed pron., as XIX. 95.—l. 11. After
“pron.,” insert “[it is mostly corrob., as XV. 30. (88); but, if it be
excluded from corroboration (DM),]”.

P. 359, l. 3. For “was” read “is”—ll. 18—19. 伊斯兰 [alone] means
cloud [coming] from the direction of the Qibla of Al‘Irāk (KF); and
istry means plenteous, ample (Mb).
P. 360, l. 21. After "as" insert "II. 110. [498] and ".

P. 361, l. 1. For "it" read "them", because the pron. in relates to (vol. II, p. 381, l. 7)— l. 3. After " insert " [181, 204, 571] "— l. 7. Because ٍ is du. in sense, as in II. 63. [171] (A) — l. 8. Describing the day of Uhud (SR). After " (Jah) " insert " asSahmi "— l. 17—18. Dualization of their enunc. is a syllepsis or poetic license (D).

P. 362, l. 3. AlHāshim, k. 130 (ITB).

P. 364, l. 7. (IY, AAz, FA). The author is not named (Jah)— l. 8. Kharka, the mistress of Dhu-Rumma, belonged to the Banu-Ibakkä Ibn ‘Amir [Ibn Rab‘î a Ibn ‘Amir (IKb, T)] Ibn Sa‘a‘a (IKhn)— l. 14. This poet lived in the time of ‘Umar, and afterwards till the time of Mu‘awiya (T).

P. 365, l. 3. Thursday is to be paraphrased like [below] (IA).


P. 367, l. 9. All of these [adv.], except and which are often plastic, are inseparable from adverbiality, except in the dial. of Khath‘am, who make them plastic, as in the saying of their poet [below] (R on the adverbial obj)— l. 10. Al-Khath‘ami alAklubi, & with ‘Ali (Is)— l. 11. See P. II.450, Md. II. 128, and p. 618 below— l. 12. What is meant is upon the stay of the possessor of this name [morning]; and its possessor is a morning, so that it is as though he said upon a stay of a morning (IY).

P. 369, l. 4. By Dhu-Rumma (IY, AAz).

- P. 370, II. 8—9. The ُ in these ٌ, being used in the sense of time, is vague [64]— l. 28. This explanation is not practicable in (ML).
P. 372, l. 16. Read "‘Amir’s”.

P. 373, l. 10. Abū Ḥayya AlIrhaitham Ibn ArRabi‘ anNumairī reached the days of Ḥishām Ibn ‘Abd AlMalik, [r. 105–125 (IKb),] and remained till the days of AlMahdi (Is), r. 158–169 (IKb)—l. 12. ۱۱ is i. q. the ۱۰ (J)—l. 16. The Khalifa Mu‘awiya Ibn Abī Sufyān Ṫakhr alKurashi alUmrwī aṣSaḥābī, a. 40 or 41, d. 59 or 60 (Nw)—l. 17. The Khalifa ‘Alī Ibn Abī Ṭālib ‘Abd Manīf alKurashi alHāshimi alMakki alMadani alKūfī, a. 35, k. 40 (Nw).

P. 374, l. 2. ۹۱۹ (FA, A, J): ۷۷۷ (IA)—l. 3. Bujair Ibn Zuhair [alMuzanī (AGh)], brother of Ka‘b the author of the Banat Su‘ād. Both the brothers were Companions (FA); and their father Zuhair died a year before the Mission (AGh). Ka‘b died in the days of Mu‘awiya (IAth. II. 211 and BS. 6)—l. 11. Read ۱۲۱۳—l. 12–13. Read “Sātidma”—l. 17. Lamenting her 2 sons (T, FA); but, as Z says (FA), by Durna (M, FA) Bint ‘Ab‘a‘ba (IY, AAz, FA), of the Banā Knis. Ibn Tha‘labā, lamenting her 2 brothers (IY).

P. 375, l. 3. By Aus Ibn Ḥajar (Md, AAz)—l. 7. See P. II. 51 and Md. I. 387.

P. 376, II. 6–8. So also R (vol. I, p. 165)—l. 9. If, then, the post. be a prop., the suppression [of the pre. n.] is not allowable, because the prop. is not suitable for an ag. or obj., for example; and similarly if the post. be synarthrous, and the pre. a roc. [52] (Sn)—l. 15. Praising the children of Jafna (Jsh)—l. 16. AlBarīṣ is a stream, or, as is said, a place in [the land of (Bk)] Damascus; [and is not genuine Arabic, but, as I think. orig. Greek (Jk)]: AlBarīd is a valley: and Baradā is a stream at Damascus (AAz)—l. 18. Read “(R)”—l. 19. Read ۱۸۲۱. For “has” read “kath”.

P. 377, l. 17. I. e. ۱۸۸۶ (IY; IA)—l. 24. Read “post. [a. or prop.]”. 
P. 378, l. 4. Read "when"—l. 8. I. e. أَرَى كُلَّ شَيْءٍ (M).

P. 379, ll. 18—20. The same explanation is given in the FA.

P. 380, l. 16. Read "post. [n. or prop.]"—l. 20. By Kalhaba Ibn 'Abd Allah al-Yarbi'ī (FA)—l. 21. Al‘Arāda was the name of Kalhaba’s mare (FA).

P. 382, l. 2. Lamenting his 5 sons, who had perished together in a pestilence (FA)—ll. 8—9. By a Ṣajī of Ḥimyar (FA).

P. 384, l. 19. Dele the comma after “ep.”, and put a comma after “[149]”.

P. 387, l. 10. Dele the comma between زَيْن الْلَّمِّيْن and إِنَّهُ عَلَى الْأَفْلَفِ (B).

P. 388, l. 15. Read “op.”—l. 16. Including IHsh [110]—l. 19. After “mention” insert “[151]”—l. 23. Dele “to”—l. l. IY understands Z to hold the 1st opinion (see § 152).

P. 389, l. 2. The [better] opinion is the 1st (IY)—l. l. The pl. is necessary with the pl., and preferable with the du. [233] (Fk, Sn).

P. 390, l. 1. Pluralized upon إِنَّهُ نُفَسُ (IM, KN), جَعَلَ نَفْسًا and not being used as corrob. (A, Fk), nor إِنَّهُ [135] (A, YS).

P. 392, l. 9. By Khiṣām al-Mujāshī’s (FA).

P. 394, l. 2. If you corroborate them by the prom., saying مُوَبَّنَكَ, مَرّتُ هُنَا نَفْسُكَ and أَنْتَ نَفْسُكَ, it is more emphatic (IY).

P. 396, l. 18. Dm says “This is an obvious inadvertence, because the Kur has جَعَلَ أَيْنِ أَجْعَرَ [XXVI. 95. And the hosts of Iblis, all of them and XXXVIII. 53. [137], where كل is not put first”; but Shm replies that IHsh’s saying “they corroborate only after كَلٍ” means “not before it, when they are combined with it”, so that this is not incompatible with their being used to corroborate when alone (UM).
P. 397, l. 10. Read "but which, some say, is".

P. 398, l. 1. 'A'isha Bint Abi Bakr as-Siddik, wife of the Apostle of God, d. 58 (IKb, IKhn)—l. 4. Read "Jabul"—l. 5. Read "Rajab".

P. 399, l. 6. The "followers" are elsewhere stated in the ML to be F, IJ, and LM.

P. 400, l. 1. After "mentioning" read الله يكعبات"—l. 21. Delete the comma after "n."—l. 1. Put a comma after "substance".

P. 401, l. 10. Jm's theory (p. 416, ll. 3-4, below) dispenses with this addition of R's.

P. 402, l. 14. "is in the acc. as an ep. [of the sub. of إن in the preceding verse]; and the pred., vid. آميتان الميم has perished etc., comes after 6 verses (N). See P. I. 50, Md. I. 29, and Mb. 780 (where أمنيتان الميم is misplaced)—l. 15. Lamenting Faḍāla Ibn Kalada (Mb, N), one of the Banū Asad Ibn Khuzaima (Mb).

P. 409, l. 15. See the Note on p. 285, ll. 7-8.

P. 411, l. 18. The occurrence of the inf. n. as an ep., though frequent, is not universal, [but confined to what has been heard (Sn)]; and is restricted to the inf. n. that has not an aug. at its beginning (A).

P. 412, l. 1. Because the inf. n. is a [n. of] genus that indicates few and many by its form. Being frequently, however, used as an ep., it becomes annexed to the eps., and may then be dualized or pluralized, as

\[\text{شيوخ علی لقب عدل ماتع}\

My witnesses against Laila are just, sufficient (IV)—l. 1. Read "بً.

P. 413, l. 3. By a man of the Banū Salāk (FA)—l. 13. By AlḤa-rith Ibn Kalada (S) ath-Ṭaḥaṣṣaf, the physician of the Arabs (AGh, Is), d. 13 (I Ath. II. 321, AGh. III. 223).

P. 414, ll. 9-10. But ISh says "It is Ka who holds that the suppressed must be the v., i. e. that the prep. is first suppressed, and after-
wards the pron. [177]; and another [man (Dm)] who holds that the suppressed must be خُلْقِي; while most of the GG, and among them S and Akh, hold that both matters are allowable" (ML)—l. 18. B. in heathenism, d. in the days of AlWalid Ibn Abd AlMalik (SM), r. 86—96 (IKb).

P. 415, l. 20. "its connected" means "what has some connection with it" (IY)—l. 1. "its belonging" includes what has some relation to it, like the الجَرِّاحُ and القُدْرَةُ; and what is connected with what has that relation, as in قَاذَمْنَا رَجُلًا ضَارِبًا أَيَا دَيْنٍ وَبِحُدُبِهِ. A man whose father Zaid's father is beating has stood (MAJm).

P. 416, ll. 16—18. Because, when مُلْحَمَهُ is the obj., the ag. is a pron. relating to رَجُلٍ مُعَرِّبٍ, which is therefore a state of رَجُلٍ.

P. 417, l. 15. وَرَنَّتُونَ And they gazed (Akh), which is required by the context.

P. 418, l. 4. This requires consideration, because, according to Y's opinion, only the acc. is allowable in it, since it denotes the present (MAR).

P. 424, l. l. S and Mb (Su, MAd).

P. 426, l. 6. The Egyptian edition (vol. II, p. 264) has وَكُلْلٍ And every, making a half-verse—l. 10—11. The enunc. being [the preceding words] مَنْ أَلْبَأَنَّ فُرُّزَوا دَينَمِهِمْ كَانُوا شَيْعًا (B), i.e. Of them that have separated their religion, and become parties, are every sect rejoicing in what is with them (K).

P. 427, l. 13. For "ep." read "op."

P. 431, l. 22. Read مُكَلْمَتْ.

P. 436, l. 8. زَمَةٌ with 2 Dammans (Su). See Mb. 452.
P. 438, l. 15. This supplied ُبَنْيٌ is divested of the sense of calling; otherwise the particularized would be really a voc., not transferred from the voc. (Sn).

P. 439, l. 9. Put a comma after "they"—l. 10. Put a comma after "wretches".

P. 440, l. 18. After "particularization" insert "[140]."

P. 441, l. 8. 'Amr, or, as is said (SM), 'Umair, Ibn Shuyaim (T, FA, SM) at Taghlabi (IAth, SM), a champion poet, who praised AlWalid Ibn 'Abd AlMalik (SM).

P. 442, l. 15. is qualified by the dem. also [51, 599].

P. 443, l. 25. Read "Ibn Abi 'Abla".

P. 444, l. 11. is a substantive [273], meaning the numerous multitude; and is an ep. of it, meaning covering (the earth from their number) (IY on the d. s.)

P. 445, ll. 1—2. I think, says Dm, that this verse comes after [573] (DM). See T. 540 and IKhn. 14—l. 3. By Ibrahim Ibn Al'Abbās aṣṢalt, the celebrated poet, d. 243 (IKhn).

P. 447, l. 14. The Hamza of is converted into ُن, because the rhymes are all with ُن (Jsh). See Mb. 341.

P. 451, l. 16. Tubba' was the name of the Kings of AlYaman (AAz, KF), but only when Himyar and Ḥadramaut belonged to them (KF) —l. 19. Malik Ibn 'Uwaimir (IY).


P. 454, l. 16. (Mb, IY, FA)—l. 19. (IY): A [converted (Isa)] poet, who, [says ID (Isa)], lived 40 years in heathenism, and 60 years in Al-Islām (ID, Isa) —ībad. Ibn Wuthail (Isa, SM).
P. 456, l. 8. Read "ep."

P. 461, l. 7. This Khalid was the cousin of Abû Dhu'aib (Is, Jah).

P. 464, l. 3. The majority, however, hold that $\text{ذم}^\text{ذم}$ is curtailed, being constructively $\text{زم}^\text{زم}$: and that afterwards the $\text{ذ}$ is interpolated, without being reckoned [as the $\text{ذ}$ of feminisation (Sn)]; and is pronounced with Fathâ, because it occurs in the place of what requires Fathâ, vid. what precedes the $\text{ذ}$ of feminisation elided, but understood (A)—l. 1. By AlHûtai'a (IY).

P. 465, l. 20. It is named subst. in the conventional language of the BB: and, as for the KK, Akh says that they name it interpretation [of what is meant by the ant. (Sn)]; and explanation [of it (Sn)]; while IK says that they name it repetition (A) of what is meant by the ant. ; but the propriety of these 3 names is not evident in the case of the subst. distinct [from the ant.] (Sn).

P. 468, l. 17. Because the enunciative prop. would remain without a rel. (IY).

P. 469, l. 6—7. By AlAkhîl (Akh).

P. 470, l. 11. Cited by Ms (MAd).

P. 471, l. 18. After "Zaid" insert "[160]."

P. 472, l. 7. $\text{ذ}^\text{ذ}$ relates to $\text{إخو}^\text{إخو}$, being the cop. [27], according to R's theory as to the op. of the subst. [131].

P. 473, l. 5. He satirized AlHajjâj (T)—l. 10. A heathen poet (FA).

P. 474, l. 1. Read "Kurâish".

P. 476, l. 11. Read "Sa'id".

P. 478, l. 17. $\text{ذم}^\text{ذم}$ in lexicology is Reversion to the thing after departure from it (Sn)—l. 18. This appos. is named $\text{ذم}^\text{ذم}$ because the speaker reverts to, and manifests, the ant. by means of it (Sn).
P. 479, l. 2. The Khalifa Abū Ḥafs ‘Umar Ibn AlKhaṭṭāb alKuraishi al‘Adawi al Madani, a. 13, 8. 23 (Nw).

P. 480, l. 1. But here the snyd. expl. is not a prss.


P. 486, l. 1. ʿaṣṣ is governed in the acc. by an understood ʿ, indicated by ʿaʾr, as though he said َكُلَّا ʿاَسَسٌ (T).

P. 489, l. 2. For “his” read “His”—i. 3. Read “because (MAIH)’”.

P. 492, l. 14. Ma‘ṣma Ibn Dhuhl, Zayyāba being his mother (Jab), one of the Banū Taim Allāh Ibn Thalaba (IAth), a heathen poet—i. 15. AlḤārith Ibn Hammām ashShaibānī (T, Jab).

P. 494, l. 17. Read “‘Umar”.

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